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EDITORIAL

THE TREE OF LOVE *

The missionary enterprise among Moslems needs nothing more sorely than a new baptism of love, a consuming desire to run out and meet the prodigals, though they are yet a great way off. In the last analysis, the history of missions is the story of a love that will not let go, that hopeth all things, endureth all things and never faileth. Raymund Lull, Henry Martyn, Karl Gottlieb Pfander, Bishop Lefroy, Bishop French, Dr. Pennell, Dr. Labaree, Dr. Young—to name only a few—might have echoed the pathetic words of the great apostle, “Neither can the Head say to the feet, ‘I have no need of thee’”. Weary, travel-sore, blood-stained, they pressed on over the mountains and deserts for Christ to find the lost sheep of the house of Ishmael. In this issue of our Quarterly, Professor Hutchison, of the American Mission in Persia, draws our attention (as he did, on other lines, in *The Atlantic Monthly*,) to the need of a more loving approach. But we are persuaded that biographical study of missionary work in the Near East and North Africa will show that there have *always* been lovers, and yet that the best love is sometimes unrequited and unsuccessful. Love never faileth? Yes, but it must have long patience. The roots of the Tree of Love must be watered with tears and blood ere the fruit appears. The Husbandman Himself has long patience with the world of Islam. “During the Great War”, writes an Armenian pastor, “I was deported

* “The Tree of Love”—Translated from the Catalan of Ramon Lull with an introductory essay by E. Allison Peers. S. P. C. K. London, 1927 (pp. 129 Price 3/6/)

with my family from Adana to Aleppo. I hid myself in a dark and cold attic for six and a half months. In those terrible days, my wife and I took our only son and dedicated him as a future worker among the Turks. . . . One day we shall find a good chance to show that we have kept warm the feeling of brotherhood toward them in spite of the past."

Raymund Lull's multitude of books are like so many little windows into the greatness of his loving heart toward the Saracens of his day. In none of them, however, does he reveal himself more than in a little book written in the very midst of his missionary activities and entitled "The Tree of Love". It is a many-sided medieval manual of devotion in which narrative, aphorism, quaint fable, allegory, proverb, poem, catechism and prayer strangely mingle. The root, the trunk, the branches, the leaves, the flowers and the fruit of this Divine Tree all teach their one lesson, the philosophy of love, its pain, its glory, its transcendent power, and eternal reward. The Tree grew on Golgotha.

"The Tree of Love" was written both in the vulgar tongue (Catalan) and in Latin. It is frequently referred to by Lull in his other books. The Latin version was printed as early as 1516, but the original text did not appear in print until 1901 issued by the well-known Majorcan Lullist Rosellini. Here we have the first translation into a modern language, and together with recent new biographical material and other translations of Lull's works into English by E. Allison Peers, Professor of Spanish in the University of Liverpool, a proof of revived interest in "the first and greatest of all missionaries to the Mohammedans".

In "a fair wood near Paris" he prepares his heart for the task, the great preoccupation of his life, the conversion of Saracen Jew and heathen. He weeps because so many have earned the wrath and punishment of God. In a flash he is made to see that his place is in the world, not out of it—not observing others, but teaching them. He

is to live the life of a missionary preacher. The Moslem can only be won to Christ "by blood and tears and sacrifice." Between the Spanish Inquisition, that most terrible manifestation of authority, and the warring hosts of the Crusaders, Raymund Lull plants his Tree of Love. "The great goodness of the Beloved should be known by all men in the world", so he writes. Therefore, "the Lover went through distant lands exhorting many men . . . and they gave no heed to him, but scoffed and reproached him concerning that which he did for Love's sake. And when the Lover could not fulfill the will of Love his heart sighed and to his eyes came tears". He rebukes himself because his love for the lost is not strong enough to drive out fear. For fear hath torment. He that feareth is not perfect in love. "When thou wouldst go from one country to another thou hast fear of hunger and thirst, cold and heat, sickness and evil men". How that short sentence brings back to us his long sea journeys, persecutions and perseverance to the very end at Bugia! The one place to read this little book is under the shade of the old gateway, still standing, where Lull was stoned by the mob on June 30, 1315.

Again he writes: "The Lover knew that he ought indeed to be ashamed in the presence of his Beloved, because he had not done all that he might to publish the true faith, and he confessed himself to Love, and begged to be given as penance to publish abroad the truth with all his might and to destroy falsehood, error and sin." For, as he says in another place, "he that fears to destroy falsehood and error cannot soar to the glorious love of his Beloved". But he whose "love soars to the heights of loyalty has fear of naught, and he soars until he is safe and can sleep in the bosom of his Beloved". "If thou be angered [with Moslems], rise thou and take comfort in the love of thy Beloved. If thou be tempted, rise thou on the wings of prayer to thy Beloved. If thou be deceived and betrayed, rise though in love even to the faithfulness of thy Beloved by whom thou shalt be neither deceived

nor betrayed. If thou sink through fear, soar thou through love till thou be safe with thy Beloved." Nor was all this introspective, the musings of a mystic, the fervent wish of an ascetic recluse. Raymund Lull desired to plant his Tree of Love where the crowded paths of life cross, and where misery cries for help. "The servitors of love led the Lover likewise through halls and palaces and to the tables where rich men dine and sate themselves with overmuch eating and become drunk with overmuch drinking. At their doors they have men who forbid the poor to enter, striking them with sticks, and shutting the doors in their faces.

"Then the servitors led the Lover to the courts of kings and great lords, wherein he saw much wrongdoing and many false judges and advocates. They led him likewise to places wherein were many hypocrites, and to many lands where dwelt idolators and unbelievers, who believe not in God, neither love Him. They led him further to a great city [Rome?] wherein dwelt many lettered men, who know the truth but will not show it to such as are in error and die heretics or infidels through defect of holy belief and doctrine." The Lover thought he would die for very grief in such a selfish, sinful world. He cried out, "Ah, Beloved! Wherefore hast Thou forsaken the world? For ere long it will be wholly lost!" And they led him to the lands of the nations that were at war, wherein he saw men dying in battle and through pride and vain-glory; *and yet for all this the Lover died not!*

Finally, Lull portrays the death of the Lover, whom nothing could slay but love. Upon the coffin and upon his tomb was written, "Here lies a Lover who has died for his Beloved, with a love that is pure, great and enduring; a Lover who has battled bravely for Love's sake, and has shown great discretion and wisdom . . . a lover ever humble, patient, loyal, ardent, liberal, prudent, holy and full of all good things inspiring many lovers to honor and serve his Beloved."

So he wrote his own epitaph seventeen years before the

event; "in the year MCCXCVIII, in the month of October, and Ramon entreats his Beloved as vehemently as he may that the book may ever be kept by Him, and that many good lovers may serve and know Him because of it." His prayer was heard. He being dead yet speaketh. The leaves of the Tree were for the healing of the nations, and the fruit of the Tree refreshed the lips of the lovers that came after. It is still true that "many in number are the men that have greater love for money, women, delicate meats, and soft raiment, long life, repose, dominion and honor than for the Beloved, and few are they that love the Beloved more than all things beside." But there have been "other men of good lives and great sanctity who followed truly in the paths of that other Lover who had died in Jerusalem for love's sake. . . . And they went into far countries to bring honor to the Beloved, and they endured many trials and much grief and sorrow; and all these they were made to endure by the love which they had for the Beloved."

"He who loves not lives not, and he who lives by the Life can never die," writes Raymund Lull in another book of his. Here he records a chapter on the last will and testament of the faithful Lover "after sending for a faithful scrivener of love, he bequeathed his body to the worms that they might devour it, and to the dust of the earth that the wind might scatter it and none might remember it any more. . . . He bequeathed his heart and his eyes to those lovers of the Beloved that do penance for love's sake; and he bequeathed likewise to them his imagination. . . ." "This testament wrote that faithful scrivener of love with the ink of love and upon paper of love; and the witnesses thereto were the Roots of love." "Then the Beloved commanded Justice, Loyalty, Prudence, Fortitude and Charity that they should be executors of the will."

Paris.

S. M. ZWEMER.

THE MINISTRY OF UNREQUITED LOVE

No estimate of Christian love and its angle of incidence on Islam is complete until the outpoured lives of consecrated missionaries have been taken into account. Lull, surrendering his princely estate, casting his lot among the Moslems of Tunis, served them long and faithfully, and died at their hands. Francis of Assisi risked his life and, entering alone into the Moroccan army, stood before the Sultan to preach his loving gospel. Many of the Jesuits staked their all to help the Saracens, and Schwartz poured out his splendid life for India. These were men who did not live to see results worthy of their great investment. Henry Martyn giving his dying life for the Moslems of Persia and India, and Gordon treacherously betrayed at Khartoum, have been followed by a train of men and women who have made the supreme sacrifice either in life or in death. Often persecuted, often in tribulation, often opposed and hated by those they served, they were without the joy of seeing the converts for whom they prayed and the church for which they built. The result of all these lives of unselfish service, the fruit of these immeasurable labors, has been disappointingly meager.

Christians speak a good deal about courage for the future, faith in the city whose builder and maker is God, and conviction that none of this effort has been in vain. But there enters a subtle doubt. Can it be that under the covering of faith, we are excusing defeat? Can it be that the patience with which we have accepted the delay in the fulfillment of our dreams is not patience but weakness? The question of Stevenson startles us—is the courage of

brave defeat and uncomplaining loss, is that enough? Or is there a victory which we should have had?

“Having felt thy wind in my face
Spit sorrow and disgrace,
Having seen thine evil doom,
In Golgotha and Khartoum

If still in my veins the glee,
Of the black night and the sun
And the lost battle, run:
If, an adept,
The iniquitous lists I still accept
With joy, and joy to endure and be withstood,
And still to battle and perish for a dream of good:
God, if that were enough?”

How long are we to accept spit, sorrow and disgrace, the evil doom of Golgotha, the glee of lost battle, the joy of being withstood, the privilege of battling and perishing for a vision—how long are we to accept these as sufficient reward for the price that we are paying?

Unquestionably, the time has come when the Christian religion must seek deeply for the cause of any apparent defeat. It is not enough to rejoice in opposition and defeat. The world no longer accepts martyrdom as virtuous in itself. Ultimate accomplishment counts.

It might be that the failure of such lives of love and service to win Islam before this was due to the association of those lives with other and less commendable forces. Francis of Assisi had the tremendous handicap of belonging to a Crusade, which did little to commend itself to its Moslem enemies. Henry Martyn was the employee of a company which some would have looked upon as an agent of British imperialism in India. Gordon was always actively and officially identified with the overseas dominion activities of the British Empire. A study might be made of the lives of missionaries to discover the unfortunate associations by which they were handicapped. Such a study would be intensely interesting and very profitable, had someone the courage to make it. No one can possibly know to what degree missionary work is hindered now, by the unintentional mixture of a better

part of loving consecration with other baser alloys. There are those who are passionate for the propagation of their own culture, for the spread and use of their own language, for the forwarding of imperialistic designs of their own nations, for the spread of their own peculiar faith or denomination, for the adoption of their western habits of dress, for the acceptance of traditional forms of worship and Nordic standards of action. There are some who have an evangelical avariciousness which expresses itself in zealous efforts for the statistical and competitive expansion of Christianity, and which fails to show a passionate love for men themselves. Such unfortunate alloys, though mingled with sincere desire for service or real love for men, may have hindered the working of love alone, and prevented the coming of the Kingdom of God as soon as had been hoped. But, surely, the deep and fervent love which is emblazoned on the pages of missionary history, the unyielding devotion which has led one after another to lay down his life for the people of Moslem lands, and the unselfish friendship shown by thousands of missionaries, would have been sufficient to overcome all these handicaps. There must have been something more.

There has been an obstacle which the utmost consecration of missionaries could never overcome. That has been the failure of the Christian Church to commend itself through its unique revelation of love. While missionaries have lived their lives in a blaze of unselfish love, the great Christian Church has riven itself into a thousand fragments which look suspiciously like those into which Islam has broken. While missionaries have withstood force with unending love, Christian nations have faced world problems with unending force, and always with the approval of the Church.

In brief, the great fundamental reason for slow progress in Christian missions to Moslems has been that the Christian Church has expected *its missionaries* to win the Moslem world, *whereas the only agency which will ever win the Moslem world is the Christian Church itself.*

The Christian Church of Europe and America cannot relegate love to a secondary place in its program, demand that its missionaries give it first place, and expect Islam to be greatly impressed.

This is increasingly true today. At one time Christian missionaries constituted a considerable part of Islam's contact with Christianity. Today they are only a decreasingly small segment of that contact. For every missionary there are hundreds of diplomatic representatives and business men. For every soldier of the cross there are literally thousands of soldiers armed with cold steel. For every mission boat which plies the inland waters with its gospel there are a thousand merchant ships and a hundred battle cruisers. For every mission station there are a score of commercial agencies. Moreover, Moslem young men and even young women are visiting Christian lands in unprecedented numbers, and many of them are from districts or social classes or exclusive families to which the missionary gains little access. These young people are living in Christian cities, studying in our universities, working in our industrial plants. Twice in the past week the writer has seen letters from America expressing the keen disappointment of Persian boys in America, that they were not meeting the high type of Americans whom they knew in their home land.

If there was ever a day when missionaries constituted the main contact between Islam and Christianity, that day is long past, never to return. And the logical consequence of that fact is that missionaries will never win Islam, important as their part may be in the winning. Christianity in Europe and America and elsewhere must win Islam, or it will not be won, even if five thousand men and women pour out their lives in an agony of loving service.

But this fact need not discourage the missionary or his supporters. His work remains supremely important and absolutely essential. The very power of the conflicting influences emanating from Christian lands makes the mis-

sionary doubly important. He is the only steady and constant opponent of the wrong impact of Western civilization, and the only trusted interpreter of the true meaning of Christianity. It is due to his clear and honest teaching, and his high living and deep loving, that Moslems all through the Orient understand, even if faintly, that the evils of Western civilization have not come from Christianity, but despite it. It is due to the otherwise inexplicable lives of these missionaries that members of the Mohammedan, and other faiths, have looked back of Christianity to Christ, the motivator of such lives. Men like Gandhi, who have not become Christians, have nevertheless learned to see the man Christ without the questionable western garments with which he has been clothed. Other men have found and are finding life in the real Christ as revealed through the unselfish love of missionaries. If the missionary can hold the front line and progress, however slightly, until western civilization can become more Christian and western Christianity more like Christ, then will he be ready for release from that which hampers, and enter into the land of promise.

The use of the term *unrequited* in regard to the love of the Raymund Lulls and "Chinese" Gordons and Henry Martyns may be seriously questioned. It must be that there is in the spiritual realm a certain "conservation of energy" which permits no expended force to be lost. The impact of such lives must have started widening waves of love, however undisturbed the waters seem to us. Some village chief in the Sudan rules his people a little more justly and implants slightly nobler ideals in the breast of his son because Gordon died and loved men to death. Some Persian mullah must read his Koran more honestly, and some unknown student search for truth more diligently, because Henry Martyn chose to give his dying life for the Moslems of Persia and India. The widening circles of such love as theirs must go on endlessly. Their outpoured love must have been "requited."

But if it has not been requited, if the only result has been spit, sorrow and disgrace, if it has been only the black doom of Golgotha and Khartoum, the joy of enduring and being withstood, the lost battle and the black night, even then, there has been a ministry in that unrequited love. That ministry has been the teaching to the Moslem world what it needs to know, namely, that *Christian love requires no requiting*.

Christianity has not always made this clear. Its missionaries have been zealous. They have prayed and yearned and labored for results. They have poured out their lives that others might have life and have it more abundantly. Their love has hoped all things, believed all things, indeed expected all things—and there has been nothing unworthy in that expectation. It will ever be an outstanding and indispensable element in true Christian love.

But what has not been made clear is that, while Christian love expects results, it does not depend upon results. Christ saved men because He loved them. But He loved them whether He saved them or not. He fed the five thousand knowing that most of them would never follow Him. He healed the lepers knowing that they would not so much as thank Him. He taught the Beautitudes because men needed them, regardless of whether the hearers became His followers. His love did not depend upon results. Had not a person followed Him, had not a disciple been made, Christ would have gone on to the end and loved to the end.

Such love, independent of results, hoping for but requiring no return, was unique in the world's history, and is not understood of men. But it was revealed by Christ and it is in Christianity, and the missionaries have, as one of their really great functions, the task of revealing this love to Islam. The love which bespeaks itself in hospitals and schools, in teaching the saving truth of God, is expended upon the people of Mohammed free of charge.

No price is asked. The hoped-for returns are not demanded or even essential to the continuation of the expression of this Christian love.

Islam needs to know of that love. Mussulmen will find it a love requiring no requital—a thing utterly unique—something found in no other religion—an unanswerable proof—a brilliant and sweet apologia. If treacherous death at Khartoum, or a lonely grave at Tokat, or a cruel stoning at Bugia prove this, the ministry of unrequited love is fulfilled.

Teheran, Persia.

R. C. HUTCHISON.

THROUGH THE GOBI DESERT

The following is a rough outline of my recent long trek from Lanchow, the capital of Kansu Province, to Tihua, the capital of the Sinkiang Province, formerly called Chinese Turkestan. We are here as nearly as possible in the very centre of Asia; the distance one thousand five hundred and thirty miles. Ninety-three days on the way; seventy-one travelling days, though it is reckoned fifty-four stages. I walked five hundred miles, rode on my little mule Betty five hundred miles, and in the cart five hundred and thirty miles. I came to relieve Mr. Mather, who had been out fifteen years without a furlough. Though naturally I should have liked to have returned to Sining, where I had spent thirty years and was used of God to raise up a prosperous little church, with the aid of my sainted wife, who lies there at rest beside our three dear children; yet it was a call of God and I dared not say no.

We left Lanchow on the twenty-third of April. The first day brought us trouble, but it is not often one takes a journey in China without some trouble; so the best thing to do is to go on smiling until it is past. for troubles never last forever. The clouds lifted in the morning by another cart coming to the rescue.

The third day we entered the Pingfan valley, passed the almost forsaken Manchu city, a relic of former greatness, and a mile further on we entered the Chinese city, where we have a mission station. Thence the highway lies up a narrow valley, thinly populated, the road running parallel with the Great Wall. This is a bitterly cold valley in winter, as the winds sweep down from the mountains of Wu-Sao-Lin, ten thousand feet, which we crossed

on the second day. This mountain, though high, is very easy to cross.

In nine days we reached Liangchow, where we rested four days at the mission station, until we got another cart. There is a church, boys' and girls' schools and a dispensary. Six missionaries are working in the district.

Six days further on over very bad roads we reached the city of Kanchow. This city is much larger than I expected. Here a Chinese Christian doctor, with a group of helpers, carries on the mission work. The doctor is a native of Honan, and there are many Christians.

Beyond the city we crossed a dry river-bed five miles in width and over that came in touch with sand dunes, which make it hard for the animals. We passed hundreds of people making a motor road, with a host of taskmasters watching with whips in their hands, reminding one of the sorrows of the people in building the Great Wall, which is near by.

From Kanchow to Suchow is a six days' journey. We entered the city through an avenue of lovely willow trees. This city with its surroundings is the prettiest I have seen in Kansu. The whole journey from Lanchow is divided into three parts of fifteen stages. Now we had finished our first. We had a long stay of twenty-one days waiting for carts from the northwest. I enjoyed the hospitality of three of our missionary ladies, the Misses French and Cable, who have been doing some heavy pioneering work the last three years. The station is in the care of Dr. Kao also. He was in prison at the time, falsely accused by a local official.

From here we linked up with a long caravan carrying machinery for the new cotton factory at Tihua. The carts were heavily laden, which accounted for our slow progress. Here I also chummed up with one of the young overmen of the factory, who had just graduated from the Technical School under the supervision of the famous Chang-chien, who was a poor man until he was forty and has just died worth some millions. This young

man brought his wife with him. They are both from the Shanghai District.

Nine days' further progress through much barren country brought us to the city of An-Sih, "Western Peace", a small city of probably six thousand. The first stage out of Suchow is the famous Kia-U-Kuan, called also the west gate of Suchow, for strange to say, that city has no west gate. This pass is at the western end of the Great Wall. This was the old boundary of China. Beyond this stretches the Gobi (*Gobi* means desert). It was deeply interesting to see the Great Wall. I have been at the eastern end of it, have travelled hundreds of miles alongside and in and out of it, and now I stood at the western end. Fine, massive towers. What a story these gates could tell about those who have passed through! The inscriptions on the walls of the fortress and of the inns record the feeling of many an exile.

Certainly it is a weird feeling that creeps over one as we leave the gates and enter upon that great sea of desert. We threw our share of stones at the wall when we had passed through, adding extra indents on the bricks of the wall to the tens of thousands already there. Farewell, China, shall I ever see thee again! Thirty-five long years I have enjoyed thy hospitality. Thy soil is very dear to me, for it holds my richest earthly treasures till the Resurrection morn.

The Gobi! Not the Gobi I had imagined. Where are the sand dunes that I had stored up in my thoughts? In my early days in China I tramped ten miles over the heavy sand dunes in the burning sun when I crossed the southeastern part of the Ordos, and again, caught in a terrific sandstorm and benighted among the dunes; so I had pictured in my mind some heavy work in crossing sand dune after sand dune of the Gobi.

Directly we left the city of An-Sih we entered upon the Gobi. To avoid the great heat we traveled at night, starting out between four and five o'clock in the afternoon, and arriving at the inn at various times, according

to the distance we had to travel. The stages are fixed by the water supply; streams in the desert, or wells.

The first morning as we were nearing the inn at dawn, I saw a little cross on a grave. Drawing near I discerned Russian letters, so when I got to the inn I inquired about it, and found it was the grave of a little child of some of the exiled Russians who had fled from the Bolsheviks.

Near the inn were some small springs, which watered a few acres of land. Apart from this, all was desert. Some five or six families resided there. There was nothing for sale, save a few eggs. We carried our own food. As it was very hot, vegetables would not keep more than three or four days. The food question was the most difficult of all. Flour, rice and bread were our chief support, but when there were no more meat or vegetables, food did not go down so easily. Often in the morning on arrival I had oatmeal porridge flavored with Tibetan butter, as no milk was available. Boiled rice with sugar, also helped to stay the pangs of hunger.

At one of the places where we stopped, the only inhabitants were a young man and his wife. Just think of that lonely couple in that great desert, thirty miles from their nearest neighbors!

Most of the inns were in a very dilapidated condition; minus the big entrance gates, very few rooms had doors. Nothing was seen on the way except a few fallow deer and occasionally a rabbit. No birds crossed our path. The telegraph poles run parallel with the road, so no one can miss the way. Everyone carries gourds filled with water. Travelling by day the heat is intense, and foot travellers are often overcome with the heat. Postal couriers on their little ponies run daily between the stages. To anyone riding on horseback, well supplied with food, the journey is not at all difficult, especially if travelling by night in the summer. It is different with the carts. In many places the roads are very heavy with sand. Here and there, there are short roads which the horse-rider can take. Often I went on these short cuts when

walking or riding. One evening when following one of these roads darkness set in long before I reached the cart road again. I was alone. A strange sense of loneliness crept over me; no sound but the tread of my little mule. It was weird. I was glad to get to the cart road again. I fastened the mule to a telegraph pole, wrapped the blanket around me and lay down waiting for the carts. Sleepy as I was, I dared not go to sleep for the carters might be asleep and pass me unnoticed. Glad I was to hear the sound of the carts.

The second day out from An-Sih we stopped at a little place called Huei-Huei-Hu. Here is the grave of one of the three first Mohammedans that visited China. A little house is erected over the grave, which stands on a piece of ground by itself. The fifth night we reached the pass that separates Kansu from Sinkiang. The climb up the hill is very heavy; the sand very deep, and big pieces of rugged rock bulge out. Where the great divide is there is a little shrine with two rows of high masts in front of it. Here the carters rested to feed their animals. Each cart had four animals. It took us hours to get over in the valley again, the sand being several inches and progress was slow. Just before daybreak a shout rang in the air. On inquiring the cause I was informed that there was a small tent of soldiers, who ordered all travellers to stop and give their names. I handed out my card.

Owing to the troubles in China, this pass is very strongly guarded against any of Marshal Feng's men entering the province, as the Governor wishes to keep his province out of the wars.

Soon after we passed the soldiers we reached the village of Hsing-Hsing-Hsia, "The Starry Pass". The inns were full of soldiers, so I had to remain on my cart.

Here again is the grave of another of the early Mohammedans, the last of the three, the other one dying in Canton soon after his arrival. These three they say went as Mohammed's ambassadors to the Emperor of China,

and none of them reached home again. The grave at this spot is dug in a rock. A fine house with a cupola roof has been built over it by men from Kiang-Su. A large green cloth covered the grave. His Chinese name was Kai-Shi. A tragedy of the first visit of Mohammedans to China. On the wall hung a tablet, on which was recorded that this ancient worthy Kai-Shi, with his two friends, Huan-Wu and Hoh-Ai, had been sent as ambassadors by Mohammed to the Court of the Emperor of China, and died at this place.

Receiving permission from the Governor to proceed on the third day, we began a gradual ascent to the top of the pass. Near the top carved on a stone was a warning to all travellers to alight from their carts at the top, for the first part of the descent is dangerous. So it proved. The animals in the traces were taken away, the shaft animal going down very slowly, the cart being held back by the carter, to save the horse. Once the horse quickened its pace it would have been fatal. Down this steep part the road for miles lay between the ranges of mountains.

At the next two stopping places the water was bitter, one place being called "K-'U-Shui" (Bitter Water). Beyond "Bitter Water" was the longest stage of our whole journey, one hundred and forty li (forty-seven English miles), an interminable desert. Camped at the well were about a dozen Turkomans preparing their food. They had several donkeys carrying flour for the soldiers. One of them was a boy of seventeen. It reminded me forcibly of what the party of Jacob's sons would be like, going down to Egypt with their youngest brother, Benjamin, dressed very much like these men.

Three days more brought us out of the desert to the beautiful oasis of Hami. This place has always had a charm for me, and often I had a longing to see it. It is not much more than seven miles in width, the widest oasis we had seen. There was an abundance of trees, fruit trees of many kinds, a wide variety of vegetables, and a plentiful supply of water. We were now in Chinese

Turkestan, and the Turkomans were everywhere in evidence, with their long, flowing garments of fancy colored material, the tiny little embroidered hats and high topped leather boots. They were of burly build, with round faces and whiter than the Chinese. The population was not very large.

Beyond the town, where business is transacted, is the city of the Moslem Prince. The approach is through a lovely avenue of trees. I had the pleasure of an interview with the Prince. On my arrival I was met by a secretary and invited into a guest-room, until word came from the Prince to take me into his large guest hall. The architecture was Chinese. After sipping a little tea, he led me into the garden to an arbor where tea and fruit were provided. On entering the garden, a row of un-uniformed soldiers stood in a row, and as we passed gave a slight bow, saying "Salaam." On one of the walls in the arbor was a large scroll written by the Empress Dowager of Boxer fame, which had been given to the Prince by her Royal Highness on one of his visits to Peking.

He was anxious to get news from the outside world, as there was a strict censor on all Chinese papers in the province. I enjoyed my interview. I offered to take his photograph, but he declined again, saying that it was against the Moslem religion to have it taken. When I went to Sining over thirty years ago we could not sell a book or calendar on which there was a picture of any human being. That is all changed now, for the Moslem officials all have their photographs taken and put up in prominent places in their rooms, and allow the photographer to display them at the door. The tomb of the Princess is a lovely building, the outside all overlaid with glazed bricks of various colors, which have a wonderful effect when the sun shines upon them. It has a large cupola roof.

On my arrival at Hami I was greatly surprised in meeting Mr. Hunter, who had come from Tihua, a

journey of eighteen days, to meet me. We stayed in Hami four days.

Flies are a terrible pest in the inns. All food had to be covered up, and it was necessary to have a boy standing over us at meal time to keep the flies away.

Less than a mile beyond Hami we were once more in the desert. It took eleven more days of travelling to reach the little town of Mi-La-Ho. One of our animals died on the way. This was the second one that had died, and many of the others had been ill from time to time.

At one of our stopping places there lived a small official and his wife and children. They had come from Peking, and he held a post in this lonely place of but two or three families. Food, vegetables, flour, etc., all had to be brought a six days' journey. In the summer they could get neither meat nor vegetables, owing to the heat.

After travelling two days beyond Mi-La-Ho we reached the city of Ku-Ch'eng, quite a busy place. Here there are several Chinese shops. The business is chiefly with the Mongolians.

Six days more brought us to the city of Tihua. The last forty li was over the prettiest piece of road I have seen in China. For ten miles the road has bushes on both sides and many trees, just like a country road at home, and here are hay fields, which I have never seen in any other part of China, and the odor of the hay was delightful, making me feel as if I were at home once more.

I was glad to get to the end of my journey, which I really enjoyed, with all its ups and downs. Tihua has a population of over fifty thousand of several races. It is situated in a lovely wooded valley, with a magnificent background in the high, snow-covered Bogdo peak of twenty-one thousand feet.

The greater part of the road in the Gobi, the country through which we passed, is covered with black shale, there is very little sand.

Sinkiang Province is divided into two parts by the T'ien-Shan (Shan means mountain). In this northern

part Mr. Hunter and I are the only missionaries at present, as Mr. Mather has now gone home—two missionaries for the whole of this part of the province of several cities. Only in this city is there a mission station. Mr. Hunter has been here twenty-three years; Mr. Mather, thirteen years. No other worker has been designated here all these many years.

We ask your prayers on behalf of this far-off corner of God's vineyard.

Lanchow, Kansu.

H. FRENCH RIDLEY.

AN EPOCH-MAKING BOOK IN TURKEY

*"The Book of Mustafa Kemal" by Abel Adam,
Constantinople, 1926*

[Among the literature put out in Turkey during the last five years perhaps there is no book which shows so clearly the inner ideas moulding the policy of the New Turkey, and indicates the direction toward which affairs in Turkey are developing. The author speaks very distinctly about his subject. He deals with mentalities; the mentalities of the Turks in olden times, their mentality during the Imperial conquests, during the last century, and ultimately at the present time. The author has two purposes, the one is destructive and the other is constructive. He deals first with the old Moslem mentality of the Turks and rejects it totally, then he explains the modern European mentality, which he presents as the right goal for Turkey. The book ought to be studied carefully by all those who follow with interest the events in Turkey and aim to help the Turks to develop right ideals.—Translator]

I.

The first chapter deals with the mentality of the Revolution in Turkey. It really is a summary of the whole book.

"The mentality of Europe is the mentality of this world; while we live in this world, we act by it. The mentality of Asia is the mentality of the next world, in the next world we shall act by it. (p. 3)

"The nations who live at the present time are all to the West of us, whereas the East represents a series of nations whose rights to live have not been recognized. Men, both in the East and the West, have two legs and two hands; but whence is this great difference? (p. 4)

"It is the West that represents the happiest life, the strongest state organization and the truest human life. We must learn their art of living. (p. 5)

"America was humanized through the science of the West. Japan was modernized with the mentality of the West. The Balkan States learned this art and accepted

all its points and got ahead of us. It is clear that this art has been tested and found true.

“The West has fought against the clergy in order to develop this mentality, and at last they have established this art of living. (p. 6)

“Our *medressehs* had one logic, one mentality only, i. e., to deduct everything from the religious books; whereas the Western mentality sees life with human eye and organizes its life accordingly. We must know that the two cannot agree. . . . It is very dangerous to investigate the Western life with the European mentality, because we may be tempted to accept part of the Western life wholly, parts of it in a modified form, reject part of it altogether, postpone parts to the future, and also say that we already have parts of it. This attitude has been the greatest calamity of Turkey in the past. We have tried to compromise between the two, but the compromise has been impossible. The West believes that men belong to men (human) and it has the aim to live as men perfectly in the world. The East believes that man belongs to God, and aims to make the next life sure. The two are incompatible. (p. 7f.) We have not faced these facts squarely. . . . For this we need the European modern mentality.

“The point of clash among our people has been between this modern mentality and the old Arab religious mentality. This is the danger for the Republic.” (p. 13)

II.

“The Asiatic people have never been saved from poverty and misery by the habit of deducting judgments from the divine laws. One cannot see anything else in the history of Egypt, India, Persia, Ancient Japan, China, Turan, and Arabia. These people, by sheer ignorance, have ascribed to sultans, or other opportunists, sometimes a divinity, or the authority of a revelation, and this mentality has been the chief cause of the misery of all Asiatic nations. . . . (p. 14)

“The present struggle is against this Asiatic mentality.

The situation is clear. In Europe there is no literate or illiterate person acting on 'revelation,' whereas in Asia there is nothing else but prophets, [by 'prophets' he means Jesus also, by 'religions' he means Christianity also] and saints and divine rulers. You find the divine command interfering with the most private affairs of a person and directing all phases of their social, economic, commercial, scientific and administrative activities. These commands are the commands of God, and consequently they cannot be changed or modified, therefore as soon as they turn obsolete, you find another prophet coming with new commands. This career of prophetship has been a fashion in Asia. . . . (p. 16)

"The most interesting thing is this, that every prophet has advised men to ignore this life and to burn with a love for the next life. This is the meaning of the Nirvana of Buddha and the paradise of Islam. (p. 17) This mentality has at the same time killed critical thought and dulled the intellect.

"Besides, these prophets who have controlled countries have not only forced their religion but their character upon the people. In this way Islam, besides its religion, has popularized the Arabic social life everywhere, and has obliged the peoples to accept, not only its God and its religion, but Arabic family life, Arabic social life, Arabic character, Arabic customs and partly the Arabic language. . . . They have not separated religion and nationality. Religion and nationality have been one and the same in the East. Therefore we do not find national movements in the East. (p. 18)

"Buddha has cursed this life; likewise *medressehs* have thought to prepare only for the next life. All Asia has been strangled by this theoretical teaching. So the Lamas have strangled the Chinese, the Brahmins the Indians, the Akhunds the Persians, and the Hojas the Turks. The mentality at the back of their teaching was the following:

1. Truth cannot be discovered by reason, but by tradition.

2. Life must be administered not through the human principles discovered by the human instinct, but by divine laws which are unchangeable and rigid.
3. This world is passing, but the next world is everlasting.
4. To ascribe everything to fate, destiny.
5. To reject the national life, and to remain bound to religious traditions.
6. To pay absolute homage to a spiritual head.

“This iron cage has not left any possibility for the salvation of the Asiatic peoples. This mentality has been really an attempt to kill life and humanity. It has cut the relationship between men and life. (p. 15f.)

“But man is actively in contact with life, therefore there is no other way but to kill the human reason in order to keep this mentality. Otherwise it will soon be evident that the divine laws do not agree with the facts of life. For this reason the founders of the Asiatic mentality have been very wise in putting in this foundation that truth is traditional and not rational. But what is this tradition? Why should we not be allowed to analyze those traditions by reason, those traditions which have never secured happiness, freedom, wealth and knowledge to human beings, but have always encouraged misery and trouble and have strengthened the despotism of a spiritual head? As these traditions are for man, human reason feels obliged to investigate their essence, to know whether they are deadly poison, or magical medicine of Lokman! (p. 19f.)

“It is sophistry to say that human reason cannot understand truth. The communicator of traditions also has brought his tradition through human reason and his traditions are a pile of nonsense which cannot stand the criticism of reason. None of the communicators (prophets) has been able to bring a message for the invention of machinery, electricity, steamships, aeroplanes, wireless telephones, or medical formulæ for cancer and other diseases. We know today that the things that ought to be brought from the unseen world and to be taught to people are such sciences. In the history of Asia there never has appeared such a saint. In the world, however, there have been such persons; men who have discovered the truth have been

those who have believed that truth is rational, not those who have expected it from the traditions. The Asiatic peoples are quite unable to understand this. (p. 20)

“Let us ask why is it that the Moslem *medressehs* could not save the Ottoman empire: Because they had the mentality that truth is not rational but traditional only. . . . Modern positive science considers this mentality as a deadly poison, because after isolating an individual from thinking for himself, you can make him believe any religious judgment in regard to family life or state organization. It is for this reason that bad customs, like polygamy in the family life and the division of people into various castes, have arisen in the East. . . . (p. 22)

“Examine the governments and the history of the people who have had this mentality, and what will you see? A despotic and immoral king with the title of the Shadow of God, and a palace in the form of a public house, full of slaves; then a big group of miserable people, devoid of life. (p. 25)

“The Moslem exegetes (*Ahl Kelam*) have not given liberty of conscience and thought to these people, nor has Moslem jurisprudence given the right of life and activity. All the Asiatic nations have been governed by religious sciences, and all the laws have been deduced from that basis, and these laws being unchangeable have always opposed the progress of human evolution. Exegesis has kept the mind from growth, and jurisprudence has prohibited the development of the social conscience, therefore there has been no possibility for intellectual or social revolution in Asia. . . . (p. 26)

“According to this mentality, the human will was either altogether obliterated or had very little freedom for action; whereas the divine will was the absolute ruler, and everything was ascribed to divine predestination. This is the thing which has produced Eastern laziness in contrast with Western civilization. (p. 26)

“Whatever Europe has tried to do with the aid of the positive sciences, the Asiatic people have tried to do with hymns, prayers, magic and spirits. (p.27)

“Open the gates of any Asiatic palace, and you will find there a group of adulterers and adulteresses. This is the condition of the Caliph, the Imam and the Sheikhs. These men who have ordered the people to fast, to worship and to abstain from a good many things, have followed in their personal lives nothing else but material pleasure. This contradiction between life and word has shown their insincerity to the minds of people and has caused the domination of hypocrisy and insincerity in the administration of the governments. Therefore in all the various strata of the official circles this mentality has ruled, and deceits have been considered legal for the sake of private interests. (p. 28)

“Can you show any Asiatic history or civilization where there is a family organization and civic life and government based on right, and where we do not see family life impure and woman a slave, polygamy consecrated, poverty encouraged, nationality despised, oppression made a principle, and bribery, forced labor and plunder legalized? These actions have borne the same character among the people. (p. 29)

“Religions in the history of Asia are nothing else but reactionary movements of the jealousy of new prophets for each other. *In essence they are all the same.* The teachings of Buddha, Confucius, Brahma, Moses, Jesus and Mohammed are all the same; they differ only in details. (p. 30)

“This is the truth we find in the history of the Asiatic peoples. Asia has been dominated by this mentality and it has no capability of itself to change this mentality. Salvation can be secured only by the vaccine of European mentality. This is the secret of the amazing progress of Japan within the last half century in contrast with China. China is still living in the Asiatic mentality; Japan has thrown away the Asiatic mentality, and has adopted the

European mentality *in toto*. Some think that this superiority can be secured by the adoption of technical science alone. This is impossible. The problem is a problem of mentality, the problem of a whole building of thought, feeling and life, crystallized through the ages. It is a whole; it cannot be separated into parts. The Asiatic mentality must be rejected totally and the European mentality must be adopted totally; there is no other way for salvation.

III.

“The Turks are an Asiatic people. Naturally we have lived and acted with the Asiatic mentality. We propose to examine our life and history and see how the present Revolution has given us new life, and to understand the great obligations which this Revolution-mentality has put upon us, and to see how much sacrifice is necessary to establish this mentality among us absolutely. (p. 33)

“We used to be taught that we belonged to the King, the Shadow of God on earth. This implied that there could be nothing to oppose the power of the Caliph of Almighty God on earth; that there could be no society higher than ours; and that the best way of life was ours. Whereas the facts were telling us that in all parts of the country there was plenty of misery and hunger; every year some section of the country was being snatched away from us; we had a state weaker than the least of the European powers, going down in bribery, confusion and immorality, begging the West for everything, yet we had a Shadow of God on earth with forty wives and forty boy-concubines busy with making the nation swallow the idle fantasy of paradise as taught through the *medressehs*. We were deteriorating from within. It was only by coming into contact with the European knowledge and accepting the superiority of the European mentality, by examining the miseries in the land of the Shadow of God on earth that we could understand the truth. We discovered that the Shadow of God on earth was nothing else

but an idol as powerless and as soulless as the Buddhist idols of India. As Mohammed broke the idols in Mecca and Medina, we also broke down these idols of Caliphs, *medressehs*, *tekkes* and *turbehs*. This is the meaning of the Revolution, and its benefit will be great to our people. (p. 34f.)

“The old Ottoman empire was a religious kingdom. It had changed the old Seljuk *tekkeh* type into the *Medresseh* type, and subjugated the people to the arbitrary logic of the Hodjas. Here we see one of the most peculiar forms of the Asiatic mentality. (p. 35)

“Yet this dervishism or mysticism has been the chief factor which has saved the Turks and the Persians from being Arabicized altogether. In this area Islam and nationality have come into conflict, and nationality has kept its superiority. (p. 39)

“Afterwards began the period of the Ottoman kings. Then the Arab *Medresseh* method took prominence and the methods of the Bagdadian *Medresseh* were followed totally. This was the Shariat which deduced judgments from the divine commands. The *Medresseh* has never recognized that by the change of times judgments also ought to change. It has conceived Constantinople as Bagdad, and never has taken the trouble to think and to examine its environment and to modify its ideas. It has also kept producing prescriptions of judgments from that black-covered book, that black-covered book which was in Mecca before Bagdad, and before that it belonged to other primitive peoples in the deserts. Is it possible at all to act with such a law which was altogether unsuitable for the development of social life and growth of the human mind? It is impossible to argue against this point. There can be no possibility for the development of a power which does not accept the principle of æsthetic evolution in its essence. The fruit of such a power is deterioration. (p. 49)

“It is the black Book and its knowledge which dominated Turkey for six hundred years. It controlled the

intellectual, literary, social, scientific, political, administrative, civic and all phases of the Turkish life. Turkey spent all its income on the *Medressehs*. And what were the things which they were studying there? There was not any study of the Turkish language. Arabic was the foundation, and the people studied expositions of the Koran by hundreds of thousands of pages, written arbitrarily. They studied also *hadiths*, manufactured by all sorts of peoples. (p. 49)

"This educational system had no relation at all to the Turkish people, their language or culture. It had nothing to do with life. There is no more shameful thing in our history than the acceptance of such an Arabic educational policy by the Ottoman palace. We remained slaves to this despotic oppression for six hundred years. (p. 52)

"*Medressehs* had established a divine science based on the peculiar interpretations of the *hadiths* and the Koranic verses, and anathematized all those who endeavored to get out of this circle. It has prohibited science for all the people. (p. 55)

"*Medressehs* took the palace and the *tekkes* under their control. The occupant of the Ottoman palace was the Caliph of the world, the Shadow of God on earth, his duty was to see to the ruthless application of the religious fanaticism originating in Bagdad. This removed freedom of conscience and killed critical thinking. By misinterpretations it severed women from social life, allowed polygamy and left no room for women in society. (p. 61f.)

"*Medressehs* also strengthened this position by certain strict rules. It called it fornication for a woman to talk with an outsider. It took as a valid reason for divorce if one hair of a woman was seen by somebody else. Whereas it did not call illegal those caliphs who were born of unlawful wedlock. (p. 64)

IV.

"The Eastern question which arose in the political

circles of Europe was understood to be a great danger for us. This fear led to various efforts of reformation in our country. Those reformations were not acts of revolution or renaissance, but they were merely political means to save the country, and even they were the work of the Europeans. (p. 72)

“Surely these efforts cannot be called movements of renaissance, because they did not spring from the people. (p. 73)

“If the old writers were the copyists of the East, the writers of this reformation period were the copyists of the West. They had nothing original. (p. 74)

“For example, the reformers never touched family life in Turkey. (p. 80)

“They were merely copying the principles of the French Revolution. The French Revolution did not interfere with family life in Europe, because the European family life had already been established. (p. 80)

“Christianity was as Asiatic as Islam. But it has never been able to change the social life of a nation. Christianity went to Rome only in the form of an idea, and did not carry over with itself the social life of its Jewish environment. On the contrary, Christianity was lost in the social life of Rome which represented the Europe of those times. If Christianity had marched on from Jerusalem with a powerful army like Islam, and had occupied Europe, the family life of Europe would have been abolished and the Arabic desert laws would have upset those countries. The modern Europe would not have been existent today. However, history in Europe took a different course and so family life in Europe was saved. (p. 81)

“We have not had this family spirit which has given birth to national life in other countries. (p. 82)

“The reformers tried to strike a compromise, close by the *Medressehs* they kept the schools, by the religious courts they kept the new civil courts, together with the Moslem policy they stuck to the mentality of Ottomanism. (p. 83)

"All this was only a political effort to save the country, and it was not a real Renaissance. (p. 86)

"We have heard the proclamation of the Constitutional Government twice. The principle in these efforts was to bring an Ottoman community composed of various elements under the Caliphate or the Sultanate combined. The reformers never thought of putting a complete end to religious supremacy and arousing the national sentiment in the Turkish conscience. (p. 91)

"Law is based in France on the idea of right; in Germany on power; and in England on interest. (p. 92)

"The idea of right is humanitarian, it is not national. We are living at the present time in an era of nationalism; therefore, instead of following France we ought to have followed Germany or England. Nationalism abolished Ottomanism, made subjective philosophy useless, individualistic economy dangerous and divine laws meaningless. According to nationalism, religious morality is essentially immorality; Arabic social life is to be rejected totally; the policy of Islam ought to be abandoned. (p. 107)

"To be Islamized, to be modernized, and to be Turki-fied, was the policy of the compromisers. This compromise was impossible. The evil of the laws taken from Islam was already evident. The use of the pre-Islamic Turkish laws was very doubtful, so the only course was that of modernization, and this could only be achieved through a revolution. (p. 109) This ought to be our path in the future.

V.

"What are the causes of the difference between the Asiatic and the European mentalities? We propose to investigate this historically. We must keep in mind that in Europe there has not arisen any prophet like Buddha, or Confucius, or Moses, or Jesus, or Mohammed who has communicated divine commands and forced the people to obey them. (p. 123)

"We find first a Roman civilization through the old

Greek civilization which represented the highest grade of human intelligence in history. The Greek civilization was thoroughly human. The Greek mind had examined life, and had established a system of rights sprung from the needs of the present life. Greek philosophy also which aimed at this life has not been brought down by revelation through a prophet, as in the East. No Greek philosopher claimed prophethip. (p. 124)

“Barbarian Rome inherited this great treasure from Greece. Greece declined, but Greek philosophy governed the Roman world. (p. 125)

“But Roman imperial selfishness shook Rome, and it was at such a time that a follower of Christ took the reins in his hands. (p. 125)

“Truly he came with a gospel, and was bringing the Asiatic religious logic to go with it, but ultimately it brought only an abstract thought. Roman civilization swallowed Christianity with all its institutions. It was not the Christian idea of right that became dominant in Europe, but the Roman idea of right. The Roman family life persisted. No institution of the Asiatic social life entered Rome. The customs of Jesus were unknown; only the name of God had been changed. This religion occupied all parts of the Roman empire. (p. 126)

“So the second of the heavenly religions got a foothold in Europe. This religion was also based on the Divine commands. It was in most ambiguous form logically, and was thus apt to arbitrary interpretation. But Roman civilization saved Europe. All the peoples who became Christian kept their principles of right, their customs of family and other aspects of life as inherited from the Roman civilization. There arose, however, a contest between the Divine mentality of Christianity and the Greco-Roman mentality in the Papacy. (p. 126)

“Christianity acted just as other religions. It was taught to be traditional. Intellectual progress was stopped and education was confined to the Christian schools. But social life and institutions were left un-

touched. In fact, Christianity had no institution to supersede the existing institutions. This is the reason why Europe did not become Asiaticized. If Christianity had brought laws of polygamy, seclusion of women, a logic of fate and commands anathematizing æsthetics, all Europe would have been dervish like Persia, India and Arabia. Their being European could not have saved them. The present Moslem Bosnians and the Christian Bosnians are the most evident example of this fact. If the present Moslem Bosnians in the heart of Europe today exemplify the pure Arab social life, all Europe would have been like that. (p. 127)

“Then came the Renaissance and Luther. The Roman rites were not agreeable to the German nature, so the Germans began the Reformation and Luther led the way. God’s language could not be monopolized by Latin. All languages were God’s, as every nation was God’s. The religious ceremonies were to be made reasonable. Luther left out those ceremonies which did not agree with life, reason and taste. How was it possible to apply those rites and ceremonies which had been taught to a people who were barefooted, without business, ignorant, without legal institutions and government, to a people who lived modern life? Luther understood this fact; he had found the right way. (p. 128)

“The Reformation was a part of the great Roman influence through the Greek civilization. So also came the French Revolution. The leaders of the French Revolution had all been inspired by the Greek philosophers. Their writings are full of the words of Greek writers. In them one never finds any reference to any divine book, because neither in the Gospels nor in the Book of Zoroaster was there such a truth. That truth was in the natural life of man, and the Revolution discovered that truth. (p. 129)

“It discovered that truth was rational. Science could be deduced from the actions of men, from the needs of society, and from the treasures of nature. There was

not any divine superiority in the world. Neither the kings nor the popes had any divine trusteeship. Revolution removed religion from the seat of power and left it only in society. (p. 130)

"This resulted naturally in nationalism. The French Revolution was for the whole of humanity, but it ended in nationalism. There you find the foundation of the European nationalistic mentality. (p. 132)

"This is the European mentality. There is nothing like it in Asia. We also can acquire it. We are also human. We must accept it *in toto* as it is. (p. 133)

"How should we do it? We must use revolutionary methods. We are called to abolish the Asiatic mentality and establish the European mentality. We are concerned with the same problems as the French Revolution, so we ought also to use revolution as a method. No revolution can allow freedom to its enemies. Personal freedom came after the Revolution. Therefore we cannot allow reactionary movements at the present time, otherwise the Revolution cannot succeed. (p. 135)

"The European civilization is based on three great foundations: 1. The rights of man; 2. National culture; 3. National economy or finance. The Turkish Revolution also must be based on these three foundations. Let us examine them one by one. 1. *The rights of man*. Every citizen is born free and lives free. This is the essential principle in civilized society. This freedom is exhibited in all the institutions of the social organization: individual, family, and government.

a. "*Individual Liberty*. This is limited by those things which a person does not wish to be done to himself by others. There is no European nation which has not accepted this principle of individual liberty. Without personal liberty, liberty of conscience and liberty of thought and press, no civilized nation can begin and grow. (p. 140)

b. "The second phase of this personal freedom relates to the *family life*. (p. 145) The European mentality

has solved this problem also. Family life is based on the equality of rights. Life has given neither a bigger right to man, nor has given less to woman. Life is joy, happiness; therefore it is necessary to give women the liberty of men, and to men the liberty of women. It is only on this mentality that free family life can be produced. This mentality naturally rejects polygamy, and accepts the rights of women in society as those of men. (p. 146)

“Men and women are free individually, and marriage is an association formed by the uniting of their rights together willingly, and divorce is a cancellation of that association. Husband and wife have the same rights in all these things. Marriage is for the benefit of society, and requires this form. (p. 128)

c. *“Freedom in the Government.* As there are more than two persons in the world, so governments have arisen. . . . It ought to be in a form to guarantee the rights of all men, and every citizen must be represented equally in its organization. This is democracy. It must represent the law of the individuals and must secure the interests of the public. The interest of the public is not for the detriment of the individuals, and the interest of the individual is not for the detriment of the public. They go together. No European government can transgress the rights of the individuals. (p. 149)

2. *“National Culture.* (p. 152) Today we are living in the era of nationalism, we have not yet arrived at the era of humanism. European civilization acts on the principle of nationalism; we must also do likewise. No nation recognizes the rights of other nations, or shows mercy, or runs to help others. The terrible wars in Europe show plainly this principle. Some have explained the unjust dealings of the European powers with us as due to religious motives. This is not true. The European civilization is neither a Christian internationalism nor a Christian community. Such old institutions are excluded from European thinking. Movements contrary to this principle are simply ridiculous. The

League of Nations is a pitiful example. Today there is no humanitarian mentality, and therefore we cannot act on humanitarian logic. We have nationalism and nationalistic logic only. . . . This is the result of the struggle for existence, and it is the foundation of life everywhere. This is an axiom. (p. 155)

3. "*National Economy*. (pp. 160-171) The rights of men have prepared the ground for modern civilization. National culture has produced the type of men moving on that ground. National economy safeguards the national identity of that man and gives him strength to occupy the highest position in the world. Therefore the lever of modern civilization is national economy. All the world shows an activity based on this principle. This is not an institution which has existed among all the nations; it is found only in the family of European nations, and is the result of European mentality. It is the outcome of mining crafts and engineering. (p. 161)

"This is a most important principle of modern civilization. It is quite different from the life of the primitive peoples. If Communism had been realized at the time of Jesus, it would have satisfied fully the needs of those peoples, but it would have kept society in that primitive state always. Christianity has followed the principle of producing only as much as needed for consumption. The present economy is just the contrary. It is not based on the principle of producing as much as consumed, but consuming as much as produced. This difference is great. It increases production and gives to it variety. . . . After the Napoleonic Wars, pillaging stopped and nations had to ensure their economic superiority in order to keep their control over others. . . . So every country has tried to increase its production, therefore we see co-operative association and big trusts. (p. 167)

"Besides this, the governments have been obliged to control the raw materials essential for manufacturing in different lands. This was the chief cause of the great

war. So the great powers feel anxious, and are trying to unite and to show a united front against the Asiatic and African peoples. However, this will not be possible, because they cannot unite. The end will be a catastrophe again.

“European civilization is this organization. . . . It is not important for us to know whether it is civilized or barbaric. Human life is such at the present time. The duty of Turkey is to enter this family, and to establish equally Turkish rights, Turkish culture, Turkish economy based on mining crafts. Life is logical and tragic, but it is plain.”

WHO IS IDRIS?

One of the many Koranic names that has given rise to speculation is that of *Idris*. An examination of the sources elicits the following suggestive comparison. I have limited myself to the evidence of the Koran itself.

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|--|---|
| (1) <i>Idris</i> is twice mentioned in the Koran. (xix, 57; xxi, 85.) | (1) Elisha is twice mentioned in the Koran. (xxxviii, 48; vi, 86.) |
| (2) In both cases the name is linked with that of Ishmael. | (2) In both cases the name is linked with that of Ishmael. |
| (3) Once it is associated with that of Dhu'l-Kifl. | (3) Once it is associated with that of Dhu'l-Kifl. |
| (4) He was specially favoured by God. (lit. "We raised him to a high place." xix, 57.) | (4) He was specially favoured by God. (lit. "We preferred [him] above all the world" vi, 86.) |

Now by combining numbers 2 and 3 of the above points of comparison, we have the following grouping:

- (a) Ishmael . . . Idris . . . Dhu'l-Kifl. (xxi, 85)
(b) Ishmael . . . Elisha . . . Dhu'l-Kifl. (xxxviii, 48)

Following on the conclusion that Dhu'l-Kifl¹ is Job—"The Owner of the Double Portion"—we may venture further on another curious comparison. Let us work backwards.

- (1) Dhu'l-Kifl (i. e. Job) received a double portion from God (Job XLII, 10)
- (2) Elisha also received a double portion. (II Kings, II, 10)
- (3) The double portion that Elisha received is the double portion allotted by the Deuteronomic Law to the firstborn. This was therefore due to Ishmael as being the firstborn of his father Abraham. Indeed the legal enactment in Deut. XXI, 15-17 is specially applicable to the case of Abraham and his sons.

¹ See article on Dhu-'l Kifl in the October, 1926, issue of our Quarterly.

Ishmael, Elisha and Dhu'l-Kifl are linked together by Mohammed as Owners of a Double Portion. But what about Idris? A simple solution is to say that Idris and Elisha are one and the same individual. How then do we account for the name Idris? Nöldeke (in *Zeitschrift für Assyriologie*, XVII, 84 sq.) contended that Idris is a form of the name Andreas. Hartmann still further developed the matter (ibid. XXIV, 314), and proposed that Andreas is the cook of Alexander the Great, who was granted immortality, (raised to a high place).² But there is no reason to interpret the Koranic phrase "We raised him to a high place" as implying immortality. The same forced interpretation has led the Arab commentators to see in Idris the Biblical Enoch who "was not, for God took him" (Gen. v, 24).

In the Alexander Saga, Andreas the cook is washing a salted fish in a certain spring when suddenly it becomes alive. Andreas jumps into the water after the fish and thus obtains immortality. It is possible to see in this legend a family resemblance with the Elisha story told in II Kings II, 19-22. The salt is mentioned, although the fish is not. But again the express mention of the fish is not found in the older epic sources, but only in the romance.

"And he (i. e. Elisha) went forth unto the spring of the waters and cast salt therein, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or miscarrying. So the waters were healed unto this day, according to the word of Elisha which he spake."

Even in his death Elisha was credited with life-giving powers (II Kings, XIII, 20-21; Ecclesiasticus, XLVIII, 12-14).

The conclusion we would suggest is that Idris and Elisha are identical, and that the main elements of the Idris-Andreas legend are largely a development of the Biblical wonder-working powers of Elisha.

Alexandria, Egypt.

JOHN WALKER.

²A. J. Wensinck in the *Encyclopedia of Islam* under Idris.

THE OPIUM HABIT IN PERSIA

Perhaps I ought to say that while the following article may apply less generally to other parts of Persia, it does apply very generally to the southeast quarter of the country, an area larger than Great Britain, and almost exactly corresponding to the province of Kerman, in the northwest part of which lies Kerman, the main town of the province, which has given to it its name. In this city of some 70,000 inhabitants, the Church Missionary Society started medical mission work twenty-five years ago, a work which has grown considerably as medical work, with God's blessing on it, has a way of doing amongst an intelligent people who have but few efficient doctors of their own. This medical mission is the only one in the whole of the Kerman province.

At the present moment there are many acres of land on the west side of our hospital, and to the northwest of it, covered with a bright green crop topped with a white flower, a pleasing sight in this barren and arid land. But the time is near at hand when the seed capsules of this crop will be ready to yield a brown juice possessing highly toxic effect. The poppy heads will then be scarified on one side at sunset, and in the early morning, before the sun warms up, the exudation will be scraped off and stored in closed copper vessels, in the evening the process will be repeated on the other side of the seed capsule, and the juice similarly gathered early the following morning.

Before tracing the events connected with the opium thus obtained, it is interesting to note that the seeds of the poppy heads which contain but little opium, are kept for washing, and are then ground up and eaten with sugar by the common folk engaged in the cultivation of the

poppy, while the dried stalks are later gathered for fuel, as they remain on the ground untouched by the bullocks and donkeys which eat off every other vestige of greenery from the poppy fields. In favor of this cultivation of opium it has been said that the opium cultivator fears neither drought nor locust. That the cultivation of the poppy does not require as much water as many other crops do, is true; that the poppy, however, does require regular irrigation is equally true, as the crop now alongside the hospital will illustrate, for it is a poor one mainly through deficient watering, the water available having been used for wheat and barley growing beyond it. That neither locust, bullock or even donkey here will touch even the green opium plants, where forage is so scarce, shows discrimination; which stands to their credit!

To return to the opium: sooner or later this is rolled by hand into sticks, which weigh about half an ounce, and are covered by paper to prevent their adhering together in one mass, and in this state it is kept for export or for use in the country itself.

What proportion is exported and what proportion is used locally is, though it may sound strange to say so, not easy to estimate. Servants of the revenue department ere this have assessed the opium crops, and further it is compulsory that the collected juice be handed in to an appointed official in the locality, who seals the package, sends it to the central administration in Kerman, where it is rolled into sticks, and weighed; then only after many delays, and the payment of the heavy revenue dues on it, can the owner recover his produce. This duty on opium used in Persia now stands at about 53/- per pound, which raises its price from some 23/- to 76/- a pound. Limiting my remarks to the opium used in the country, and I have referred to the medical aspect of the opium habit here elsewhere,¹ its use is confined mainly to the opium addicts who either smoke or eat, or both smoke and eat the drug. The latter class is now rare. These folk are obviously

¹ "The Medical Aspect of the Opium Habit in S. E. Persia." *The Asiatic Review*, January 1926.

mainly those who can afford to grow or purchase a commodity which is not only a luxury, but an expensive one withal, and hence, are mainly found amongst the upper and middle classes.

An average fairly heavy opium smoker gets through not far short of half an ounce of opium daily, or three and a half ounces in a week, nearly a pound a month, a matter of over £3.10. Hence when a labourer's wage amounts to about 1/- or 1/6 per day, or from 30/- to 45/- per month, this price is obviously quite beyond his pocket. Eating the drug would be within his means, but even 6 grains a day, not by any means a large amount for an opium eater, would amount to 2/- per *mensem*, equal to one and a half or two days' wages, a loss which few labourers or artisans experience, as the opium habit is relatively rare amongst them here.

Opium has been spoken of as the emergency ration of the Persian soldier, but the drug is now forbidden in the Persian army, and any officer using it does so surreptitiously, and is in danger of immediate discharge if found to be addicted to it. Further, its use is discouraged among government officials generally, including those in the revenue department. Despite this, the habit is common in this part of Persia, possibly one in six of those who can afford it being addicted to the opium pipe. Smoking is the method par excellence, as, although much more opium is used, the peculiarly fascinating psychical effects quickly follow the inhalation of the fumes, and are much more marked than when the drug is eaten, although the final physiological effects are nearly the same. Very briefly, the latter consist in the depression in the higher centres in the central nervous system, governing the work of the body, and the addict, usually slowly increasing his dose to obtain the same constant effects, becomes slacker, and more of a slave to the habit, and this in a very real way, as when the next dose is due, the desire for it is irresistible, and he only comes to himself again when soothed by the depression of the nerve centres which are

craving for the drug. If the habit has been dropped, every ensuing illness, even a passing cold, is attributed to having stopped it, and the advice is pressed home, to treat it by "just smoking a pill of opium". Once re-started the habit soon reasserts itself, and assumes the hold it had before. That the habit can be given up permanently, and that with very great and manifest advantages to the addict if not already broken up by the ravages of the drug, is shown from time to time when an opium subject either gradually diminishes the drug himself, or takes medical treatment to break the habit off.

Despite the accruing advantages, it frequently occurs that after a longer or a shorter interval of freedom from the habit, on some paltry pretext, the pipe is again resorted to, and the individual begins to go downhill again. Until recently the burnt opium, called *sukhteh*, which collects in the bowl of the Persian pipe, and is cleared out when the pipe becomes choked with it, was usually kept for sale, and exported to Khorasan to the north, where it was made into a mixture known as *shirah* and re-smoked in a different form of pipe. This is now forbidden, the order being that the burnt opium must be given up to the authorities for destruction; thus those formerly smoking the burnt opium will now be obliged to smoke or eat ordinary opium, thereby increasing the demand for the drug, and adding to the Government's revenues on it.

Although less opium smoking than formerly is now seen on passing through the town, this is mainly because the class who used to smoke at the shop doors, or on the streets, can ill afford the high price of opium these later years; many doubtless too have died off, as the life span of an opium addict is usually curtailed in direct proportion to the amount of the drug he uses.

On the other hand there is at present very little stigma, if any, attached to the habit in private houses, when those who smoke opium take to the pipe at their appointed hours, just as others take a cup of tea or a glass of sher-

bet. A public opinion against the abuse of the drug has yet to be created, despite the fact that the havoc which it causes is generally acknowledged.

For years we have been working against the habit, realising, amongst other things, how greatly it militates against the successful surgical and medical treatment of our patients, so much so, that some addicts have gone the length of saying that we do not aim at curing opium subjects when they come to us for treatment, but aim at hurrying them off!

I will give but one illustration of this handicapping of treatment by opium. Lately I was asked to see a little child of two years, very ill with acute lung trouble. Around the swing cot in which the child lay sat half a dozen ladies of the house, on the carpeted floor as is the custom, all opium smokers. After giving directions about the little one, the trite question was raised as to whether, considering how ill the child was, whiffs of opium from the mother's pipe should still be given to it as formerly! Leaving the room I went into another where half a dozen men were present, some of them husbands of the ladies I had just left, and most of them curiously enough, but not all, not addicted to opium smoking; they too raised the question, should fumes still be given to the sick child, and then and there the curse of the habit was forcibly stated by them, and the genuine wish expressed that the evil could be eradicated from the place. Two months have passed, the child survives to-day, but the chain of the opium habit in that house still remains unbroken.

Only the light and power of the Gospel of Jesus Christ can eradicate this great widespread evil here.

Kerman.

G. EVERARD DODSON, M. D.

AHMADIYA CONFERENCE

The readers of THE MOSLEM WORLD know well that the Ahmadiya Sect was split into two sections a few years ago. The headquarters of the one section is at Qadian (Punjab), the birthplace of the movement. Its head is the son of the late Mirza Ghulam Ahmed, the founder of the sect. They believe that the late Mirza was a Prophet and the Promised Messiah. In England they have missionaries in South London, and have built a mosque. The headquarters of the other section is at Lahore, and its head is Maulavi Mohammed Ali, who translated the Koran into English with notes. They have their missionaries at Woking in England and their senior missionary is Khwaja Kamal-ud-Din of Lahore, who is the author of several books, all anti-Christian. From these headquarters one party is often called Qadiani and the other Lahori, for convenience's sake.

The anniversary of both these parties was held during the Christmas holidays, one at Qadian and the other at Lahore. The Lahore party invited the representatives of other religions to read papers on the nature and attributes of God, according to their respective religions. The Chairman of the Indian Christian Conference asked me to represent them in their conference and to read a paper. Thus I had the privilege not only of reading a paper, but also of attending the proceedings.

All the members and delegates from all parts of the province, rich or poor, Indians, Asiatics and Europeans (there were some European members too) dined at one common table. There was no distinction of race or rank, no distinction of plates and dishes, a practical proof that Islam blends all races into one brotherhood, one of its strongest points.

Missionary zeal and enthusiasm were evident all round. Islam has been a missionary religion from the very beginning, but the missionary activities of this sect exceed all the previous ones. The zeal of such a small community, started about thirty years ago, much less in numbers than the Indian Christian community, has done wonderful work. In addition to their work in India, they have planted foreign missions in England, America, Germany, Java and China. Now they are about to send their missionaries to Persia. They collected about 194,000/- rupees in 1925, and Rs. 150,000 in 1926. They distributed 1200 copies of the book called "Mohammed the Prophet" free to various libraries in Europe and America last year, and now they propose to send copies of the English Koran in the same way.

When the head of the community appealed for money for the free distribution of the Koran and for the work among depressed classes, the money began to pour in, and several thousands of rupees were paid in on the spot within an hour, besides promises. The wealth of the community is less than one per cent. of that of Europe and America, but their liberality in proportion is far greater. Last year they started work in two districts among depressed classes in Muzaffargarh district; 1100 were "converted" from among that class, and in Ferozepore 126. Now they propose to work in other districts also.

They have prepared special workers to work among Hindus, Moslems and Christians. They are almost always on tour, preaching, holding meetings and debates with leaders of other denominations and religions.

Two criminal penal colonies have been put under their supervision, and the Government pays all expenses.

The Lahore party has one Urdu weekly, one English fortnightly, and one English monthly magazine. All these papers and magazines are to propagat Islam and oppose Christianity. The English magazine is sent free to non-Moslems. In each issue of these papers Christianity is misrepresented, the immoral conditions pre-

vailing in some places of Europe and America are emphasized and magnified, in order to create repulsion and prejudice against Christianity, e. g., the night scenes of some of the great European and American cities.

In the meeting we attended, a paper was read on the subject "Danger to Islam". Christian people and Christianity were shown as an anti-Christ, which was to appear before the second coming of our Lord. In this the reader of the above mentioned article went a step farther than the founder of the sect, who at one time taught that the British Nation was Anti-Christ, and the donkey on which the anti-Christ was to ride, was the railway! As that donkey is said to be one eyed, so the founder of the sect said that the engine of the railway had one eye only. The reader of this paper stated that the Christians perverted the true Christian doctrines and substituted the heathen doctrines instead. Therefore the Church became Anti-Christ and the world-wide network of missionary activity is overwhelming the whole world, and specially the world of Islam. Therefore the Moslems were warned to counteract this growing danger by all possible means.

But they forgot to say that Islam swept away churches, once flourishing, and it is Islam which is ready to repeat the same story again. It is Islam which kept nations in the dark and in ignorance, and which blocked the way of light and progress. It is the influence of Christian nations which has given Islam a stimulus to reform itself. The Ahmadiya movement itself is an evidence that it is only the tolerance of Christianity which has suffered them to exist and to make progress. In orthodox Islamic countries like Afghanistan, the Ahmadiyas are considered heretics, and can expect nothing but persecution. It is a pity that instead of being grateful to a tolerant Christianity they call it Anti-Christ. It is to be hoped that eventually they will see their mistake, and gratefully accept Christ as their Lord and Saviour.

Lahore (Punjab).

J. ALI BAKHSI.

ISLAM FOR CHRIST

Apparently there are many reasons pointing toward the possible winning of Moslems to Christ. Given below are some that in our estimation are the most outstanding ones.

(1) Both Judaism, from which Christ came, and Islam are the offspring of one father, but by two different sons. Both claim Abraham for father and honor him as such. Both are Semitic, they speak nearly similar language, they are brought up in the same climate, and they have the same psychology.

(2) Christianity has been from the very beginning a great power in the evangelization of the world. During the last century, through sacrificing many lives and the expenditure of large sums of money, Christianity has worked and is still working toward the evangelization of the world more than ever before. The world of Islam has not been excluded from these blessings.

(3) There is a still stronger reason that points toward the winning of Islam by Christianity. Christianity and Islam in faith and practice are both monotheistic, both believe in revelations from God, and both believe in a future life. Islam, which is seven centuries younger than Christianity, has borrowed a great many doctrines, rites and customs from the Bible. Islam believes in the virgin birth of Christ. Islam ranks Christ among the six highest prophets, and gives Him the title of "Ruh Allah," which means "The Spirit of God". In spite of all these, Christianity has not won Islam over, and everyone wonders why it has not.

The purpose of this article is to answer that "why,"

and to give a few suggestions that would, in the opinion of the writer, help a great deal to win Islam over to Christianity.

WHY CHRISTIANITY HAS NOT SUCCEEDED IN WINNING ISLAM

Our Lord called this work "fishing". When He called His first disciple, He said, "Come ye after me and I will make you to become fishers of men" (Mark 1: 17). Every successful fisher has to be familiar with the following three facts—the place in which to fish, the season in which to fish, and the nature of the fish. When we have realized the analogy we shall understand why Christianity has not thus far won Islam over.

First Reason—It is very difficult to correct a mistake in which one has been brought up.

Islam is in part the result of perverted Christianity and Judaism. We all know well that if, when the Arabian prophet appeared, Christianity had been what it should have been (Eph. 5:27) there would have been no room for Islam in this world. Mohammed was one of the many seekers who were groping in the darkness for light. As Dr. J. H. Shedd said, "If Mohammed had died when still a young man, we would call him St. Mohammed." But this Mohammed, who was wide awake, sharp and ambitious, instead of meeting orthodox teachers from whom he could have learned the true Christianity, ran across unlearned Christian preachers and ignorant Jewish priests from whom he received only a vague conception of these true religions. When he saw that these, like the religion of his own country, did not satisfy a heart longing for spiritual food, he began to pick the best of the three religions, namely, Christianity, Judaism and paganism, fusing them and molding a new faith out of them. From this time on, this Arabian prophet plunged into a sea of mistakes and blunders and kept wading deeper and deeper into it. He has gone so far that it is almost impossible to bring him back out of this

sea. To quote the late Dr. J. H. Shedd: "The Eastern Church has for thirteen hundred years been reaping the fruits of her mistakes, and will continue to do so 'until the fulness of the Gentiles be come in'". (Rom. 11:25.)

Second Reason—There is much of truth in Islam.

We have already said that Islam is the fruit of carnal Christianity of the seventh century; we have also said that Mohammed borrowed a great deal from Christianity and Judaism (although he changed and perverted whatever he borrowed). We can therefore say that there are elements of truth in Islam. We can candidly say that Islam is as much higher than paganism as it is lower than Christianity. As an example, we shall take *Usool-i-din*—the roots of Islam's religion. Islam believes in *Towhid* (monotheism), in *Nebuvat* (revelations of God through prophets), in *Ma'ad* (future life). An outsider, when observing these and other doctrines, cannot help but see the great advance of Islam over paganism, and will agree with us that there are elements of truth in Islam. Moreover, Mohammed accepted the Old and New Testament and cited these as witnesses to his claim. Mohammed mentioned many of the Biblical prophets, giving the highest title to Christ, calling Him "*Ruh Allah*" which means the Spirit of God. One can readily see that it is very hard to turn believers in such things from their belief. To this let us add the short and concise creed of Islam—"La ilaha illa'llah, Muhammadun Rasul Allah." Translated into English it would read thus: "There is no god but God, Mohammed is the Apostle of God." Mohammedan rites and rituals and the legalizing of loose living contribute a good deal to make it so hard to convert Moslems.

Third Reason—The fanatical spirit in Islam.

Although Mohammed seems to have admitted that there was truth in other monotheistic religions, the following quotation gives us a good idea of what he really thought concerning other faiths. T. W. Arnold, the protagonist for Islam among the scholars, says: "The mes-

sage of Islam was not for Arabia only; the whole world was to share in it. As there was but one God, so there was to be but one religion, into which all men were to be invited. This claim, to be universal, to hold sway over all men and all nations, found a practical illustration in the letters which Mohammed is said to have sent in the year 628 to the great potentates of that time. An invitation to embrace Islam was sent in this year to the Emperor Heraclius, the king of Persia, the governor of Yemen, the governor of Egypt and the king of Abyssinia."

The text of the letter to the Emperor of the Byzantine Empire as given in Muslim and Bukhari is as follows:

"In the name of Allah, the Merciful, the Compassionate. From Mohammed the servant of Allah and His Apostle to Heraclius the Ruler of the Roman Empire. Peace be on whoever follows the guidance. After this I invite thee with the invitation of Islam. 'Embrace Islam, and thou wilt be secure.' Embrace Islam, and Allah will give thee thy reward twice over. But if thou turn away, then on thee will be the sin of thy subjects. O people of the Book, come to a doctrine equal between us and you, namely that ye do not worship any except Allah, and do not associate anything with Him; and that some of us take not others as lords besides Allah. But if ye turn away, then say, O believers, I bear witness that we are Moslems." (Koran, III:57)

From the very beginning up to the present day this fanatical spirit has been running through Islam and has been one of its constituents. Even under such strong governments as Russia and England, a Mohammedan has not been able to embrace another faith without putting his life in great danger at the hands of his own people. The following quotation will help the reader to get an idea of what we are speaking. Mr. E. M. Wright of Tabriz, in an article in *The Moslem World*, says—"The recent book by Dr. Zwemer on 'The Law of Apostasy in Islam' shows that the Koran itself, and also the more trustworthy Traditions, demand the death of anyone who apostatizes to any other religion. This has not only been a theory, but has been successfully carried out throughout the history of Islam."

Fourth Reason—The mystical doctrines of Christianity.

The Holy Book says, "And that no man can say that Jesus is the Lord, but by the Holy Ghost," (I Corin. 12: 3). This verse explains what we are going to say. Christianity is not a form or system arranged by man, that it may be felt through one's senses, but it is life from Life, and "is the life that flows from the vine to the branches." Therefore, it is no wonder that one who has not had the experience in his own life cannot understand it.

Let us take for an example some of the great doctrines of Christianity, such as the "new birth". Nicodemus, a ruler of the Jews, could not understand it, how could a wandering Arab understand it? Another is the doctrine of the Holy Trinity—three persons—one God. Another is atonement through the blood of Jesus. By what logic and by means or what example could you explain these to one who has not been touched by the Spirit of God? The following incident will explain more clearly what I have in mind. Many an eager man searching for the truth has approached the writer with statements such as this, "*Kasha* (Minister), that which you have in your head is better than what I have in mine. I want to be a Christian; can you give me a formula by repeating which I can turn Christian?" Poor Moslem, what he has in mind is that a person, by simply repeating the Mohammedan creed, practicing circumcision and purification of the body, can turn into an one hundred per cent Moslem. Doubtless, this is the idea of most candidates for admission to Christianity from Islam. After the second or third visit to the church, they want to be baptized, thinking that baptism will turn them into Christians.

Fifth Reason—The conduct of the so-called Christian nations.

This may be a new reason, but it nevertheless is a forceful one. The world of today is much smaller than the world of yesterday. There was a day when it was only once in a while that a Moslem or a Chinese came in

contact with a Westerner. If this Westerner was a diplomatic agent he, either to insure respect for himself or for the country he was representing, lived a life that was higher morally and otherwise than that of the surrounding natives. If he was not the agent of an earthly power, he was that of a Heavenly Power (a missionary), who through his life was preaching the Gospel of Salvation. Whoever was in touch with the self-denying life of the young Henry Martyn, the godly life of Dr. J. H. Shedd, the useful lives of Dr. J. P. Cochran and others, would doubtless be favorably impressed with Christianity. But that day is past; many tourists from Islamic countries visit Europe and America, and Islamic countries are in turn visited by Westerners. They come in contact with all types of Western characters; some make an entirely different impression on Moslem minds. The result is, these Moslems are driven away from instead of being brought nearer Christianity. Look at the results of the great World War. It has left undying memories of barbarism, and has driven many from the gates of Christianity. Give the world one hundred per cent Christianity, and the whole world, Islam included, will become one hundred per cent Christian.

METHODS OF WINNING ISLAM FOR CHRIST

Thus far we have spoken from our experience among Moslems of the obstacles in the way of the winning of them over to Christ. Now we offer some suggestions that would, in our estimation, help accomplish the task.

(1) *Select and appoint men fit for the work.*

The winning of the Moslem peoples—those that have some light, those who have personal ideas and capabilities of which they are proud—is truly a hard task. I wish we could come out of the old mistake, namely: the Jews said, “Jews and Gentiles,” Greeks said, “Greeks and Barbarians,” the Romans said, “Romans and Philip-pians.” Why should we say, “Americans and foreign-

ers," which really means that whoever is not of our language and country is not civilized? If this is the attitude of those who send the missionaries, it is no wonder that some of the missionaries are appointed and sent without considering whether this man or woman is sound in faith or not, gifted for learning foreign languages or not, a profound speaker or not. A person going abroad needs a strong mind as well as a strong body. To judge four hundred million Chinese by a few laundry men who have come here to earn their bread is not fair, and to judge three hundred million Hindus by a few who labor on the western coast is not right. The Orient has a long history behind it, the Orient has contributed to the world all her religion. The Mohammedan is a naturally philosophically inclined person, a good and ready speaker and very proud of his ancestry. To convince such a person that he is wrong is not an easy task. As one of their poets says:

"Kar har bozah neest kharman koobidan
Gow nar bayad oo peer kohn."

Translated into English:

"It is not the job of every goat to thrash the crop,
But an ox mature in age is necessary."

Therefore, select and appoint men who have the spirit of self-sacrifice and have the ability to meet the situation.

(2) *Be well acquainted with the language, religion and customs of your field.*

A knowledge of the language is necessary to express one's thoughts. A knowledge of the religion is necessary to answer religious questions. Knowledge of the customs is necessary to understand the psychology of the people. Although it is impossible for one over thirty years of age to learn a language perfectly, it is possible to learn enough to accomplish one's purpose. A few hours a day in a study room with a native teacher is not sufficient. One must go and mix with the people and hear the language spoken. They say in Persian: "*Khab*

kardan as poor kardan ast"—practice makes perfect. It would be a great help to a young man who is going to a foreign field to acquire some knowledge of that language in an American institution.

To be well acquainted with the religion of Islam is essential. It is not sufficient merely to know the name of the Arabian prophet, their holy book, a little of the history of Caliphs, to look out of curiosity at mosques and minarets, to observe their passion plays and prayer; but one must know what Mohammed and the Koran say about the Bible and Christ, and what part of their faith is borrowed from Judaism and Christianity, and what changes they have made in Biblical stories. Furthermore, a missionary ought to be acquainted with Islam's literature, philosophy, poetry and all the superstitions. Dr. Henry C. Schuler of Teheran says: "For any effective work among Persians it is essential that the missionary should thoroughly understand what the Shiah doctrine of *Taqiah* is, and its practical influence on the lives of the people. I do not think it is too strong a statement to say that an aggressive missionary, who does not understand this subject, will probably do more harm than good in Persia, if he is allowed to have his own way."

(3) *Adapt one's self to one's environment.*

It is truly a difficult thing to drop opinions one has been brought up with and take up something totally different. It requires self-denial, but self-denial is the first lesson in the School of Christ.

How wise was Dr. Perkins, pioneer missionary in Urumiah, who on arrival adopted native dress. This is not essential these days, but, one must adapt one's self in such ways as to win them over. The business-like Western phrases such as "I have no time", "I have not been invited", has no place in an Oriental's head. The Oriental is always ready to welcome you to his house, and he expects as much from you. Prestige is everything in the East; he will expect the same of you. His time is not limited, he will expect the same of you. What a beautiful ex-

ample we have in St. Paul: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." (I Cor. 9: 19.)

We have often been asked what is the cause of the rapid growth of Islam among the different tribes. We answer, along with other causes one is that as soon as a person, regardless of color or nationality, embraces Islam, he automatically and instantly becomes a member of the Moslem community and a full fledged brother to every Moslem, in religion, in marriage and in every right that belongs to a Moslem. Above all, we have the example of Christ before us; He became man in order to save men.

(4) *Train and encourage native workers.*

At the beginning we called this work fishing for souls. For the fishing of one Mohammedan two men are needed, or one man gifted two ways. He should love the Mohammedan and should know him. A foreign missionary loves the Mohammedan, but the question is, does he know him? The missionary field will always need foreign missionaries, but the banner of Christ must be planted on the heights of Islam by native workers. It will be planted by one who knows Moslems, understands the ways of Moslems; one who has been persecuted by Moslems. He is the one who knows what it is to turn a murderer and hater into a loving brother. At the Jerusalem conference of 1924, an American professor who had had very little to say stood up and made the following statement:

"We Armenians have been persecuted and butchered by Islam; we Armenians must work for the conversion of Islam." What a great statement to echo from that holy mount!

Dr. S. M. Zwemer says in his recent publication "Moslem Women": "First of all, let us lay to heart the very crux of the problem, e. g. the fact that the great evangelists to the Mohammedans must be from among the Mohammedans themselves."

(5) *Love should be the weapon.*

Every Moslem who meets you is prepared to discuss and argue. He would not be afraid to meet the most learned Christian theologian. Discussion leads to quarreling, quarreling leads to hatred, the result is—you lose the game. Often it is necessary to answer yes or no, or to give some proofs to convince your opponent, or to defend yourself. But all this should be done with a Christ-like spirit. Speak respectfully of their prophet, of the Koran, of their traditions and rites. Never seek victory over your opponent, but seek for his immortal soul. You will be much more successful if your friend leaves with this in his mind, that you are a simple and pure minded man who is trying to do him a good turn even though he thinks you're mistaken. The sword of love is two edged.

The future, in conclusion, calls for one plan, the only one, started by Christ and followed by Paul and his companions, viz., to preach Christ and Him crucified; and one object, to build up men in the stature of Christ. All the mission institutions, such as schools, orphanages, hospitals, relief work, etc., find their proper place. Let it be known that these are not secular institutions but Christian. The object of missionary work is not the education of the world, but to lead the world to Christ.

Tabriz, Persia.

ABRAHAM MOORHATCH.

A BIBLIOGRAPHY OF KORAN TEXTS AND TRANSLATIONS¹

Linguistically and Chronologically Arranged

[This list, although so carefully prepared, is necessarily still incomplete and subject to revision and additions. The writer gives twenty-seven Arabic printed texts; seven Arabic selections; nine English translations; eleven English translations, selections; six French translations; four French translations, selections; thirteen German translations; six German translations, selections; five Latin translations; three Latin translations, selections; one Hungarian translation; one Czech translation; five Dutch translations; one Greek translation; one Hebrew translation; one Hindi translation; one Hindustani translation; four Italian translations; three Persian translations; one Polish translation; one Russian translation; one Spanish translation; two Swedish translations; one Turkish translation; three Urdu translations. The total number of texts and translations here listed is one hundred and eighteen.

For additional information and facsimiles of some Oriental versions see *The Moslem World* Vol. V. pp. 244-261. Editor.]

- | Date | ARABIC TEXTS |
|-------|--|
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| ? | Mulvi Abdul Ghaffar. Arabic and Urdu. (Amritsar.) Text, commentary . . . dictionary. Allahabad. 4 vols. (Note from S. M. Zwemer.) |
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| 1530. | Paganini, . . . (The Koran in Arabic). H. |
| 1530. | (Anon.) Alcoranus arabice. Venitiis. Pf. 207. |
| 1543. | Bibliander, Theodore. Machumetis ejusque successorum vitæ; doctrina ac ipse alcoranus. . . . Basle, 1543. Tiguri, 1550. |
| 1641. | Berentsma, Berent Adriaenz. De arabische Alcoran: Uyt de arabische Spræke. . . . Hamburg. |
| 1694. | Hinckelmann, Abraham. Al-Coranus, s. lex Islamitica Muhamedis, filii Abdallae pseudo-prophetæ, ad optimorum codicum fidem edita ex Museo Abrahami Hinckelmanni. Hamburg. |
| 1698. | Marracius, Ludovicus. Vol. 1: Refutatio Alcorani, in qua ad Mahumeticæ superstitionis radicem securis apponitur. . . . Vol. 2: Alcorani textus universus ex correctioribus Arabum exemplaribus summa fide atque pulcherrimus characteribus descriptus. Eademque . . . ex Arabico idiomate in Latinum |

¹ References to bibliographical sources have been made when the book itself was not available and there was question as to accuracy or completeness of the entry. The abbreviations in these references are as follows, the full title of the sources being given at the end of the bibliography:

BMC British Museum catalogue
 DI Hughes, Dictionary of Islam
 ERE Encyclopedia of religion and ethics
 H Houdas O, in La grande encyclopedie
 Pf Pfannmuller
 Z Zenker

translatus, appositis unicuique capiti notis, atque refutatione. . . . Pativii, ex typographica seminarii. Arabic and Latin texts *passim* throughout the two volumes.

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1828. (Anon.) (Alquran.) (The Koran, in Arabic.) Teheran, 1244 (A. H., 1828 A. D.) Ibid. 1247 (1832), 1249 (1834), 1250 (1835), 1258 (1842), 1264 (1847). Edition of 1258 (1842) has Persian interlinear translation. Z II 85.
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1829. Maulana, Abdul ul Cadir. (*Muzih-i Coran.*) Includes Hindustani translation. Cf. entry under Arabic texts.

HUNGARIAN TRANSLATION, COMPLETE

1831. Magyar fordítás: Alkorán, Mohammed, Abdali fi hamis próféstának izlami hitvallása. Magyarositották és jegyzetekkel ellátták Buziday Szedmajer Imre és Gedeon Gyorgy táblabírák. Kassa.—Nem eredetiből való fordítás, mint ök maguk is elismerik, hanem Marracius latin fordítása után készült. (i. e., Hungarian translation: Alkoran, the Islamic religion of the false prophet Mohammed, son of Abdali, translated and provided with commentaries by Imre (Emory) Buziday Szedmajer and George Gedeon, County Judges. Kassa.—As acknowledged by themselves, the translation was not made from the original text, but from the Latin translation of Marracius.)

ITALIAN TRANSLATIONS, COMPLETE

1547. Arrivabene, Andrea. *L'Alcorano di Macometto. . . . Venice.* 38, 100 p.

1847. Calza, D. *Il Corano versione italiana del Cav.* . . . V. Calza. . . . Bastia. xiv, 330 p. BMC.
1913. Branchi, E., tr. *Maometto, Il Corano.* . . . Rome. Pf. 211.
1914. Fracassi, A., tr. *Il Corano.* Milano. Cf. entry under Arabic texts.

PERSIANS TRANSLATIONS, COMPLETE

- ???? (Anon.) (*Alquran*) (with interlinear Persian translation). Ispahan. Z I 168.
1701. Acoluthus, Andrea. (*Tetrapla*) . . . quadrilinguis. . . . Cf. entry under Arabic texts.
1828. (Anon.) (*Alquran*) Teheran. 1244 (A. H., 1828 A. D.) sq. Edition of 1258 (1842) has Persian interlinear translation. Cf. entry under Arabic texts. Z II 85.

POLISH TRANSLATION, COMPLETE

1858. Kosciuszki, W. (?) *Koran (Al-Koran) z Arabskiego przekad Polski J. Murzy Tarak Buczackiego,* . . . Wzbogacony objaśnieniami W. Kosciuszki . . . Warszawa. 2 vol. BMC.

RUSSIAN TRANSLATION, COMPLETE

1877. Sabloukov, (G.?). (See BMC, Supplement, "H-K," 1903, p. 399.) Kazan.

SPANISH TRANSLATION, COMPLETE

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SWEDISH TRANSLATIONS, COMPLETE

1874. Tornberg, C. J. *Korânen ifrån Arabiskan öfversatt af C. J. T. Lund.* xi, 408 p. BMC.
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1917. Zetterstéen, K. V., tr. *Koranen.* Stockholm. Pf. 211.

TURKISH TRANSLATION, COMPLETE

1701. Acoluthus, Andrea. (*Tetrapla*.) . . . quadrilinguis. . . . Cf. entry under Arabic texts.
- There are two modern translations of the Koran in Turkish, and at least one other translation is in process of translation.

URDU TRANSLATIONS, COMPLETE

- ? Mulvi Abdul Ghaffar. 4 vols. Arabic and Urdu. (*Armrīt-sar*.) Text, commentary. . . dictionary. . . Allahabad. 4 vols.
- ? Mulvi Nazir Ahmad. Arabic and Urdu text with commentary.
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WM. SAGE WOOLWORTH, JR.

New York City.

CURRENT TOPICS

Islam in Trinidad

The Bishop of Trinidad writes:—"On May 30, 1845, the first natives of India arrived in the ship *Fattel Rosack* to take up work in the estates of the Colony under indenture. They continued to come regularly the first four years, and then again from 1852 to 1916. There have been no arrivals since 1916. At present the population stands as follows: Natives of India, 37,354; of Indian parents, 81,837; of Indian fathers, 1,580; of Indian mothers, 649; of the 121,420 East Indian population approximately 5,000 have settled in the towns and 116,500 in the country. The town dwellers have risen to positions of considerable importance, two being in the Central Council, and they have invaded all the professions. The country section are mainly engaged in growing rice and sugar. They are excellent colonists and very thrifty. The standard of literacy is as follows: Able to read and write, 13,563 (10,685 males, 2,878 females); to read only, 1,829 (1,321 males, 508 females); unable to read or write, 106,085 (55,058 males, 50,975 females). Of the East Indian population 14,343 are Christians, *the Mohammedans number 17,691*; Hindus, 80,404; Buddhist, 397; Parsees, 571; and others 14.

"I do not think that it can be said the Moslems are much more active than the remainder of the population. The material prizes for industry and intelligence are many and not difficult to grasp, which may account for a certain coolness in religious fervor and the denominational spirit. The Canadian Presbyterians have spent a large sum on education, and have good buildings and are doing excellent work."

Recent Chinese Translations of the Koran

Our correspondent, Mr. Isaac Mason, writes that there appear to be four quarters from which new translations of the Koran into Chinese are contemplated. In Peking, in connection with their weekly magazine, *Mohammedan Voice*, they have nearly completed a version, which is to be published there. The Japanese editor of a Chinese paper, *Sakuma*, is attempting to prepare a Chinese translation from English copies, as he does not know Arabic. There is also a translation proposed by the Ahmadiya movement, but this has been delayed. Finally, the Shanghai Islamic Literary Society, which has recently published the first number of a monthly magazine, announces that a translation of the Koran is to appear in their magazine as a serial.

It remains to be seen whether any of these translations will materialize. Hitherto, only brief portions of the Koran have appeared in Chinese with Arabic for use in the prayer ritual. A Chinese-Arabic vocabulary has appeared from the press in Peking, and indicates a revival of interest in classical Arabic.

**“If the Emperor of Japan or the King of England Should
Become Mohammedan”**

Emir Chekib Arslan, the well known leader of the Nationalist Movement for the Arabs, writes on the Arab question in *The Review of Nations* (Geneva) on the future of Islam. That to him religion and nationalism are strangely mixed, and that Islam remains the dominating factor, is perfectly clear. He writes: “On sait que l’Islam est une religion qui, comme l’Eglise catholique, ne connaît pas de nationalités. Celui qui devient musulman, acquiert au lendemain de sa conversion, les mêmes droits de membre de la famille du Prophète que tous les autres sans discrimination aucune. Si l’empereur du Japon ou le roi d’Angleterre se convertissait maintenant à l’Islam, il serait immédiatement proclamé Khalife, sans contestation aucune, étant donné qu’il deviendrait le plus puissant des souverains musulmans. Le noir, le brun, le jaune et le blanc sont égaux dans l’Islam. Il y eut beaucoup de rois musulmans de race nègre. Il y eut beaucoup de souverains, esclaves d’origine circassienne, grecque, slave ou autre, mais qui, élevés dans l’islamisme et rendant d’éminents services à la cause de l’Islam, ont fini par conquérir le trône. Le passage de l’esclavage à la souveraineté offre beaucoup d’exemples dans l’histoire musulmane. C’est la démocratie la plus pure. Le sentiment religieux dominant, l’unique souci des musulmans était la défense de l’Islam; que le défenseur de la foi fût Turc, Kurde ou Arabe, n’importe, pourvu qu’il en eût le pouvoir.”

New Railways in Asia Minor

Negotiations have been proceeding for some time past between the Turkish Government and two groups, one Belgian and one Swedish, for the construction of railways and ports in Asia Minor, and the Government has now signed a contract with the Belgian group, La Societe Industrielle de Travaux, to build a port at Samsun on the Pontic shore of the Black Sea and construct two railways, both of standard gauge. The Swedish group is also reported to have signed a contract, but official confirmation of this statement is lacking.

The first line will branch off from the Bagdad Railway at Ulu Kishla and run to Kaisarie, about seventy-five miles away, and the second will connect Sivas and Turkhal (neither of which is at present on a railway), about seventy-five miles off. Both these lines will eventually form part of the North-South railway system from Samsun to Mersina on the Mediterranean, which will serve the regions of Amasia in Pontus, Nigde in Cappadocia, and Yenije in Cilicia, the junction between the Bagdad Railway and the Mersina-Adana line.

Islam and Unitarianism

Describing an interview with an educated Unitarian, Khalid Shel-drake, the English convert to Islam, writes as follows in *The Moslem Chronicle* (Calcutta):

“It is frequently said that of all Christian bodies the Unitarians are nearest to Islam. Today it has been my good fortune to spend several hours discussing religion with a Unitarian minister. From his remarks I gathered the following facts. They do not believe in the Bible, yet use it in their churches for moral instruction. They are not

at all sure whether Christ actually existed, yet use him as their ideal. 'God is much over-rated,' 'All around are ghastly blunders, and God's sense of justice is less than man's.' These and other startling phrases came from his lips. He admitted that whilst men will come to his rooms, and listen to his talk on philosophy, they are no wiser at the end, and definitely refuse to attend his church. What a curious situation! I naturally asked him why Unitarians persist in preaching from a book which they admit is not genuine. He replied that they regarded the Old Testament as a truly human book, but the New Testament is something more than human. I could not let the discussion rest here, but asked him in which respects the New Testament showed any trace of being 'more than human.' I further demanded an explanation as to why Unitarians preached an ideal Christ from a book in which they did not believe as the word of God, yet ignored the Holy Koran and Our Holy Prophet Mohammed (On Whom Be Peace and Blessings of Allah). He was quite frank in his reply. He admitted that from their point of view there is considerable doubt as to whether Christ ever existed, yet some sort of ideal was necessary, and therefore an ideal had been evolved, and this was typified by the Christ-character.

"I spoke of Isa-bin-Miriam in the Holy Koran, and references to him in the Arab Chronicles. My Unitarian friend admitted that this evidence was unimpeachable, and I followed it up by asking why he did not substitute such authenticated books for his Bible. He again parried, and said that he only possessed Sale's translation of the Koran, and this gave a very bad idea of Islam. He further said that if Mohammed was to be accepted by the West, then the real truth of his life must be set out in a book and spread widely in all circles. He said that he could say nothing about Islam as all the books on the subject which he could obtain were written by Christians. Here I had to agree that he was right. It is impossible to spread Islam thoroughly in the West without a good book giving the life of Mohammed. He was quite open-minded, and said that if I could convince him of the superiority of Islam to Unitarianism, he would become Moslem. He said that the few hours spent with me had given him a totally different idea of Mohammed and the Holy Koran, and he would willingly come as often as possible to learn more. He had never thought that Mohammed was such an historical figure, had never dreamed that the philosophy of Islam was so advanced and so high. With regard to Islamic propaganda in the West he said that it was admitted that the Christianity of the churches was dying, and, from his point of view, Unitarianism seemed the only alternative, but if Islam had something to place before the world which was compatible with human development and progress, then that religion might conquer the hearts of men."

The Present Population of Turkey

A correspondent in *The London Times* (April 18th, 1927) writes as follows:

"Sir,—The estimate of 12,000,000 souls as the population of Asiatic Turkey which is quoted by Chevky Pasha in *The Times* of the 12th instant may appear in *Whitaker's Almanac*, but is none the less conjectural. There has been no attempt at a census since 1908, when I

first became acquainted with Turkey, and since that year Turkey has seen a series of most sanguinary wars, accompanied or followed by massacres, mass deportations, exchanges of population, and epidemics of typhus, cholera, and influenza.

"In 1913 I asked Talaat Pasha what was the population of the then Turkey, not counting the Arabian Peninsula. He replied: We have no very exact figures, but, going by the results of the conscription, I should put it at about 21,000,000. He gave an estimate of about 11,000,000 for the Turks and sedentary Kurds, who, as he quite rightly maintained, tended to become Turks by assimilation. He put the non-Moslem minorities at 4,000,000 all told, and the nomad Kurds at about half a million, the balance left over being Arabs. He said with regret that the Turkish element increased much less rapidly than the Greeks, Armenians, or Arabs. Since 1913 Turkey has lost Iraq, Syria, Palestine, and Transjordan, which had a population of perhaps 6,000,000 in 1918. She has also got rid of her Thracian and Asiatic Greeks, and of her Armenian and Assyrian minorities in Anatolia by various methods, that is to say, she has lost a population of perhaps 3,000,000. She has received about 600,000 Moslem immigrants, mostly from Greece, since 1913, and has gained perhaps 150,000 souls by the annexation of Artvin, Kars, and Ardahan. Even if the direct Turkish war losses are approximately known—and this is doubtful—there are no statistics of the indirect losses sustained by Turkey between 1914 and 1922, when fighting ceased with the expulsion of the Greeks from Smyrna.

"The only safe way of making an approximate estimate of the present population of Turkey is the rule-of-thumb method of taking the annual levy of conscripts as a basis. The General Staffs of Near Eastern countries know more or less how many men they can expect to raise annually and their figures give some idea of the real population of these countries. I will take the following figures as a guide: The home-born population of Greece is at present about five and a half millions. The number of recruits annually levied for the army and navy was, roughly, 35,000 before the great influx of the refugees from Asia and Thrace. The annual contingent in Turkey, European and Asiatic, is believed to be at most 50,000. This would give a population of 7,500,000. Allowing for a somewhat larger number of exemptions in Turkey for students, etc., and for 500,000 nomads who do their best to evade conscription, and often succeed, we get a figure of at most 8,500,000."

This would make the total population of Turkey about the same as Arabia and considerably less than that of Persia.

The Begum of Bhopal on Hindu-Moslem Unity

In the course of her convocation address at Aligarh University the Begum of Bhopal gave some valuable advice to the students, which we reproduce from the *Modern Review*:—

"Addressing the Moslem students in particular Her Highness asked them to remember that they were the sons of Islam which had brought the message of peace for the world. Islam taught them toleration for non-Moslems and everybody in God's vast world. Her Highness went on to say 'You are living in a country inhabited by different creeds. Your object and outlook in life is the same as theirs. The progress of your country or its decline is the concern of you all. You are a sub-

ject people and you have duties to perform for the Government under which you are living in peace. You have therefore to live in unity and with tolerance, with all of them and show them the respect the Koran has enjoined upon you. You must sail clear of the dangerous rocks of communal prejudice and not allow yourself to be contaminated by that poisonous atmosphere. Your education demands and your religion orders that you must live in peace and amity and carry aloft the standard of a united nation in your country. It should be your never ceasing effort to bring about harmony and concord where friction and disruption exists.' "

Islam and Coffee

That coffee and Islam have close relationship may surprise some readers, but no one will doubt the fact after reading the article on *Kāhwa* (coffee) in the Encyclopedia of Islam, or the long history of its introduction in the West. A writer in the *New York Times* tells how the Turks established the first coffee houses, and how the beverage came to England. In Queen Anne's day London already had over three thousand coffee-houses.

"The opening of coffee houses in the Crescent City on the Golden Horn caused much commotion among the priests and aroused great opposition for the reason that the coffee houses soon became the movies of the time. Their popularity attracted the righteous from the mosques, and thus fierce hostility was engendered. To check their spread the coffee houses were heavily taxed as a luxury, even as was the case of the late lamented saloons, but notwithstanding taxation, the heavier the taxes the more the coffee houses flourished, until they spread over Europe, ultimately reaching England.

"According to Anderson, a Cretan named Nathaniel Canopus brought coffee into England in 1641 and introduced it as a beverage at Balliol College, Oxford. Sixty years later it was the favorite tippie of fashionable society, one against which Pope directed his satire in rhyme:

"Coffee, which makes the politician wise,
And see through all things with his half-shut eyes."

Air-Service in Persia and Egypt

We learn from a recent number of *The Near East and India* of new developments in air-service which will facilitate mails and passenger service over wide areas.

"In Persia, as in all Eastern countries, things move slowly, and accomplishment only casually follows promise. Thus it is that, although the rivalry between German and French firms for the inauguration and running of air lines in Persia long ago ended in the victory of the former, it is but recently that the successful company, Junkers, could actually start planes running on one of their three lines. Those lines are, it will be recalled, Teheran-Pahlavi (Enzeli), Teheran-Bushire, and Teheran-Qaraitu. At last a beginning has been made on the first route, and it is stated that planes leave the Persian capital every Tuesday at 8 a. m., and reach Baku at 4 p. m. on the same day. There a link is effected with the Baku-Moscow train express. This service will enable the mails from Northern Persia to Europe to arrive even more

quickly than before—and the Russian route has generally beaten all other routes for speed. As for the other aviation routes, to the Iraq frontier, and to the Gulf, it is said that they also will be started this month. If this promise is really fulfilled, passengers to and from Persia will be able to link up with the system of Imperial Airways, and it is estimated that the London-Teheran journey via Cairo and Bagdad should be accomplished in about eleven days. If, however, the Russians ever get their air service going between Moscow and Baku, it would be possible, by this northern route, to get to Teheran from London in fewer than six days. That is a fact, incidentally, which no amount of road or railway construction can ever destroy."

In March last, King Fuad at the Imperial Aerodrome Heliopolis named the new air liner "City of Cairo." Lord Lloyd, in asking His Majesty to carry out the naming, made one of his forthright and pertinent little speeches, while after King Fuad had pulled the cord displacing the canvas screen which had until then covered the liner's name, Colonel Burchall, representing Imperial Airways Ltd., presented His Majesty with a beautifully made model of the "City of Cairo." King Fuad did not take the opportunity of making a flight in the "City of Cairo," but the Premier and other Ministers did, accompanying Lord and Lady Lloyd on the first exhibition flight after the ceremony had been performed. The "City of Cairo" left on the following morning for Bagdad and has now been taken into regular service on the Cairo-Karachi route.

The Koran In Chinese

"It is with pleasure that we write," says the *Islamic Review*, "that Mr. U. L. A. Mohideen, 64, Queen's Road Central, Hongkong, a Moslem of well-known personality, has undertaken very magnanimously to shoulder the great responsibility of publishing a Chinese version of Mohammed Ali's English rendering of the Holy Koran. He has already published a Chinese translation of some of the interesting publications of the Woking Mission. The Chinese translation of the masterly preface of Mohammed Ali's Koran (along with the Arabic text), and of the booklet 'The Ideal Prophet', by the Khwaja Kamal-ud-Din, B. A., L. L. B., are ready for free distribution among those interested in Islam and its culture. We congratulate Mr. Mohideen on this noble enterprise in the service of truth."

A Trust Organized for Moslem Propaganda

The Islamic Review (Woking) announces in its January 1927 issue the formation of a Trust for the Encouragement and Circulation of Moslem Anti-Christian Literature. "The aim of the Trust is to reach such corners of the earth as are inaccessible to talks or lectures. Today is the age of literature, and need we say that the necessity of such a Trust was already keenly felt, and thanks to the selfless cooperation of Lord Headley, Sir Abbas Ali Baig and Al-Hajj Khwaja Kamal-ud-Din, the Trust filled the gap? In this connection it would not be out of place to recall the long voyage undertaken by Lord Headley and Khwaja Kamal-ud-Din on behalf of the Trust. The support given by our Moslem brethren in South Africa was most gratifying and heartening. We

appeal to our readers, individually and collectively, with whose splendid help the Trust has been enabled to convey the Message of Islam to Western countries—where, unfortunately, gross misrepresentations of Islam and its Founder reign supreme in the minds of literate and illiterate alike—to help its activities, directly or indirectly, by co-ordinating its efforts in disseminating the Message of Islam—directly, by contribution towards its funds, and by making its aims better known and its cause better understood; indirectly, by buying its publications. It will be a noble effort in the furtherance of a noble cause. The Trustees have issued a leaflet on the Trust for free distribution which can be had on application to the Secretary.

“The following are the publications of the Trust:—

The Ideal Prophet, by Al-Hajj Khwaja Kamal-ud-Din.

Open Letters to the Bishops of Salisbury and London, by Al-Hajj Khwaja Kamal-ud-Din.

Islam on Slavery, by Lord Headley and Al-Hajj Khwaja Kamal-ud-Din.

The Religion of Jesus and Traditional Christianity, by Al-Hajj Khwaja Kamal-ud-Din.

The Affinity between Islam and the Original Church of Jesus Christ, by Lord Headley.

What is Islam? by J. W. Lovegrove.

“The prices of the books will be found on the cover. ‘The Ideal Prophet’ is being translated by Mr. M. O. Abbasi, of Dar-es-Salam, into Gujarati; we hope to announce its publication very soon. Mr. Abbasi has undertaken this task as a labour of love.”

The Infinite Significance of the Death of Christ

In a series of articles in the Arabic-English Monthly *Orient and Occident* (Cairo) Canon W. H. T. Gairdner replies to a Mohammedan reader who stated that Calvary was an unimportant incident in the story of Jesus and a negligible factor in Christian theism. The whole series is worthy of most careful attention and we hope it will be published in English and Arabic. Here are the concluding paragraphs:

“Our task is indeed completed. We have heard God’s message. We have seen the risen Messiah-King giving His commission to the Children of the Kingdom, and we have seen them setting out on their task. But we think it well to consecrate a final chapter to enquiring how far they reflected on the message they were given to announce, and what were the results of their reflections.

“They *did* reflect, by the aid of the Spirit of Messiah which was in them; and the remainder of the books of ‘the New Testament’ are the chronicle and record of these reflections and revelations of that Spirit. And it will not surprise us therefore to discover that the central theme of all their reflections, and all these books is, precisely, that death and glorification of Messiah and the richness of the significance thereof:—What it was in God and in the nature of things that called for that death; and *why* its accomplishment released the message of God’s forgiveness unto all mankind.

“Paul went into the deserts alone, and there *for nearly three years*, he prayed, thought, reflected, opened his soul to receive the light of God.

“The light he did receive is recorded for us in those thirteen letters of his which you will find after the ‘Acts of the Apostles,’ and in these ‘Acts’ also. We get there the explanation of the inner meaning of the death of Christ.

"Have you never looked at a speck of organic matter through a microscope? With the naked eye you can just see that something is there: but structure and details are wanting. You place it under the microscope; you focus bright light on it; and a little world of perfect structure is revealed. You take it again, or a portion of it and place it under a microscope of brighter power; a higher index of light is focussed on to it; and more and more wonderful details rush out. And so on until *you* have reached your human limit of magnifying power, but *still* the inner content of that speck is continuing to unfold in new and richer detail, clearly you have not nearly come to the end of it, though you have come to the end of your own power of perceiving.

"All that you discovered and more was in the detailless speck from the first: but it was invisible to you.

"Exactly so it was in the case of that event,—the death of Messiah. As soon as it became evident to some that it was the strangest thing that ever happened, it was submitted to examination, by the enhanced light and power of God's Holy Spirit. Immediately the inner richness and content began to rush out and ever more and more.

"The records of all this you will find in the Bible, from Acts to Revelation; but with the highest that man was capable of, even with the divine help, more and still more (we may be sure) remained: behind the finite comprehensible, comprehended in this finite world, lay the infinite, to be comprehended only in the eternal world.

"Something like this is what Calvary became. when the event of Calvary was the object: the spirit of God was the microscope and the above is a feeble description of part of the expansion of that object when looked at under the microscope. Not all will be able to see even all this, but they will have the thing itself 'Christ Crucified', and many will be able to see *more* than this. But the whole of the event will never be known to anyone in this life.

"Nevertheless, whether in this life, or in eternity, and whether for Paul or the least perceptive of Christ-lovers, the thing still is always there, Christ Crucified, containing, all the time, all its infinite wealth and treasures of meaning for us and of power for us.

"The Reader' and his followers, then, were infinitely wrong when they said that this message 'had no importance in Christian religion' and even in respect of that in which they are partly right their thought is infinitely transcended. For the Christian religion does inculcate a monotheism—but *what* a monotheism is revealed by that microscope of God's Spirit!—a unity wherein an Eternal Father loves an Eternal Son by the Eternal Spirit of Love and Holiness.

"And it does inculcate morality and ethics—but what morality and what ethics!—the eternal morality of the Kingdom of God,—an ethic fulfilled in that love and holiness, the dynamic of which is the life of God's and Humanity's Messiah-King who was Crucified and lives again for evermore."

The Lausanne Treaty Once More

Rabbi Stephen S. Wise, D. D., of the Free Synagogue, New York, expresses his satisfaction and that of many others in the defeat of the Lausanne Treaty with Turkey as follows:

"With all my heart I rejoice in the defeat of the proposed Lausanne Treaty, which is not a treaty but a surrender. The ratification of the

Lausanne Treaty would have meant not only the renunciation of the ideals for which Americans battled during the Great War, but also the repudiation of distinct and specific promises to the Armenian people. That calamity is happily averted. The ratification of the Lausanne Treaty on our part would have been equivalent to sealing the doom which has all but come to Armenia. I rejoice to think that the Armenian people in their own incipient Republic and scattered throughout Greece, Bulgaria, Syria, Palestine and other lands, may know that the American people have, through the Senate's rejection of the Lausanne Treaty, sought to make clear that America has not ceased to take a deep and brotherly interest in Armenia.

"Looking before rather than behind, the problem is: What can now be done in order to bring back the Armenian exiles to what was and may again become Armenia,—those of Armenia's exiled sons and daughters who have survived? Let it once be definitely felt that America will never assent to the ratification of the Lausanne Treaty, and the Angora Government will find a way of meeting our just and inevitable demands concerning the reinstatement of Armenians, under ample international guaranties, in at least a part of their ancient heritage. It may well be that the League of Nations will, as it should, facilitate, through an international loan, the repatriation of exiled and dispersed Armenians, so that they may dwell by the side of their brethren within the Armenian Republic of the Soviet Union. But there are tens of thousands of Armenians who do not desire to join their fate with the uncertain fate of Soviet Armenia and their will is to begin their life anew in some corner of the land which has for centuries been their own, which they have developed and fructified, and which will forever remain their heart's desire.

"The defeat of the Treaty of Lausanne under the leadership of Senator Swanson and Senator King, with the coöperation of a group of friends of Armenia including Bishop William T. Manning, James W. Gerard, David Hunter Miller, and former Ambassadors Morgenthau and Elkus; and with the aid of idealistic publications such as *The Christian Science Monitor*, *The Living Church*, and *The New Armenia*, is a reminder that the American people have solemnly pledged themselves to the terms of the Wilson award, which award, unfulfilled up to this hour, is an inadequate measure of Armenia's rights, but a just measure of America's interest in the welfare of the Armenian people.

"The defeat of the Lausanne Treaty is not the end. It is the beginning. May it be the prelude to that happier and nobler future for Armenia which it lies within the power of American leadership to do most to assure!

"I am as much concerned about America in this matter as I am about Armenia. It is America that is more hurt by our failure to do justice to Armenia than is Armenia. The doer of injustice is always more hurt than his victim—and incurably hurt. The victims of injustice may somehow be cured, but to the doers of injustice there is something cureless left behind. It is no longer the fashion to attempt generous and unselfish things from the international point of view; all the more reason for America to lift up the standard of generosity and bring to the Armenian people something of the tragically deferred fulfillment of a great and justified hope."

Islam and the "Hajj"

The question of the *hajj*, or pilgrimage to Mecca, is one that concerns not only all devout Mussulmans, but also the Western world. Once again the desirability of making the *hajj* while the Wahhabis rule in the Hejaz is being keenly discussed by Moslems, and it may be that very much more will be heard of the matter before the actual season is upon us. Of the non-Moslem powers chiefly interested in this question the most important are Great Britain, who is said to be responsible for 106,000,000 of the Faithful; Holland, who has 39,000,000 Moslem subjects; and France, who has in surveillance 32,000,000 Mussulmans. Now the main anxiety has to be borne by the British Empire, for it is in India that the campaign is being most furiously waged against the present keeper of the Holy places. The Shiah, of course, are anti-Wahhabi, but they can at least console themselves with pilgrimages to other shrines than Mecca and Medina; yet even among the Sunnis in India there is being shown great animosity against Ibn Saoud and his "Najdians." Even after the Wahhabi leader had denied the alleged sacrilege done to Moslem holy places in the Hejaz the campaign against the Wahhabis went on. And it continues yet. Towards the end of last year, for example, the Maharaja of Mahmudabad sent messages to the King Emperor and to various Moslem rulers soliciting intervention to check the defacing hand of the Wahhabi. And at a large meeting in Bombay the suspension of this year's *hajj* was openly advocated. Behind this anti-Wahhabi campaign it is not difficult to discern the hand of the Ali brothers and of the Indian Moslems who last year attempted to foist upon Ibn Saoud the conception of a republican Hejaz. It is strange indeed that the very Indians who a year or two ago denounced the British Government for warning intending pilgrims of the dangers from civil war in the Hejaz, and praised the Wahhabis as against the reputed British protégé, the Hashimite representative, should now have turned completely round, and be denouncing Ibn Saoud, the conqueror of the Sharifian dynasty in the Hejaz, as the tool of the British!

It is naturally no part of the British Government to claim any one man as particularly worthy of Islamic support, especially when that man represents the most puritanical sect in Islam, for British statesmen well know that puritanism in religion is at least as likely to be a product of geographical conditions as of anything else. For our own part, however, we lean emphatically towards the view—which we believe is endorsed by the major section of Sunni Islam—that under the present Wahhabi régime *hajjis* will secure not only greater comfort and security than they have enjoyed for years, but also an adequate degree of toleration. It is at least significant that a goodly number of pilgrims from the Far East have already arrived in the Holy Land, for it is the opinion of some observers that the Javanese constitute one of the finest parts of Islam. Nor does it seem probable that the number of pilgrims from Egypt, who last year were more numerous than usual, will not be maintained; for the existing bond between Egypt and the Wahhabis is one of the most remarkable, and hopeful, features of the Islamic world. If Moslems in the British mandated territories do not, for dynastic reasons, largely favor this year's pilgrimage, if Syria is still too shaken by recent events, and if Persia still maintains her opposition—even then the 1927 *hajj* may still be a resounding success. The whole season really depends upon the Indians, of whom it may yet be hoped that they will

not decide against journeying to Holy places merely because they are controlled by a man who considers the highest interest of Islam not incompatible with friendship for Great Britain. Whether the reforms which the Wahhabis are said to have made in the interests of the pilgrims are all that is claimed for them we have no means of knowing, but to suggest, as was suggested at the Bombay meeting on December 31, already referred to, that the step that was taken during the Barmecide régime of suspending the *hajj* as a protest against the maladministration of the Hejaz should now be repeated would seem to indicate a fanaticism at least as great as that of which certain politically-minded Indians are now accusing the King of the Hejaz.—*The Near East and India.*

Compulsory Education for Women in Turkey

According to the daily press the Turkish Government, as part of its modernizing campaign, intends to open nation-wide public schools in which it is estimated ninety-eight per cent of women illiterates will receive compulsory instruction in their A B C's and in hygiene. Even thousands of the nomad women of the eastern provinces must attend the schools.

The Government also will establish women's clubs, where a campaign in favor of hat wearing, instead of veils, will be carried on with other modernizing propaganda.

It remains to be seen whether the women will respond to these efforts, or whether reactions will take place against a modernism that offends the Islamic prejudice of the masses.

Bolshevist Activity in Central Asia

A Moslem correspondent of the *Daily Mail* (London) gives a vivid picture of how the Reds are carrying on their propaganda at Samarkand and other centres:

As the Chief Mullah of Samarkand and I sat talking under the mulberry trees we noticed a greybeard of the town making frantic signs to follow him as he rode fast and furiously toward the railway station.

What could it mean? Then we noticed about a hundred men, of all the nationalities of Central Asia, emerging from one of the lanes, followed by one of those unholy police-guards which the Bolsheviks had posted.

"Where are they going?" I asked the priest. "What is the excitement?"

For a moment the placid-minded doctor of theology could not answer me. He was endeavoring to recollect something. Then he remembered that that day was a Thursday, when the Soviet propaganda train passed that way every week.

The thought made him irritable; he put his turban on his shaven head, adjusted the fastenings of his voluminous coat with very long sleeves, and beckoned me to follow him.

"If the law of this Young Soviet Republic in Bokhara is not followed," he said, "a Bolshevik bullet might make martyrs of us. Come to the station and hear what that glib-tongued young Tashkent propagandist has to say."

When we arrived at the station the lecturer was already shouting his Bolshevist politics from the platform of the propaganda train.

Moscow has thoughtfully provided for the needs of such as these. What with the Commissariat of Nationalities, the Association of Oriental Studies, and the Moscow Department of Eastern Propaganda no effort is spared to convert the races of Asia to Bolshevism. At a recent Bolshevik Congress at Samarkand no fewer than 1,500 delegates, representing Afghanistan, Persia, Turkey, even Delhi and Madras, attended the meetings, and the special school of propaganda founded in Samarkand in 1920 in six months trained no fewer than 930 Indians, 410 Tajiks, 1,270 Sarts, and about 300 Mongolians.

This school opened its branches in Turkestan, China, and at Delhi and Benares in the north of India. It is reported that it has already 91,000 members who have paid their subscriptions and that £120,000 has been collected. Such progress as this flatters the Bolsheviks' dreams and already they are saying in Central Asia, "The hour will soon strike when, instead of hundreds of thousands, we will have millions of fighters and inexhaustible resources."

Communist Propaganda in Java

The special correspondent of the *London Times* (Sept. 2d, 1926) contributes a long article on the Dutch Policy in Java as regards the growing native unrest. We quote a few paragraphs:

"Propagandists have worked their way into the educational service, the trade unions, and the Government departments. They have tried to the utmost of their capacity to corrupt the army and navy. They seized upon the opportunity presented by the formation of the *Sarikat Islam*, and used it assiduously for their vehicle until a quarrel between the leaders split the Bond into an extremist party and a moderate. The former then went its own way, presently crystallizing into the *Sarikat Rayat*, or Bond of the Proletariat, which is the native 'Red' party to-day, with a membership running into six figures.

"Alarmed by the rapid headway achieved by these extremists, by the growing insolence of their Press, and by the increasing frequency of acts of sabotage, the Government sought to utilize the disgruntled moderate party as the nucleus of a counter-influence. An almost defunct religious organization called the Mohammadiyah was resuscitated, and schools brought into being under its ægis, with the slogan, 'Back to the Faith.' The movement, cleverly engineered at a juncture when the leaders of the *Sarikat Rayat*, in reply to attacks based on the incompatibility of Communistic tenets with those of Islam, was declaring that Communism had nothing to do with religion, secured a large reactionary party. Competent leadership was assured for this by the establishment of an *entente* between it and a European organization, the *Politieke Economische Bond*, formed some years previously by a group of private citizens with the purpose of stemming the tide of 'Red' propaganda.

"Notwithstanding these measures, however, the Communist Party has continued to grow both in numbers and in arrogance, and the banishment of its leaders to Holland appears to have achieved no result more satisfactory than the cementing of a closer bond between the Communists of Java and those of Europe. On two occasions in the past six years has armed force been resorted to. The first—the 'Tangerang Incident'—was without political significance, inasmuch as the insurgents were no more than a band of peasants under the spell of a local super-

stition. The second, in which a *Hajji* and his following were shot, was followed by the public disgrace of the official responsible for this drastic repression, and has its importance in the fact that a munificent fund was collected on his behalf. No clearer evidence could be given of the widespread conviction among the Dutch residents that the time has come for a sterner handling of the situation."

The Sacred City of Kairouan

The Rev. W. H. Rainey, Secretary of the British and Foreign Bible Society for North Africa, records a visit to the land of Tunis with all of its associations of early Christianity. The Bible is making its way again into the heart of the people. At the Bible depot in Tunis, 1,483 copies of the Scriptures were sold last year. Mr. Rainey writes: "Our tour terminated at Kairouan, one of the most sacred of all Moslem cities. Seven pilgrimages to its mosques are equal to one to Mecca itself.

"As we approached across the plain Kairouan seemed a gold and white city; a mass of blinding white houses and mosques set in a haze of golden sunshine. Once within the walls it seemed less romantic; the dust, flies and smells indicated a city of fatalists who leave all to Allah and do nothing themselves.

"Founded in the year 670 by General Sidi Okba, Kairouan is surrounded by a crenelated brick wall, pierced by five gates. Within the enclosed area there are eighty-five mosques and ninety praying places, which, with their white domes and elevated minarets, make a vivid picture.

"Christianity is represented in this strategic centre by two lady workers of the North Africa Mission.

"Once our work was done we explored the city. Before the French occupation no infidel was allowed to set foot within the walls; today its gates are wide open, but the hearts of its people remain closed. An atmosphere of hostility and the scowls of the inhabitants made us realize that we were unwelcome intruders.

"Towards sunset we climbed the winding staircase leading to the summit of the great mosque of Sidi-Okba. Suddenly we drew back with a cry of astonishment, for deeply carved on the white marble step where we were about to place our feet was the outline of a fish. Undoubtedly the stone was part of the plunder of a ruined Christian church. Perhaps this symbol of a defeated faith was placed here in derision by the conquerors, that all who ascended the minaret might trample it under foot. It was not without emotion that we saluted this mute relic of the days when the faith of Jesus Christ was master in the land, and we made a vow to do our utmost to re-establish it."

BOOK REVIEWS

von Prof. Tor Andrae. Uppsala, Der Ursprung des Islams und das Christentum, 1926.

The origin of Islam has long been an unsettled problem. Had Mohammed been dependent, like the compiler of the Pentateuch, upon written documents it would have been a much easier matter to discern the sources he used. But dealing, as we are, with information that reached him in the ordinary course of daily life, in chance conversations, from casually overheard fragments of sermons or scripture readings, our problem is infinitely more difficult. And there can be little doubt that the real reason for the lack of unanimity among Islamic scholars is our extreme ignorance of the religious background of Western Asia at the time. It has been too readily assumed that Asiatic Christianity was just the same as European Christianity, perhaps with a dash of heresy thrown in; and it was so difficult to believe that such could have been the main influence on Mohammed's thought, that some have suggested the existence of otherwise unknown heresies, and the attempt has even been made to reconstruct a heresy to account for the facts.

Prof. Tor Andrae turns away from these heretical sects whose very existence is problematical, and directs our attention to the great missionary church of Asia usually known as Nestorian. That it was possible for this church to have influenced the Prophet is first shown by a careful study of all the information available about Christianity in Arabia. The author then proceeds to discuss, not a variety of points in which similarity or difference might be found, but the one circle of ideas most prominent and characteristic of Mohammed, viz. his eschatology with its extraordinary stress on the fear of the judgment day and of hell, and this as the main motive of right conduct. Owing to our ignorance of Asiatic Christianity we had been inclined to look almost anywhere else than in Christianity to find the source of this dread of the *tremendum*. Yet the author shows that these very ideas were current in Syrian Christianity. It was in Syrian monasticism, and in no other form of Christianity, that the evangelical idea of forgiveness and divine fatherhood had completely disappeared, and that men stood before God not as children before their Father but as slaves before their Lord. The dread of hell is traced back from Syrian monasticism to Egyptian monasticism, and from thence still further back to the old Egyptian religion. It might be said that only one aspect of Islam had been considered; but while that is true, it is also true that that one aspect is as central in Mohammed's teaching as the Kingdom of God is in the teaching of Christ. One may reasonably expect that the further investigation which the author hopes for will show other influences from the same quarter. He is careful to guard himself against the charge of making Mohammed a Nestorian Christian by referring to other influences requiring investigation, such as those which gave rise to the narratives in the Koran and its theological terminology, which obviously do not come from Nestorian Christianity.

The importance of Prof. Tor Andrae's work can scarcely be exaggerated. If the later study bears out the conclusions so far arrived at, it means that Islam did not arise in a back-water from some minor Judaeo-Christian sect, but arose in the full stream of the religious life of Western Asia. Then we should have to look for Mohammed's inspiration not in some hidden corner, but in the daily religious thought and practice of the great Nestorian Church; allowing of course for the sort of misunderstanding on Mohammed's part which is inevitable for one who tries to learn about Christianity without joining its fellowship. And the history of the incursion of Islam into Persia and Syria would have no longer to be looked at as the introduction of an entirely new set of ideas.

One trusts that this book will be studied carefully, and that it will be an incentive to other scholars to pursue an investigation which may at length show in its true perspective the part played by Islam in the religious history of Asia and the Near East.

L. E. BROWNE.

In Unknown Arabia by Major R. E. Cheesman, with a Forword by Sir Percy Z. Cox. Macmillan & Co., London, 1926. 433 pp. 25 shillings.

Here we have another important volume unveiling the secrets of the great peninsula, which, even after Doughty, Philby and Shakespeare, remain to be explored. Sir Percy Cox in his foreword characterizes the book as an intensely human tale of desert travel, a vivid and unvarnished record of travel, pursued under the most trying circumstances, with imperturbable patience and perseverance. The writer was primarily interested in zoology and as a naturalist he gives especial attention to the fauna of the region visited, which was Bahrain, Hassa and the oasis of Jabrin. He himself summarizes the results of his explorations as follows:

"It may be useful to summarize here the results of my journey. The Al Murra tribe and their mysterious oasis of Jabrin had been visited and photographed. The Great South Desert had at last been penetrated, and the route mapped for a distance of a hundred and fifty miles in previously unexplored country. Wadi Sahba had been seen for the first time by European eyes, and its connection with Wadi Hanifa in Nejd confirmed. Equally important from the point of view of Arabian hydrography was the proof of the nonexistence of two immense rivers or drainage channels that have figured largely in Arabian maps from the earliest times, under the names of Wadi Jabrin and Wadi Aftan. Our route ought to have crossed their line had they existed, and they now must be regarded as mythical. The information imparted by Saleh as to conditions in the centre of the Great South Desert is of value, particularly as regards the existence of an intermittent water-flow in wells at Magainma, a place that had never been heard of before, and he has added to our knowledge of the shape and extent of the great sand-dune tracts. The discovery of the ruin-field at Abu Zahmul has strengthened the claims made by previous historiographers, that Oqair is the site of the ancient Phoenician port of Gerra.

"The latitude and longitude of Oqair, Hufuf, and Jabrin, and the latitude of Wadi Sahba were astronomically determined. All these had been provisionally placed on maps, but their positions had not previously been accurately fixed. Philby had, however, obtained the latitude of Hufuf."

The most interesting chapters for the general reader deal with Arab life in Hufuf. Here the old discussion as to the reliability of Palgrave, which was attacked by Philby, is taken up. The book contains valuable appendices on the mammals, birds, reptiles, fish, insects, plants and the geological formations of East Arabia. An excellent map and superb illustrations add to the value of this important work. Z.

The Arab Civilization. By Joseph Hell, translated by S. Khuda Buksh. W. Heffer & Sons, Limited, Cambridge. pp. 128. 8/6.

An excellent translation of the well-known German work, *Die Kultur der Araber*, remarkable because it is translated by a distinguished Moslem, a Fellow of the Calcutta University and Lecturer on the History of Islam. There are additional foot-notes and an excellent up-to-date bibliography. In his foreword, Khuda Buksh looks back to the early days of Islam and compares them with the state of hopeless torpor that followed. "Since then till the nineteenth century, Islam sleeps the sleep of death. It is then aroused afresh, quickened into new life by the vigorous impact of Western influences. The Arab civilization ends, but a new era dawns for Islam. Islam, today, is as full of life and vigor and vitality as it was in its early conquering days. There is something eternal, all-conquering in Islam—something which defies the assaults of time." Z.

L'Occupation de Tombouctou. General G. Bonnier. 288 pp. Editions du Monde Moderne, Paris. 1926. 25 francs.

This monograph on the conquest and occupation of Timbuctoo by the French forces, sketches the origin of the settlement by the Arabs until 1893, the first contact with the French, and the subsequent occupation of the city. We then have the story of the administration of the French Sudan; an account of the transfer of the remains of the officers who fell in the taking of Timbuctoo and their interment at Marseilles, with picture of the monument; and appendices, also biographies of General Bonnier and others. Z.

Arabic Literature. An introduction by H. A. R. Gibb, M.A. Pp. 128. Oxford University Press, American Branch, New York. \$1.00.

This is one of the most valuable in the series of *The World's Manuals* for Arabic literature. Arabic even today maintains its prestige as the universal language of Islamic theology, philosophy and science. One could scarcely imagine a better manual than this to the vast and voluminous literature of a people that carried their alphabet and their conquests across the seven seas. A mass of dates, names and facts—the book is not easy reading, but every page has its own interest to the student and the little gems of Arabic poetry quoted will stimulate a desire to explore this wide field—a college library founded at Bagdad in 990 A. D. contained 10,400 books, while the old libraries in Cairo and Cordova had ten times that number on their shelves. The author divides his subject as follows: *The Heroic Age* (500-622); *The Age of Expansion* (622-750); *The Golden Age* (750-1055); *The Silver Age* (1055-1258); *The Age of the Mamelukes* (1258-1800); and ends with a brief epilogue on the writers of the nineteenth century and the revival of Arabic in Syria and Egypt, especially through the press.

With such admirable sense of proportion in every chapter, we regret that the writers of the Renaissance receive such scant notice.

Z.

Abrogation in the Koran. By Rev. Anwarul Haqq. Pp. 108. Methodist Publishing House, Lucknow. 1s. 6d.

A careful list, classified and with an index of all the abrogating and abrogated verses (*nasikh* and *mansukh*) in the Koran. It is based on the Arabic work of Abdul Qasim (Cairo), and gives the Arabic text with English translation from Rodwell. We note a few misprints in addition to the errata given, but the whole does credit to author and publisher as an excellent manual for reference.

Z.

Die Zwölfer-Schia. Zwei Religionsgeschichtliche Charakterbilder aus der Mongolenzeit von R. Strothmann. Leipzig, Otto Harrassowitz. 10 Marks. pp. 183.

The Professor of Oriental languages and literature at the University of Giessen recently contributed an essay on the problem of the Shiah sect and the origin of its peculiar teachings as an introduction to a collection of Shiah literature in Arabic, Persian, Turkish and other languages. This essay and the bibliography appear in catalogue No. 405 of Otto Harrassowitz; both are invaluable to all students of Islam. Now we have a monograph on orthodox Shiah doctrine and life in the form of two character studies: the first, Nasir-ed-Din Tusi, a man of the world, an astronomer and mathematician at the court of Hulagu, who was distinguished also for his knowledge of dogma and mysticism; the other a man of quite different type, pietist and ascetic, Radhi-ed-Din Ta'usi. In these two lives we have a mirror of what Shiahs thought and felt at the period of the Mongolian invasion. In a closing chapter we have the learned author's conclusions. He finds the philosophical significance of the Imamate dogma and the martyrology of the Shiahs and *their* unity, in a comparison with the Christian doctrines of the Epiphany and the Passion. Altogether a remarkable book and worthy of careful study.

L'Afghanistan: Geographie, Historie, Ethnographie, Voyages. By Raymond Furon. Librairie Blanchard, Paris. pp. 133. 14 fr.

A traveller's manual of considerable value. The author left Peshawar in January, 1923, on a mission of exploration to Kabul. In three short chapters he crowds a mass of information on present conditions—the houses, dress, family life, festivities, industries, agriculture and transportation facilities of New Afghanistan. The illustrations are excellent and the little book contains three maps and a plan of Kabul.

A Great Emancipation: A Missionary Survey of Nyasaland. By Wm. J. W. Roome. World Dominion Press, London. pp. 60, with map in pocket. 4s.

This is one of the best of the series of World Dominion Surveys and prepared by a writer well qualified for the task. A brief history of Nyasaland since its discovery by Livingstone, and a sketch of the principal tribes, is followed by chapters on the Church and Missions. "Islam wheels around the south of Lake Nyasa and extends up to Kota-Kota, which was of old noted as a slave-export place, and is now

known for Islam and syphilis. Islam hardly extends at all into Angoniland, on the southwest of the Lake, and not at all on the lower Shire river." The Yao tribe, however, is nearly wholly Moslem. The latest census gives 73,000 Mohammedans in Nyasaland, yet Islam is dying out in some districts where it once had an incipient hold. A large scale map indicates every mission station, Protestant and Catholic, and the language areas.

A Grammar of the Colloquial Arabic of Syria and Palestine. By G. R. Driver, M. A., Oxford. 12s. 6d. Probsthain & Co., London. 1925. pp. 250.

What an amount of diligent work behind the thousands of examples and expressions from Jerusalem, Aleppo, Lebanon, Damascus and fellahin-talk! When you read the book as a missionary who knows the spoken Arabic fairly well—at any rate of one district—you will often meet with new expressions, and then you will remark to yourself: "These are certainly not, as indicated, commonly used." Sometimes you will dispute the correctness and accuracy of the remarks of the author, and in a few places you will even venture the word "mistaken." Of course, some of these mistakes are only misprints, for such there are, although it should be readily acknowledged, as the author does in his preface, that great care has been bestowed by the printers on a very difficult piece of work.

ALFRED NIELSON.

Un Crépuscule d'Islam: Fez en 1905. By André Chevrillon. 5th ed. 1925. Hachette, Paris. 10 francs.

A miniature sketch of Islam in the West, as seen through the windows of Fez, by a keen observer who contrasts it with Islam in the Near East.

Die Gegenwärtige Gestalt des Islams. By A. Bertholet. Tübingen, Verlag von J. C. B. Mohr (Paul Siebeck), 1920. M. I. 20.

A lecture delivered at the University of Tübingen.

Nos Soeurs Des Harems. By Henriette Célerié. 1 vol. in-12. Paris. Hachette. 9 francs.

Describing the visit made by a French lady to the homes of the desert-dwellers of the oases of Tagourt. Throws much light on actual conditions.

Les Sanctuaires preislamites dans l'Arabie Occidentale. By P. H. Lammens. 1 vol. in— pp. 140. Imprimerie Catholique Beyrouth.

A reprint, recently issued, of an important study on the sources of Islam, and the pagan origin of many of the obscure practices of the annual Hajj.

Max Havelaar, or the Coffee Sales of the Netherlands Trading Company. By Multatuli, 1860. Translated from the Dutch by D. H. Lawrence. With an Introduction by D. H. Lawrence. London Knopf. 10s. 6d. net.

This book is a new translation of an old Dutch classic. The book once startled Holland because of its revelation of conditions in Java. The real name of the author was Eduard Douwes Dekker. The book in fact is an autobiography. Happily the conditions described of exploitation and selfish cruelty are things of the past.

Aus Dem Jemen. Hermann Burchardts letzte Reise durch Sudarabien. Bearbeitet von Eugen Mittwoch. Leipzig: Brockhaus. 1926. pp. 74 + 28 pl. Sketch-map and Illustrations. In Arabic and German.

Burchardt visited Yemen for the third time in 1909, and after a stay of some duration at Sanaa, passed down the Aden road to Qataba, and thence by Taiz to Mocha. He returned to Taiz accompanied by Signor Benzoni, Italian Consul at Mocha; and the two proceeded to Ibb, whence with a small escort they set out on December 19 for Udain. The party had passed a village, Mashwara, where a Sunday market was in progress, and descended into the Wadi ed-Dor, when it was set upon, at about an hour's distance from Udain, by a band armed with stones. Burchardt and the Consul were killed, and their bodies were buried on the spot.

This volume consists of his notes prepared by his Arab secretary. This accounts for the Arabic text. The volume includes notes on the dialect spoken in Sanaa. The book contains only a sketchy map but sixty beautiful photographs.

Z.

Revolt in the Desert, by "T. E. Lawrence". Pp. 335. George H. Doran Company, New York, 1927, \$3.00.

"Revolt in the Desert" has become one of the "best sellers" these past months, and like most "best sellers" it is written to be a best *seller* and nothing else. Lawrence's part in the World War was certainly a picturesque one and one that appeals to the imagination. His adventures during the Arab revolt against the Turk make interesting reading—for "T. E. Lawrence"—with everyone else we wonder at the quotation marks. "T. E. Lawrence" is certainly a master of style and a pastmaster of description. However, others have had as interesting experiences, have lived as intimately with the Arab and have written their story—with less popular appeal, perhaps, but with more real value.

A. R. V.

Slaves and Ivory. By Major Henry Darley. Pp. 219. H. F. & G. W. Witherby, London, 1927. 12/6 net.

An account of the author's adventures as an ivory hunter and explorer on the Abyssinian-Sudanese frontier. He gives an excellent picture of the strange political customs, of the country, and of its inhabitants.

A. R. V.

Cedars Saints and Sinners in Syria. By E. S. Stevens. Pp. 258. With numerous illustrations. Hurst & Blackett, London, 21s.

An excellent popular book—a tourist's view of the life, customs and tradition of Syria. In the last chapters the author gives an account of the political situation under the French Mandate—but we wonder if she is not too much of an Anglophile to be unbiased?

A. R. V.

Mille et un Contes, Recits et Legendes Arabes. Par René Bassét. Tome II Contes sur les femmes et l'amour, Contes diverses. pp. 495. Maisonneuve Frères, Paris. 1926.

This is the second volume of Arabic folk-lore and stories collected from many sources by the Orientalist René Basset, doyen of the faculty of the University at Algiers. The author has gleaned many fields, Siyuti, Isfahani, Tha'alabi, Tabari and other writers and compilers. The first part, pp. 1-197 resembles the "Arabian Nights," and if there

were need would throw additional light on the social ideas and ideals of the old Islam. The second part is more savory, and the one hundred and ninety-two short stories contain much wit and wisdom, especially the animal stories taken from Damiri. The book has neither preface nor index, and the table of contents does not indicate the exact source of each selection, only the name of the author. Z.

Messages D' Orient, Vol. II le Cahier Musulman et Arabe. Par Elian J. Finbert and C. J. Snares, Alexandria, Egypt. Pp. 268. 85 francs.

The first issue of this new collection of Oriental studies dealt with Persia, and was reviewed in our October issue. The contents of the present number indicate a great variety of contributors and themes.

Islamica. Editor E. Braunlich. Vol. 1 fasc. 4 and Vol. 11 fasc. 1. Druglini, Leipsic.

The first volume of 558 pages is completed in this issue, and the second promises an even more important series of scientific studies in Islamic themes. We note among the articles that deserve special attention: the concluding paper on "The Well in Ancient Arabia" (Braunlich); *Zur Aussprache des Namens Allah* (Fischer); and *Die Koranlesung des Hasan von Basra* (Bergsträsser). The last mentioned paper (pp. 10-57) by the Oriental professor at München is an excellent introduction to the study of the variants in the Koran text. One would like to see this study translated into Arabic and used in El Azhar as a manual; but what would become of the doctrine of an invariable eternal Koran text if studies such as these were to gain popularity?

Avicennae Metaphysices Compendium. ex Arabo Latinum reddidit et adnotationibus adornavit Nematallah Caramé. Roma, 1926. 8vo. liii. 271 pp. Pont Institutum Orientalium Studiorum. 75 lira.

In 1914 in the *Revue du Monde Mussulman*, vol. xxviii, Ant. Cabaton gave an account of the magnificent equipment for Oriental studies in the Pontifical Institute at Rome, and the hope was then expressed that students of Islamics might in future profit by the work of scholars attached to that Institute. Père Lammens' volume *Le Berceau de l'Islam*, published by the Institute in 1914, showed how great the contribution might be, but while we are indebted to the Institute for a number of very fine studies on Eastern Christianity, there has been curiously little on Islam.

It is thus with the greater interest that we welcome the present volume, which consists of a Latin version of the third part of the *Najat* of Ibn Sina, which contains his *Metaphysics*, from some points of view the cream of his work. The translation is prefaced by a lengthy introduction on the philosophy of the text, but giving numerous references to ancient and mediæval philosophers, where the teaching of Avicenna seem to touch that of great philosophy or of Scholasticism.

Not having an Arabic text of the *Najat* at hand we cannot check the accuracy of the translation, but the Latin reads easily and smoothly, and one is seldom at a loss for the meaning. The translator is a Syrian, "Episcopus Maronita Tituli Myndensis," and one may hope will find a place in the group of very fine Orientalists from Syria who have adorned the scholarship of the Roman Catholic Church.

A. JEFFERY.

With the Riff Kabyles. By Bernard Terhorst, with eight drawings and three photographs by the author, J. W. Arrowsmith, Ltd., London 1926. Pp. 237, including index.

The author who has travelled widely in Morocco and Algiers, and has lived for some years in the city of Tetuan, gives us a graphic and entertaining account of the Riffs, their manners and customs, their religion and character. He is not occupied with describing the campaigns of the recent wars with Spain and France. In fact, though the book was published in 1926, the manuscript was finished a year before the outbreak of the Franco-Moroccan war. Shrines, schools, weddings and festivals are portrayed. A chapter is devoted to the Jews and another to Islam. Owing to ignorance and unsanitary conditions blindness, smallpox and typhus are a scourge to the country. The Sultan in Fez is recognized by the Riffs only as their religious head.

The author uses many words in a careless sense. For example, he frequently speaks of the Moslem feast following Ramadan as "Easter." On page 97 he states that "women have no legal rights," which is far from the fact. *Kontab*, p. 139, should be *Kuttab*; *Medersa*, p. 141, should be *Madrasseh*. A brief description of the Moslem "university" at Fez is given, and the interesting fact is noted that Abd-el-Karim once studied at Madrid. The book makes good reading, but cannot be relied upon for accuracy.

S. V. R. TROWBRIDGE.

Petite Histoire de Syrie et du Liban. Published by the Imprimerie Catholique, Beyrouth, in 1924. Author's name not given. Pp. 150.

This brief historical sketch is admirably concise and is prepared for teachers as well as for pupils. The essential facts are printed in heavy characters, for study by the youngest pupils. Certain paragraphs are added in smaller type for advanced classes. Questions at the end of each chapter and a complete index increase the usefulness of the book.

This volume includes in its survey many references to the findings of archeological research. It is interesting, by the way, to know that Gebeil and Tyre are older than Damascus. But it may be noted that French excavations are given prominence. Also such sentences as the following (p. 117) betray a rather strong bias:

"The intervention of France in Syria was thus paralyzed by the trickery of the Turks and also by the ill will of England protectress of the Druses." "British diplomacy, jealous of the popularity of the French forces, hastened their departure; they reëmbarked at Beyrouth in June, 1861." France is always "*La Puissance liberatrice*" (p. 118).

A useful sketch is given of the origin of the Armenian Catholic, Greek Catholic and Syriac Catholic Churches. Colleges for training the clergy were founded in Rome 1572-1644.

We read in the closing chapters of how "the Allies under General Allenby conquered Palestine and Syria" and of "the many thousands of Syrians delirious and rapturous with joy over the French occupation." Perhaps they were rapturous, but recent Syrian events have indicated a very different spirit on the part of the majority. Notwithstanding this historical partiality the book has marked merit and shows a rare power of condensation combined with vitality of interpretation and lucidity of style.

S. V. R. TROWBRIDGE.

Jesus an Ideal of Godhead and Humanity. By Khwaja Kamal-ud-Din, Head of the Moslem Mission, Woking. Moslem Book Society, Lahore, 1920. 12 mo., 42 pp.

Reprint of an address given by Kamal ud-Din, one of the chiefs of the Lahore branch of the heretical Ahmadiya Movement in Islam.

The writer's thesis is that Islam is the final and perfect religion, and his starting point is that it is the only religion that preaches real monotheism. The Jews and other ancient nations, and the Christian Church, were all supporters of polytheism. "Polytheism flourished in one garb or another, and kept its firm sway on the human mind till the advent of the last of the race of Prophets, when it received its final death-blow in Arabia. It died to rise no more, and the unity of God was established for ever." His next point is that advancing education has lead Christian thinkers away from polytheism to monotheism—"Suffice it to say that the modern Christian mind has rejected all old theories, and has become too advanced to believe in a plurality of gods. In fact to speak now of *Christians as believers in three gods as they used to be in days past*, is simply to betray one's ignorance of their belief in the light of modernized Western theology" (p. 4). It may seem strange to us to see the statement we have put in italics taken soberly, but the author is in the same quandary as most Moslem apologists on this point. The Koran states definitely that the Christians believed in three Gods, and though every school-child knows that at no time in their history have Christians ever been taught to believe in three gods, yet the statement has to be persisted in in face of the facts of history.

Modern Christianity then, only believes that the salient points of God's character have been revealed in the person of Jesus. The author then proceeds to examine this conception and make out a case that whereas meekness, humility, patience, modesty, etc., may indeed be said to have received a full embodiment and illustration in the person of Jesus, yet the stern active qualities are missing—and, of course, can be found in Mohammed. He then proceeds to the old, old question as to whether the morality preached by Jesus, that is, the way of Divine life shown forth by Him, is practicable; and finally reiterates once again the supposed absurdities which follow (to the Moslem mind) from the suffering and atoning death of Christ, if He were actually a divine being.

ARTHUR JEFFERY.

The Facts and Mysteries of the Christian Faith, by Albertus Pieters, The Reformed Press, Grand Rapids, Michigan, 1926, pp. 198.

"What shall I believe?" is a question for laymen as well as for the student. This book is an attempt to set forth simply and clearly for the average church member the fundamental teachings of the Christian religion, especially from the Reformed viewpoint. The book is consistent with its title in that it handles facts as facts and mysteries as mysteries. The author refuses to be dogmatic on the unknown and equally refuses to be agnostic on the known. It will commend itself by its combination of "sound doctrine" with a spirit that is ready to say with Paul, "Now we know in part." C. R.

The Church and Missions, by Robert E. Speer. Pp. 224. George H. Doran Company, New York, 1926. \$1.75.

An authoritative and concise study of some outstanding missionary problems in their relation to early missionary history. The chapters are

entitled: *Through the Centuries; The Aims and Purposes of Foreign Missions; The Social Ideals of the Founders of Modern Missions; New Demands of the Enterprise at the Home Base; New Demands on the Mission Field Created by New World Conditions; and The Rich Fruitage of Foreign Missions.* Such questions as the universality of the Christian message, the place and emphasis of social service, the relation between missions and nationalism, etc., are wisely discussed and the conclusions are shown as a challenge to new effort for a new day of enduring progress. The index is meagre and there are many errors in proof-reading. Z.

Our Missions in India 1843-1924. By E. Morris Wherry, M. A., D. D. The Stratford Company, Boston, 1926. Pp. 356. \$4.00.

The author has been a missionary for fifty-eight years and (now retired) writes the story of a life of great and varied activity as well as that of the Presbyterian Mission in which he served. The book opens with the story of the tragic experiences of the pioneers of whom only one arrived at his destination, Ludhiana on the bank of the Sutley River in the Punjab. The further development of the mission is vividly described, as is the background of all-stirring national events like the Sepoy Mutiny, the opposition of foes, the opening of the Afghan frontier, the evolution of a United Church and the development of village evangelization and reform movements. A well-written and accurate survey of one of the strongest missions in India with fruitful results, some among Moslems.

L'Égypte Musulman et les Fondateurs de ses Monuments. By Mme. R. L. Devonshire, Attaché Libre à l'Institut Français d'Archéologie Orientale au Caire. 163 pp. Maisonneuve Frères, Paris.

An interestingly written historical sketch of Moslem Egypt with particular emphasis on the architectural and artistic development. The first chapter gives an idea of the condition of Egypt at the time of the Arab conquest. The next four—originally given as lectures, first in English at Cambridge University in 1924 and later in French at Cairo—deal with the Fatimate Caliphate; Saladin and his dynasty; the Turkoman Mamelukes; and the Circassian Mamelukes. The sixth and last chapter is concerned with the years under Turkish administration, up to the French occupation. The book is illustrated with forty very beautiful plates.

"Nulleme destiné aux savants" it is yet of interest to the lay reader who will appreciate its very simplicity. Mme. Devonshire dedicates the work to King Fuad I, and completes it by excellent appendices, bibliography and index. A. E. V.

East of the Sun and West of the Moon. By Theodore and Kermit Roosevelt. Pp. 284. Price \$3.50. Charles Scribner's Sons, New York, 1926.

A record of an adventurous journey by the two sons of the former President of the United States, to the "roof of the world" in search of curious specimens of game. Although most of their native assistants were Moslems and a large portion of the territory through which they passed was inhabited by the followers of the Prophet, little reference is made to religion. J. C. C.

Les Penseurs De L'Islam. By Baron Carra de Vaux, Paris. Librairie orientaliste Paul Geuthner. 5 vol.

Baron Carra de Vaux has published in the course of 1926 the fifth and last volume of his very valuable work on the history of Moslem thought and Moslem thinkers. Such a compilation could only be written by one very well acquainted with the past and present story of Islam, and every student will appreciate his thorough information.

The first volume deals with the great Moslem sovereigns, historians and political philosophers. The second one deals with the geographers, mathematicians and scholars; then come the lawyers and commentators. In the fourth volume will be found a brief summary of the history of philosophy, theology and mystics, as well as two interesting chapters one on the Persian poets, the other on music. The last volume considers the various Moslem sects and the very important history of modern liberalism.

As the author points out in his conclusion: "*On remarquera que la place des esprits véritablement islamiques dans cette oeuvre . . . est la moindre; les esprits religieux orthodoxes sont en minorité; la majorité est composée de penseurs ou indépendants de la religion, ou hérétiques ou presque hostiles. L'effort intellectuel n'a pas contribué principalement à développer l'Islam, mais bien plutôt au moyen âge à réagir dans le sens de la Grèce antique ou de l'ancienne Perse, soit en général dans le sens neoplatonicien, et, en approchant de l'époque moderne, à assimiler avec modération les idées et le progrès européens.*"

DR. RENNE WARNERY.

The Epic of Kings: Hero tales of ancient Persia, retold from Firdusi's Shah Nameh by Helen Zimmern. Illustrated. The Macmillan Co., New York, 1926. pp. 333. \$2.50.

A beautifully illustrated reprint of the first edition issued in 1882. Here we have in all their Oriental glory and glamour the old Persian heroes, Feridoun, Rustem, Sohrab and the rest. With the exception of a brief artist's and editor's note at the end, there is nothing critical but a strange beauty and the spell of the Arabian Nights, witty parables and clever stories that hold the reader's attention. A book for all who wish to remain young. Should not, however, *Ferdusi* be *Firdausi*? Z.

Der Divan des Abu Duaib. von J. Hell. Heinz La Faire Hannover 89 pp. and 48 pp. M. 16—

Professor Hell, of the University of Erlangen in Germany, discovered this collection of songs by a poet, who was contemporary to the Prophet, in the library of the Khedive at Cairo. Born some years before Mohammed he was converted to Islam. When on the point of visiting the Prophet he heard of his death. The poet took part in the campaign in North Africa and is said afterwards to have lived in Egypt. The thirty-four songs given in the original text and in translation with notes are of poetical beauty, especially the mourning-songs. Very strange seems the fact that there is nowhere any religious thought. Even in the lamentation for the dead the only consolation the poet gives is the admission of the inevitable fate. The name of God is scarcely mentioned except as in an oath. It is indeed astonishing! For in general we think the time of the Prophet a religious one. Therefore the poems are of significance to gain a clearer judgment of the epoch of the Prophet.

SIMON.

"Das Chalifat". By Dr. R. Tschudi J. C. B. Mohr, Tübingen 29 pp. M. 1.20.

Another brief but able discussion of a question that has today become academic.

SIMON.

The People of Ararat, by Joseph Burt, F. R. G. S. London, The Hogarth Press, 184 pp. 3 s. 6 d.

This excellent little history of the Armenian people is published under the auspices of the Armenian Committee of the Society of Friends in England. The first sixty-six pages deal with the origin and rise of the Armenian nation, and the things which they suffered from their persecutors up to the time when Turkey threw in her lot with the Central Powers in the Great War; then one hundred pages are devoted to their sufferings during and since the war—the deportations, Smyrna, the camps—and a discussion of the relations of the Armenians to the Turks, and the future of the remnants of this long-suffering race, and how Western civilization can best redeem its promises to the Armenians and enable them to recover something of what they have lost. It is a sad story, written with great sympathy and understanding through intimate association with the refugees in their camps and orphanages, and it is to be hoped that this little book will have a wide circulation.

W. G. SHELLBEAR.

The Sinless Incarnation. By Francis Wesley Warne, pp. 96. Methodist Book Concern New York. 50 cents.

This booklet has had a wide circulation in India, where the idea of numberless incarnations of Deity prevail as a necessary outcome of Pantheism. The gods and goddesses are like sinful human beings and also sinful. The idea of incarnation is universal among Hindus. But the idea of a sinless incarnation is unique. Bishop Warne has held up the Lord Jesus before his readers as not only unique among the religious teachers, as unique because of His absolute sinlessness, but as superior to all *gurus* (religious teachers) and greater than all *Devotas* (gods or divinities) because of His purity and holiness.

Mohammed never recognized any incarnation of God whatsoever. Sinlessness is proclaimed of some prophets—the *Nabi ul 'Azim*—by some Moslem writers, but neither the Koran nor the traditions teach it. For this reason while this booklet contains truths that Moslems might profit by, I doubt the value of any book entitled "*The Sinless Incarnation*."

E. MORRIS WHERRY.

The Secret of Anal Haqq. By Khan Sahib Khaja Khan, B. A. Printed at the Hogarth Press, Mount Road, Madras. 1926.

Three hundred odd "sayings" or *irshadat* of Sheikh Ibrahim Gazuri-Ilahi translated from Persian and arranged in chapters under different heads.

CHAS. R. PITTMAN.

Die Schale von Saki. Out of the teachings of Inayat Khan. Pp. 126. Publishers: Rotapfelverlag, Munich. 1925. M. 3. 60.

These thoughts for daily meditation are gathered from the various works of Inayat. It is a book of devotions. Many beautiful thoughts,

to which even a Christian could subscribe, if he gives them a Christian content, are contained in this book. But it must be remembered that in the mystical language many words are used in a different sense than the usual one, e. g., "love," "enlightenment," etc. The mystical interpretation of the words of Jesus is not always pleasing, but then all mystics who deal with the life of Jesus interpret them in the same way. The book would be much better if the thoughts were arranged systematically.

SIMON.

Die erste Durchquerung der Sahara im Automobil. von Haardt-Dubreuil. Berlin-Gruenewald. 1924. Pp. 201 Kurt Vowinkel Verlag.

The crossing of the Sahara by French engineers served especially long-sighted political plans. The purpose was "to extend the borders of the fatherland to the Congo." But through it we also gain interesting information concerning the inhabitants of the Sahara. Once more we have the impression, that in spite of their fierceness, these desert tribes are much superior to the Arabs of North-Africa. The position of the Tuareg woman, for instance, is very independent. The author gives a good description of Timbuctu, and we hear much of its history. It is to be regretted that the conduct of the French travelers towards the native women is not at all free from objection. This fact lessens the appreciation for this otherwise very instructive book.

SIMON.

Bland Kopter Och Muhammedander i Faraonernas Land. By Nils Roden. Stockholm. Victor Pettersons Bokindustri. Pp. 207.

The author of these interesting sketches on missionary work in Egypt is a Swedish missionary from Abyssinia, who attended the School of Oriental Studies in 1924. He sketches the beginnings of Egyptian civilization, tells of the Coptic Church, its ancient history and the modern movement. There are chapters on the Mohammedan University in Cairo, and the Dervish Orders, also a brief account of mission work in Egypt, with reference to the conferences at Helwan and Jerusalem. The book is profusely illustrated from new photographs, and has a bibliography.

The Way of the Sevenfold Secret, a Book for Twilight Souls, by Miss Lilius Trotter, with Introductory Foreword by the Bishop of Jerusalem; 8vo., iv. 62 pp; Nile Mission Press, Cairo, 1926.

Missionaries make frequent complaint that there is so little literature specially prepared for Sufis or Moslems with leaning toward the mystical side of religion. The present little booklet has been prepared to that end, and has already appeared in Arabic. It is in the form of an exposition of certain passages from John's Gospel, and the Secrets are (i) The Secret of Satisfaction (the Bread of Life): (ii) The Secret of Illumination (the Light of the World): (iii) The Secret of Access (the Door): (iv) The Secret of Leadership (the Shepherd): (v) the Secret of Life through Death (the Resurrection and the Life): (vi) The Secret of Progress (the Way, the Life): (vii) The Secret of Abiding or Union (the True Vine). The catchwords of Sufism have been used, and Miss Trotter, who has written from her bed and in bodily weakness, has here provided a message, which as Bishop MacInnes says—"cannot fail to come as verily a revelation of the loving purposes of God for the salvation of men's souls from the powers of darkness, of ignorance and of sin." In its English form it is thus available for translation into other languages of the Moslem East, where its message will be welcome.

Haqiqatu'l-Masih, 8vo. 194 pp. 6 piastres; Nile Mission Press; Cairo, 1926.

This is the second revised edition of the Arabic translation of Prof. Carnegie Simpson's book "The Fact of Christ." The book is too well known in its English form to need any comment or recommendation. The present Arabic version is very clearly and attractively printed with decorative borders and should receive a wide circulation wherever the Arabic language is used.

Constantinople, the Challenge of the Centuries, by Victor Murdock, pp. 288; price \$2.50; Fleming H. Revell Company, New York, 1926.

A fascinating tale of thirty-six jaunts into various parts of that interesting city to see landmarks seldom visited by the average traveller. The chapters of the book are in no way connected but give one the impression of having been written at the place of observation or immediately following one of the sight-seeing trips.

J. C. C.

The Encyclopaedia of Islam, Edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, W. Heffening, and E. Levi-Provencal; Fasciculus F; Luzac & Co., London, 1926; pp. 63.

This number includes articles on beverages, *sharab*, by Wensinck, (who strangely does not mention the special formula to be observed when Moslems drink standing) and on *sharif*, by Van Arendonk. The two important articles, however, are that on *shari'a* by Schacht, in which he shows that in its final development Moslem law resulted in a religious evaluation of all the affairs of life; and the article on the *Shi'as* by Strothmann. The latter article is full, intensely interesting, and shows how the leading ideas, the foci of the ellipse of Shi'a thought, have always been Passion and Incarnation. This idea affords a basis for a new Christian apologetic.

Z.

Syria and the Syrians, by Philip K. Hitti, the Syrian-American Press, New York, 1926.

A reprint from "The New World" of a series of lectures delivered in New York in the Arabic language dealing with the origin of the Syrians, the glory that was theirs in the Umayyad period, and their contributions to Western civilization, especially through the Crusades.

The Oldest Christian People. By G. M. Lamsa, and W. C. Emhardt. Pp. 139. MacMillan Co., New York \$1.25.

A popular account of the Assyrian people and the Nestorian Church, their history and traditions, their faith and martyrdom, by a native born in Kurdistan and the Secretary for Europe and the Near East of the National Council of the Episcopal Church. The final chapter deals with "the elements of confusion and weakness introduced into the Nestorian Church by the differences in the versions of Christianity sponsored by the Roman and Protestant (Presbyterian) Missions." This part of the book is special pleading for the Anglican Mission established at Urumia. The whole is interesting and presents a pen-picture of one of the minor Oriental churches but worthy of honor because of martyrs and missionaries.

Z.

Eminent Mussulmans, 554 pages; G. A. Nattesan and Co., Madras.

In this volume we are introduced to twenty-three Mohammedans who have been leaders in Indian life during the past century. Aside

from the fact that these biographical sketches are published anonymously and without citation of sources of information, the treatment of the lives involved is not entirely without merit. A great many facts are given us concerning the achievements of these philosophers, pedagogues, and politicians. These facts do not vaunt the glories of Islam unreasonably, but they do tend to obscure the idea that these eminent Mussulmans may possibly have had some faults. As "critical sketches" these are therefore one-sided and valueless except in so far as they afford a partial "Who's Who" for Mohammedan India.

R. M. EWING.

L'Islam, Croyances et Institutions. H. Lammens, S. J., Catholic Press, Beyrouth; pp. 288.

No student of Islam needs an introduction to Pere Lammens, S. J. The list of his books on Arabia and Islam is large and the character of his work and scholarship is well-known. The present volume might be considered a study text-book on Islam, prepared for Roman Catholic readers. In eight chapters, the learned author sketches the cradle of Islam, Arabia, in its pre-Islamic condition, Mohammed as the founder of the new faith, the Koran, the sacred book of the Moslem world, the character of Islamic tradition and jurisprudence, asceticism and mysticism in Islam, and finally the rise of sects and reformers until the day of modernism.

A bibliography, carefully selected, Koran references, and a full index add to the value of this important study which, as the preface tell us, is written without controversy but with a desire to put in the briefest compass the results of present day scholarship. Z.

Los Franciscanos en Marruecos. Fernandez y Romeral (le R. P. Fr., Fortunato). Tanger, Tipografia de la Mission Catolica, 1921, in-f°, XVI-442 p., nombreuses illustrations et 1 planche se depliant.

Memoria sobre la Mision Franciscana de Marruecos, o apuntes historico-estadisticos, Lopez le R. P. Jose. Tanger, *ibid.*, 1924, in-8°, 158 pp. 28 planches, et **Catalogo Bibliografico de la Mission franciscana de Marruecos,** Tanger, *ibid.*, 1924, in-18, XIV plus 143 p.

These three books are reviewed at length in the annual number of *Hesperis* (1926) Paris. They give a full account of the missionary work of the Franciscans from 1220 until our own day. The third work is bibliographical and of special value for historical investigation.

Pour comprendre l'art Musulman en Afrique du Nord et en Espagne, P. Ricard, 1 vol. in-12 de 352 pp., 554 fig., XII pl., 2cartes et un tableau, Bibliotheque du Tourisme, Paris, Hachette, 1924.

A traveller's guide to the monuments and inscriptions of North Africa and Spain. The greater part of the volume consists of illustrations and transcriptions. A bibliography and index add to its value.

Frank, Bishop of Zanzibar. Life of Frank Weston, D. D. 1871-1924 by H. Maynard Smith, D. D. Society for Promoting Christian Knowledge, London; pp. 326; 7sh 6d.

The biography of a great man who lived much in the public eye, but hated praise and lived his whole life for God and His African children. A man of strong will, deep emotions and keen intellect, equally eager to fight the battle against modernism and against forced labor.

First, last and always an Anglo-Catholic Churchman devoted to the rites and ceremonies of the Community of the Sacred Passion. One who had knowledge of the spiritual forces from above and beneath engaged in warfare for the soul of Africa. The chapter on Mohammedanism is illuminating; not less the one that tells of Bishop Weston's fight with modernism. "I do not hesitate to say," he wrote, "that a church which has two views in its highest ranks about the trustworthiness of the Bible, the authority of the Church and the infallibility of the Christ has surrendered its chance of winning the Moslem; for his dependence on his book, his tradition and his prophet will not be taken by a debating society but by the living speaking church of the Infallible Word incarnate."

The characterization given of Francis of Assisi by Sabatier "Catholic evangelical and apostolic" would apply to the late Bishop of Zanzibar, and one rises from the perusal of this biography with a resolve to live, as Bishop Weston expressed it in a sermon on Isaiah 63:5, conquering and to conquer and to care for the lonely Christ in Africa. Z.

W. W. Cassels: First Bishop in Western China. By Marshall Broomhall, M. A., with portraits, illustrations and map; pp. 378. Religious Tract Society, London. 6 sh net.

The life story of a great and saintly missionary and his heroic service for over forty years in Western China. The author has accomplished the difficult task of crowding the wealth of such an abundant life in the midst of so strange an environment and through the period of two great convulsions into small compass. Although Szechwan has a considerable Moslem population, Bishop Cassels was not in close touch with it; at least it does not appear in the biography.

A Study of World Evangelisation, by David Jenks, Student Christian Movement, London; pp. 168; 4 shillings net.

The story of Christian missions for nineteen centuries packed into less than one hundred and seventy-five pages is necessarily sketchy, but in this case the style is virile and the compactness does not interfere with a well-balanced survey although the Anglican Church everywhere has precedence. Six pages are devoted to the Mohammedan world and the author, pointing out the delays, neglects, and timidities of the past on the part of Christians, expresses a strong hope for the new day.

Koranische Untersuchungen von Josef Horowitz. Pp. 171. Walter de Gruyter & Company, Berlin and Leipzig. M. 12.

A collection of material by the Oriental professor of the University of Frankfurt, issued as supplement to Dr. Becker's magazine *Der Islam*. The first part consists of notes on the narrative portions of the Koran in general, and on the "*straf-legenden*" and the office of "prophets and apostles" in particular. The second part (pp. 78-171) is a descriptive dictionary of the proper names used in the Koran, with invaluable and often new material on their derivation and significance. This applies to *'Isa*, *'Idris*, *Luqman* and many other names. We are surprised to learn that according to the chronological use of these proper names all of them occur in the Mecca *surahs*, with the exception of the following which are found in Medina *surahs*: *Ashab-as-Sabt*, *Babil*, *Jalut*, *Jibril*, *Talut*, *'Uzair*, *'Imran*, *Marut*, *Mikal* and *Harut*. This would indicate that Mohammed's knowledge of Old Testament characters did

not increase after the Hegira. Professor Horovitz did not find the solution to *Dhu-l-Kifl* given in the October, 1926, issue of our Quarterly. An appendix to this most valuable study gives a list of Jewish and Christian names current in Arabia before Islam, and the index is complete.

Z.

Grammaire Kurde par L'abbé Paul Beidar prêtre Chaldéen, 1 vol. in-12, pp. 77, 1926. Paris, Paul Geuthner.

The first Kurdish grammar published in French, and very highly commended in the press.

Z.

Gun Running in the Gulf and Other Adventures. By Brig. Genl. H. H. Austin, C.B., C.M.G., D.S.O. John Murray, London. 7s. 6d.

Those who live in the East occasionally get glimpses of the activities of the Intelligence Department, but rarely more than glimpses. That they produce results is known, and Gen. Austin in this interesting volume lifts the veil, and takes his readers along the devious channels followed by himself or his men in ferreting out the evils of gun-running.

It is a most interesting and instructive book. The author is to be congratulated on his clear, vivid description of the Eastern character. Rahim Dad the unscrupulous, bargain-driving Baluchi, *nokhuda* and others of his ilk can readily be visualized by any one who has been in the Persian Gulf. Those who have not been there have here a true character picture of the Oriental found in these haunts.

American readers might well read "Wrecked by a Berthon Boat," in which chapter the author relates his experience in Abyssinia. The territory covered by this party of intrepid British explorers is very much the same as that now being covered by the Field Museum-Chicago *Daily News Expedition*.

LOUIS P. DAME.

L'Émir Abd el Kader, 1808-1883; du Fanatisme Musulman au Patriotisme Français. By Colonel Paul Azan. Librairie Hachette, Paris. 1925. 312 pp. with map, and index of proper names.

The author is a well-known writer, who has already published four other works in his series known as "Récits d'Afrique," besides a number of other books, chiefly on military subjects.

The Emir Abd el Kader was the central figure in the long opposition to the French occupation of North Africa, and his story must always have a deep interest for those who have the welfare of the French colonies at heart. In the appendix a list of the published works dealing with this remarkable character which have already appeared indicates how much work has been done in this direction for many years past. Colonel Paul Azan, however, appears to have had access to an immense number of important manuscript sources, both official and private, which were not available to previous biographers. It is also interesting to note the importance which the author attaches to a thorough knowledge of the Koran and the Mohammedan traditions as a means of understanding the life of a Moslem and the influences which led him to act as he did. We would commend his words on this subject to our missionary readers—"Finally there is a book which one must have read and reread, analyzed and meditated on, before writing about Abd el Kader or any other person or event in the Mohammedan world, and that is *the book par excellence*, the Koran. And it is no

less necessary to familiarize oneself with the *Hadiths*, that is, the words of the Prophet as reported by tradition. That is the only way to understand fully the motives which cause a Moslem to act."

W. G. SHELLABEAR.

People of the Veil. Being an account of the habits, organization and history of the wandering Tuareg tribes which inhabit the mountains of Air or Asben in the Central Sahara. By Francis Rennell Rodd. Pp. xvi-504. Macmillan Company, Ltd., London, 1926. 30s.

This beautifully printed volume of fourteen chapters with fifty-one full page plates, as well as maps and seven appendices, was originally intended by the author to be an account of the "People and Mountain of Air," which he visited with Angus Buchanan and T. A. Glover in 1922. The book, however, has gone beyond the original plan and has developed into a fuller "inquiry into some of the problems surrounding the inhabitants of the Sahara." Angus Buchanan continued this from Nigeria to Algiers. An account of his experiences was published in *Asia* (May-September, 1926) and in his volume "Sahara." See *The Moslem World*, October, 1926, page 415.

Mr. Rodd's volume, after giving in an introductory chapter an account of previous investigations by other travellers, describes the southlands between British Nigeria and Air, and the city of Agades in Air. Chapters follow dealing with the organization and government of the Air Tuareg, their social condition, mode of nomad life, trade and occupation, architecture and art, religion and beliefs. There are chapters on Northern Air and the confederation of the Kel Owi, the ancestry of the Tuareg of Air; the history of Air, dealing with the migrations of the Tuareg to Air and their vicissitudes in that land.

These "People of the Veil," the *mulethemin* of the Arabic writers, whose men and not the women wear the veil, remain a mysterious race. "The world outside the society of those white men who, during the last fifty years, have spent their lives in the Sahara, can know little of this race or their country. The modern literature on the subject is small, even in French; in English it is almost non-existent." This book is, therefore, a welcome addition to such a scarce literature, not only as dealing with the Tuaregs themselves, but also as a contribution to the fuller knowledge of the Berber-speaking people of the whole of North Africa, east of Egypt and north of the Soudan.

Of special interest to the readers of this Quarterly will be the chapter on "Religion and Beliefs," in which among other matters, the author touches on the disputed question of whether the Tuaregs were at all influenced by Christianity before the coming of Islam. He is inclined to believe they were, and that the so frequent use of the cross in ornament cannot be entirely fortuitous. Be that as it may, however, and in spite of their Islam today, there seems to be a survival of "Totemism" among the Tuaregs. The Northern Tuareg believe that "they must abstain from eating birds, fish and lizards, on the score that these animals are their mother's brothers. This reason at once suggests that these 'taboos' are both totemic and matriarchal in their origin."

There remains much to be done in the investigation of the primitive religious beliefs, not only of the Tuareg, but also of the other Berber-speaking people of North Africa. Naturally nearly all such studies have been done by French scholars and the results are published in French.

PERCY SMITH.

A View of Sierra Leone. By F. W. H. Migeod. With 24 illustrations and a map. Pp. 351. Kegan, Paul, Trench, Trubuer & Co., London. 1927. 31s. 6d.

The author has travelled extensively throughout West Africa as a member of the British Colonial Civil Service and describes in this book a journey lasting six months which he took through Sierra Leone. Although not a comprehensive account of the whole Colony, it nevertheless comprises a great deal of interesting information dealing (in the first part) with actual incidents of his travels in the country, and (in the second part) giving a description of the Mende people together with some of their various societies, customs and folklore. In an appendix specimens of the language of the different tribes met by the author are included. This information is scrappy and the references to Islam prove the author's ignorance of Moslem lands and customs. He describes burial practices as peculiar (pp. 65) when they are simply orthodox Islam. *Alimami* (al Imam) is the title of the sub-chiefs! Everywhere the Mohammedans are exclusive and arrogate to themselves, a superior position. Three chapters tell of proverbs, folk-songs and games. Some of these too came from Arabia and Egypt.

Z.

The Lady of the Lotus. Rup Mati, Queen of Mandu. A Strange Tale of Faithfulness, by Ahmad-ul-Umri, Turkoman. Translated with Introduction and Notes, together with twenty-six poems attributed to Queen Rup Mati, done into verse by L. M. Crump, C.I.E. xi and 96 pp. 1926. Oxford University Press, American Branch, New York. \$6.00.

The introduction occupies the first thirty-three pages, the "Strange Tale," which is translated from the Persian, thirty pages, the verses fourteen, and the remainder of the book is notes and bibliography. The introduction gives the historical setting, and describes how the translator, with the assistance of two pundits, found the Persian manuscript and a number of the verses. The death date of Ahmad-ul-Umri is given as 1581 A. D., and the manuscript used by the translator is signed by a scribe who says he read the original in 1060 A. H. (1653 A. D.) and copied it. Reproductions of the three original pictures, together with two more added by the scribe, are given in colors. The translator says there is no reason to doubt the genuineness of the manuscript or its correct dating. The story itself is very interesting as a picture of the life of the people of India in those days. The introduction says that the author of the manuscript "though a Mohammedan, had studied Hindu thought, and though an Oriental had views on women almost European in their liberality." That this is true can be seen from the following extracts:—"Truth is that the Creator of earth and sky has dowered women with virtues which fall not in the lot of men. . . . Wouldest thou know the truth of womankind and what place she holdeth in the creation of the world? Behold her in her household that it may be plain to thy eyes that the word 'woman' spelleth comfort of heart and faithfulness withal. Among the gifts which God, the glorious, the exalted, hath in his grace bestowed on her is love, which is her own special attribute. If woman has a fault, she has a virtue to balance her defect. If we look into the condition of man, wide is the gulf revealed . . . a man may be evil incarnate, but in women such utter wickedness is never or but rarely found. It may be that a man have no care for his children, but not so a woman."

W. G. SHELLABEAR.

Tayyibat. The Odes of Sheikh Muslihu'd-Din Sa'di Shirazi. Translated by the late Sir Lucas White King, Kt. C.S.I., LL.D., with an introduction by Reynold A. Nicholson, Litt.D., F.B.A. Luzac & Co. 1926. £1. 5s.

Tayyibat consists of 417 Odes. The value of the translation is enhanced by explanatory footnotes by the translator. Dr. Nicholson says of Sir Lucas' work in editing and translating the Odes of Sa'di, "In my opinion it represents his most original contribution to Oriental scholarship."

C. R. PITTMAN.

Zadu'l-Musafirin. 15s. Pp. 520.

Wajhi-i-Din. 4s. Pp. 304.

Two Persian prose works by Nasir-i-Khusraw. Edited by Kaviani, Berlin.

Nasir-i-Khusraw who lived from A. H. 394 to 481, was one of the greatest of the Isma'iliyya sect. As a poet, Dr. E. G. Browne ranks him with Firdawsi, Anwari, Sa'di and Hafiz.

C. R. P.

The Decorative Arts of Persia. From the Mongol Conquest to Nadir Shah, 1736. By F. R. Martin. Contents comprise "The Mongol Period," 1258-1369. "The Timurid Period," 1502-1732. "The Safavid Period," 1502-1732. Two volumes. Luzac & Co., London. 25 Guineas.

We can only call attention to this great work on Persian decorative art. The edition is limited to five hundred copies and is sold only by subscription. It contains three hundred and fifty plates illustrating the history of the most brilliant period.

Rissalat al Tawhid. Exposé de la Religion Musulmane Traduite de l' Arabe par B. Michel et le Sheikh Moustapha Abdel Razik. Pp. 147. Paul Geuthner, Paris. 40 frs.

This is the first translation into a European language of the most celebrated work of Sheikh Mohammed Abdou, who was prominent in the Near East as journalist and theologian toward the end of the last century, permanently influencing Moslem thought by his penetrating intellect and high culture. No other work enjoys so high a reputation among Moslems. Its aim is to demonstrate the rational character of Islam. The author asserts at the outset that no true theology and science existed or could exist before Mohammed. Other religious leaders appealed more to man's sentiment and emotions. Islam appeals to his reason. Having thus cleared the way, he discusses such questions as the Koran, revelation, the mission of Mohammed, and the content of faith. The author handles his theme with great skill, although not always convincing in his logic. The volume contains a preface and, as introduction, an excellent life of Mohammed Abdou, together with a bibliography of his works and of books written regarding him.

Z.

The Rise of the Imam of Sanaa. By A. S. Tritton. Pp. 141. Oxford University Press, New York, 1925. \$2.50.

This is an able historical sketch of the history of Yemen from 1586 to 1628 A. D. based upon a thesis prepared for the University of Edinburgh. The history is founded on three manuscripts in the British Museum. The story begins with the first rising of the Arabs against the Turks 958 A. H. and closes with the capture of Sanaa in 1035 A. H.

The closing chapter deals with the religious and social life of the people, and there is a valuable appendix on peculiarities of Yemen Arabic. We notice errors in the spelling of names, *Tais* for *Taiz*, etc.
Z.

Malay Land, "Tanah Malayu." Some Phases of Life in Modern British Malaya. 300 pp. By R. J. H. Sidney. Cecil Palmer, London, 1926. 15s.

The author has been the Principal of a large government school at Kuala Lumpur, the capital of the Federated Malay States, since the war, and has seen the life of the Chinese, Hindus and Malays who make up the population of the Malay Peninsula largely through the eyes of his pupils, who were receiving their education entirely through the medium of the English language. From this point of view these sketches of the life of the people will be found very interesting, in spite of the fact that the author has not been many years a resident of the country.

The chapters instead of being numbered are given the twenty-six letters of the alphabet. Chapter D gives an interesting account of a Malay marriage ceremony; chapter N describes rather sketchily the life of the Malay fishermen on the East Coast of the Peninsula; and in chapter W there are references to the annual festival held by the Malays at the conclusion of the fasting month, with some comments on the influence of Islam upon the life of the Malay people, and an extract from Wells' "Outline of History," which is quoted as an appreciation of the excellencies of the Mohammedan faith, and the author adds, "One would re-echo all this after even a limited acquaintance with the Malay race." There is very little else that would be of special interest to students of Islam, and probably our readers would be most interested in the author's conversation with his pupil Hamid as they motored out to the Malay marriage feast, which indicates the effect that English education in government schools is having upon young Moslems.

W. G. SHELLABEAR.

Palestine and Transjordanien. By Ludwig Preiss and Paul Rohrbach. With 214 Photogravures and 21 colored plates. Macmillan Company, New York, 1926. Price \$10.00.

This volume, copyrighted and printed in Switzerland, consists of a series of beautiful photogravures, some of them in color, depicting Palestine of today. The titles are given in French, German, and English. The letter press is limited to sixteen pages. We know of no other volume with such wealth of illustrative material at so reasonable a price.
Z.

Indiens Kultur und seine Islamischen Mitkämpfer. By T. L. Vasvani. 177 pp. W. Kohlhammer, Stuttgart, 1926. M. 2.50.

Here we have ideas analogous to those found in other books of Vasvani. On the one hand we have a rejection of all European culture and on the other the recommendation of Indian religion and science. The author is of the opinion that whereas Indian ideas have already been accepted by many Western authors, Christ and his sublime morals have been forgotten, a fact which, he says, the great war has clearly proved. Islam is a regenerator of nations. Its art and culture are of importance. Of course Vasvani regrets the weakness of present-day Islam, but he thinks a religion which has produced men such as

Ghazali, and which possesses an elevated mysticism, cannot perish. The Khalifat he defends energetically. But although Vasvani tries to prove that Islam really corresponds to his ideal, he does not wholly convince us. If, for example, a despot like Akbar is represented as an ideal man, how does it agree with his repeated rejection of Imperialism? The union of Indian Mohammedans and orthodox Hindus so fervently desired has, in the meantime, become very problematic.

SIMON.

Damaskus Dokuments zum Kampfe der Araber um ihre Unabhängigkeit. By Prof. Dr. G. Kampffmeyer, Deutsche Gesellschaft für Islamkunde, Berlin-Dahlem, Werderstr. 10. Publishers, A. Collignon, Berlin NW 7, Universitätsstr.

The distinguished Principal of the Oriental Seminary gives us in the introduction of this book an idea of the present-day struggle of the Druses. A great number of documents are included in English, French and German, dating from the year 1904 up to the present time. The book also gives the content of official treaties, so that one is able to get an idea of the present strife.

SIMON.

Unter den-Mohammedanern Sumatras. Von Gottfried Simon. Schriften-niederlage der Antifalt Bethel, Bethel bei Bielefeld. Pp. 176.

One of a series of three books, the first to be issued, giving the missionary experience of the writer on the west coast of Sumatra and in Battakland, from 1896 until the war period. This volume tells of his work among Mohammedans. Two others are promised concerning the Christian Church of Sumatra and pioneer work among the pagans. Simon's work on the progress and arrest of Islam in Sumatra is the only book available in English, telling the story of the success of missions in this field. It deserves a wider circulation.

Les Arts Musulmans. Par Gaston Migeon, Directeur Honoraire des Musées Nationaux. Paris et Bruxelles Librairie Nationale d'art et d'Histoire. G. Van Oest, Editeur, 1926. Pp. 48, with 64 plates.

This recent volume by the Honorary Director of the National Museums of France is one in the series of "Bibliothèque d'Histoire de l'Art," and consists of two parts: The first gives a sketch of early Moslem architecture in Mecca, Damascus, Cairo, Persia, Turkey, India, China and Spain. The second part, a brief sketch of early painting, book decoration, binding, sculpture, metal carving, ceramics. One could not desire a more beautiful and a more brief introduction to so large a subject.

Millet et un Contes, Recits et Legendes Arabes. Par René Bassét. Tome III. Légendes Religieuses, Paris. Librairie Orientale et Americaine. Maisonneuve Frères. Pp. 620.

This is the third volume in the invaluable series of stories, legends and folk lore, collected by the indefatigable author. We have reviewed the first and second series. The present volume should be of the greatest interest to our readers. All of the stories have Islam as their background. Professor Bassét has gleaned from all accessible fields. For example, there are eighteen stories that deal with *Isa* (Jesus Christ). A criticism made on the last volume does not apply to this; in every case, references are given to the sources, although not in every case to the particular edition used by the writer. Unfortunately, as in the previous volume, there is no index, only a table of contents.

Abendland und Morgenland. By Ewald Bansel, 284 pp. G. Westermann. Hamburg, 1925. M. 25.—

The writer is a well-known geographer, who has already given proof of his profound knowledge of Oriental life and conditions. The book is of value to those who have little knowledge of the German language, as it only contains nineteen pages of text; the rest of the volume consists of select and beautiful illustrations carefully grouped, *i. e.*, the town, village or house, the race, nation and the culture, etc. The idea of the author is to illustrate his view that the Occident and the Orient represent quite irreconcilable contrasts. The particular reason he alleges is the difference in climate and in topographical conditions. The book is worthy of careful study and supplies excellent material for Oriental research.

SIMON.

Angora-Konstantinopel. Ringende Gewalten. Dr. K. Klinghardt, 1924. Publishers, Frankfurter Societäts-Druckerei G.m.b. H. Abteilung Buchverlag, Frankfurt-am-main. 265 pp. M. 12, 50.

Klinghardt is one of the foremost connoisseurs in knowledge of Turkey. Although his judgment of the matter in question is given from an economic and political point of view, his thorough knowledge of the country itself gives the book a weight which makes it also very well worth studying by those engaged in missionary work. He, however, has no inclination for mission work, and obviously sees certain things, for example, the Armenian persecution, exclusively from the Turkish point of view. But there is no doubt that the book gives a clear insight into all matters referring to modern Turkey (population, women's movements, the caliphate, metropolitan questions). The author views the state of affairs in a hopeful light, because he is of the opinion that the present-day potentates will achieve their purpose, since their reform ideas are propounded with discretion. The author has lived many years in the Orient, and was able to traverse the country for two months during the summer of 1924, with the result that past and present-day Turkey is well known to him, thereby making his observations of great value to us. This volume is excellent also because of its illustrations and maps.

SIMON.

Was Ich Im Morgenland Sah und Sann. Ernst Sommer. Verlag des Traktathauses Bremen, 1926. 259 pp. M. 5.50.

In this book Ernst Sommer, for many years a teacher in Christian Oriental schools in Asia Minor, relates his experiences. He takes the position that work among the Armenians is indirect missions to Mohammedans. He has had many personal contacts with Mohammedans, particularly the Turks and Kurds; and he aims to give full credit to the Turks for their good qualities for, as we know, they are adversely judged. He praises their hospitality and politeness, and lauds their integrity. He gives uncolored, vivid reports of Moslem fanaticism, which in 1909, in Adana, brought him into great danger of his life. Of especial value in this book are the many suggestions to missionaries concerning their correct conduct in the East. The author at times had to pay dearly for his experience gained in this respect. It would be well for young missionaries to Mohammedans in the East to heed the advice given in this book.

SIMON.

Der Einfluss des Morgenlandes Auf Das Abendland, Vornehmlich Während des Mittelalters. 98 pp. Heinz Lafaire, Hannover, 1924. M. 2.80.

This learned essay asserts that Oriental influence is of much greater import to Western culture than it is generally believed to be. Proof is taken and given from various ranges of science, and the evidence given is drawn from the Western vocabulary exemplified by words of Oriental derivation; and in addition, there is recorded a large number of food-stuffs, species of fruit and clothing materials. Evidence of the assertion that Western philosophy was strongly influenced by the Orient is illustrated throughout this book, which explains the reason why we still meet with a strong cultural resistance in the eastern world.

Ablehnung des Evangeliums Durch Mohammedaner und Ihre Gründe. Neueste Nachrichten aus dem Morgenlande. (Heft des Jerusalemverein, Berlin Wilmersdorf, Günzelstrass 35) Jahrgang, 1926. 191 pp.

Mr. Schaefer, an ex-missionary of the German Sudan Pioneer Mission in Egypt, provides us in this essay with a survey of present-day mission work amongst Mohammedans. He considers the Islamic faith to be the chief reason for the restriction of Christian mission work, as it produces well-nigh absolute subjection, thereby preventing growth of childlike confidence.

SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING
Missionary Research Library, New York

I. GENERAL.

PANISLAMISM. (In *The Asiatic Review*, London. April, 1927. pp. 209-215.)

A brief analysis of the Moslem psychology which is common to what Western nations have conceived to be the ideal of the Caliphate and of the pan-Islamic movement.

THE YOUNG MOSLEM'S DILEMMA. From a correspondent. (In *World Dominion*, London. April, 1927. pp. 111-118.)

The dilemma of the young man to whom, either by travel or other personal contact with Western ideas, Islam as a personal religion has become impotent while it remains necessary as an integral part of his social life, owing to the social pressure of the older-generation Moslems.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

HOW PERSIA FEELS TOWARD THE WEST. Vincent Sheean. (In *Asia*, New York. May, 1927. pp. 374-379, 441-443.)

A sketch of the curious implications and problems arising from the alternate deference towards and incomprehension of its aggressive neighbors shown by a nation whose spirit "is not so much broken as somnolent."

THE MORAL PARALYSIS OF ISLAM. T. Warren. (In *World Dominion*, London. April, 1927. pp. 120-127.)

Attempts to show the effect, on the subconscious as well as the conscious mind of those whose thinking and reasoning are very restricted, exerted by the Moslem fundamental doctrine of submission—i. e., resignation—to the will of Allah in all matters.

VI. POLITICAL RELATIONSHIPS.

FIVE YEARS' PROGRESS IN IRAQ. Ja'far Pasha el 'Askeri. (In *The Journal of the Central Asian Society*, London. January, 1927. pp. 62-72.)

Discusses hopefully what has been achieved in improving communications, agriculture, irrigation, defense, justice, public security, and education.

THE OCCUPATION OF EGYPT. Josiah C. Wedgwood. (In *The Contemporary Review*, London. February, 1927. pp. 152-157.)

An endeavor to face realistically, in view of present, not past, conditions, the question—"Why the occupation?"

THE PSYCHOLOGY OF THE HINDU-MOSLEM RIOTS. K. M. Panikkar. (In *The Contemporary Review*, London. February, 1927. pp. 230-236.)

By analysing the character of the problem, essays to discover why the last ten years have witnessed such a marked, active, and increasing antipathy and distrust of motives between the two sects.

THE SULTANATE OF MUSCAT AND 'OMAN. C. J. Eccles. (In *The Journal of the Central Asian Society*, London. January, 1927. pp. 19-42.)

Discusses the geography of the country, its political situation, and explorations there up to 1926. Accompanied by two sketch maps.

VII. MOHAMMEDAN MISSIONS.

THE CALL OF EGYPT. O. Wyon. (In *World Dominion*, London. April, 1927. pp. 102-109.)

A glance at the movement of religious thought in the country, the pitiful inadequacy of the Christian forces, and the essential unity of the problem of Egypt with that of the rest of the Moslem world.

A MOSLEM'S IMPRESSIONS OF CHRISTIANITY. Charles R. Watson. (In *The Missionary Review of the World*, New York. April, 1927. pp. 273-276.)

A challenging summary of the impression of Christianity which the Moslem receives from his contacts with Western civilization, showing why he does not wish to be a Christian—and why he does.

NEW TENDENCIES IN ISLAMIC RELIGIOUS THOUGHT. S. A. Morrison. (In *The International Review of Missions*, London. April, 1927. pp. 199-215.)

Analyzes the most important of the new forms of Islam as an aid to intelligent revision by missionary organizations of methods of evangelistic and literary approach to Moslems.

THE ORTHODOX EASTERN CHURCH IN PALESTINE. The Right Reverend, The Lord Bishop of Plymouth. (In *The Review of the Churches*, London. January, 1927. pp. 59-63.)

Shows the choice before the Patriarchate between its historical position as a Greek garrison in an alien country, and its own opportunity as the spearhead of missionary enterprise in the Moslem world of Palestine.

PERSIA FACES THE FUTURE. S. M. Zwemer. (In *The Church Missionary Review*, London. March, 1927. pp. 42-50.)

Shows the opportunity in that country today for missions by viewing the problems of occupation, cooperation between missions, Christian literature, and religious liberty. See his article in *The Missionary Review of the World* for January, 1927.

THE PERSIAN SHI'AS. J. Davidson Frame. (In *The International Review of Missions*, London. April, 1927. pp. 216-225.)

An outline of some of the cardinal doctrines of the sect, together with an appraisal of their influence on the lives and characters of believers, in order to find what is the distinctive message of Christianity which will more completely satisfy the longing of this people for closer contact with God.

TURKEY, THE TREATIES AND THE MISSIONARIES. Charles T. Riggs. (In *The Missionary Review of the World*, New York. May, 1927. pp. 343-438.)

Shows how, despite the failure by the United States Senate to ratify the treaty with Turkey, and the restrictions put upon the work by the general policy of that country, the work there is quietly but steadily being carried forward on an ever more assured basis of friendliness.

A VOICE FROM KURDISTAN. R. C. Cumberland. (In *World Dominion*, London. April, 1927. pp. 168-174.)

Shows the restlessness stirring among the Kurds, predicts at some future time a sudden collapse of Islam, and demands what will succeed it and whether or not the messengers of the Gospel are there on the spot, ready to guide to the True Religion.

To Our Subscribers



A fire occurred in the office of our printer, some time ago, in which all extra copies of the issues of April 1926, October 1926, and January 1927 were destroyed. . . .

We have had calls for all of these and would appreciate it if our subscribers would send us any of these issues for which they have no further use.



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BEGOVA JAMIA', OR HUSRAF BEG MOSQUE, THE LARGEST IN SARAJEVO
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