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EDITORIAL

SIGNS OF PROGRESS—A BACKWARD LOOK

It is a fact frequently observed and experienced that those who are in the thick of a very long, arduous task are unaware that they are making any progress in it, or may even assert roundly that progress is negligible or nil—*until* they turn back and look over a number of years. And then it suddenly dawns on them how far the task has advanced without their being aware of it.

As the climber pants up the long, steep, interminable lower slopes of a huge mountain, he frequently feels that the height achieved is not worth the effort expended, and that at this rate he will get nowhere—*until* he turns round! He is then astonished by the change that has come over the landscape. That ridge and that peak which from the bottom seemed formidable enough are already far below him; still more formidable crests have sunk to his level; and other giants are so much reduced in pride that their humbling too is evidently imminent. When, after a spell of panting and gazing he turns his face to the mountainside again it is with the heartening sensation that if these things are so, the still unseen, still formidable summit is not an impossible goal. It is worth while going on.

Some such thought came to our mind recently when we happened to be going over the outstanding features of the life of D. M. Thornton—a retrospect of exactly two decades. And if, for preface to this eighteenth vol-

ume of our Quarterly, we take these features of that life as our text, it is not so much to remind our readers of one of the great names in the adventure of Mohammedan evangelization (though this too is meet and right), but because the sudden retrospect serves to reveal how immense the progress in this short span of time has been. That the examples apply necessarily to Egypt and Cairo is accidental: they are intended to exemplify, and do exemplify, a general truth.

For the moment then let us cease our climbing, and turn round to the landscape. . . . Have we really come up all this way!

In the early days it was so extremely difficult to hold meetings for educated Moslems, that regular meetings, after being started were always having to be given up. *Now*, it is increasingly feasible to hold these, and on lines of friendly discussion too.

In those days Thornton saw that for a really strong effort for the educated (with Mohammedans included) specialization was necessary: there must be special workers, special buildings. And *now*, we have the great Y. M. C. A. in the heart of Cairo.

In those days he perhaps shortened his life by an attempt to think out and achieve what his vision told him ought to exist—a Christian higher college in the intellectual metropolis of Islam to complete the whole educational structure. It was utterly impossible then; but *now*, we have the American University at Kasr el Nil.

In those days he dreamed of using the long waterway of the Nile in a systematic attempt to evangelize countless villages along the banks of the interminable perspective of the River. *Now*, we can think of at least three such wandering missions, “casting their bread upon the waters.”

In those days the output of literature specially designed for Mohammedans, and in the Arabic language, was almost nil. A tiny beginning was made in his lifetime: but *now* we have the Nile Mission Press with its

six hundred publications, besides the revived publication department of his own Society. And the international circulation of Arabic literature which he first clearly envisaged is now established. For every mission press is now increasingly international; and moreover an organized co-ordinating agency has been effected by workers in lands ranging from the Atlantic to the Pacific, the object of which is to achieve yet more fully this very end. The whole literary enterprise is at last in fact gathering definite momentum.

In those days the preparation of new missionaries was attended to (or neglected) by each mission separately. The training in Arabic was haphazard, in Islamics non-existent. Profoundly dissatisfied with the state of things, Thornton dreamed of a central, inter-mission institution where Arabic, both literary and colloquial, would be taught by trained teachers with improved methods, and where courses in Islamics would form a definite part of the curriculum. To such an institution he saw workers coming from other lands, near and far, and not of Western race only, and taking courses in both Arabic and Islam. And *now*, in the School of Oriental Studies in Cairo, we have the realization of the dream.

In those days in all Arabistan it was impossible to get access to an Oriental library, whether for Arabic works or for books by western writers on Islam. The writer remembers Thornton independently making the remarkable discovery that there was such a thing as a Moslem theology, and expressing the desire to be acquainted with it! With much trouble a teacher and a text-book were discovered: and with the help of an Oxford professor a modest list of standard works in English and Arabic was completed, and a shelf-full or two of books purchased. *Now*, that shelf has expanded into the fine Oriental library (founded in his memory and called by his name) which is housed at the School of Oriental Studies so that it can be used by all, and which the School has supplemented by a companion library of its own.

These, forming a single whole can be and are used by missionary students from all missions and from many lands.

In those days, those learned in Islamica were few—pioneer, individual workers, like Sell, Wherry, Tisdall, Zwemer, and a few others. *Now* though much indeed remains to be achieved, a beginning has long since been made to change that strange state of affairs. In this connection let the name of Professor Duncan B. Macdonald be forever remembered with admiration and lasting gratitude.

Such are some of the peaks and ridges which towered above us in 1908. Look at them now—some of them well beneath us, and the rest effectively levelled down. What a wonderful change! and in so short a time! And more might be said of greater changes still—in opportunity; in public opinion; in religious enquiry; in the disappearance of age-long institutions which, twenty years ago, seemed obstacles to Christ's kingdom, hard and immovable as a mountain wall.

Surely then with these manifest tokens of achievement and advance, there should be one sole feeling—thankfulness; and one sole determination—to go on and accomplish the whole work. For we have caught the clear vision of the possibility. We have seen how God does work in endless ways unknown to us. In the very hour when the worker is sitting dismayed, despondent and depressed, God is working. His workings may be very slow, imperceptibly slow at the time: but how great is their cumulative effect! And so it will be in the future, with this difference only, that the cumulative effect will be progressively greater.

One condition of this great momentum will be keeping in close touch, each part of the field knowing what each is doing, helping, and being helped. And so let our last *then* and *now* be the one we have kept for the end. Twenty years ago there was no link between the various fields, and between them and western lands.

Now, there is the MOSLEM WORLD, the *International Review of Missions*, to say nothing of the monthly *Notes and News*. The writer thinks that he is only interpreting the feeling and wishes of many readers of east and west, if, in their name, he conveys this spontaneous message of congratulation and thanks to the Editor himself, for the wonderful patience, persistence, and perseverance with which, in circumstances good and circumstances evil, with and without cheer and encouragement, he has forced his steep and difficult way up the flanks of this mountain. He will be refreshed as he looks back for a moment at the immediate prospect. But as he turns to the steep slope once more, is it not the part of us all to facilitate, in the ways known perfectly well to each one of us, the next stage of the ascent? For that ascent is arduous still.

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Cairo, Egypt.

CONTINUOUS RE-CREATION AND ATOMIC TIME IN MOSLEM SCHOLASTIC THEOLOGY.*

The Moslem peoples have viewed creation, or the origin of the visible world in time and space, in, broadly speaking, three different ways.

First, there is what may be called the Fundamentalist view as it is closely the same as the view of those with us who take the early narratives in Genesis as historical statements. This view in Islam probably approximates to that of Mohammed himself, but it has become much more precisely defined than it was with him. For he was not a systematic theologian and still less a metaphysician; he was a very acute psychologist, especially on the ethical side, and his interest was less in the objective fact itself than in the relation of that fact to the thought and attitudes of himself and his hearers. Above all he was a revivalist preacher, dominated by a vivid sense of the overwhelming and immediate control of everything—past, present and future—by a will and personality whom he called Allah. This dominance went so far with him that he uses of Allah expressions of implicit pantheism—or, in philosophical language, immanental monism—as when he calls Allah the Reality (*al-haqq*) and represents all the universe, in contrast, as transitory, empty and unreal. This implicit pantheism in Mohammed's mind is important, for it gave the later mystics proof-texts which they could use for their own explicit pantheism, a pantheism of the type, "God is All." Thus, for Mohammed, Allah created, or formed (*khalaq*), the heavens and earth and all that is between them; he cares for them and up-

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holds them. Their existence is thus of a secondary kind, a contingent existence, contrasted with the absolute existence of Allah Himself. The allusions to this creation in the Koran are never made as simple history; they are always used to bring out the power, wisdom, will of Allah and to make man feel his dependence upon Allah and his nothingness before Allah. This position, then, of Mohammed's was taken over by later traditionalist Islam and was hardened into a dogmatic system of cosmogony and theology. It was amplified greatly with traditions, drawn from various sources and ascribed to Mohammed himself, and it now forms the faith of the enormous majority of Moslems.

The second view may be called broadly the philosophical, as it is a direct descendant of Greek philosophy, Neoplatonic and Aristotelian. The Neoplatonic Chain in one form or another characterizes all its developments, although this was modified by the conception of the Aristotelian Cosmos. The origin of the world thus came to be regarded as a Procession or Emanation (*sudûr*) from Allah, the primordial Unity, rather than as a creation by the fiat of an absolute Will. The implied pantheism of Mohammed in the Koran had been of the type, "God—the will and personality of Allah—is All"; the Aristotelian Cosmos-conception added the other pantheistic statement, "All—the Cosmos—is God". All the philosophical theologians of Islam, with the exception of one school, connected in one way or another, to one degree or another, with these tendencies—the implicit pantheism of the Koran, the Neoplatonic Chain, the Aristotelian Cosmos-conception—almost always combining them in strange and difficult amalgams in which one element or another tends to predominate. In consequence of this, it was possible for a very great philosopher and theologian such as al-Ghazzâlî to be, on one side, a Biblical theologian, on another, a mystic with personal religious experiences verging towards but carefully avoiding pantheism, and, on a third, an Aristotelian logician and meta-

physician arguing in terms of philosophical substance and its attributes; a rationalistic skeptic using reason to destroy its own ultimate validity and a pragmatist using the facts of consciousness to re-establish a basis for thought and belief. Naturally, such an eclectic was held in suspicion on all sides, but of his essential sincerity there can be no doubt; nor can there be doubt that his position, or positions, sprang from these different conceptions of the genetic relationship of God and the world, unified in and by a great personality. At the other extreme of Islam—geographical and philosophical—Averroes, a thoroughgoing Aristotelian and the great destructive critic of al-Ghazzâlî, was able, and just able, to maintain himself as a Moslem by laying emphasis in public on his acceptance of Koranic doctrine provided he were allowed to interpret it in his own way. And Mohammed's looseness of metaphysical statement as to the origin of the world fairly enabled Averroes to catch glimpses of the Aristotelian Cosmos behind Koranic pictures of creation which were ultimately dependent on our Book of Genesis. I have given these two great names as examples of the syncretism which characterizes all the schools of Islam. The only development of Moslem thought with which neither had any sympathy was the school which is my present subject. And that school was syncretistic too.

Besides, then, these two views in Islam of the origin of the world—the Koranic and the Aristotelian-Neoplatonic—there is a third which for convenience we may call the Atomistic. It is as thoroughly orthodox as the first and, in fact, forms the reasoned background, among most scholastically educated Moslems, for the first.

It is curious that by far the best connected description of this atomic system in its purity is to be found in the book of a Jew, the "Guide of the Perplexed" of Moses Maimonides (d. A. D. 1204), which was admirably edited in the original Arabic, but unfortunately in Hebrew characters, and translated into French by Salomon Munk in 1856. Maimonides was separated by almost

four centuries from the beginning of the system, and that system, with slight modifications, is still existent and, in its theological implications and consequences, even dominant at the present day, more than seven centuries after Maimonides. The masses of Islam today are certainly not philosophical atomists, but their intense belief in the absolute control exercised by the will of Allah and their skeptical attitude towards experimental science and towards the evidence of the senses in general, has undoubtedly been greatly fostered by these centuries of purely logical speculation and of devotion to intellectualism on the part of their theological leaders. Maimonides in his day, a believing Jew but also a thorough-going Aristotelian, assured that immediate contact with the facts of the universe must be the basis of all knowledge, had no patience with the absurdity, for him, of these doctrines. His attitude is often like that of a modern Euclidean and Newtonian doing battle with followers of Einstein.

In what follows I shall translate the Arabic terminology, but one word is so fundamental and its philosophical applications have been so varied that some account of it must be given. This word is *jawhar* which began life as the Persian *gawhar*, meaning a "jewel", a "gem" of any kind, and thence developed very many secondary meanings. In philosophy it has become the broadest word for "substance", *οὐσία*, *ens*, *essentia*; but for the atomistic philosophers it means "atom" in the exact sense, "a part which cannot be further parted". Sometimes they add the word "separate" (*fard*)—"a separate *jawhar*", but very often *jawhar* stands alone in this sense. It is therefore possible almost at a glance to tell from the use of this word whether a treatise belongs to the Neoplatonic-Aristotelian School or to that of the Atomists. Finally, just like our word "substance", *jawhar* came to be used for a portion of matter, a physical body.

I now give the atomistic system as expounded in its severity by Maimonides, Munk's edition, vol. I, pp. 375 ff. He sets it forth in twelve basal propositions.

I. The world (*al-'alam*) as a whole, that is, every body (*jism*) in it, is compounded out of very small parts which cannot be further divided, which have no quantity, but out of which compounds can be made which possess quantity. These atoms are all exactly alike; there is no difference between them; and every body is compounded out of them by juxtaposition. Thus "becoming" τὸ γένεσθαι is being compounded and dissolution is being separated; only they do not call it "dissolution", but they say that the four "becomings" (τὰ γένεσθαι if the Greek be at all possible)¹ are "being compounded", "being separated", "motion" and "rest". Further, these atoms are not limited in number as to existence, but Allah is constantly creating them as he wills; their non-existence (*'adam*) is also possible; that is, an atom may be a non-entity (*ma'dûm*) as opposed to an entity (*maxjûd*), by not possessing existence (*wujûd*); the non-entity for most scholastic Moslems is still a "thing" (*shai'*).

II. These atoms exist in a vacuum (*khalâ'*); that is, there is a separation between them in which absolutely nothing, body or atom, exists—the Greek τὸ κενόν the *vacuum inane* of Lucretius. For if the world were a *plenum* the motion necessary for combination and separation would be impossible. It is unthinkable that bodies can interpenetrate one another.

III. Time is made up of "now's" (*'ânât*, τὰ νῦν, if the Greek be allowable in that sense). This means that time is made up of a great many "times" which cannot be further subdivided. According to Maimonides they based this on Aristotle's position that space, time and movement in space are all mutually equivalent in existential nature. They have one and the same relationship to divisibility; as one is divisible, so is the other. Therefore as space is in portions, further indivisible, so, also, must be time and motion.² But from the examples, here and elsewhere,³

¹The Arabic is *al-'akwan*, pl. of *kawn*, an infin. meaning "becoming".

²Munk quotes in support of this Aristotle's "Physics", Book vi, chap. 1 ff.; see his note on p. 380.

³See Ibn Hazm below and the material accumulated by M. Horten in his "Philosophische Systeme der speculativen Theologen im Islam" by index under "Atomisten", "Sautrantika", "Zeno".

it is evident that this is also based on the Paradoxes of Zeno, which cannot be logically resolved except by eliminating all infinitesimals. If the subdivision of space and time has a limit, Achilles may overtake the tortoise. It is also highly probable, as I shall suggest below, that a Buddhist philosophical theory played a part here. And it is exactly here that the originality, absolute or derived, of this atomistic system comes in. Greek philosophy knew atoms of matter and also, at one time and another, played with the idea of atoms of time.⁴ But it is only here and in the Buddhist scheme that the two are combined into a consistent theory of the origin and working of the world.

IV. There are "accidents" (*a'râd*), in the exact logical sense of non-permanent qualities, which are qualities, or ideas (*ma'âni*), added to the idea (*ma'nâ*) of the atom. In consequence, there is no body which has not one or more of them. These accidents are in opposed couples, as life and death, motion and rest, knowledge and ignorance, combination and separation, and an atom must have one or other of a couple. Further, if it has the accident "life" it must have one or other of the opposed accidents which go with life, as knowledge or ignorance, power or weakness, etc. But that certain accidents go with one another does not mean that an accident can exist in another accident. That would lead at once to a doctrine that there is a "nature" in things, distinguishing, *e. g.*, iron from butter. The Atomists are absolutely opposed to the idea of "nature". That these are accidents and not continuing attributes or qualities is essential to the theistic proof which will follow. Only Allah has qualities (*sifât*).

V. These accidents are inseparable from the atoms; that is, atoms do not occur without accidents nor accidents without atoms. But the atoms have not quantity (*kam*): that is, quantity is not an accident. Thus accidents do

⁴ Once it affected even the language of Paul, whether philosophically or colloquially. (Miligan, "Vocabulary of the Greek Testament", p. 90a) in I Cor. xv, 52, ἐν ἰσχύι.

not belong to the bodies, with which we think they go, but to each of the atoms out of which these bodies are compounded. In the case of a piece of snow the white does not exist only in the whole compound but in each of the atoms out of which it is compounded. Contrariwise, a body has quantity but its constituent atoms have not. So life is in every atom of a living body; and similarly sense-perception, reason, knowledge. The nature of the psyche (*nafs*) is in dispute. The dominant position is that it is an accident, existing in one of the atoms of which the possessor of the psyche is composed. Others hold that the psyche is a body (*jism*) compounded of certain fine atoms possessing a distinctive accident peculiar to them by which they become a psyche, and these atoms are mingled with the atoms of the body. Apparently, then, even in this view, the psyche is a kind of accident. This cannot but remind us of the hypothesis of William Clifford, the mathematician, and of some other thorough-going materialists, that there is a "mind-stuff".

VI. The accident does not last two atoms of time. This means that when Allah creates a material atom he creates in it whatever accidents he wills, along with it, at the same moment, and we should not think of attributing to him the power to create a material atom without an accident. That is impossible, apparently because matter, as we observe it, is always connected with accidents; therefore we must conclude that it is of the very essence of matter to be inseparable from accidents. The essence and idea, then, of an accident is that it cannot remain for two moments of time. It is, of course, a matter of observation that accidents are perpetually changing. A body is in motion; then it is at rest; then it is in motion again; but this doctrine of time-atoms goes a great deal further. When an accident is created it passes away at once; then Allah creates another accident of the same kind, and so on constantly, so long as Allah wills the continuance of the kind of that accident. Then if he wills to create an accident of another kind in that material atom

he does so; but if he refrains from creating any accident in that material atom, the material atom ceases to exist. This is the position of most of the atomistic theologians. Others, less rigorous, hold that some accidents may endure a certain time; but they do not lay down any law to determine which shall thus endure and which do not.

The object of this doctrine of the unenduring accident is to guard against the idea that there is in any sense a "nature" (*tabî'a*) in things and that the "nature" of a body requires that there should be joined to it such and such accidents. It means that Allah creates the accidents at the moment without the intermediation of any nature or of anything else. Therefore the accident must be essentially unenduring; otherwise something would be needed to bring it to an end. What could this terminator be? It could not be Allah, for he works only positively and does not annul; that is, produce non-existence. Yet he is absolutely the only agent in existence. An agent does not produce non-existence, for non-existence does not need an agent. The agent only refrains from acting and non-existence of that action follows. This apparently means that Allah produces, and produces, and produces; then if he ceases to produce, non-existence follows of itself. He must keep on producing to keep the world in existence. Creation is a continuous process, renewed with every moment of time, and if Allah were to take his producing hand off the universe it would vanish. The word which I have translated "agent" is literally "doer" (*fâ'il*) and a doer implies a positive thing done. This then, is the basis of their doctrine of the creation of accidents in succession and of how this creation affects the existence of the material atom. Yet others held that should Allah will the end of the world he would create an accident of "non-continuance" (*fanâ'*, the opposite of *baqâ'*, "continuance"), but not in any locus (*mahall*), and that this "non-continuance" would counteract the existence of the world.

The fundamental importance of this position is evi-

dent. There is no such thing as a nature in things; at best there is a certain simulacrum of continuity through Allah's generally acting according to a certain habit or custom ('*âda*). This he does that man may have something to depend upon and act by in the structure of the world. This, of course, is "humanly speaking", for in strictness man has no actions at all and no plan of action. The plan and habit is in Allah and is dependent on his will. Allah is the only existent worker and actor and it would be conceivable that in a piece of dyed cloth, for example, there should be a phantasmagoria of colours in successive instants of time instead of the one colour which we ascribe to the dye. Another favorite illustration is the action of writing. Let not the writer think that he writes! The only actor is Allah, and there is no such thing as secondary cause; all causality is denied with the absoluteness of Hume. In the movement of the pen Allah has created four accidents which co-exist: the will of the writer to move the pen; the power to move it; the movement of the hand; the movement of the pen. Further, these movements mean a series of re-creations and droppings out of existence of the hand and of the pen in successive atoms of space and time—a cinematograph which produces the illusion of movement by the speed of its successive instants. But what of human consciousness in all this? Allah produces the will of the writer to write; what of his consciousness that he wills? Here enters the most subtle doctrine of the Ash'arite School, the most thorough-going school of these atomistic theologians. It is called the doctrine of "acquiring for one's self" (*iktisâb*) and is their device to explain away human consciousness of free-choice. It has given rise to an immense literature of controversy and only with diffidence can I venture to give my understanding of it. It is not, I think, in any sense an attempt to reconcile predestination and man's moral responsibility for his (supposed) acts; the Ash'arite theologians felt no such ethical problem. It is purely an attempt to explain the origin of our

consciousness of choice and freedom and it does so by ascribing another act of creation to Allah. He creates in the mind of the supposed actor an "accepting as his own" of his supposed act. Man is thus a cinematographic automaton with the belief added that he is doing it all himself. What, then, is the constant, the abiding, the continuing in all this? Only Allah, and really that phase of Allah which we would call his Will. Nothing else holds together the whole stream of the existence of the world, everything besides is disconnected, atomic, non-reality. And so again, the intense monotheism of Islam has produced a system in which God is all—Allah is the only Reality.

VII. Accidents which are negative, which mean privation, are existent accidents, needing a producer, just as much as are positive accidents. The difference is only in our way of looking at them. An atom possesses the accident motion, then the accident rest, then the accident motion; these accidents are all on the same footing and have the same origin and lack of duration. For an atom to remain at rest, rest must be re-created in it in every successive time-atom, just as is the case with motion. So, too, with the accidents life and death, knowledge and ignorance; these are balanced against each other but each is equally real, positive and existent. Darkness is just as positive as light, and only our perverted ideas of causality make us think of darkness as a deprivation of light. We must eliminate the conception of causality from the universe except as to the immediate, moment by moment, working of Allah.

VIII. There exist only material atoms and their accidents, and so-called natural forms are also accidents. This means that all bodies are compounded out of atoms which are similar and that bodies differ, one from another, only in their accidents; and the doctrine is directed against the position of the Aristotelian-Neoplatonic philosophers which traces all to matter and form. So the natures of animals and the natures of men, and sense and

reason, are all accidents, like whiteness and blackness, and the difference between one species and another species is like the difference between individuals in the same species. Thus there are only momentarily existing individuals, as the will of Allah, from moment to moment, decrees; and our logical apparatus of genus and species is only a convention in that will.

IX. Accidents exist only in atoms, and one accident cannot exist in another. The relation of accident and atom is a primary one and must not be dependent on the existence of another accident in that atom. In Proposition IV we have seen that certain accidents go with one another, but that is regarded as different from an accident existing in another accident. Any accident must be possible in any atom with which it agrees, and it is the accidents which specify and distinguish the atoms. Again, the substance by which an accident is "carried" (*mahmûl*) must have a certain stability and endurance, but an accident does not endure for two moments of time. The point of all this seems to be to guard even further against the entrance of any approach to building up a stable nature in things.

X. Whatever is imaginable (*mutakhayyil*) is also rationally possible (*jâ'iz 'aqli*), with the exception, naturally, of logical contradictions. Rationally necessary, also, for the Atomists are the propositions that an atom cannot exist without an accident or an accident except in an atom; that an atom cannot become an accident or an accident an atom; that one body cannot penetrate another body. To assert the opposite of these is impossible; but beyond these necessary limitations the world might have been totally different from what it is. The existing has no necessity in itself but is dependent on the will of Allah, and he could make it anything that he pleased. It is plain that for Maimonides this was a very hard part of his whole subject. On the one hand, he was a convinced Aristotelian and had a perfectly fixed idea of the universe. That universe was necessarily as it was,

any other scheme was unthinkable to him. His attitude was much that of our physicists, two or even one generation ago, with nature and nature's laws ascertained and certain. But, on another hand, as a devout Jew, he had to find a place for a scheme of creation. So, at this point, he is swayed between scientific indignation with these theorists who have no use for a reign of law beyond the law of logical contradiction, and a theological fellow-feeling with them. On the one hand, he represents the philosopher as saying, "Existence itself bears witness for us and by it we consider what is necessary, what is possible and what is impossible". So, among ourselves, physicists have from time to time laid down lists of impossibilities which speedily thereafter have come to pass.⁵ And, on the other hand, he gives the reply of the atomistic theologians, "That is exactly our point of controversy. For we assert that existing things were made by a Will and are not of necessity; so it is possible that they might be made differently, and reason has no right to cut the matter off with a flat assertion that it is impossible that things should be different from what they are." This proposition of the Atomists was therefore rightly called "the assertion of [unlimited] possibility" (*at-tajwîz*). It is different from our present-day revolt against assertions of inflexible natural law in that it traces the unlimited possibility back to a divine Will which cannot be trammelled in any way, while our revolt is rather an assertion of unlimited possibilities in our ignorance, face to face with the enormous complexity of the universe. Yet they are both revolts against an attitude of infallible knowledge as to the facts of life. And it is part of the perpetual irony of the history of philosophy and a warning against a conception of a necessary, for us, sequence in thought that the supposed God-less system of Epicurus has been pressed into the service of the most absolute theism conceivable. I may add that the necessary, the

⁵ This affects even the great name of Michael Faraday. See "Memoir of Augustus De Morgan by his wife Sophia Elizabeth De Morgan", London, 1882, p. 192, and Sir Oliver Lodge, "On the Scientific Attitude to Marvels" summarized in the *Journal of Society for Psychological Research*, Jan., 1906, pp. 180 ff.

possible and the impossible still form the *pons asinorum* of all Moslem thought, and from these conceptions whole systems are developed. I have myself been put through my facings on them, before Moslem theologians would condescend to discuss with me. Also it will be noticed that we have here, too, the beginning of a perception that reason is not all, but that there are other functions of the human personality which must play a part in our conception of the universe and of our place in it. Again, of course, I must throw in "humanly speaking"; there is really no such thing as human personality, in a recognizable sense, in the game.⁶

XI. There is no distinction as to the impossibility of the unlimited between that which is actual, or potential, or *per accidens*. That is, there is no distinction as to the unlimited, whether it is a co-existent entity, or an entity predestined, or one which has become non-existent while another has taken its place—all these are impossible. This is an assertion that no kind of infinite in the universe can be accepted. It applies to a single infinite, or to things existing simultaneously of infinite number, or to a series of natural and necessary causes, physical or spiritual, stretching to infinity, the Endless Chain (*at-tasal-sul*). Neither in space nor in time can there be an infinity of extension, nor an infinity of subdivision, nor an infinity of succession. This position is essential for the theistic proof of these Atomists. That which necessarily had a beginning must have had a Beginner. The universe had a beginning, therefore it had a Beginner.

XII. The senses do not give certainty and their decision cannot be made the basis for any absolute proof (*burhân*). They not only err, but much escapes them which they should perceive. Things escape them, either because of fineness, as in the case of the atoms, or of distance, as in the case of the celestial spheres. And they also err in the case of things they do perceive, as when a

⁶ For the Moslem attitude to all that may lie in "imagination", in the widest sense, I venture to refer to my article, "Wahm in Arabic and its cognates", in the *Journal of the Royal Asiatic Society* for Oct. 1922.

man, because of distance, sees a large thing small, or when he sees a thing distorted in water. The evidence of the senses, then, can never be accepted against a rational demonstration. Motion seems to our senses to be continuous, but we know by reason that it consists of a series of leaps and rests. The pictures in the cinematograph of re-creation in each successive moment of time produce a continuous impression upon our eyes; but it is an illusion, and reason, demonstrating that time must be in atoms, convinces us of that.

These, then, are the twelve fundamental propositions of the atomistic position as given by Maimonides. I have, following Maimonides, used throughout the proper name Allah, instead of God, as I wished to emphasize the tremendous personality of the conception involved. We have here not a vague δ θεός but that Semitic King of Kings and Lord of Lords whom Mohammed had proclaimed. But it should be remembered that for the Moslem theologian that name can be known only by revelation and that the theistic proof built up on these twelve propositions leads only to an Originator to the universe who possesses certain qualities. That is, he must exist; he must be prior to everything else; he must be abiding; he must be essentially different from originated things; he must be self-subsisting, *i. e.* he must need no *locus* or subject (*mahall*) in which to exist nor any specifier or bringer into existence; he must be one; he must possess power, will, knowledge, life.⁷ But with these developments we have strictly nothing to do. The atomistic theory of creation in its simplest and most absolute form is now before us.

Naturally, other forms appeared with different thinkers, under different conditions and at different times, exhibiting different syncretisms. One of the most important of these variant thinkers was Ibn Hazm, a Spanish Moslem, who died A. D. 1064, about a century and

⁷ See further my article "One Phase of the Doctrine of the Unity of God" in the Hartford Seminary Record for Jan. 1910, vol. xx, pp. 21 ff. and my "Aspects of Islam", Lecture iv, pp. 115-144.

a half before Maimonides. We would classify him, I think, as a "common-sense" theologian, with a leaning towards physical science and much contempt for metaphysical subtleties, but with an absolute trust in the Koran as the *ipsissima verba* of Allah, to be interpreted according to the exact usage of the Arabic language. He himself gives his bases (*Milal wan-nihal*, ed. Cairo 1320, Part V, p. 108) as sight and the senses generally, the Rational (*al-ma'qûl*), the Word of Allah. This is evidently directed against the attack of the Atomists on sense-evidence. He cites physical observations and experiments, on the air for example, which is a body (*jism*, p. 68), on sight (p. 65), using physical instruments (pp. 70 f.), observations on animals and on physical generation (pp. 140 ff.). He rejects the whole Ash'arite denial that there is a nature in things and their doctrine that what we call "nature" is simply a habit (pp. 14 ff.). His Cosmos is that of Aristotle and he apologizes when he differs from Aristotle (p. 91). So he rejects entirely the Void (*al-khalâ'*) and also infinite space (*al-mâdda lil'amad*). The whole world (*al-'âlam*) is a solid ball (*kurra musammata*), without interstices; beyond it there is nothing at all, neither void nor plenum. The sphere (*al-falak*), with all that is in it, is produced by Allah out of bodies (*ajsâm*), in motion and at rest, and their accidents (pp. 70 f.). He rejects also entirely the atom which cannot be further divided (*al-jawhar al-fard*, *al-juz'*). His *jawhar* is the Aristotelian substance, but he applies the word also to any body (*jism*) and so can use the word *jawhar* in the plural (pp. 61-77; 92-108). Time he divides into portions to which he gives different names ('*awaât*, '*ahyân*, '*azmân*, pp. 96; 54 f.) just as do the time-Atomists. But I have not noticed with him the "Now's" (*al'ânât*) of Maimonides. It is not clear whether he regards these time-particles as true atoms and further indivisible. But with these divisions of time connects his doctrine of creation. There is in existence only Allah and his creation; and the creating is the creation and the

thing created. This seems to go back to a curious linguistic usage of Mohammed in which he used the infinitive "creating" (*al-khalq*) quite normally for the thing created (*al-makhlûq*). But Ibn Hazm expands from this and teaches, in evident connection with the doctrine of re-creation in every moment of time, that Allah is perpetually giving existence to every entity, as long as it is an entity, at every moment (*waqt*) of time. Each of these is like an initial creation. But Allah does not destroy each before the following new creation (pp. 40 f.; 54 f.). It is evident that there were several applications of the idea of time-particles and perpetual new creations. One, especially, which involved a specific destruction by Allah before each new creation, is rejected by Ibn Hazm (p. 58). It was apparently based on a Koranic text (xxii, 64) and explicitly rejected because of another Koranic text (xxxv, 39); so curiously metaphysics and Scripture were mixed in his thinking. By another thinker, re-creation was used to explain dreaming. In a dream you saw a certain man in China, where he certainly was not when you were awake. Allah had re-created him there in the time-atom of your dreaming (p. 19). This sounds very like a jest with the time-atomists. Ibn Hazm gives sixteen quarto pages (pp. 92-108) to a discussion and disproof of the material atoms and shows very plainly the influence of the paradoxes of Zeno. His own position is that the world consists of substances or bodies (you can call these, he says, *ajsâm* or *jawâhir* or what you please, p. 106) and of accidents (pp. 66, 69, 71). The first exist in themselves, and are carriers of the second, which do not exist in themselves. The accidents can continue for two or more time-particles and can carry another accident (pp. 69 f.; 106; 108). Substance and accident require each other and do not exist without each other. He classifies accidents (p. 107) and puts among them motion and rest (pp. 56, 59, 107). Form (*sûra*) is not an accident but a modality (*kaifîya*, p. 71). What exactly he meant by this last term I do not know; I doubt if he

knew. The psyche is a substance (*jism*) but is different from the human body (*jasad*); it is an entity and comes out from the body at death (pp. 66, 74). It is the same as spirit (*rûh*=Greek $\piνεῦμα$,) I suppose, as *nafs* is the $\psiυχη$; it is individual, and panpsychism is to be rejected (p. 89). This is evidently a Koranic influence on Greek psychology. It is only in creation that the action of Allah is the same as the thing produced by the action. Allah's other actions are different from his productions; this, again, is evidently Koranic (pp. 40 f.; 54 f.). Man, too, has actions: motion, rest, producing an impression (*ta'thîr*), knowing, thinking, willing (p. 41). Of these differences from the atomist scheme several were to be very important in the future development.

So I pass now to a scheme of our own day, taught still at the Azhar University in Cairo. A certain al-Fadâlî, who died A. D. 1821, wrote a little theological tractate, giving an irreducible minimum of theological knowledge if you would be saved from the Fire. For al-Fadâlî was quite sure that nothing but such a rational faith which you could defend by syllogistic proof would thus save you. He had no belief in the efficacy of blind faith, however devoted. His little tractate has gone through many Cairo editions and has been very popular, especially when joined with the elaborate commentary of al-Baijûrî, who died A. D. 1844. I have translated al-Fadâlî's text from an edition of 1897, in an Appendix to my "Development of Moslem Theology, etc." (1903). The atomic scheme, as to both matter and time, lies somewhat obscurely behind this little tractate, as the object was purely to build up a reasoned proof of the theistic position of Islam. For that purpose it was recognized that it was not necessary to go back to the material atoms, but that the same method of argument would hold from the admittedly transitory nature of accidents to the transitory nature of the bodies in which they necessarily inhere and which cannot occur without them. That is: Accidents are originated things; bodies (*ajsâm*) are inseparable from

accidents; whatever is inseparable from a thing having origin must itself have origin; therefore bodies have origin. But what has an origin must have an originator, who is himself not originated. Otherwise the Circle or the Endless Chain would result. The commentary of al-Baijûrî on this is still untranslated, but it shows much more plainly the atomic system on which the argument is based. He puts the reasoning also into more exactly philosophical form. Thus the crucial passage in the above argument he paraphrases as follows: "whatever [in this case, a body] always goes with a thing that had a beginning [in this case, an accident] cannot precede it, so that it itself should have no beginning" (ed. Cairo 1897, p. 29, l. 17). As for beginning with the compounded body and dropping the material atom, that was the method of some theologians even in Maimonides's time, and probably for the same purpose of popular exposition.

Yet, from both the text and the commentary, it is plain that some changes have taken place. The atoms, material and of time, still hold their own, but the Void has vanished. Physical observation, as in Ibn Hazm's case, has done its part, and it is recognized that there is no Void, or rather, that it is full of air. The air is compressible and admits the movement of atoms and bodies (p. 19, ll. 23 ff.). It has also become possible to maintain that an accident can endure more than one time-atom (p. 27, ll. 12 ff.). A still more radical difference has arisen as to the psyche (*nafs*). Here the influence of al-Ghazzâlî has triumphed. He seems to have rejected entirely the atomistic scheme and to have attached himself to the Aristotelian-Neoplatonic wing. In consequence, he taught that, besides substances and accidents there was a third thing—pure spirit, stripped of all materiality. Of it the angels and the human soul consist, and it differs from the divine essence only in that Allah subsists absolutely, in and through himself, while this "spirit" has only a contingent existence (p. 27, ll. 10 ff.). The great

authority of al-Ghazzâlî has made this a possible position in modern orthodox Islam.

We are now left with the exceedingly difficult question of the origin of this atomic scheme in Islam. It is certain that it goes back in its beginnings to Moslem heresy, and that it originated in that dark but intense period of theological and intellectual development which stretched from the death of Mohammed for at least the first two and a half centuries. To the intellectual activity of that period we have many references in later writers, and even stray quotations occur, but we have practically none of the writings of the theologians and philosophical thinkers themselves. From that two and a half centuries we have only collections of traditions and treatises on canon law. These stray references and quotations have been gathered up with great diligence by Dr. M. Horten in his "Philosophische Systeme der speculativen Theologen im Islam", and with much greater clarity if less detail by Professor De Boer in his article "Atomic theory (Mohammedan)", in Hastings' "Dictionary of Religion and Ethics", vol. II, pp. 202 f. But for details I must refer especially to Dr. Horten's book. From it all it is plain that the atomistic system of Epicurus, the methods of the Greek sceptics and the problems as to time and space raised by the paradoxes of Zeno early effected a lodgement in the Moslem mind and teased it into intellectual activity. These first thinkers were naturally reckoned as heretics; the methods of the sceptics had affected them all. But some took up the system of material atoms (Abû Hudhail and his followers); others rejected material atoms but took up time-atoms (Nazzâm and his followers); all applied dialectic to questions of the Faith.

But how did the system of material atoms come to be combined with a system of time-atoms and made into a complete theory of the origin of the universe? I have so far been unable to find any trace of anything of the kind in Greek thought. Yet I cannot bring myself to believe that the Moslem thinkers originated it. They

were certainly the immediate heirs of the Greek civilization so far as science and philosophy were concerned, but we find in them no touch of such originality of mind and such power of development as a scheme of this rigour and vigour would suggest. And, second, how was this scheme turned from being a speculation of free-thinking philosophy and physical science into an expression of the absolute Will of Allah and a bulwark of Moslem orthodoxy? On one side, it is philosophical; on another, it belongs to the most theocentric theology. It is an apotheosis of rationalism, and also, a God-intoxicated vision of the uncovenanted workings of the Divine Will. How did this come about?

It has of late years become evident that the Moslem scientific civilization cannot be explained entirely as a product of Greek influence. The workings of Indian influences in several fields have been quite fairly demonstrated, and there is a tendency at present among students of Islam to look to India for a solution of some of our remaining problems. The great difficulty is that it is almost impossible for one scholar to be both a first-hand Indianist and a first-hand Arabist. Yet collaboration between scholars in different fields has proved itself very unsatisfactory; the problems and the possibilities of solution must, apparently, be brought within one brain. It is, therefore, with the greatest diffidence that I bring forward the following suggestion—not original with me—and leave it for students of the subject in all its fields to consider.

In 1910, in the second volume of Hastings' "Dictionary of Religion and Ethics" (pp. 199-202), Professor Hermann Jacobi, of Bonn, published a valuable article on "Atomic Theory (Indian)". In it he said: "For the Sautrântikas [a Buddhist sect which originated in the second or first century B. C.] have brought forward their famous theory of the momentariness of all things. Everything, according to this theory, exists but for a moment, and is in the next moment replaced by a facsimile of it-

self, very much as in a kinematographic view. The thing is nothing but a series of such momentary existences. Here time is as it were resolved into atoms. This theory explains perfectly well the perpetual change of things, and apparently was invented for that purpose. Still the Sautrântikas retained the atomic theory"—of the earlier Buddhists. Professor Jacobi makes no reference to the parallel Moslem scheme although the exposition of it by Professor De Boer follows on the next page of the Hastings volume. Nor does Professor De Boer in his article make any reference to the Sautrântika scheme, neither does he use the illustration of the cinematograph in explaining the Moslem scheme.

In April, 1909, in a lecture at Hartford, published in my "Aspects of Islam", 1911, I compared the Moslem scheme to a cinematograph ("Aspects", p. 138); at that time I was in complete ignorance of the parallel Buddhist scheme. Dr. M. Horten of Bonn to whose "Systeme" I have already referred, seems to have brought the two schemes together for the first time. In that book, published in 1912, he refers repeatedly to the Sautrântikas (see index) and on p. 16 he even uses the cinematograph illustration. Unfortunately, on this point, he quotes, so far as I can see, no Indianist authorities and thus drew upon himself the criticism of Professor Louis Massignon in a long review in "Der Islam", vol. III, pp. 408 ff. Yet in all probability, his source was Professor Jacobi, as he refers to that Indianist scholar as to another point on p. 97 of his volume. In spite of Massignon's in general perfectly valid criticism of arguments as to origin drawn from isolated coincidences, I cannot help feeling that a relationship of origin is established between the Sautrântika and the Moslem schemes. The mere fact that Professor Jacobi and I, in ignorance of one another and of the other scheme and of any possible parallel between them, should have each used the cinematograph illustration is weighty proof for me of an essential likeness between the two.

Further details on the Sautrântika School will be found in Professor Surendranath Dasgupta's "History of Indian Philosophy" (Cambridge University Press, 1922), in vol. I, pp. 112, 114-117. The Vaibhâshika and the Sautrântika Schools were closely akin. The Vaibhâshika School "held that things existed for four moments, the moment of production, the moment of existence, the moment of decay and the moment of annihilation . . . (they) believed these to be four kinds of forces which by coming in combination with the permanent essence of an entity produced its impermanent manifestations in life" (p. 114). This could very easily be rendered into scholastic Arabic, and it reminds closely of the seven "connections of grasping" of which Fadâli speaks and, also, of the connection of Allah's Power with a non-entity making it an entity; the non-entity is usually reckoned a thing (*shai*) in Moslem scholasticism, although it does not possess "existence" (*wujûd*; see my "Development", pp. 238 f. and Proposition I above). "One of the main differences between the Sautrântikas and the Vaibhâshikas appears to refer to the notion of time which is a subject of great interest with Buddhist philosophy" (p. 115). "The Sautrântika however thought that Vaibhâshika's doctrine would imply the heretical doctrine of eternal existence, for according to them [the Vaibhâshikas] the stuff remained the same and the time-difference appeared in it. The true view according to him [Sautrântika] was that there was no difference between the efficiency of an entity, the entity and the time of its appearance. Entities appeared from non-existence, existed for a moment and again ceased to exist" (p. 116). Compare with this Proposition XI of Maimonides, against all infinities. "Devadatta [a name for any individual; e. g. John Doe; Arabic would say, Zaid] does not represent a unity. It is only an unbroken continuity of momentary forces (flashing into existence), which simple people believe to be a unity and to which they give the name of Devadatta" (p. 117). A similar consequence

lies in the Moslem scheme. The personalities of individuals are continuously existent only in the will and personality of Allah.

Professor A. Berriedale Keith in his "Buddhist Philosophy in India and Ceylon" (Clarendon Press, 1923) deals with the Sautrântikas to much the same effect. I quote the following phrases: "the non-permanent invisible atom which flashes into being" (p. 161); "seven of these create the visible atom out of which matter is composed" (p. 166); "entities appear from non-existence; they exist for a moment then they cease to exist" (p. 166); "Buddhism uses this system to prove that all is merely appearance, the result of ignorance, and that absolute reality does not fall within the domain of the intellect" (p. 239).

And so I leave the subject with the still unanswered, and perhaps unanswerable, question, How and by whom was this scheme, which Buddhism used for its own purposes, adapted to the diametrically opposite purposes of orthodox Islam?

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D. B. MACDONALD.

CHRIST, THE JEW AND THE MOSLEM

Ever since the epoch-making book of Rabbi Geiger on the Talmudic sources of the Koran and Tradition, it has become a commonplace that Islam and Judaism have much similarity, and that although Judaism is far loftier in its ethics and nobler in its history, there are points of resemblance in their theism and common attitude to Christianity. Some of the best missionaries to Moslems have been Jewish Christians; for example, Joseph Wolf at Bagdad, and Isodore Löwenthal on the borders of Afghanistan. The psychology of the modern Jew therefore is worthy of study on the part of those who are trying to present the Gospel to Mohammedans.

A French savant has said that a man is known by the company he keeps. This is applicable to nations as well as individuals. To understand the influence of the Jew upon history, one must understand the influences to which he himself has been subject. It need not be pointed out that the Jewish people like other nations are judged by their great men, and men who achieve things. Psychologists alone claim to be able to judge the masses. The earnest student neither judges nor measures by those who are led, but by the leaders, and makers of history. To learn the Jew's influence on history we turn to his seers, prophets and priests; it is not difficult to trace the influences which moved and shaped them,—divine influences caught in moments of pure vision and interpreted to all humanity.

It is no easy task, however, to measure this influence. The difficulty is due to many factors, the chief of which is that the Jew has ever sought the divine within himself. He has ever been a subjectivist. His subjectivism

reached its culmination in the writings of Spinoza, which we know took the form of pantheism. Happily, Judaism has worked back to a pure subjectivism, which finds God outside itself, and outside of nature, and which yet finds Him as the center of the universe as well as of his own soul.

In Islam there has also been this tendency to pantheism, and then the recoil back to theistic philosophy. For a concrete example of this I take the Grecian type of thought as against the Semitic Jewish. It will be found that the Greek sought perfection outside himself, and the Jew within himself; hence while the Greeks were logicians and metaphysicians, the Jews were theologians and ecclesiasts. The prophetic fire was kindled in the heart, and the mind was the vehicle which gave expression to it. The Greeks had to answer to the senses about the objective, whereas the Jew had to find no such answer. God was his answer to all that he saw and thought.

We can see how far subjectivism dominated Jewish thought when we remember that it was forbidden to make any image of the Deity, or of the visible universe. This idea also dominated the mind of Mohammed. The Greek gloried in his sculptural art, the Jew found in the Psalms a finer means of self-expression. The cold marble statue, beautiful and graceful as it was, could never have the living fire of a penitential Psalm, whose value has come down through the ages; and while we may yet unearth some incomparable Greek works of art, they will never evoke that life in the soul which the Psalms do. When the Jew did take to the fine arts, we see their subjectivist quality again coming out in their productions.

Among painters, Edouard Bendeman's finest works are "The Jews mourning in Babylonian Exile," "The Prophet Jeremiah and David"; Felix Posart and Raphael Mengs show the same mind; Von Malheim's "The Pawnbroker's Shop"; Mark Antokolski's "The Miser Counting His Money"; Isaac Levitan, Alphonse Levy, and Jules Worms, all show this tendency.

In sculpture we have Henry Mosler's "The Return of the Prodigal Son"; and "Invoking God's Blessing." Moses Ezekiel, who was knighted by the King of Italy and the Emperor of Germany, exhibits the same quality in his statue of "Eve"; La Chapelle de la Charité and St. Margaret's, Westminster, both contain specimens of his works. Epstein's "Christ" might also be mentioned.

In music we have Rossini, Moscheles, Mendelssohn, Bartholdy, Meyerbeer, Rubinstein, Carl Tausig, Halevy, Braham, Offenbach, Saint-Saens, and others.

Now just because the Jew is essentially a subjectivist he could not accept a realization of his ideal in the objective and the external. Jesus was the fulfilment of Jewish hope and ideal, and yet just because He was this, the Jews could not accept Him. Much has been written on Jewish Messianism, but what the writers upon the subject have failed to grasp is the fact that it was our ideal of the heart which the Jew never hoped to realize externally; hence their repudiation of Jesus. Thus they missed the mark of their calling and rejected the glory of their destiny. The Cross became their cul-de-sac; without Christ the subjective search for perfection was at a dead end. Again we have something similar in the search of Mohammedan mystics for *Al Insan-ul-Kamil*, "the perfect man."

Had the Jew studied the teaching of Jesus he would have realized that though Jesus came to give reality to his subjective idealism, objectively, that is in Himself, He did not do away with Jewish subjectivism. "The Kingdom of God is within you." "Nothing which cometh into the mouth defileth, but what cometh out of it." "Blessed are the pure in heart, for they shall see God." These are the things which Jesus taught, and these are the things which the Jew had been seeking.

The Jews failed to see that in the incarnation of the Son of God in Jesus Christ the "All-great is the All-loving too," and that the All-loving alone can make us know and love the All-great, i. e. the God of Israel.

The Moslem doctrine of *Allah* suffers from the same defect; it also has no room for the incarnation.

But if the Church of Jesus can show the Jew that it has realized Jesus in itself; that this loving, suffering, humble, perfect and exalted Saviour is its ideal, and that He lives in it and manifests Himself in its life, Judaism will turn to Him who can alone lead it to God. Judaism is seeking perfection in itself. Christ offers that perfection, not in multiplicity of laws, not in an austere asceticism, but in unselfish service. Christianity has not always shown itself to Jew and Moslem as the bearer of these good tidings, and the result has been disastrous.

The Jews, not finding the spirit of Christ exhibited by the Christian Church, began to look elsewhere for satisfaction, and accordingly we find them supporting wholeheartedly movements such as the French revolution, with its cry of "Liberty, Equality, and Fraternity;"—Liberty, which has been so dear to the Jews since the days of Moses—Equality, which is so inherent in Judaism, and Fraternity, which is another distinctive Jewish belief—but they found this only a dream, which ended with the "Dreyfus Case." Later on we find Jews interested in the Socialistic movement and latterly in Communism, but alas, they have discovered, with what a shock, that instead of these forces inaugurating the Kingdom of God, as declared in the prophets, where it is based on righteousness, peace, and good-fellowship, the Soviet Government has issued a decree condemning the language and teaching of Moses and the prophets as being a "bourgeois" language and system! Is there not a parallel to all this in the violent nationalism of the new leaders of modern Islam?

To return to present-day movements in Judaism, we find that the Jew, inherently a law-abiding citizen, who sought fellowship through various movements in the communities in which he dwells, and has even initiated some of these movements himself, has found once more that the key to the solution of the world's quest for salvation is

not to be found without but within—in a change in the heart of mankind. How can this be accomplished? Such is the question with which he is confronted. In Judaism he finds the law which condemns, but not the salvation which saves. He is beginning to find that the Cross of Christ is the only hope of humanity, because in Christ is spiritual redemption. Orthodox Judaism tells him to give up the ceremonial and to try and find God for himself, but scores and scores of thousands of Jews in their search have discovered that Jesus Christ alone is the key, Christ is far larger than Judaism. They have discovered that all the streams of the Law and the Prophets empty themselves in Christ who is the ocean. The Cross is becoming the high-way of spiritual attainment, and their soul's only salvation. May we not hope that Islam too will reach its goal along this pathway?

The International Hebrew-Christian Alliance was called into being to foster these movements, and Alliances have been established in every country in Europe, in America, and in Palestine, in order to co-ordinate and consolidate this great body of Hebrew Christian believers into a strong witness for Christ. The Church of Christ should help this movement, because I am sure that the movement will in the near future be a tremendous help to the Church of Christ throughout the world.

If the Jew is to be won for Christ, it will have to be done by Jewish Christians witnessing for Christ from within Jewry to Jewry and for Jewry, because the Jew needs to be interpreted to the Christian, just as he needs to have Christ interpreted to himself. Is the same not true of the Moslem?

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SIR LEON LEVISON.

TOUAREG WOMEN AND THEIR "VEILED MEN"

In 1887 France was deeply stirred by the news that the leader of a small military mission in the Sahara and his French companions had been massacred by the Touareg. There was in consequence a great outcry against these people, whom the learned explorer Duveyrier had many years earlier depicted as noble and chivalrous. In 1905, these very same Touareg submitted to French supremacy. Commander Laperrine went right into their stronghold, the Hoggar mountains, to receive visits of submission from the chiefs, and while in Tin, the very place where Flatters had been killed, the Commander learnt something which impressed him deeply. It appeared that a young Touareg lady of great influence had prevented the wounded enemy soldiers from being killed, and had them brought to her house, where she carefully nursed them and afterwards sent them under safe conduct to Tripoli. "This woman is now forty years old and is renowned for her charity," he wrote to his friend Father Charles de Foucauld, the famous explorer of Morocco, then living as a hermit in Beni Abbès. De Foucauld was so touched by this display of virtue that he indited a letter of thanks to this "lady of the Touareg Red Cross" as he described her.

Some years later, when visiting the Hoggar, he made the personal acquaintance of this brave woman, Tarichat Ouït Jbdakan, of the noble tribe of the Taitok. He described her as "distinguished, simple and modest," and it was partly this truly womanly act of a Touareg lady which influenced Charles de Foucauld to settle among these people in the heart of the Sahara, in order to bring the Gospel among them. For ten years he lived among

these interesting nomads, whose women hold a unique position among Mohammedan people. Unlike other Moslem women they are considered man's equal, and enjoy perfect liberty, mixing freely with the men, and yet it is by their restraining and refining influence that they have made the latter so different from other Moslems. The respect which the Touareg women enjoy has prevented polygamy, common to all pagans or Moslems. They possess and even after marriage keep their own fortune, and no woman is in any way obliged to contribute to the expenses of the household. Camels and herds of cattle are branded with her own mark, and frequently the woman's possessions in land and beasts exceed those of the man. The women go about with uncovered faces, while all the men are veiled. This strange custom is explained by the following legend. Once upon a time there was so terrible a night attack made on the Jmouchar, as the Touareg call themselves, that the men, unable to resist the onslaught, threw down their weapons and fled, forsaking their families and possessions. The women, however, picked up the lances and swords, and so successfully withstood the enemy that he had to retire defeated. From that time the men began to wear the veil in honor of their women, and in sign of their own humiliation.

When the Arabs first came into touch with the Jmouchar * on the Niger and in Timbuctoo, they called them the "men of the veil" because of this extraordinary custom. Afterwards the Arabs gave them the name of Touareg, but for what reason has never been satisfactorily explained. To this day all Touareg men go about veiled, be they nobles or serfs. This veil is either black, blue, or white, and twisted around the head turban fashion, then taken across the lower part of the face and again across the forehead like a vizor, which can be lowered in sign of the greatest respect. Never must a Touareg man uncover his face, not even when sleeping or eating; in the latter case he brings the food from underneath to the

* "The free. The independent."

mouth, which must on no account be exposed. Thus demands Touareg etiquette.

They are a handsome fine race, these noble Touareg, men of intellect, tall, often almost giants, wiry, well knit, lean, with well shaped hands and feet. The women are like those of Southern Europe, for as children the Touareg are white, growing darker through sun and climate. They have fine mobile features, well-shaped noses and large expressive eyes, and dainty hands and feet. Their long black hair is worn parted in the middle and arranged in bands, covered with some material, and placed around the forehead like a frame to the often charming, even beautiful, faces. Over her head the Touareg woman wears a black veil, which covers in graceful folds the whole dress. A long piece of cloth of red and white is gathered around the body over a tunic, held up by a broad red band, and it is in the arrangement of color and pattern that the women can display individual taste. On the faces, which are sometimes dyed yellow with ochre, tiny crosses are tattooed in blue. This custom is most likely a survival of those days long gone by when their ancestors, the Berbers of North Africa, were Christians, and perhaps even members of the flock of which St. Augustine was Bishop. There is yet another sign of this Christian past, namely the little bells which sometimes decorate the saddles, and which Arabs dislike as Christian. However, the Touareg have forgotten their Christian past, but nevertheless certain virtues and conceptions have survived, of which the unique position of the women and their influence are proofs; as is also their rare attitude with regard to theft and lying.

The Touareg have also forgotten their pagan past, and wish to imagine that they have never been anything else but Mohammedans, although, according to Arab critics, their creed is but skin deep. Their refusal to eat lizards, a common practice in the Sahara, is pure totemism, for they declare that the lizard is their maternal aunt.

These "lords of the desert," as the Hoggar Touareg

are called, would never lower themselves to do manual or field work. From time immemorial their ordinary occupation has been that of guardians of the territory of their respective tribes. It is these noble tribes who traverse the desert to see to the preservation of the wells, and who ensure the safety of the caravans of their clients who, having paid the dues, claim protection and get it; while caravans which try to evade these dues are pillaged.

The life of the noble Touareg is full of activity. It is they who are nomads *par excellence*, and whose knowledge of routes and wells and of astronomy makes them the surest guides and the real lords of the desert in which their lives are spent. During the date harvest the Touareg strike camp close to the oases which they protect, and during these months they live from the produce given them in payment for protection. Again, when accompanying caravans across the desert, they receive their food from the travellers; between seasons they live near their serfs, whose duty it is to nourish their lords. The Touareg used to find it their most profitable occupation in razzias on other tribes, especially if camels were thereby acquired, or better pasture land for their own herds of camels secured. In these pillaging expeditions the serfs accompanied their masters and shared in the booty. The Touareg code considers such razzias lawful and even honorable, while theft and lies are dishonorable.

In spite of community of race and interest, a serf, however brave, rich and educated, can never be anything else but a serf or Jmr'ad; neither may he be sold; and it is chiefly in this that the difference between serf and slave consists. However, should there have been for generations inter-marriage with nobles, then the serf may become a half noble. In spite of these limitations, the Jmr'ads of the various tribes are as proud of being Touareg as their lords, and in defence of the honor of the same will perform deeds of valor. The serfs, occupying themselves chiefly with the raising of camels, sheep, goats and donkeys.

The Jmr'ads mix freely with the nobles, and take part in the social gatherings. They are rather like a bourgeoisie among nobles, for they enjoy much freedom and often acquire wealth, while their lords are poor. Indeed, the nobles wish their serfs to become rich in beasts and goods, for the time may come at any moment when necessity will compel the master to demand what he needs from the serf, and he knows he will not be refused. A legend tells the cause of this relationship of lord and tributary. The nobles of the tribe of the Taïtoks, whose home is the Hoggar mountains, claim to be descendants of a noble woman, Tin Hanane, who came there from the land of the Beraber, and with her came the ancestress of the Jmr'ads, Takamet. Now, as it happened, these two ladies, who were travelling alone, became hungry, and Takamet, looking eagerly around, suddenly saw a heap of corn which had been collected by ants. Quickly she got down from her camel and took all the corn the ants had so carefully gathered, and handed some of it to Tin Hanane, who had remained quietly on her camel. That is why the descendants of Takamet are tributaries to the descendants of Queen Tin Hanane, for surely, the Touareg argue, by giving her the corn Takamet was the first to pay tribute.

Another legend explains why it is not the son of a chief but his sister's son who succeeds him. Long, long ago a certain chief, wishing to test his wife's love for himself, pretended to be growing feeble, and then told her that he had been advised by a sorcerer that the only remedy to make him strong again was an ointment made of a child's brain and some butter. Would she therefore, for love of him, kill her son and make the ointment?

"Much as I love thee, yet is my love for my child greater," she replied. "I will not kill him."

Then the old chief asked the same thing of his sister who at once declared her readiness, as her love to her brother exceeded that to her son. So the chief took the boy and hid him, pretending to have him killed, and

then one day he called all the tribe together, related his ruse and announced that since his sister loved him more than his wife, it was his sister's son he made his heir.

Among the Touareg the women rule the family, the children belonging more to the mother than to the father. It is her position which determines that of the children. Thus the son of a father of a noble tribe and a mother of a serf tribe is reckoned to be Jmr'ad, while the son of a Jmr'ad and of a woman of a noble tribe is noble. The Touareg proverb says that it is the mother's blood which colors the child. It is the mother in whose hands also the education of the children lies, boys and girls alike. All Touareg are able to read and write their ancient language and script known as Tifinar, commonly spoken in North Africa before the Arab conquest. Thus in the heart of the Sahara survives that ancient language which the mother of St. Augustine spoke. The children learn from their mothers not only to read and to write, but also to compose verses according to fixed rules of number and rhythm. In addition to reading and writing the Tifinar, the girls are taught the art of working in leather, to make cushion covers and bags in beautiful patterns and various colors, and to play the Amz'ad, a one stringed violin. This treasure and pride of the women is so appreciated by the men that verses are often written in its praise.

A large number of verses have been orally transmitted for generations, and also the names of their composers, and it is from these poems that one can gather a perfect knowledge of Touareg feelings, desires, customs and ideals. The Touareg women spend their leisure hours—and they have many such—in playing the Amz'ad, in doing leather work, and in making verses. The home—an almost empty tent—does not claim much time, and the negro slaves do the rougher work entailed by the milking and feeding of the milch camels. It is the negresses who are nurses to the children, and because kindly treated, these slaves cling to their mistresses and masters. Life is

hard and food scarce for all alike, the staple nourishment being camel's milk, sweet and sour, rancid melted butter, and dry cheese.

While the older women, who are respected and who enjoy the amenities of social life, rule their homes and educate their children, the young girls too enjoy life, for they are free, and men and women mix as they do in European society. This is something utterly unlike anything known where Islam holds its sway, and where women are invariably considered inferior beings and sold as wives like chattels to men unknown to them. Not so among the Touareg, where girls are free to choose their husbands, and where parents interfere only to prevent a *mésalliance*. Unlike other Moslem women, the girls do not marry before the age of eighteen, often not before twenty-five, and no blame is attached to any woman who wishes to remain unmarried. Until her marriage the Touareg girl is free to do as she chooses. Once married to the man of her choice, she is faithful to him. Jealousy is not supposed to exist among the Touareg, and were a man to show it, he would be ridiculed by his friends, for were there cause for it his rival's blood alone could wash away that stain. Even a married woman may have as many men friends as she likes, but they should be for "heart and eyes only." She is, however, free to give to her particular favorite some article made by herself for his personal use, be it a leather ornament for his camel, or some little bag in which to wear a charm—a common practice among the men.

Thus Touareg ladies rule as did the European ladies in mediæval times when chivalry was at its height. They do so in the home, and especially at the frequent social gatherings or *Ahals*, where men and women, nobles and serfs, gather to enjoy the pastimes of poetry, song, and music. In the heart of the Sahara one finds a survival of our mediæval days, when knights swore allegiance to a lady, fought tourneys in her honor, went into battle wearing her favor and made verses in her praise. In

the Hoggar mountains these tourneys of song and gallant intercourse are not held in lofty halls of noble castles, but under the starry sky; wherever camp is struck there the *Ahal* is held. Men will ride long distances to attend an *Ahal*, whether because a particular maiden attracts them, or to see some beauty whose fame has spread. The *Ahal* is the central feature of Touareg life, the lawful occasion for courting and love making, for merriment and fun; where the young women reign, and accept the homage of the gallant men, who, dressed in their best, come to show off, to dazzle by their wit and verses, which tell of deeds of prowess or which praise the lady of their heart. To begin with, men and women sit opposite each other, and the men sing their verses in turn, while the young women accompany the singer on the violin. Under the skilled fingers of the player the Amz'ad gives forth music which makes the men excited, so that they shout for joy. Usually an older woman acts as umpire, and keeps the peace among the rivals. Then, when songs and music have been enjoyed to the full, games of wit are played, and for these a king and a queen are chosen to award glory or impose forfeits. Humor and fun reign, and gallantry and flirtation have their chance. The married women present behave circumspectly and decorously, while to the young folk love making is permitted even to sitting on the sweetheart's knee and kissing him, for it is the girl alone who does the kissing, and that only on her lover's cheeks and nose. He, poor man, forbidden by time-honored custom to uncover his mouth, can drop his veil below the nose only and smell his lady's face!

The more admirers a woman has the better, for is this not a proof that she is good looking, and that should she wish to marry there will be no difficulty in securing a husband? The men, who marry late, between thirty and forty, make sure at the *Ahal* of their lady's consent before asking her in marriage. It is a regular form by which the Touareg man discovers the lady's feelings towards himself, for until a certain little ritual has been

enacted, she must not show preference to anyone. Thus, when the man thinks the moment has come, he approaches his chosen in token of his respect with his eyes veiled, and, instead of saying the usual greeting he asks, "What news?" If she replies "There is much to tell," he knows that his wooing has been accepted and love making may have free play.

However free the woman is to choose her husband, she must be properly asked for from her father, as well as from every relative, and it causes bitter feelings if one or another is overlooked. Once the suit has been accepted, the wedding can be arranged. From far and wide the guests are bidden and, if it is a marriage among nobles, many guests gather at the camp of the bride. The women, if rich, come on camels, travelling on their wonderful hammock-like saddles, but if poor they ride on donkeys. The marriage feast and ceremonies are the same for nobles and serfs alike. A great *Ahal* as well as a *Fantasia* are held. All the women bring their violins, but before the actual feast begins, the men on their beautiful fleet-footed racing camels give a display of their skill as riders—a kind of tournament.

At sunset the friends of the bride and of the bridegroom elect representatives, whose duty it is to fix the dowry. In the case of a noble, it should be not less than seven milch camels, and in that of a serf one milch camel, some sheep and goats, a few of which are killed for the feast. However, before that can begin the *Fatiha* from the Koran is read to bless the young people. Friends then put up the tent for the newly married couple, and around it the bride has to be led three times. Just before approaching the entrance to the tent the son of the bride's paternal aunt calls out, "I shall not let thee leave us before I have had my present of sandals." These the friends of the bridegroom quickly hand the lad, then the women guests cry out in chorus, "We are hungry." To which the men reply, "Ye shall eat." "We are naked!" "Ye shall be clothed!" "We are on foot!" "Ye shall

have a *mehari*." The bride, turning to her husband who stands at the opening of the tent, now sings, "I do not want to be carried by young camels; I prefer to be carried by a strong camel," signifying that she expects from her husband the deeds of a brave man, and not those of a child. At last she may enter the tent—but right foot first for luck. While the guests feast for seven days, the young couple remain all the time in the tent, where they receive the visits of their friends, who come to amuse and entertain them. The feast over, everybody returns to his home, except the bridegroom, who must live for one year in his wife's tribe and camp, in order to enable her to become gradually accustomed to the thought of having to leave her family.

If a man dies, his widow must mourn for four months and four days; and this entails refraining from combing her hair during that time, and wearing it hidden under her head veil; also instead of sandals she must put on high boots. When the four months and four days are over, her friends take her out to look at the sunrise; one woman holds before her an open Koran (which she cannot read, because it is in Arabic) and another offers her some salt to look at; and then a collection is taken on the widow's behalf, who now may once more resume her ordinary life.

Divorce is a simple process, but it is seldom the man who divorces his wife. Should that be the case, he must give to her that part of her dowry not handed over at the marriage. She on the other hand, if she desires divorce, has but to withhold herself from her husband or return to her father; then the husband is free of all financial liability towards her.

When Commander Laperrine revisited the Hoggar, the Touareg gave a display of their riding, and all the warriors on their *mehari* held a *fantasia* and after this followed a long conversation with regard to the customs which the Touareg would have to abandon, now that they

had submitted to France—for instance, pillaging. There had been rumors that the *Ahal* too might be forbidden, but to the general joy these beloved social and gallant gatherings were not interfered with. Yet gradually changes did come into the life of these people, thanks to the love and care of Father de Foucauld, who spent ten years in their midst. In fact, they made him their judge in quarrels, the young people even coming to him with their love troubles. He had respect for the women, but also pity, for, "they die of leisure," he wrote. He longed to see Christian women come out to establish schools to teach the people in this land "where one works so little, and where one talks so much." He described the Touareg as "in character like the French peasants, and at that the best of these; laborious, careful, economical, yet enemies of what is new, and full of suspicion towards unknown people and things," and then he adds "they are extremely violent and proud, and their liberty has become license."

In the autumn of 1925 a scientific mission visited the Hoggar with the intent of exploring the tombs, but especially to try and discover whether that legendary ancestress of the Touareg, Queen Tin Hanane, did really lie buried in the grave reputed to be hers. The find made was of far greater importance than had been hoped, for not only was the Queen found, but her many bracelets of Phoenician make proved that in those days long gone by there had been intercourse between Phoenicia and the heart of the Sahara. Queen Tin Hanane is no longer merely a legendary ancestress of the veiled Touareg, but has become an important fact in archæology.

Further expeditions are planned, and future discoveries may shed more light on the origin and the past of these interesting Touareg, whose women hold so unique a position among the women of Africa.

Lausanne, Switzerland.

SONIA E. HOWE.

ASIYA: THE WIFE OF PHARAOH

Mohammed was not noted for the respect he paid to womankind. He was even more pessimistic in his evaluation of the other sex than the writer of Ecclesiastes, who said (Ecc. vii, 28): "One man among a thousand have I found; but a woman among all those have I not found." Mohammed is reported in his Table Talk to have said that while several men had reached perfection, there were only four women, namely, his own first wife, Khadijah; his favourite daughter, Fatimah; Mary, the mother of Jesus; and Asiya the wife of Pharaoh. Of these the least known is the last. For several reasons her case calls for attention. Who was Asiya? The Koran mentions her twice (xxviii, 8; and lxvi, 11), but gives her no name. In the first case she plays the part taken in the Bible narrative by Pharaoh's daughter (Exodus ii, 5), and rescues the infant Moses from death. In the second case, she is represented as a pious believer calling on God to deliver her from the iniquities of her husband. "Lord build me a house with Thee in Paradise; and deliver me from Pharaoh and his doings, and deliver me from the unjust people" (lxvi, 11).

Now let us see what Arab tradition says further about the matter. Her name is given as Asiya. She was supposed to have been a believer in the new religion of her day, and in consequence was ordered by the Lord of Egypt to be put to death by torture. The details of her torment are interesting because of the conclusion to which they lead us. According to the customary account, her hands and her feet were fastened to four stakes, a large mill-stone was fastened on her breast, and her face was exposed to the scorching sun. It is said that in order to

lessen her pain, angels shaded her with their wings. Then after her death she was transported by heavenly agents to a high abode in Paradise. And there she remains today, one of the four female saints of Islam.

Now it seems to us that this strange martyrdom of an Egyptian lady of the blood royal bears undoubted similarities to the Christian legend of St. Catherine of Alexandria. In fact we would go so far as to advance the theory that these two ladies were really one and the same. The question as to the origin of the story, whether it be Mohammedan or Christian, is not easy for one to decide without consulting early documentary authorities and historical data. But one very significant fact is, that while St. Catherine was traditionally martyred in the fourth Christian century, her cult did not spread to Europe until the eleventh century, when intercourse was carried on between the monks of the St. Catherine Convent at Mt. Sinai and the Dukes of Normandy; and further, her name does not appear in the legends of the Saints until almost three hundred years after the rise of Islam, in the "Life of Paulus Junior" (died 956), in the *Analecta Bolland* (xi, 1892, p. 1-74; 136-182.) It is surprising to find that there is no mention of her by the pilgrims who visited Mt. Sinai, the place where she is revered most of all, until the year 1216 (in the *Peregrinatio* of Magister Thietmar). However, leaving aside that matter for the present, let us consider the story of St. Catherine, and then compare it with that of Asiya.

In outline it is as follows. The authorities to consult are (a) the "Menology of Basilieus" (date circa 10th cent.); and (b) the "Martyrium Sanctae Catherinae" written by Simeon the Metaphrast (circa 956). Both are to be found in Migne, "Patrologia Graeca," cxvii, 179; and cxvi, 275-302.

Catherine, or Aekatherine, was a royal lady of Alexandria who was extremely pious, and a firm believer in the doctrines of the early Christian Church then spread-

ing in Egypt. She rebuked the Emperor Maximianus II (307 A. D.) for his idolatry and ignominy, and as a result she was sentenced to be executed. A special machine of four wheels with sharp spikes was constructed to tear her in pieces. But by some miraculous intervention it was struck by lightning and rendered useless. Thereupon the Saint was scourged and beheaded. After her death, angels carried her remains to a lofty mountain top, generally supposed to be the Jebel Katarina, the highest mountain in the Sinai Peninsula, in the neighbourhood of Jebel Musa, the traditional Holy Mount Sinai, at the foot of which lies the famous Convent of St. Catherine today. Here her body lies in a region that is associated with Moses.

It is an easy matter to clear away from the legend the undoubted Christian amplifications. Being of the Egyptian royal family, her father was given the name of the famous Byzantine Emperor Constantine. (*Filia Costhi regis*; or as a later *Metrical Life* expresses it:

*"Hur name ys clepydd Kateryn,
The kyngs doghtur of Constentyne
Of Alysaunder, as seythe the Latyne."*)

Alexandria was chosen as the locus, since in those days it was the capital of the country.

Now let us construct a tabular comparison of the two lives.

ASIYA	CATHERINE
(a) She was of royal blood in Egypt.	(a) She was of royal blood in Egypt.
(b) She was pious, and a believer in the new religion.	(b) She was pious, and a believer in the new religion.
(c) She was martyred by the command of the King of Egypt.	(c) She was martyred by the command of the King of Egypt.
(d) She was killed for her religious beliefs.	(d) She was killed for her religious beliefs.
(e) Her torture: Stakes and millstone (wheel).	(e) Her torture: Stakes and wheel.
(f) She is also said to have been scourged and beheaded.	(f) She is also said to have been scourged and beheaded.
(g) Angels ministered to her at her death.	(g) Angels ministered to her at her death.
(h) She is associated with Moses.	(h) She is associated with the haunts of Moses.
(i) She wished for a dwelling place with God in heaven.	(i) She wished to be the Bride of Christ in heaven.

There is one point of difference. Asiya is the wife of the King; Catherine is a daughter of the King. But then we have to remember that in the Koran she also plays the part of the daughter of Pharaoh as well. It is a variable detail in the legend.

Now as to her name. She is not named either in the Bible or the Koran. One wonders then whence arose the name of Asiya. It seems likely, as a conjecture, that it is a variant reading of the name of *Asenath*, the Egyptian wife of Joseph; especially as Joseph's wife in Arabic traditions is not given as *Asenath* but as *Zulaikhah*. In Arabic, written without the diacritic points, the names *Asiya* and *Asenath* would be alike. As for the name of Catherine, it is a Greek epithet meaning "Pure." In fact the rendering *Asiya Aikaterina* (Asia the Pure) might quite well have led through a phonetic error to *Agia Aikaterina* (Holy Catherine or Saint Catherine); much in the same way as *Agia Sophia* (Holy Wisdom) became Saint Sophia.

Alexandria, Egypt.

JOHN WALKER.

FROM ISLAM TO CHRIST

(The Spiritual Experiences of a Persian Convert)

[FOREWORD. The writer of this narrative became a Christian about thirty years ago, and was one of the very first Moslems in Persia to accept the Gospel. His life has been a varied one, for at different times he has been artisan, steward, attendant in the Parliament during the stormy days of the first constitutional government, city detective, and a trusted employee of the American Mission in Teheran. He is largely self-educated, but is surprisingly well-informed, and spends much time in thought and meditation. Keenly observant, he has contributed to a popular Persian magazine a series of articles on conditions in Persia which have been full of wit and satire, and have created much comment.

During thirty years of Christian experience, this man has been remade by the power of Christ. He is now senior elder in a Persian church, and his power in prayer, his wisdom, independence and common sense are invaluable in the church's growth. In his study of the Bible he has had the help of scarcely any of the wealth of commentaries and spiritual books which we take for granted, but his conception of Christianity is remarkably broad and comprehensive. His life is above reproach, and his quiet efficiency and thoughtfulness are an example to the missionaries with whom he works.

As I write we are on an evangelistic trip together to one of the smaller cities which is solidly Moslem. He makes a capital traveling companion, and his unending supply of stories and wise observations fill up any empty hours in our days together. He is perhaps at his best when he presents the Gospel of Christ to Moslems who have never before heard it. Fanatics who come to annihilate us with their arguments find that he skillfully disarms their prejudices, and soon they are listening quietly to the old story of the Messiah who was witnessed to by the prophets, taught eternal spiritual truth, and died for our sins. In these discussions he is always entirely fearless in his personal confession of Christianity, though it is still the law of the land that an apostate from Islam shall be killed like a dog by anyone who hears his blasphemy. Surely God has a future for the Persian Church with such men among its founders.]

It was the last day of Ramadan, the month of fasting, and a crowd had gathered at sunset in one of the cities of Persia to watch for the new moon. When some one spied the tiny crescent and the fast ended, the crowd joyfully expressed its ecstasy, and one fellow, seizing his companion under the shoulders from behind, lifted him up bodily and began to swing him around. As he did so his friend's foot struck a bystander violently in the abdomen and injured him internally. The man became ill, and three days later he died. He left an eight year old

son, two younger daughters, and his widow, who gave birth to a third daughter two months after his death.

They were left practically penniless, but the woman kept her children together until they became older by selling her belongings gradually and by simply doing without. The boy soon began to work, and after trying several kinds of employment, he finally became a house servant. Mankind commonly is depraved, but one might say that at that time the servant class was more than ordinarily vicious, and this youth was no exception. Since his sins were beyond the power of the pen to describe, I will not even attempt to do so, but will only say that the young man was myself. Amid all this evil conduct I was zealous in keeping to Islam, the religion of my ancestors. I said the daily prayers; I kept the fast; I made pilgrimages; I was fanatical beyond my years. But Sin was my ruler, and I fulfilled all its desires. Although my heart was not satisfied and my conscience upbraided me, like a captive I was the very slave of Sin.

After some time I became friendly with a learned and eloquent man whose like I have never seen to the present day. This man was a recluse and constantly shunned the society of others, but those who became acquainted with him perceived that he possessed an extraordinary personality. He was a teacher and had several pupils belonging to noble and prominent families. The branches which he taught were medicine, history, arithmetic, jurisprudence, philosophy, physics, chemistry, Persian, Arabic, penmanship, oratory, astronomy, and geography. The remarkable thing was that he taught all these subjects without once referring to a book; everything that he knew he knew by heart. He had studied twelve years in Kermanshah, fourteen years in the Shiah shrine cities of Mesopotamia, ten years in the Moslem university of Teheran, and ten years under a renowned teacher in Sabzevar. About seventy years of his life had passed, and he had never married. Of worldly goods he possessed nothing except a library of Persian and Arabic books, in-

cluding nearly two hundred manuscripts. The book that he honored most of them all was the New Testament.

In my intercourse with this friend I gained some knowledge of the world and learned simple arithmetic, geography, anatomy, and physics. History especially struck my fancy, but whenever I brought religion into the conversation, he was indifferent and changed the subject. Finally I asked him one day why he avoided religious conversation. His reply was as follows: "If I say what I know, you cannot endure hearing it, and if I say what will please you, it will be contrary to my own convictions."

Again and again I heard this sort of answer, and I used to ask myself what I might expect from him which would be contrary to his conscience or what he might say that would be beyond my endurance. Finally one day I said: "Sir, don't deny me an answer to what I shall ask you, and on my part I give you my word that I will show self-control in hearing it." "I will tell you," he replied, "if you give me your word, but I don't think you will keep your promise. What is your question?" "What is your religion" I asked, "and what holy book do you accept as true?" "I believe in God as the Creator of the universe," he replied, "and I have no doubt of that, for I have perceived for myself that creation demands a Creator who is all-powerful and whose existence is everlasting. But as to those who have claimed they were prophets I believe in none except Jesus. For a long time I have struggled against accepting Him but I cannot prevail."

Being the fanatic that I was, my ears rang at hearing this answer, but I managed to keep my self-control and did not show my resentment in my face. "Why," I asked, "have you cut loose from others and hold only to Christ?" In reply he said: "The others did things which we can say came from human wisdom, but what Christ did is not the work of mankind." I asked: "What were the works of Christ which were above human wisdom and

which you cannot reject?" "They are many," he replied, "one is this, that the dead cannot be given life through human wisdom or the tricks of a juggler or in any other way except through divine power." "For what reason," I asked, "do you believe this, and how do you know it is true?" He replied, "If the Gospel were one I should hesitate, but there are four gospels. Each of the four is different from the others, and it is evident that the writers were four different men, and, moreover, that these books were not written at one time and place. Notwithstanding these surface differences, however, the matter, scope, and truth of the four are one, and in each of them many miracles of Jesus are narrated. This is a convincing argument as to their credibility. Moreover, the works of Christ have gained such a place of fame in tradition that to this day in Persia, Arabia, Afghanistan, Turkestan, Egypt, and Syria, if you ask a physician why he does not cure a certain sick person he is likely to reply, 'Am I Jesus Christ, that I can bring the dead to life?' It is for these reasons that I am busy studying about Jesus. I have two difficult problems concerning which I must ask those who are authorities on the Gospel. When those two difficulties are met, I shall become a Christian."

Then I asked him: "What have you to say about Mohammed and the Koran?" "There is nothing about Mohammed or the Koran," he replied, "that I hold to be from God. The structure of Islam has been built upon the sword, bigotry, selfishness, and sensuality. The Koran contains some sayings and commandments that have been borrowed from the Old and New Testaments, but what we see and hear in Islam today was added later under the name of tradition." "Sir," I asked, "do you mean to say that in a book as large as the Koran there is nothing you accept as the Word of God? Perhaps you have not looked carefully enough."

In replying he laughed and said, "I have spent the best part of my life studying Islam. I am a religious leader with testimonials from the great men of Nejeff.

There is nothing either in the Koran or Islam hidden from me. I am completely informed as to every branch of Islam, and I count this knowledge, compared with what else I know, as the very least. Every verse in the Koran which you may read I can repeat from memory and I know all the traditions of both Sunnis and Shiahs, and all the interpretations of the commentators as well. When I say this, you know that I make no untoward claims.

“I have made every effort to find the truth, and if it had been in Islam I would never have given it up. I am neither out of my mind nor an enemy to my own salvation. Know this, that any one with one-tenth the knowledge of the religion of Mohammed that I have would leave it. There are only three groups who hold fast to Islam. The first are those who get their living from religion. The second find in religion a means of furthering their own ambitions, and by upholding Islam either secure, or hope to obtain, power or some great place. The third group is the largest and made up of the common people who are illiterate and accept blindly and without argument anything outside their own limited knowledge. If it were not for these three groups there would be no Islam.

“The Koran is a book with no beginning or end and hopelessly incoherent. It contains the fables of Solomon and the demons, and of the ants and the wind, who are Solomon’s emissaries. It contains the incident of the unfortunate Zaid and his cherished wife, who became unlawful for him but lawful for Mohammed. It contains the story of Mary the Copt, who was first lawful, and then unlawful, and then lawful again for the Prophet to add to his numerous wives. In it is the cursing of Abu Lahab; in it are commands inculcating murder and plunder. In it are hundreds of incidents contrary to truth, contrary to history, contrary to logic, science, reason, and justice. I have said this much as an example of what I mean. You can accept it or not as you please.”

I cannot describe just how I felt at hearing these things, but I know that I thought I had a perfect right to kill the man. Sleep, the desire for food, and all peace fled from me. Like one beside himself, night and day I restlessly sought how to answer him and to revenge myself on him, being certain that what he had said was slander, for I was sure that Mohammed and the Koran were free from every fault and imperfection. Therefore I associated with the ecclesiastics and spent my time in verifying and defending the faith.

After two years I was convinced that what my friend had said was not calumny but the literal truth; in short, that the leaders of Islam had drawn a curtain over the true state of affairs, and the commentators had by their imaginations given a semblance of reality to the teachings of Islam. Finally the lamp of Islam was quenched in me; no matter how I tried to pour in more oil or trim the wick, it would not burn.

The final result was that I despaired of everything and everybody. I had no hope in anything; all the universe was meaningless to me; all prophets impostors, and all sacred books but scribbled sheets of paper. I thought of creation as a freak of chance, and of the life of man as limited to so many heart-beats which would soon cease. Nothing appealed to me; nothing was dear to me; nothing gave me pleasure; I looked at the world with scorn. As if in complete darkness, I waited for the time when nature would loosen her clutch on my life and let me slip down into the abyss of annihilation. As day dragged into night and night into day, I only longed to go more quickly from this lordless world.

One day it occurred to me that I might talk a little with a Christian priest and learn what he had to say, although I was sure there was no one in this world who could convince me. Since I was not acquainted with a priest, I searched until I found one who was known as a learned Christian. Later I learned that he was an American missionary. His house was on the edge of the

city, and I visited him three times; each time I talked several hours with him, but did not get the real meaning of a thing he said. On the fourth day, which was the last, since I had determined not to go there again, I heard him say this, "Just as malaria is very prevalent in the world and has only one remedy—quinine, which, though bitter to take, cures the disease—in the same way all mankind is sick with sin and the sole medicine for it is the Gospel. Every one has the choice of accepting it or rejecting it."

That was the end of our conversation. It struck noon and I got up and went out—aimlessly and in complete despair. When I went out of the gate there was nothing in front of me except vacant lots and a few walls, and not a person was in sight. I was absolutely alone in that wide and desolate place, and in utter distraction I raised my arms and said: "O God, if Thou dost exist, and Jesus is from Thee, and the Gospel is the remedy for the sin of the world, guide Thou me, for I am in sore straits. If Thou art not, I am but speaking to the empty air."

Suddenly I saw two spiritual forms over my head, whose clothes and faces were like the color of the sky. In a loud voice they said, "God is, and Jesus is true. Be of good cheer and come." Then they suddenly disappeared. This vision and the words terrified me; fear so took hold of me that sweat poured from my body. I trembled and in the heat of the day I was so cold that my teeth chattered. Bewildered I started to run until I reached a part of the city which was built up. When I saw human beings once more, my terror and excitement disappeared, but I continued to be astonished at the vision I had seen and the voice I had heard, and I fully comprehended that I was no longer the same man. All darkness and despair fled from me at once, and a new joy and a deep thankfulness took their place. I felt myself to be a new man and there was new life within me.

I had a desire to read the Gospel once more and when I turned to it I saw that this was not the Gospel I had

read before, though it was the same book. I took extraordinary pleasure in it; I found joy upon joy in reading it. I felt as if every verse of it was written just to fulfill my desires and to give counsel to me. Again and again I asked myself why, since this was the same Gospel I had read before, was it one book then and another book now. In four nights and days I read the whole New Testament; the only part that I found beyond my comprehension was the Revelation of John. Then I turned to the Old Testament and found that it made clear a hundred of my problems which no one had been able to solve for me. I was delighted. From that time the Bible was my treasure, my library and my recreation, the medicine for my spiritual pain and the solution of all my difficulties, and after more than twenty years it still is all this to me. My hope, my pride, my life, my salvation, my king, and my Lord, is Jesus Christ, crucified, buried, risen on the third day and seated at the right hand of God, for His glory and authority and power were and are and shall be forever. And this grace and love, which are beyond the imagination and explanation of the whole human race, have come from God the Father, who is Creator of all things and over all things, to poor, unworthy, rebellious mankind. May all praise and honor and reverence be given to His holy name.

My new life wiped away all my tears and carried off all my sorrows. Only one cause of grief remains in my heart—why are my fellow-countrymen without the knowledge of this grace and joy? My prayer is that God will shed His light upon their hearts so that they may put away all ignorance and fanaticism and find His grace and love and salvation, which are given free to every man who seeks them, so that they may become possessors of eternal life.

After I had found Jesus Christ, I was anxious to become acquainted with my fellow-believers, so I hunted until I discovered the place of worship of the evangelical Christians where the Gospel is preached each Sunday.

My business did not permit me to be present every Sunday, but most Sundays, except the times when I was required to inspect my master's villages. My employer and his sons and wives, and all my fellow-employees, knew me as a Christian. Oftentimes I read from the Bible to my employer and he was much pleased; and although he did not become a Christian, he was not at all opposed to my new religion.

I must add a few words more about my dear friend who had first told me the truth about Christianity and Islam. Once I had to go to another province on business, and while I was there, the old man wrote as follows: "I am ill and if I never see you again, know that my two stumbling-blocks to Christianity have been cleared away, and after this I am a Christian." Seven months later when I returned to Teheran, he had died.

Many things have happened during these years of my Christian experience, a part of which I have never told anyone, and if I began to write all, this narrative would become too lengthy. However, there are a few special incidents which I can set down briefly.

At the time of my conversion the ruler of Persia was Mozaffar-ed-Din Shah, and, next to the king, Atabeg was the first man in the nation. One of the servants of Atabeg had seized some of my sister's personal property on a pretext, and I could not get justice; the courts sided with him, for he was the great man's employee. One day my sister said to me: "This man is powerful and I am weak; is there any way out of the difficulty or must I despair of relief?"

For reply I could only hang my head in shame. Suddenly it occurred to me to go to the church on Sunday and pray about it. On Sunday I went and after hearing the sermon I prayed in my heart: "O Christ, Thou knowest that my sister has only me to depend upon, and I am too weak for this man. I give the matter over to Thee; do Thou what Thou wilt." That same Sunday this man loaded my sister's property on porters, brought it to her

and went away without even a receipt. Afterwards I learned that he had told his wife that if the property remained in his house one more night the house would burn down. This prayer had a great effect on me.

What I am now about to write will astonish the reader, I know, but I must tell it. The man whose servant I was made use each year of twenty loads of royal black grapes. It happened that one year there was a blight on the grapes and there was no crop whatever except some small white grapes, which were very poor and very expensive. The royal grapes were so scarce that the governor of Teheran sent out several agents to all the villages around, but after two weeks they brought back from all these places together only about twenty pounds of black grapes. My master also sent out two servants every day to the city gates and market-places, but they invariably returned empty-handed. Since he dearly loved these grapes he became obsessed with the desire to find some and one morning, coming out of the women's quarters with \$500 in bills in his hand, he called me and said: "Take this money and go. If you can buy some royal black grapes, come back; if not, never let me see your face again. Go wherever you want."

I wanted to say to him that the grapes could not be found no matter how much I might hunt for them, but he would not let me say one word in reply, and sent me out of the house. Unwillingly, and because there was nothing else to do, I went out into the street absolutely nonplussed, as to what to do or where to go. One minute the curious situation I was in made me laugh, the next I grew serious. Finally I resolved to send the money back to my master and leave his employ.

With my head down and lost in thought I went along until suddenly I realized I was in the street in front of the church. There in the middle of the street with my face turned towards the church, I said: "O Jesus Christ, save me from these straits I am in, for I know not what to do." Then I unconsciously began to walk again. I

went on about a thousand paces and was on the point of returning to the house and giving up my position, when suddenly a man came up close to me from behind and inquired whether I needed any grapes. When I asked what kind he had to sell he replied that they were royal black grapes and that he had sixteen loads of them. When I asked him where they were he pointed up the street and I saw sixteen loaded camels coming quietly along. I asked him if these loads were grapes and he said again they were royal black grapes. When I asked him as to the price he gave me one even cheaper than the price of the year before. I closed the bargain immediately, and he delivered the grapes.

I returned to my employer in an entirely different mood from that in which I had left him. When he asked me why I had come, I merely replied that I had bought the grapes. Since I had not been gone over three hours, my master was amazed and would not believe me for joy until he had seen the grapes himself.

These incidents of answered prayer, and others which I have not written down, have each been like bands of steel girding my faith and making it strong. If the hand of God had not made these things clear to me in an unconventional way, I might perhaps have remained baffled by the writings of those who so insistently try to attribute the whole creation to nature and chance and human ability. But now when I read or hear of their speculations, my simple faith enables me to answer them all thus: "I have learned to know God through God Himself, and I know He is always and everywhere present—seeing, hearing, knowing—and that He receives every one who comes to Him, whoever and whatever he may be, and makes known to him His salvation in Christ. I know this because He has accepted me, who more than all the rest of mankind was bewildered, unworthy, and doomed."

In addition to this, I can testify from my own experience that Christianity gives one the power to leave evil and do good. The Christian is not satisfied merely

to know what is good and what is bad, but ever strives to forsake the bad and do the good. The Christian wishes evil to no one; he sympathizes with his fellow-men; honesty, unrightness, trust, and thankfulness are duties which should become automatic with him. The Christian communes with God and is constantly seeking to be well-pleasing to Him. The Christian is eager and ready to serve others. The Christian must testify to his faith in the presence of others, so that in their sight he may give glory to God.

Finally, I say with all emphasis to you, my friend, that the free and eternal salvation of God can be yours; do not sell it cheap; do not exchange it for the things of this world; do not neglect it. Life is like a switt-winged dove darting speedily to its final resting-place. And that resting-place is either in the talons of the Falcon or on a pinnacle of heaven in the presence of Christ.

(Translated by) WILLIAM N. WYSHAM.

Teheran, Persia.

MOSLEM WOMEN IN YUGOSLAVIA.

A few years ago it was looked upon as betraying a rather ominous lack of feminine modesty if a Moslem woman allowed even the curling tip of an unruly tress to be exposed to the gaze of a passing man. Now, both in Asia Minor and some parts of the Balkan Peninsula this particular delicacy of sentiment is rapidly passing away, indeed in many places has already gone. In quiet and dignified Broussa—the ancient Turkish capital before the Sultans had erected their airy palaces by the side of the blue waters of the Bosphorus—one now finds merry Moslem maidens giving dramatic representations with all the freedom and vivacity of a Western college girl on the last day of term. And they have bobbed hair, or even the “Eton crop” withal! On the waters of the Sea of Marmora or from the terraces of Robert College on the heights by Bebek and Rumeli-Hissar you may see young Moslem women swinging a slender and narrow boat along with the style of a university oarsman of the West; the spectator, in fact, can hardly discern till he gets quite near whether these Moslem ladies are not men after all.

Freedom is in the air. It is true that the breezes of liberty are blowing more invigoratingly in and around Constantinople than they do, for instance, in the sequestered parts of Macedonia or Bosnia-Herzegovina. But even in the Balkan Peninsula liberty for women is more or less “in the air”, and from this point of view one notes with special interest an article by Mr. Hasan M. Rebac, of Belgrade, on the position of the Moslem woman in Yugoslavia. Mr. Hasan Rebac is engaged at the Moslem section of the Ministry of Religion in Belgrade. He expresses the fear in the opening of his article that an

unfettered romanticism may have given very false ideas of the lot of his sisters in Yugoslavia. He thinks that people in Great Britain or America are still picturing all the Moslem women of Bosnia-Herzegovina, for instance, as languishing in harems, peeping from small windows with close cross-bars, or immured behind very high garden walls, condemned by tradition, dogma or the selfishness of man to indefinite terms of imprisonment.

Mr. Hasan Rebac holds no brief to speak for the Turkish, the Arabic or the Persian woman, but he claims that he can speak with some knowledge of the life lived by the Moslem women in Yugoslavia. It is true that the Serbian Moslem woman is more or less isolated from all forms of public life; but let no one picture her as serving a never-ending sentence to man whose beautiful plaything she only is. The Serbian Moslem woman is not a plaything at all, in fact; but a living human being capable of thinking independently and often of acting independently too. If one would understand the real psychology of the Yugoslav Moslem woman, one should dip into the national ballads and songs. Mr. Hasan Rebac is not rash enough to attempt to render any of these into French or German or English. But from our own knowledge of these songs and ballads in the original we can agree with him that they are full of strength and of gentleness, verve and charm, freely expressive of heart desires.

Like a lioness, says Mr. Rebac, the Serbian Moslem woman defends her rights, and when she marries becomes a wife loving and faithful. Even in the long past she was never immured in harems, unable ever to see even her own nearer male relatives. She takes part in family meetings and is able to converse unveiled with neighbours and her husband's friends, non-Moslem. She has had greater freedom and individuality, seeing that the Yugoslav Moslem has, relatively speaking, rarely been polygamous; or where polygamy has existed, it has been due to the fact of the childlessness of the first wife.

In a brief historical review of the relations of old-

time Serbia with Islam, Mr. Hasan Rebac lays stress upon the fact that the early Serbian converts to Islam, with the advent of the Turkish domination, were able to go on living a similar life to that of their brothers and sisters who refused to accept the Moslem creed. Accepting the creed from the Turkish apostles, the new converts, of course, inevitably adopted certain Turkish customs and notions; these, however, he maintains were only of a superficial nature, the Serbian Moslems remaining at bottom always Slavs—with very markedly beneficent influences for the womenfolk, who remained the real life-partners and friends of their husbands. One outward and tangible sign of the rule of Islam has been the wearing of the veil. This was, of course, more strictly observed in the towns than in the villages, and depended very much upon the extent to which the Moslem population was homogeneous or mixed up with non-Moslems. The isolation of the womenfolk from strangers existed among the Greek Orthodox populations, but with the Moslems this practice was very strongly pronounced, and it was a practice which, more than any other, prevented the Moslem woman from taking part in social functions; excluding her totally from appearance in public life.

As to education: Mr. Rebac has to admit that the general level of education amongst the Moslem women of Yugoslavia is low. In fact the education of Moslem men is at a very low level, illiteracy averaging as high as 80 per cent, though the word of Islam was spoken clearly enough, "Education is the godlike duty of every Moslem man and woman." The chief reason for the complete illiteracy of the women lay apparently in the fact that it became a prevalent belief among the Moslem clergy that the teaching of Islam was virtually prohibitive of the education of women. And certainly, judging from the very low standard of education amongst the priests themselves, and the utter ignorance of their own creed on the part of the ordinary clergy, it would be quite conceivable

that they never did encourage the education of Moslem women in the lands that are now within the Kingdom of Yugoslavia, but that they might, on the contrary, have even denounced and forbidden it as ungodly.

Under the Austro-Hungarian hegemony in Bosnia and Herzegovina there was no improvement of the generally illiterate condition of Moslem women. Everybody will ask, Why? Every reader of the press is doubtless aware that the Austrian educational system was not illiberal. Yet on the eve of the World War practically not a single Moslem woman could read or write. The reason must be frankly admitted: when the law of compulsory primary education for all children was put upon the Statute Book, to everyone's great consternation the little Moslem girls were excepted from it, at the categorical insistence of Moslem religious and political chiefs!

With the outbreak of the World War a change of outlook, at first almost imperceptible, began. All the capable men went to the army. Their prolonged absence in the War, or their complete disappearance, brought untold misery to the poorer classes, whose womenfolk became the sole earning-power, and yet realised only too painfully that they were capable of earning nothing. The high cost of living and the fact that families had numerous children made things worse. Moreover, domestic industries which put out chiefly handycraft goods suffered a severe blow by the competition of factory-made articles. The Moslem women could only produce—and often with pains enough—for their own wants, but not for the market, which they saw becoming more and more flooded with factory-made articles. Thus it was that Moslem women saw themselves compelled to break with ancient customs, saw themselves obliged to leap over the walls that had separated them for hundreds of years from the wider world, and to merge with other classes of society in the struggle for existence.

The solvent-processes went on, and at the close of the Great War, when the union of the Serbs, Croats and

Slovenes was proclaimed, and they were embodied in the newly-constituted Kingdom, the emancipation movement of Moslem women was carried a step further. For the first duty of the new Serbo-Croat-Slovene State was to declare void the old law, and to pass a new Education Bill for compulsory primary education for all children, including Moslem girls. This measure inaugurated a new era. The primary schools began to be attended by little Moslem girls. The presence of Moslem girls in the higher schools was noticeable, Moslem women's societies began to spring up. In these clubs young Moslem women would meet, discuss and arm themselves for combat and for achievement. And so it is that nowadays hundreds of Moslem women are employed outside their homes; in the various professions; in factories. They can be seen going to their work, some veiled, some with transparent veil, some only with the symbol of a veil, others complacently lacking even the suggestion of a symbol. The movement is spreading. The air in Yugoslavia, as in Turkey, is becoming electrified with feminine enterprise and progress. The writer saw Moslem girls on the Bosphorus and the Sea of Marmora, bending over Turkish daily newspapers giving the photograph of a Western girl, now in England, who proposes before her fourteenth birthday to pilot an aeroplane over the Atlantic.

In Yugoslavia the great factor in progress is perhaps the Moslem society called *Gaiet*. This Society has already opened special hostels for girls between the ages of ten to eighteen in Sarajevo, Mostar and Belgrade. Its special function is to stimulate and encourage education among Moslem women. The response is spontaneous. It is the product of the new social and economic forces of the age.

Belgrade.

J. W. WILES, M. A.

WHY AM I A CHRISTIAN?'

Our age is an uprising age: an age where everything is in motion and commotion, down to the very rocks. Now an age whereof even the inanimate things move, is one wherein minds and thoughts will be awakening. And when the mind awakes, it enquires; and when it enquires it knows; and when it knows it is perplexed. For every new apprehension to which it attains becomes a step that occasions mental stress; which again demands more room for movement, to the utmost limit possible. Knowledge might be visualized as a circle which two damsels hold at opposite points; the name of the first being the Lady Why, and the second the Lady How. And man, by reason of his subjection to these twain, has become as it were an image that moves to their impulse. If he stands stock-still in wonderment you may figure him as a sign of exclamation—!—, and if he cranes his neck forward in enquiry you figure him as a sign of interrogation—?—.

But if it was right for man to direct his gaze to the heavens, that he might search their spheres and be guided to the pole of their canopies; and if he was justified when he fixed his mind upon the oceans that he might study their currents and their waves and be able to classify their denizens, ought he not to turn his enquiry to another world also, a greater than the external world in its essential nature, even though inferior thereto in size and bulk; a world which every individual possesses: the world of the *mind*?

For your mind, O man, is an independent world of

¹ An address by the Rev. Ibrahim Saeed, one of the professors of the Theological Seminary of the Evangelical Church in Cairo. The address was given in the hall of the American University to an audience of Moslem sheikhs and students.

your own, imperishable, beautiful, marvellous: wherein are seas and plains, caves and mountains. For your dreams are its plains, your secret thoughts its sea, your will its rocks, your smiles its zephyrs, your pardon its garden, your pleasure its pleasure, your emotions its stormy oceans.

And so, if I am right in gazing at what is around me and asking Why is this?, ought I not to look to myself and ask "Why am I . . . a Christian?"

You will of course say, "You are a Christian, because you were born so, seeing you would find it no easy matter to adopt another faith, if such were your purpose."

I confess before the bar of my conscience and my God that in all truth my birth within Christianity induced in me more doubt than certainty of my religion. The current belief that a Jew is only a Jew because he was born in Judaism and that every man will simply follow the faith of his birth summoned me before my own soul, which asked me, "But are not you a Christian just because you were born so?" All this bred doubt in my soul, which dimmed whatever light of certainty remained from my innocent childhood, and compelled me to fresh search and fresh consideration. Then what advantages did my Christian birth bring me in a country in which the majority and the government belong to another faith, that I should hang on to the skirts of my family's religion?

No one will dispute the fact that whatever there may be of difficulty before a man in leaving his religion to embrace another (though this is not an impossibility), it is the easiest thing in the world for a man to leave his religion to become an agnostic or a free-thinker, independent of any religion, more especially in these difficult days when irreligion has become one of the recognized modern philosophical attitudes, a sign of acuteness, penetration and originality!

I am the more a believer in Christianity because it is not one of the inventions of the age in which it arose.

Many of the heroes preserved to us in the records of

history were made such by the conditions of their lives. And had they not arisen, the circumstances of their times would have raised up even better than they. So is it with many a religion which may be considered the offspring of the age in which it came to life, and one of the fruits of its invention.

But this principle, however true, does not apply to Christianity: how remote is the connection between Christianity and the age in which it appeared! Have you seen a gleaming brand in the depth of ocean? Have you heard of a tender plant springing up in the heart of a boulder? Have you watched a resplendent light cleave for itself a passage through thick darkness? That sea might be the hearth for a flaming brand, that rock might be the nursery of tender plants; that darkness might flash out rays of brilliance; all this might be true, and we should wonder at the sight:—but never could it be true that Christianity was the outcome of the age in which it came to life. Did it spring from the soil of the Jewish religion which then had reached its hardest petrification? Was it originated by the heathen religions, then at their lowest depth of black oppression and darkened thought? Was it the creation of the Epicurean philosophy which magnified the here and now, the world of sense? Or was it an invention of the Stoics who carried their trust in the soul of man to the point of worship? Or was Christianity a discovery of that wisdom of the Platonists which glorified the philosophic faculty and tended to despise all else? Clearly do all these systems bear witness that Christianity is not of them, that she is indeed “an olive-tree neither of the east nor of the west.”

How can we say that Christianity is the child of this or that system when we never find it a child at all? Not even in its infancy was Christianity an infant; in its cradle it was already of age, had already reached the full strength of its glory, the full glory of its strength.

How should Christianity be the child of this or that system when it was not only quite irreconcilable with any

of them but also proved a destructive force to opposing systems?

I believe in Christianity because it is not the product of human emotions.

The human emotions, when they fail in any religion, try to invent another religion which will be consistent with their various claims, and indeed will be the outcome of human need and the manifestation of the varied objects of human worship. But Christianity can never be among the inventions of human nature, to which it is indeed diametrically opposed. The cry of human emotion is, "I want to enjoy." Christianity has another cry: "If a man will follow me, let him deny himself and take up his cross." Human emotion says, "I want to obtain and I want to *accumulate*," and Christianity says, "Go and sell all that thou hast and *distribute*." Human emotion says, "I want power, and the greatness and the majesty that go with it." Christianity says, "He who would be a lord, let him become a slave." The Leader of Christian souls does not offer a crown of majesty to His followers, but a cross. His sceptre is a bruised reed, His gems drops of blood. He promised to His faithful anguish for their heritage; they were heirs to hard discipline.

I believe in Christianity because it is not one of the inventions of human power. Had it been so, its claims would have been such as human power could meet. But Christianity makes claims which are all in the realm of the miraculous.

To love his neighbor is within a man's capacity, though perhaps it may not be easy. But who has the power to love his enemies?

It is within the capacity of a man to do good to those who do well by him, if he is merely grateful. But it is beyond us to do good to those who injure us.

It is natural and humane to reward good for good, as it is satanic to reward good with evil. But the rewarding of evil with good is beyond human nature. It is divine. It is . . . Christian.

God knows these demands are impossible to meet! But if our Christianity does not empower us for impossibilities, then it is impossible that it is Christianity.

So far I have given the negative part of my answer to the question, "Why am I a Christian?" Now I will advance to the positive side.

I believe in Christianity because I have found in it a solution of the many difficulties which come to my mind. Why are the good in distress and the bad in happy circumstances? Why do innocent babes suffer, who know not the difference between good and evil? Why do we see evil triumphant in the world? Why . . . ?

To all these questions I have found a solution which brings rest to my heart and conviction to my mind. For Christianity has brought to me Christ the Holy One in bonds, while the wicked through whom He was bound exult in their freedom. Christianity has set before me the Holy Christ a Crucified Sufferer, while the sinners for whom He died live in happiness and favor. And so I have come to believe that the sufferings of the innocent are only the shadow of the Cross, projected on to them from the hilltop of Golgotha. And as the darkness of the Cross led on to the light of the resurrection, so will all innocent suffering lead on to a resurrection of happiness to be, and the triumph of good over evil.

I believe in Christianity because it has given to me my true self. As for my self of the lower levels, my self of sinful inclinations, my this-worldly self, in Christianity I have found a grave for its perpetual burial. Christ says "Whosoever lays down his life for My sake finds it." And even as I have drawn near to Him, I have become sensible that my worthless self shrank and cowered and dwindled, and my nobler self leapt up and expanded and found release, until as I reached the heights of communion with Him I felt that my evil self had been crucified with Him and was dead; and I echoed the words of one who said "I have been crucified with Christ and I live: yet not I—I the despicable, defiled self—but Christ

liveth in me—in the ‘me’ which is the pure breath of His outbreathing, the self which is His with all her powers.” This is the bliss of my soul with her Redeemer when “spirit with spirit doth meet.”

I believe in Christianity because in it I can see human nature at its noblest. Apart from Christianity I look at the poor and find them driven as drudges and bartered as chattels; I look to woman and find her a valueless cipher in the community; I look to the outcasts and fallen and find them a neglected mass in the human society. But Christianity came and touched all these groups with a magical touch that raised them out of destitution. Jesus came to bring good news for the *poor*, and when He came He took flesh of a *woman*; and of the *outcasts and fallen* He raised up exemplars of His freely-given grace, as one who should refine diamonds from the blackness of coal.

I believe in Christianity because it renders possible for me the vision of God. I heard the voice of God speaking to Adam, and lo, it was the voice of One hidden behind the leaves of the trees. I heard Him making proclamation by the mouth of Moses, and I said, “This bears resemblance to the voice of God,” for it was veiled in the clouds. But when I heard the voice of Christ I said, “This is His very voice; and when I have seen Him I have seen the Father, and it suffices me.”

I believe in Christianity because I have found in it power to overcome my sins. In the Cross of Christ I found forgiveness for the guilt of my sin, and in the purity of Christ I found purification from the stain of my sin, and in the Spirit of Christ which dwells in me I find every day renewed, continued power to master the power of my sin. In Him also I realize all that is best in my soul.

I believe in Christianity because through it I am able to die in more confidence of my portion in the eternal world. And from it I draw the light of certainty by which to conquer the darkness of death, yea and I do conquer it. Yes, I believe in Christianity because I can die

by its help. If a man has a religion with which he is not content to die, he had best die to it.

I believe in Christianity because it is built upon a living, powerful, undying personality—the personality of Christ, who is the source of its life, the power of its life, the crown of its life, nay the life of its life.

This is the wondrous Person whose Spirit suits every age because He belongs exclusively to no one age. He is that personality in which all the races find their concordant ideal, unlimited by the capacity of any one race. He is the perfect source in which are included all different beauties of character without the dominance of one trait over the rest.

He is lowly in His majesty and majestic in His lowliness. There is kindness in His severity and severity in His kindness. He is the revealer of His mysteries, yet is hidden in His very revelation. Though He became poor He yet was rich. The degradation of His crucifixion was an exaltation. This is the Christ whom I heard. And my hearing became acquaintance, and my acquaintance deepened to friendship, and my friendship became wonder, and my wonder turned to love, and my love for Him grew into worship, and my worship led into a life of service everlasting.

Cairo, Egypt.

IBRAHIM SAEED.

HARUT AND MARUT

In Surah ii. 95 foll. we read:

And when there came to them (the Jews) an Apostle from Allah confirming what was in their possession, a section of those who had been given the Book flung the Book of Allah behind their backs, as though they knew not; (96) and followed what the demons recited over the kingdom of Solomon, and Solomon did not disbelieve, but the demons disbelieved, teaching men sorcery, and what was revealed to the two angels (or kings) in Babylon, Harut and Marut, and they twain taught no one until they said, We are only a probation, and disbelieve thou not; and they would learn from them twain that whereby they would separate between a man and his wife, and they harm no one thereby save by permission of Allah, and they learn what harms them and profits them not, and verily they know that whoso purchaseth it hath no share in the latter world.

In the recently published *Koranische Untersuchungen* of Dr. J. Horovitz many suggestions are recorded for the identification of Harut and Marut. I venture to propose another, which, so far as I know, has not yet been made.

In a work by Zosimus of Panopolis, a writer of uncertain date, yet certainly earlier than the Prophet's time, there occurs the following passage:¹ the author recommends his sister *to offer sacrifices and utter invocations not such as are nutritious and kindly, but those deleterious and murderous ones which Membres addressed to the king of Jerusalem Solomon, and still more those which Solomon wrote of his own wisdom.*

There is evidently great similarity between these passages. Two kinds of spells are distinguished, and in the case of the first the Greek of Zosimus and the Arabic of the Koran exhibit similar ambiguity. It is not clear whether they were communicated to Solomon, or uttered against him. The context in both cases somewhat favors

¹ Collection des Alchimistes Grecs of Berthelot ii. 244. I owe the reference to Professor Ferguson of Aberdeen.

the former view. The phrase "recite over" in the Koran regularly means *recite to* a person. Further, the Jews in the time of Josephus possessed collections of spells which were ascribed to Solomon, and the historian had witnessed their efficacy.² The Greek of Zosimus seems to distinguish spells which Solomon had learned from Membres and those which he had himself invented. Yet in both cases grammar on the whole favors the view that the spells were used by the demons to Solomon's detriment. If the former view is right, the words *recited over the kingdom of Solomon* must mean "recited to Solomon's majesty", and what follows saves Solomon's reputation by the assurance that any infidelity which the spells contained was due to the demons, not to Solomon himself. Presently the reputation of Harut and Marut is saved by the assurance that they confessed to their pupils that their teaching was probation only.

Solomon's connection with demons is, of course, based on Ecclesiastes ii. 8, where among the objects procured by the author there figure the difficult words *shiddah we-shiddoth*. These were interpreted by some of the Jews as "a male and a female demon."³

The *Membres*, who in the passage of Zosimus addresses spells to Solomon, is doubtless the *Mambres* of the Vulgate of 2 Timothy iii. 8, where the Greek has *Like as Iannes and Iambres withstood Moses, so do these withstand the truth; men corrupted in mind, reprobate concerning the faith*. From the Gospel of Nicodemus⁴ we learn that these were the sorcerers who tried to rival the miracles of Moses. According to this work "the Egyptians regarded the two as gods". The statement that they were the sorcerers of Exodus vii. 12 is also found in Rabbinical literature,⁵ in which the names of the two vary very much: *Ianni, Iohanni, Ionos; Iamres, Iambres, Iomros, Memre*. The name of *Iannes* is found in a work which is likely to be somewhat earlier than

² Antiquities viii. ii. §5.

³ B. Gittin 68 a (Rashi).

⁴ Thilo Codex Apocryphus Novi Testamenti, i. 552.

⁵ The passages are collected in Buxtorf's Talmudic Lexicon.

the Second Epistle to Timothy, viz. the "Natural History" of Pliny the Elder; he mentions a system of magic based upon the Jews Moses, Iannes, and Lotapeas, some thousands of years later than Zoroaster.* Clearly we must not be over strict in matters of chronology in dealing with *Iannes* and *Iambres*.

It is noteworthy that the Jewish tradition follows the Greek or Latin forms of these names. For there can be little doubt that they are in origin the *waya'an wayomar* "and he answered and said" of Numbers xxiii. 12. The Rabbis held that they were the two sons of Balaam, called "his two lads" in Numbers xxii. 22. Numbers xxiii. 11 ends, *Thou hast blessed them BRK*, a group which here means *blessing*, but might be rendered "thy son". Taking this with the beginning of verse 12, we get, "thy son, both Iannes and Iambres".

Comparison of the passages of the Koran and Zosimus gives us the right to identify *Marut* with *Iambres*, or one of the varieties of his name. As we have seen, one of the forms is *Iombros*, another *Memre*; another mentioned by Thilo is *Iamares*. *Marut* is at least as near to these as is *Yahya* to *Ioannes* or *Iochanan*. But it follows that *Harut* is *Iannes*, and this identification will not seem far-fetched to any one who compares the Koranic *Tālūt* and *Jālūt* with Saul-Gideon and Goliath, and the Koranic *Yājūj* and *Mājūj* with Gog and Magog. The Prophet evidently favored the form *fā'ūl* for foreign proper names and the termination *ūt*. Horovitz thinks *Tālūt* for Saul was suggested by the height of the king, since *Tāla* is Arabic for "he was long". This may be right, though the Koran does not appear to be acquainted with Saul's dimensions. We shall see presently that the names of both *Harut* and *Marut* lend themselves to etymologies which suit their functions.

What is clear in the first place is that *Iannes* and *Iambres* were high in the profession of sorcery, and the Koranic text implies that *Harut* and *Marut* taught this

* Book xxx. §11. I fancy Lotapeas is the Hebrew totaphoth "phylacteries".

subject. Pliny's coupling of Moses with Iannes as founders of a system of sorcery will not seem strange to one who reads the dialogue which the Rabbis put in the mouths of these persons. Iannes and Iambres tell Moses that bringing sorcery into Egypt is—to substitute an English proverb for theirs—“bringing coals to Newcastle”; the Egyptians had too much of it to care for more. They regard Moses as a colleague, who has brought his wares to an overstocked market.

Like the Membres of Zosimus, Harut and Marut deal in deleterious spells; and indeed in Exodus the magicians can produce some of the same plagues as Moses, but are unable to do good. The Koranic couple are located not in Egypt, but in Babylon; both countries were notoriously headquarters of magic. Lucan in his *locus classicus* about magic, in order to emphasize the power of the Thessalian witch, states that though Persean Babylon and mysterious Memphis unroll all the archives of the ancient Magi, she can outdo them.

Otherwise Harut and Marut have risen in rank as compared with Iannes and Iambres. If the word which describes them is to be read *al-malikaini* “the two kings”, they may derive their royalty from the honor accorded to the Magi of Matthew ii, who in the Roman Church are regularly called the Three Kings. And indeed Babylon is a more likely home for kings than for angels. Yet their claim to be angels (*al-malakaini*) is on the whole the stronger. The form *Membres* or *Memre* is identical with the Aramaic phrase meaning “Word,” which the Rabbis use as a paraphrase for the Divine name, but for which they occasionally substitute “angel”:⁷ Hence we get the equation *Membres*=angel. And his promotion entails that of his colleague.

Secondly the Koranic text speaks of “*what was revealed to*” them, using the term for divine communications to prophets. The spells then are exalted into revelations. The Jews might have retorted, and probably did

⁷ See Geiger's *Urschrift und Uebersetzungen* p. 343.

retort, that following matter which had been revealed to angels was a praiseworthy proceeding; in the New Testament they are upbraided for not doing this.⁸ Hence it was necessary to make these angels warn their students that the spells were communicated for the sole purpose of probation. We can trace in this text the gradual building up of the Koran, whether by the Prophet himself or by its editors. The concession that the spells were the work of Solomon, or had been revealed to angels, would have rendered the charge against the Jews futile; hence what is given with one hand is taken away with the other. The process is a familiar one. The most notable case is the admission of the authority of the Old and New Testaments, followed by the assertion that the copies of both were so corrupt as to be wholly untrustworthy.

The spells were, as has been seen, deleterious in character, and particular mention is made of those which were intended to produce matrimonial discord. This specialty is clearly deduced from the form which the name of the second angel had assumed, Marut, which is like *mumārāt* or *mira'* "disputation". It is observable that the Biblical Miriam, whose name is by some derived from this root, endeavors to separate Moses from his Ethiopian wife (Numbers xii. 1). This narrative is so appropriate that it is likely to have influenced the Koranic passage. In Aramaic *hera*, plural *herāthā*, means "quarrel"; and this fact may have helped to transform Iannes into Harut.

The passage is evidence of a matter recorded in the tradition, and which is in itself highly probable, viz., that the Jews, when their relations with the Prophet became strained, endeavored to deal with him by sorcery.⁹ The charge brought against them is that when the Book of Allah, which claimed to be in agreement with the revelation which had been given them, was put before them, they pretended not to recognize it, and instead resorted to the use of spells, which had the authority of Solomon,

⁸ Acts vii. 53.

⁹ See Mohammed and the Rise of Islam, p. 231.

Harut and Marut. According to Tabari the first child was born to the Moslems of Medinah fourteen months after the Prophet's arrival,¹⁰ and the Jews boasted that their spells had produced sterility. They were more frequently employed to induce fertility; but the science of contraries is the same, and a queen in a Euripidean play complains that another woman's magic has rendered her barren.

The Koranic passage terminates with a curious Hebraism, which is introduced into what is on the whole a correct citation from the Talmud. In its list of persons who have no "share" in the future life, that work includes those who employ spells for the cure of disease;¹¹ and the Hebrew word for "share" *kheleq* is reproduced in the Koran. To the Jews, prophecy was the utterance of "the Spirit of Holiness"; and the language of Holiness being Hebrew, they were unlikely to recognize the authenticity of oracles in any other idiom. There are some curious traces in the Koran of endeavors on the part of the Medinese Jews to conduct their controversy with the Prophet at least to some extent in that language. In Surah iv. 48 "some of those who have Judaized" are charged with intentionally using incorrect expressions, and some examples are given. One is "we hear and disobey" (*wa'asainā*) in lieu of "we hear and obey". The clue to this is furnished by ii. 87, where the Israelites are said to have given this reply when the Sinaitic code was delivered to them. In Deuteronomy v. 24 what they say is "we shall hear and do" (*wa'asinū*), where the Hebrew word has evidently been misunderstood by the Prophet. They said to him in Hebrew "see now" (*r'e nā*), which he mistook for an Arabic word, meaning "observe us", for which he prefers a synonym. It may be suspected that some unintelligible words, which are censured in iv. 48 as an improper substitute for "hear thou," represent Hebrew.

¹⁰ Leiden ed. i. 1264.

¹¹ B. Sanhedrin §11.

It may be assumed that the Jewish sorcerers claimed that their spells were the compositions of Solomon; that he got them from demons is likely to be the Prophet's conjecture. Some other source than the Jews of Medinah is likely to have supplied the names which became Harut and Marut, but the fact that Iannes is known to the Latin writers Pliny and Apuleius, and Iannes with Iambres figures in an apocryphal Gospel, as in the work of Zosimus, indicates that their fame had spread over a wide area. And this is confirmed by the employment in the Jewish collections of forms of the names which must come from Greek or Latin sources, their true origin having been forgotten.

The spells which the Jews of Medinah employed are probably lost; but in the collections of papyri, which have been unearthed in Egypt and published in Europe, not a few in the Greek language are to be found which probably are similar in character and content.

Oxford.

D. S. MARGOLIOUTH.

CURRENT TOPICS

Visit to the Mosque in Chicago

The Rev. John Van Ess, D. D., gives the following account of a visit to the Mosque in Chicago. We abbreviate from *Neglected Arabia*:

"Through a graduate student at the University of Chicago I learned of the existence of the mosque and went to investigate. I found it at the corner of 45th Street and Wabash Avenue. It is housed in an ordinary two-story building, with nothing in outward appearance except that at the front edge of the room is a small green-painted dome, flanked by two slender and not very tall spires which typify minarets but could not function as such. In the front window hangs a sign: 'The Ahmadia Movement. Sunday Worship 12 Noon,' and in Arabic characters 'Dar ul Islam,' 'All Welcome.'

"As I entered the hall and turned to the right I entered an ordinary city apartment. It was furnished in a more or less homelike style, and on the walls hung pictures of India, some American advertising calendars, and among others a framed portrait of the present-day leader of the sect in India. Camp chairs had been arranged in rows with seating capacity for about thirty people. In the front room were already seated three people: a man and wife with two children, a boy of nine and a girl of perhaps six, and a third woman, all Negroes. In the middle room sat about half a dozen men, also Negroes. Presently a young man from India came up and greeted me courteously. We at once had a common interest, for it transpired that I had visited his birthplace in India and further that during the war his father had seen military service in Mesopotamia. I asked him how much Arabic he knew, and he replied that he could read some and understand and speak very little. During the next hour several more negroes came in till the audience at the close of the service numbered eighteen men, eight women, and three children.

"The service began with my Indian friend standing before a little table and in fairly good English but with a pronounced accent addressing the audience. He recited passages from the Koran, mostly in adoration of God and thereupon translating these into English. Then he followed with a eulogy of Mohammed and a corresponding detraction of Christ. Hereupon he asked who of the brethren had learned the Surat ul Fatiha, the equivalent in Moslem ritual of our Lord's prayer. Only one responded, a well-dressed Negro, who recited the verses in Arabic which, despite the faulty accent, I could readily understand. Next the leader called upon a Swahili, who apparently had lived for some time in Abyssinia. His English was so broken that I could not get the drift of his remarks, however. He was followed by another Indian who spoke for fully half an hour.

"The leader next announced that prayers would be said, to be followed by ice-cream (shades of the prophet!). The company adjourned to the upstairs prayer-room whither I followed. The Indian leader wearing a turban led the prayers, all facing east. Twelve Negro men in two rows with uncovered heads, together with two small boys, went through the genuflections, repeating, after the leader, in Arabic the first word appropriate to each genuflection. The women stood or sat in the back but took no further part. Thus far the services had lasted some minutes less than two hours.

"Going down again I looked through the two book-cases and found books like Paine's 'The Age of Reason,' Renan's 'Life of Jesus,' and on the table a copy of the *Freethought Weekly*. The mission was organized in 1921 by the same Indian who erected the mosque in Detroit, but when Islam in Detroit became defunct he shifted his activities to Chicago as containing more Negroes, so the leader informed me."

Islam in Danger

The following is a translation of part of an Urdu pamphlet, written specially for Indian Moslems by Hazrat Khalifatulmasih II:

"The pitiable plight of Islam today is not hidden from the Moslems. On one side it is being attacked by Hinduism, on the other Christianity is trying to destroy it root and branch. It is not only that the Moslems have ceased to be respected as a living nation, but they have now begun to be despised even as slaves. In India they are practically offered by the Hindus the choice of expulsion from India or conversion to Hinduism. The Hindus openly declare that either the Moslems shall give up the worship of one God for the countless Hindu gods, and transfer their allegiance from their Great Prophet, the like of whom was never born, to some unknown Hindu *Rishies*, or they shall have to quit India where they have been living for hundreds of years.

"Are the Moslems prepared to accept the choice offered to them? Will they accept conversion to Hinduism or can they settle seventy millions of Moslems elsewhere outside India? If not, have they considered how would they meet the Hindu schemes? Resolutions, however sincere they are, abuses and threats, however vociferously given, can do no harm to anybody. That the Hindus are determined to convert the Moslems to Hinduism is a fact too obvious to be denied. Gone are the days when the doors of Hinduism were considered to be barred against converts from other faiths. Today the whole of India is ringing with the *Shuddhi* propaganda, and from every corner comes the cry of *Sanghaton*. What is *Shuddhi* but to supplant Islam by Hinduism? And *Sanghaton* is nothing else but carrying on the programme of *Shuddhi* with a well-organized and united effort. Due to these organized efforts the Moslems in India have been rendered so weak as they were never before. Thousands of people who looked for salvation in Islam, today take pride in bowing their heads before deities of sticks and stones, and those who regarded the invoking of divine blessings over the Holy Prophet Mohammed as a very righteous act now look upon abusing and denouncing him as an equally pious duty. In Punjab, Sindh, the United Provinces, and in Bengal, thousands of Moslems have already embraced Hinduism and the spacious land of Hindustan has been turned into a veritable Karbala for the Moslems."

Sir William Willcocks, Missionary

The following letter appeared in the *British Weekly* and is a splendid testimony to one who is more widely known as an irrigation engineer than as a preacher of the Gospel:

"Sir—You referred in *Table Talk* to Sir William Willcocks, K. C. M. G., the great irrigation engineer of Egypt, Iraq, etc.

"As I happen to be his printer—and also he is one of the honorary prayer-helpers for the Nile Mission Press and its dozen branches and agencies throughout the Moslem world—I see him nearly every morning before he goes down to his unique evangelistic work at C. M. S. Hospital, Old Cairo.

"But you have barely done justice to his amazing energy. He has put a large part of the whole New Testament into the Egyptian colloquial, and is still at work on some of the epistles.

"The Nile Mission Press has printed for him no less than 169,200 volumes of Gospel books in about four years. That is a wonderful record for a man of his age! Still stranger is the way he has distributed the greater part of them himself.

"A few days ago the weekly edition of *Al-Siyassa*, an important Egyptian journal of some thirty-two pages, gave Sir William a whole page as its weekly 'subject.' They caricature a leading Egyptian statesman every week. This time they poked dry humour at Willcocks, even sketching him on the front page with an open Bible, and dressed in parson's clothes with a dog-collar. It was a most *appreciative* article. Nothing finer has ever been written about an Englishman. Let me give a single extract to show the style: 'I'll just tell you the sort Willy-Cockis is—he's been here nearly forty years and fighting all the time, but nobody has ever seen him once fighting for *his own advantage*.' A splendid testimony!—I am, Sir, yours, etc., ARTHUR T. UPSON,
Cairo, Egypt. Director, Nile Mission Press."

Is There an Asiatic Peril?

In the *Asiatic Review* for July, Mr. Stanley Rice writes on the subject of "Asiaticism," trying to remove a misconception regarding the peoples of Asia in their relation to the Western world, and points out that while the great majority of Europe is naturally war-like, the great majority of Asia is naturally peaceful.

"Quite a respectable literature is growing up round the question of the reappearance of Asia as a serious factor in the make-up of the world. In Anglo-Saxon countries it generally takes the form of somewhat alarming prophecies based ultimately upon numbers. The school which believes in them and has nightmare visions of Asiatic hordes sweeping upon Europe and tearing down the barricades of European civilization by sheer weight of numbers, the school of Dr. Inge and Mr. Lothrop Stoddard, trembles for the supremacy of Europe conceived for the most part in terms of trade, of imperialism in its literal sense, and more generally and vaguely of a threat to European civilization and to Christianity as the chief bulwark of it. It is a mode of thinking essentially European. It sees before it huge masses of men beside which the ranks of Europe look particularly thin; it hears vocal India clamouring for Swaraj and self-determination and vocal China gnashing Celestial teeth at the iniquities of the foreigner; the factories of Japan are

sounding hammer-blows on the coffin of European civilization, and rebellious Russia is rousing mysterious legions in Central Asia. Throughout the Asiatic continent is rising a Hymn of Hate against all that the West stands for, and the will to power is, as it should seem, the will to destroy. In other words, this school expects Asiatics to behave exactly as Europeans would behave if these hypothetical rôles were reversed.

"This contention is that nearly all discussion of this subject is in terms of contrasted dualisms: East is opposed to West, Asia to Europe, materialism to spirituality, action to contemplation, Buddhism to Christianity. This is a danger. Take East and West, for example. In so far as climate has influenced civilization, 'East and West simply do not exist.' For the tropic is the tropic whether the equator runs through West Africa or a little to the South of Ceylon, and the latitude of Gibraltar does not lose its character when it becomes the latitude of Tokio. By an artificial division of the world along the lines of longitude climate loses all meaning and language leads us into all kinds of false values. The Mussulmans of Morocco are 'Oriental,' not because they live in the East, but because they live in the latitude of Syria. This division of the world into East and West has led to false conceptions; in Europe, in spite of the better informed statements of travellers, it has suggested generalisations *a priori* and has branded the whole of the Orient with ready-made labels."

Communist Disturbances in the Netherlands Indies

We have already called attention to the recent local disturbances in Java and Sumatra. The outbreaks were sudden and brief, like tropical storms, but they also were due to atmospheric pressure in the political sphere and subject to laws that are becoming better understood. Mr. A. J. Lievegoed, Colonial Editor of the *Nieuwe Rotterdamsche Courant*, throws much light on the whole situation. He writes in the *Asiatic Review*:

"It is essential, then, first of all to realize that the Dutch East Indian Archipelago is not a quiet paradise in a backwater, where primitive peoples live on sweet-smelling fruit and meditate on the immortality of their souls. The Dutch East Indies are situated on the ocean routes that lead from West and South to East and North Asia, and from Asia to Australia. They are situated close to the ocean trading to the New World, and are in close touch with world traffic, open to all social, religious, and political movements that spring from the world's centres of civilization. Java and Sumatra have an increasing share in the world's production of important raw materials and food-stuffs. They are in many respects thoroughly modern countries, inhabited by peoples who promptly reacted to the Asiatic revival caused by the Russo-Japanese War, and which take a keen interest in world events. Their press, even the papers published in the various vernacular languages, keep them as quickly informed by cable and wireless of what goes on in distant countries as is the case with other nations.

"The recent history of these peoples, too, has assumed almost film-like rapidity. Its principal features are a quarter of a century of educational development, two decades of gradually increasing local autonomy, a dozen years of party politics, and some eight years of the growth

of a parliamentary system marked by the transition of a central representative body with advisory powers (the *Volksraad*) into a body with budgetary powers. The European 'masters' of these islands, who discarded the last remnants of the old exploiting system as long as half a century ago, not only try honestly to govern them for their own benefit, but have shown themselves willing, at the first signs of the awakening of national consciousness, to meet reasonable desires for a participation in the government.

"The Dutch have always tried to rule the populations through the medium of their own chiefs. But as the technique of administration became more refined, and it was decided to make the people participate more and more, this system met with even greater difficulties in practice. A certain amount of experimenting is inevitable, and it is now pretty generally agreed that an administration which is too exacting with regard to the work of its officials has resulted in these officials—that is in this case the native chiefs—having become bureaucrats, tied to their offices, immersed in papers, and out of contact with the community which they administer. In Bantam, the most western district of Java, for instance, Communism was able to work in the *desas* and incite the fanatical instincts of the Mohammedan population against their chiefs without these being any the wiser. In West Sumatra there was an exceptional state of affairs. An old-fashioned *adat* régime, under which power rested with certain families of the original settlers, whose interest lay in the perpetuation of old customs, had here been replaced by trained native officials selected by the Government outside these privileged families. This was a reform which was clearly dictated by care for the people's welfare, but which inevitably caused many to feel sore."

Moslems and the Swahili Koran

A missionary working in East Africa under the Society for the Propagation of the Gospel gives the following information, which is of considerable interest:—

"Akida Sefu, who was a sort of high priest of the Mohammedans around Newala, and who was transferred not very long ago to Mikindani, returned in March to Newala to do some business, and came to visit me on Friday evening, chatting to me freely and in very friendly fashion. Just as he was about to depart, he asked to buy a copy of the Swahili version of the Koran and one of the *Elimu ya dini* (Bishop Weston's book on Christian doctrine), as he wanted to read them both to weigh them.

"This is the sixth Moslem in that district to buy the Koran and the *Elimu ya dini* in order to study them together. They were all men of standing or they would not be able to read. One of them has also bought an Old Testament, the four Gospels, and the Swahili version of the Psalms and Proverbs.

"A little later, after returning to Mikindani, Akida Sefu wrote to me and asked for six more copies of the Koran in Swahili."

It is encouraging to receive such testimony to the wisdom of Bishop Weston's policy in publishing the Koran in Swahili.

Lord Headley's Variety of Islam

Writing in the *Islamic Review* (Woking), Lord Headley sets forth the kind of religion he accepted when he became a Moslem. We wonder what his Wahhabi brethren think of it:

"In this age of reason it is intolerable to be asked to believe that certain forms and ceremonies are necessary to salvation. What I mean is this: that religion which insists that non-observance of forms or ceremonies is to be visited with the same punishment as the commission of sin, cannot be expected to find any favour with the mass of intelligent people.

"For example, if you are going to tell the Esquimaux that he must perform his ablutions with ice or snow, and take off his shoes before going into his mosque of block-ice, you will make but few converts to Islam in that direction.

"If you insist on the Yorkshire, or indeed any British farmer, giving up his dish of bacon and eggs or his glass of beer—a diet which has been found very wholesome for many generations—and tell him that its continuance is going to *jeopardize his chances of salvation*, you will fail to convince him of the breadth and sincerity of Islam.

"If you make it a *sine qua non* that the business city man is to say his prayers openly, and with the usual prostrations, five times a day, you will not make many converts. What is very easy for the Arab, with his loose and inexpensive garments and ample sandy desert surroundings, will be impossible for the busy city man clad in expensive clothes. The idea of kneeling down and prostrating in wet and muddy streets is an absurd one. Such a man will have to consider his tailor's bill, and will not think this sort of thing can be necessary for his salvation—the surroundings are unsuitable, and the acquisition of eternal happiness should not depend upon whether a man is born in Mecca or Old Broad Street.

"If you take the puritanical line which forbids coffee and tobacco and looks upon all pleasure as sinful, you will find but little favour amongst those who wish to worship the one and only God and thank Him continually for the *use* of His wonderful gifts.

"A religion which is hide-bound and bigoted can never become world-wide, as we wish Islam to be. There must be great elasticity, so as to bring all the nations of the earth under that one beneficent canopy which I cannot help regarding as the protecting wings of the Almighty."

The Society of Friends of the Moslems in China

We have received the second number of the Quarterly Newsletter July, 1927, published by this Association of missionaries, editor, Mrs. C. L. Pickens. It gives an interesting account of the May Meeting of the Society, of its membership and plans for literature. We learn among other things that:

Mr. I. Mason has made a thorough study of the Chinese Mohammedan literature as well as the material prepared by Christian men as special literature for Moslem evangelization. In his address he gave a short summary of some of the things he has found in this study. In the preparation of literature and in contact with Moslems in any way, it is important to know and to use the phraseology of the Mohammedans. To fully understand them one must know what they are thinking. The Chinese Moslems, like their brothers in other parts of the

world, are a large reading public; but their books in this land are usually written in Chinese. In east and south China only a few can read Arabic. However, the least bit of Arabic on the cover of a book appeals strongly to them. Many of their books are bi-lingual. Their own literature in China is fairly extensive, and is found not only in Mandarin, but also in Wenli. But in every mosque one can see the revered Koran in the "tongue of the angels"—Arabic. Much has been done in the preparation of Christian literature specially for Moslems. Among the pioneers in this field may be mentioned E. W. Thwing, J. Vale, J. Hutson, D. MacGillivray and I. Mason. The Christian Literature Society, and the Committee for work for Moslems, have both published a goodly number of books and tracts. Mr. Mason has prepared a review of some sixty books and tracts prepared in Chinese for Moslems. But this is only a beginning; the trail has been blazed; now men are needed to carry on and extend the good work of reaching Moslems through literature specially prepared for them.

The membership fee of the Society is \$1.00 a year or \$10.00 for a life membership. Remittance should be sent to Rev. C. L. Pickens, Secretary, 212 Missions Building, Shanghai.

Polygamy and Divorce in Egypt

L'Egyptienne, April, 1927, contains an article entitled "*Examen du nouveau Projet du Statut Personnel Musulman*", by the editor, Mlle. Ceza Nabaraoui. The new law, briefly, limits polygamy to those who can "live on good terms and can care for" the family they already have charge of; provides an elaborate system to attempt reconciliation between incompatible husband and wife; gives the wife right to annulment if the clauses of the contract are not executed; grants divorce to a wife deserted by her husband; illegitimizes any child born more than a year after the absence, divorce or death of the husband (!); and lengthens the period of the mother's guardianship to nine years for boys, and eleven for girls.

L'Egyptienne would limit polygamy on eugenic grounds, allowing a second wife only in case of sterility or disease; the editor objects to the limits placed on the legitimizing of children on the grounds that it would introduce the Occidental problem of the illegitimate child into an Orient free from such cruelty. The advantages of obliging the divorce-seeking husband to appear before the Cadi are recognized, as is also the great advance of allowing a woman divorce on any grounds whatsoever, but here again, the law favors the man, in that after a husband sought divorce there is no settlement, whereas on the woman's side there must be one. "*C'est toujours celui qu'on appelle le faible qui doit en supporter le poids le plus lourd.*"

Answering the religious scruples of the Azharites, Mlle. Nabaraoui holds that the Koran would not allow the dissension and hatred of the polygamous household merely to gratify man at the expense of the happiness of the woman and the future of the children. The ulemas quotation of "increase and multiply" is met with "quality not quantity."

The Why of Life—A Persian Woman's Answer

"Here I am, educated, with my mind trained, but with nothing to answer the questions of my heart about life and God. Mohammed

says: 'Come to us by the sword; if you will not come, suffer by the sword.' I see no reason in that, I see no reason for this veil, I see no reason why women should not be educated. There is no reason in any of it. Mohammed was not right. He answers nothing in life. I have been reading the Gospel of John. I could read it all day long had I any one to help me. Therein only I find an answer to life, and there only does a man, Christ Jesus, seem to speak the truth of life. I want to train for medicine and go back to Persia. Service is Christ's message and that is the *why* of life."—*Words of a Persian Woman, quoted in "All the World."*

The Performance of "Saladin" by Young Moslems at Casablanca

Members of the Old Students' Association of the School for the Sons of Moslem Notables of Morocco have given a performance in the Grand Theatre at Casablanca of a play entitled *Saladin*. The action of the play is supposed to be in Palestine in the twelfth century, after the battle of Hattin or Tiberias, at which Saladin captured the True Cross and took Guy de Lusignan, King of Jerusalem, prisoner. Such a performance by the sons of notables is stated to be without precedent in the history of Morocco.

The Romance of Science in Arabia

The days of romance in Arabia are not yet ended; in a sense, indeed, her career is but now re-beginning. For centuries the Peninsula has lain unchanged, and apparently unchangeable, with now this, now that chieftain exercising transient and local control. Now, however, it is feeling closely the contact with the West, a contact which has already resulted in the establishment of wireless communication between Riyadh, Hail, Mecca, and Medina. A few days ago King Ibn Saoud, under whose auspices this modern development has become possible, sent the first wireless message between his two kingdoms of Nejd and the Hejaz. It is to be remembered, further, that motor-cars now ply in the Hejaz between Mecca and the Red Sea coast, and in Nejd between Riyadh and the Persian Gulf. By such mechanical means, in short, the Arabian Peninsula is coming, slowly but surely, to some comprehension of what scientific progress consists. There seems to be no doubt that the only limit to the introduction in Arabia of modern methods of travel and of communication is that imposed by the financial situation of the country. It may be that Arabia will always be a poor country, but there is no question that the ruler of the Wahhabis is resolved to exploit what resources his section of the Peninsula may hold. It is even possible that the Hejaz and Central Arabia may take more kindly to contact with Western civilization than the Yemen, that happy land to which European eyes perhaps more naturally turn in expectation of discovery, but in which it seems, despite considerable "propaganda," exceedingly difficult to make headway. The chances are at least reasonable, however, of greater progress being made in Arabia generally in the next decade than was made during the preceding century.—*The Near East and India.*

Ramadhan Time by Wireless in Jidda

The great fast of Ramadhan was ushered in with a salute of twenty-one guns fired at 10 p. m. on the evening of Thursday, March 3. The

crescent of the new moon escaped observation at Jidda and Mecca, but the advantages [*sic*] of modern material civilization are aptly illustrated by the fact that, for the first time in its history, Wahhabi Arabia was on this occasion roused by a wireless message to gird up its loins for the fast, which was to begin with the coming dawn. The message came from the wireless station of distant 'Ula on the Hijaz Railway and, though in time for insertion in the Stop Press column of the Mecca newspaper published next day, was not in time to prevent the publication of an official notification, already in type, that the fast would begin on Saturday, as indeed it would have done, but for the existence of the wireless station in question. It is always interesting to note the clash, however trivial, of ancient and modern standards, but, despite the accuracy of our modern calendars, the human eye still remains, as it will probably ever remain, the decisive factor in the determination of the beginning and ending of Ramadhan.

Jidda was not prepared for the coming of Ramadhan a day too soon and the arrangements in prospect for the continuance of the electric light supply (usually cut off at 10.30 p. m.) until 1 a. m. were not in operation the first night. Friday, however, saw the life of Jidda, private, official, and commercial, entirely switched off on to the Ramadhan current. The streets lie empty all through the day, the shops are shut, the Government offices manned only by emergency staffs, the Customs departments working half-time, and so on until the sunset gunfire, when for two hours the population of the town is given over to the various processes connected with the breaking of the fast. At 8.30 p. m. the shops and offices open for the serious work of the day and a herald goes round with a drum from time to time telling the hours of the night as they pass rapidly away into the approaching dawn. For the period of Ramadhan social life is at a standstill.—Jidda Correspondent in *The Near East and India*.

The City of Kano, Nigeria, as a Strategic Center

What Corinth was to the Mediterranean world of the time of Paul, Kano is to the North and West of Africa today. All the great trade routes of Africa meet and cross in Kano. Thither come the Arabs with their loads, traversing the Sahara, the great waterless sea of the Sudan. The thirteen gates of Kano lead out to every part of Africa. The caravans leave the busy town and life of the market place, and going out into the desert carry with them not only bales of merchandise, but also the latest news from the commercial metropolis of half Africa.

What men talk about and read about one moment in Kano will be talked about—and not infrequently read about—soon after by the flickering light of a thousand camp fires. The wild Tuareg will hear the news in his camel-hair tent in the almost impenetrable fastnesses of the Central Sahara; fanatical Senussi will sink exhausted from the wild abandon of the *Dhikr*, and hear and tell of the news from Kano as they pass round calabashes of goats' milk—their staple refreshment; fuzzy-headed Dinkas will hear about it in the coffee shops of Khartoum; pilgrims to Mecca will tell the stories in Cairo and Alexandria; the news may reach Damascus; certainly it will be a topic of conversation in the pilgrim train to Medina.

A government official from Southern Nigeria writing home recently, told of a parcel of literature received by his African servant from Lagos.

It contained two books, one entitled: "The Passing of Historical Christianity," the other: "Your Pastor is Living a Lie," both published by the Rationalist Press and written by ordained ministers of a Christian Church! Now, education is spreading in Africa, slowly perhaps, but yet surely; and the influence of a man who can read permeates a whole community. Is Kano to be a distributing center for literature of the above kind, or is it going to be the strategic center for the creation of a Christian literature for the peoples of Africa? Christian literature—even in its beginnings, where it consists of little else than collections of texts and simple tracts—has already done a wonderful work in many parts of the world.

Now today it is in the hands of the Church of Christ to guide the creation of the vernacular literature of the West African peoples. Someone must do it, or this unparalleled opportunity for influencing perhaps forty million Africans will pass inevitably into the hands of rationalist syndicates, or, at the best, into purely secular agencies.—*M. A. C. Warren of the C. M. S.*

Yemen

Dr. Wolfgang von Weisl contributes a series of excellent articles on conditions in Yemen (Arabia) in *The Near East and India*, filling in some of the lacunae of present-day knowledge of this large province with an area of nearly 140,000 square kilometres. He tells us that "Of this area at least one-third is desert and entirely uninhabited; a large portion of the remainder consists of mountain ranges of an altitude reaching to 10,000 feet and for this reason also unsuited to close settlement. In spite of these conditions the Yemen is the richest of the Arabian States; its abundant rainfall, in a peninsula otherwise almost rainless, offers at least some compensation for the complete lack of rivers or streams and renders possible in the valleys gardens of bright flowers and the cultivation of fruit. To this circumstance may be attributed the fact that the Arabs and even a number of Europeans have formed almost fantastic estimates of the wealth and power of the Yemen. Yemenite Jews in Palestine have assured me that the population of the Yemen numbers five million, of whom a hundred thousand are Jews; the French Consul in Jidda (a Moslem), who a year ago undertook a political mission in the west of the Yemen, estimated the population at six million, and compared the Yemen with Belgium. Turkish officers put the population at between two and four million; the Egyptian scholar, Zaki Pasha, who visited Sana a few months ago, at two million; the Prime Minister of Asir, Jamal Pasha Al Ghassali—an enemy of course, of the Yemenites—at only one and a half million.

"Between these figures everyone may choose according to his fancy.

"As the result of careful comparisons, based on personal enumeration on the coast, I would estimate, under all reserve, the population of the Yemen as follows (*pace* the French Consul, Sharif Abraham, for whose judgment I have the highest respect): The Yemen falls into three spheres:

"(1) The mountain ranges between the northern frontiers of Aden and the southern frontiers of the mountain rampart of Asir, including the towns of Sana (with from 40,000 to 50,000 inhabitants) and Saada (*circ.* 20,000). This fertile region comprises, at the most, 50,000 square kilometres and may have a million inhabitants—the real Yemen-

ites, the *Ziyud*, who constitute the main strength of the Imam of the Yemen.

"(2) The coastal plain, the Tihama, some 200 or 220 kilometres in length, from fifty to sixty kilometres wide, stretching from Hodaida in the north to Maldi. This new province, of some 13,000 square kilometres, has at the most 250,000 inhabitants, who belong to the Sunni sect of the Shafis (or, more correctly, *Sha'afa*) and are anything but trustworthy subjects. South from Hodaida the rule of the Imam reaches nominally as far as a point south of Mokha, almost at the junction of the Red Sea with the Indian Ocean.

"This whole region from Hodaida to Shaikh Said is also about 200 kilometres in length and fifty broad; it should have 150,000 inhabitants, of whom, however, more than half are energetically hostile to Yemenite rule. Between Hodaida and Mokha, for instance, there is the warlike tribe of the Zaranig, from 60,000 to 70,000 strong, who make war with some success on the Imam. In the interior they are allied to the Marauwa and Bait al Faqih, who live to the north of the rich town of Taizz and have hitherto asserted their independence. The Zaranig jointly with these smaller allies bar the way from Hodaida to Mokha—where their harbor Taif is to be found—and the way from Hodaida to Taizz. When I wanted to travel there the Amir of Hodaida refused my request, on the ground that there was war between the Imam Yahya and the Zaranig and the land route to Mokha as well as to Taizz was impassable. I had to go by boat to Mokha.

"(3) The third component part of the Yemen is the frontier zone in the north, east and southeast. In the north the tribes of the semi-pagan Yemen folk, as well as the great oasis of Najran, are subject to the Imam. But the eighty thousand inhabitants of this region, as well as those of the neighboring territory of Jof and of the district, still farther south, of Al Baida (a hundred thousand in all at the most), are fairly hostile to the Imam. He rules over these lands, but he cannot count on their help in a war against his enemy Ibn Saoud, nor even against the Imam of Asir.

"To sum up. The Imam Yahya, according to my estimate, rules over one million Zaidis and, thanks to their loyalty, has brought under subjection another half a million adherents of another faith. That is the whole extent of the forces of which he disposes, and, although the numbers are moderate, they are a tolerable match for those of Ibn Saoud, the ruler of the Wahhabis.

* * * * *

"The fight for Arabia, which is now beginning, resolves itself into a struggle between Wahhabis and Sunnis in the interior of Islam, but the conqueror will not be the commander of the stronger battalions, but the better diplomatist, the greater statesman. For the decision of the future of the Yemen lies between Rome and London."

Felix Valyi on Islam

Writing in one of the latest international reviews, "*The Review of Nations*" (Geneva) the publicist, Félix Vályi, discusses "La Reforme de l'Islam" in a most interesting way. He believes that one cause for the backwardness of Moslem peoples is the suspicion and hatred of the West. He singles out America for a large share of the responsibility and

says that her statesmen do not understand Islam. The whole article is worth careful attention. Especially the concluding paragraph:

"La morale islamique défend sévèrement la perfidie même à l'égard des non-musulmans: tous les observateurs impartiaux de l'Islam donneront raison à Goldziher, qui pose cet axiome. La pacification de l'Orient ne nécessite nullement l'emploi des méthodes brutales dont on a usé à son égard avec un succès très éphémère. Il suffit de s'approcher de l'Islam avec la même bonne foi et la même bonne volonté que Mahomet témoignait si volontiers aux chrétiens et aux juifs de son époque. Se servir d'une race ou d'une école musulmane contre une autre, c'est faire appel aux pires instincts de l'âme orientale, au lieu d'en faire valoir les vertus qui tendent à la fraternité humaine. C'est faire une politique méchante et stupide à la fois, car du point de vue économique l'unité morale de l'Islam favorise, au lieu d'y mettre obstacle, la réforme musulmane si nécessaire au progrès matériel de l'Asie.

"L'esprit européen ne peut que profiter du mouvement, et en fin de compte le profit spirituel compte devant l'histoire plus que ces gains et ces dividendes dont la diminution fait trembler tant de détenteurs de caisses remplies jusqu'ici aux dépens de l'Orient. Travaillons avec l'élite modérée de l'Orient au relèvement de l'Asie, au lieu de la combattre au nom de préjugés surannés.

"L'Islam est dans une moitié de l'Asie le grand principe ordonnateur des âmes et des sociétés. Si l'Europe, au lieu de négliger cette vérité, y conforme son action, elle restaurera en Orient, avec l'aide de l'élite musulmane, la confiance dans l'Occident, aujourd'hui ébranlée ou perdue. La science occidentale peut encore réconcilier les deux continents qui se déchirent depuis trente siècles, et cette réconciliation seule pourrait assurer l'équilibre moral du monde et le repos de l'humanité."

New Islamic Periodicals in Germany

A new periodical named *Islam Echo* is being published in Berlin at Charlottenburg 4, Pestalozzistr. 15. The editor is a Syrian from Aleppo, Mohammed Tafti Tschellibi. The paper aims at making a regular contact with the Armenian press, and lays stress on matters which are of importance to Moslems.

Since May of this year the "Deutsche Gesellschaft für Islamkunde," Berlin-Dahlem, Werderstr. 10, has been publishing monthly *Nachrichten*, in order to follow up as quickly as possible the latest events in the Islamic world.

Pan-Islamism

An able writer in *The Asiatic Review* (April, 1927) sums up his conclusions regarding the future of Islam as follows:

"The disillusionments which followed the Great War were, doubtless, more bitter for those who centred their hopes on the revival of the Caliphate than for others. Mohammedans had fought against one another in this great struggle, and the possibilities of any united action on their part seemed more hopeless than ever. The most influential political thinkers in the Moslem world came to believe that their independence could best be achieved by the encouragement of the idea of nationalism, and so the nationalist movements in Egypt, India, and Java grew in strength, and achieved the most striking success in the establishment of the Turkish Republic in 1922. The ill-fated Caliphate move-

ment in India struggled for a time to blow up the dying flame of the medieval idea, but met with a woeful collapse when the Caliphate was renounced in 1924 by the Grand National Assembly.

“At the present day, in Moslem countries, just as in most other parts of the world, there are those who look backwards into the past and hope for the revival of ancient glories by means of the resuscitation of decayed institutions, while opposed to them are those who strive to adjust their lives and their social and political forms of organization to the conditions of modern life. How far either of these two parties in Islam will succeed in winning over their co-religionists to the acceptance of their particular ideal, only the future can decide; but both are equally resentful of political control by the powers of Europe., and chafe at their own commercial and scientific inferiority. Despite the recent Caliphate Congress, held last year in Cairo, zeal for the revival of this institution appears to be on the decline, and the possibility of any united action on the part of the separate Mohammedan populations scattered throughout the world seems now even more remote than in the days when journalists tried to excite alarm by the bogy of a Pan-Islamic movement. But the feelings of resentment and hostility that contributed to such movements as may be described as Pan-Islamic are still present, and, whatever other forms they may in the future assume, they none the less deserve the careful attention of European statesmen.”

Islam in Mauritius

A correspondent sends the following statistics from government sources of the Moslem population of Mauritius:

	1911	1921
Indo-Mauritian	35,234	42,694
Creoles and others	120	56
Other Indians	3,911	2,245
	<hr/>	<hr/>
	39,265	44,995

The Ahmadiya number about 600, in the centre and northwest of the island. The Shiachs have one mosque (Port Louis), the Sunnis twenty-seven mosques, four in Port Louis.

BOOK REVIEWS

Egypt. By George Young, Ernest Benn, London, 1927, pp. 352, 15/.

This latest volume in a series entitled "A Survey of Historical Forces in the Modern World," is edited by the Rt. Hon. H. A. L. Fisher. In the preface to the first volume of this series, it was stated that the purpose was to "present a balanced survey with such historical illustrations as may be found necessary of the tendencies, forces, political, economic, intellectual, which are moulding the lives of the contemporary states." This book is of such a character that one regrets to see it included in what claims to be a historical series. The author, whatever his other qualifications may be, is biassed against the work of Great Britain in Egypt. He betrays ignorance of the real situation, even in the introduction, where he speaks of a statue confronting every traveller visiting Egypt on arriving at the station square. The statue does not yet exist! Not only in the last two chapters, which deal with future relations between Britain, Egypt and the Sudan, but in all the chapters Mr. Young boldly enters upon controversial ground, and expresses his opinions with a finality that would seem to need justification by abundant references to his sources. The following sentence gives his conclusion regarding the occupation:

"In reply to our doubts as to whether an Egyptian can be trusted to continue in Egypt the teachings and traditions of his British pastors and masters, he might question whether we were being true in England to the teachings of that Eastern Master, whose followers we profess to be. But, apart from such controversial points of view, we cannot today maintain the old Cromerist conviction that the recovery of Egypt is wholly due to us, and that the country would rapidly be ruined if left to itself."

There is no reference whatever to the work of the Christian missionaries in Egypt, although for over half a century the medical and educational work of the missionaries has exerted its influence in the valley of the Nile. Z.

La Chasse et les Sports Chez les Arabes. By Louis Mercier, French Consul. Paris: Marcel Rivière.

The scheme founded by the well-known savant Edmond Doutté, of a series of books under a general title "*La Vie musulmane et orientale*" is being carried out, and the second volume has just appeared. M. Mercier asks what sport consists of in the eye of the Mussulman, what are its nature, evolution and limitations. And what, also, is the idea of this people of hunting. Is there, in the sportive sense of the term, an Arabian cavalier? These questions are answered by the author both as a sportsman and a student of character; his book throws an interesting light on the subject, and unlocks several Oriental mysteries. The book is illustrated by reproductions of rare Oriental miniatures,

Guide Encyclopedique Commercial et Administratif d'Alexandrie et du Levant, Egypte, Soudan, Palestine, Syrie, 1926-7. E. Nicohosoff. Alexandria: Etablissements Typographiques C. Molco et Cie. pp. 670.

An "encyclopædic guide"—encyclopædic in the amount and variety of the matter it includes, and a real guide book for the tourist and traveller, since it contains such information as may be of constant use—lists of streets, tables of distances, means and costs of travelling in the areas concerned, comparative tables of money values, etc., etc. A very bulky volume, but useful for reference.

Islamic Pottery. A Study Mainly Historical. By A. J. Butler, 179 pp., 92 plates. Ernest Benn, London. £12-12s. net.

This work is the first comprehensive monograph on the subject of Mohammedan ceramics in English, although there have been studies on the subject in French, by Professor Sarre and others. It is a costly work for libraries and specialists.

From a long review in the Literary Supplement of the *Times* (London), we gather that, in the opinion of the expert, Dr. Butler in his zeal to establish the priority of lustre-painting on pottery in Egypt falls into numerous inaccuracies and unproved assumptions. The volume is very interesting, however, to students of the early history of Islam and archaeologists. "It is a pity," says the reviewer, "that Dr. Butler's book should be so open to criticism, for he has collected a large quantity of information and analogies which deserve serious study. But in view of his almost complete neglect of early Persian pottery it is impossible to look upon his work as more than a succession of indifferently reliable notes upon the ceramic history of Egypt. As such, and as a collection of handsome reproductions, it is to be welcomed."

Arabia Before Muhammad. By De Lacy O'Leary, D.D., Kegan Paul, Trübner & Co., London, 1927. pp. 234. 10/6 net.

We have had reviews of two earlier works by the same author in our Quarterly, and our readers will remember the criticisms then made of the character of his work. Dr. O'Leary is an Arabic scholar, and therefore one expects the best on a theme in which there was no convenient handbook in the English language. The sources available for a thorough treatment of the subject are many, and some of them recent. Archaeology and philology together with increased knowledge of the geography of the Peninsula contribute to make the subject of special interest to the student of Islam and its origins. The excellent and very full bibliography indicates wide reading and discriminating judgment; over three hundred works are cited in the text. The twelve short chapters tell of the geography of Arabia, its early contacts with Egypt, Mesopotamia and India; of the kingdoms of South Arabia, Christian and Jewish penetration; of Mecca as a commercial centre and pre-Islamic religion among the Arabs of the Hejaz. There is a brief closing chapter on the sources for the life of Mohammed. These last two chapters, however, are the least satisfactory. The treatment is too brief and disconnected. The conclusion is sustained by the evidence given, and is thus expressed:

"Arabia in pre-Islamic times was not so self-centered nor so self-contained, indeed to a great measure its later segregation seems largely due to the influence of Islam in Abbasid and subsequent times, and that consequently the religion of Islam was

not evolved amongst remote tribes with only very slight contact with the outside world, but in the midst of the general tide of West Asiatic civilization. Nor was the Arabic language a dialect preserved in its pristine purity by the remoteness of the tribes which used it, but must have been to some considerable extent affected by numerous contacts, whilst preserving in its basis traces of an older culture-spread which extended from the Tigris to East Africa."

The three maps are a disappointment; the scant material might better have been given in the shape of one good map of *ancient Arabia*. There are some strange errors in the text, some of which we trust are to be laid to the printer: pp. 196 *Watham* for *Wathan*; p. 198, *Al-liah* "the one worshipped" (sic); p. 199 "*Saa*" the ceremony of running between Safa and Marawa; p. 201 that the stoning of the devil at Mecca is the origin of *Shaitan-ar-rajim*. On page 214 we read, "The life of the Prophet forms no part of Moslem theological study, and is left entirely to those who wrote simply for the purpose of quickening devotion. It might be argued that this shows a true instinct, as it lays emphasis upon the Prophet's message rather than upon his person." No one acquainted with the place and the power of *Sunnat-an-nabi*, as recorded in the Hadith, on Islam for thirteen centuries would express such a carelessly worded judgment. **Z.**

Modern Arabic Sentences on Practical Subjects. Being selections from the newspapers of Iraq, Palestine and Egypt. Compiled by A. T. Sheringham, D.S.O. Kegan Paul, Trench, Trübner & Co., Ltd. London. Pp. x. 240, 12s.6d.

This book of selections from the Arabic press aims to familiarize the foreigner with the language of the daily newspaper. Arabic paragraphs and the English translation of these paragraphs are placed on opposite pages so that the student is never at a loss for the meaning of the text he is studying. The translation is in some cases quite free, but the widely differing idioms of the two languages necessitates this.

The method of using parallel paragraphs in the two languages recognizes the fundamental principle of language study that the unit of such study is sentences and not alphabets nor words.

The first section entitled "Military and Naval" has selections from newspapers dealing with aviation, the Druse revolt in Syria, Ibn Saoud, the Riff, and Mustapha Kemal. The outstanding subjects treated in the second section, which is called "Political and Historical" and occupies three-fourths of the book, are the relations of the British Government to Palestine, Iraq, Egypt, and the Sudan; the Mosul question; the Egyptian Press; Egyptian Independence; the Assassination of the Sirdar; the relation of Egypt to the Sudan; the Wafd; and the rivalry between Ibn Saoud and the Imam Yahya in Arabia. The last section deals with commercial subjects such as irrigation, cotton and the financial condition of Egypt.

World topics as well as Near East topics are discussed very fully in the Arabic press. One wishes that a part of the selections made had been from articles dealing with Europe and America, which would have increased the vocabulary and allowed a wider range of idiom. We hope that a companion volume dealing with education, philosophy, and sociology may be published for those interested in viewing such subjects through the eyes of the modern Arabic press.

E. E. ELDER.

Mother India. By Katherine Mayo, Published by Harcourt, Brace & Co., New York, pp. 440.

This is a book that will awaken lively controversy, especially in India. The author's earlier work, entitled "The Isles of Fear," created a sensation because of its statements regarding the Philippine Islands. This book deals with the social factors, the inner life and aspirations of the three hundred million people who constitute what they themselves call "Mother India." The book is very outspoken as regards its contents and its language. Spades are spades, not only in the chapter which bears that title, but in all the other chapters, but nevertheless the indictment rests on unimpeachable authority. The author quotes freely from Gandhi's writings, the Legislative Assembly reports and Government census returns. Complaining of the conspiracy of silence, even on the part of missionaries, regarding the treatment of women, namely the matter of child marriage and sexual incontinence, she draws the curtain aside and makes disclosures that are, to say the least, startling. The insanitary conditions in the villages in spite of all the Government has done, are a menace to the world. The cow may be sacred in the temple areas, but is treated with brutality on the dairy-farms.

Only two chapters deal with the Moslem population of India. (Chapters 24 and 25.) They are entitled "Firebrands to Straw" and "Sons of the Prophet." Between Hindu and Moslem, the writer says, "lies a great gulf whence issues a continuous threatening rumble, with periodic destructive outbursts of sulphur and flame. This gulf constitutes one of the greatest factors in the present Indian situation." After describing its origin and history, she goes on to say,

"For a time during the political disturbances that followed the War, a brief farce of unity was played by the leaders of that day. Mr. Gandhi embraced the Khilafat agitation as embodied in those picturesque freebooters, the Ali brothers, if thereby the Mohammedan weight might be swung with his own to embarrass the British administration. But the Caliphate cause itself died an early death."

The statements regarding the Moplah uprising seem somewhat exaggerated.

This is a book which cannot be laid aside without an answer. It emphasizes the responsibility of the white race for the millions in India. The writer is not anti-British, on the contrary she claims that the British Government and the missionaries are the only real factors of hope in the problem of the sixty millions of Untouchables. The attitude of the book towards Indians themselves is well expressed in the conclusion:

"Some few Indians will take plain speech as it is meant—as the faithful wounds of a friend; far more will be hurt at heart. Would that this task of truth-telling might prove so radically performed that all shock of resentment were finally absorbed in it, and that there need be no further waste of life and time for lack of a challenge and a declaration!"

Z.

A Pageant of India. By Adolf Waley. Pp. 556. Constable & Sons, London, 15/. 1926.

The title of this book is a little misleading, as the author deals entirely with the rulers of India, and does not lay before his readers a picture of the lives of the people of India, their ideals or their condi-

tions. It is more a pageant of court life in all the various dynasties, dealing with the love affairs, intrigues and warfares, and, frequently, butcheries, the details of which are taken from historical tradition rather than from more reliable sources.

The book is divided into three parts. The first, dealing with ancient history, tells of the coming of Buddha, the "Golden Age of Hinduism" and the early triumphs of Islam in the Near East. The second part begins with an interesting chapter on "The Sword of Islam," and the first Moslem invasions of India, and continues to follow the events of the fall of one dynasty after another until the coming of the Moghuls (in the third part) and the climax of the power of the Moslem rule in India. The book is interesting in its detail of the everlasting conflict, now in the open, now concealed, between Moslems and Hindus, and the author shows how, as far back as 1010, the pillage of the Hindu shrines by the Moslems laid the foundation for an unquenchable hatred between Hindu and Moslem, which has lasted until the present day. Throughout the book we are astounded by the wealth of detail, which the author has collected so as to make his book anything but a "dry-as-dust" history. We only wish that he had included a little more historical criticism to the exclusion, perhaps, of some of the rather overwhelming narrative; the work would then have been of greater value.

G. S. B.

Terres et Peuples de Sumatra. By Octave J. A. Collet. Amsterdam: Société d'édition "Elsevier." Pp. xvi and 562. Maps and illustrations. Belgian francs 110.

This monograph on the social, economic and industrial life of the peoples of Sumatra is of prime importance. Its eighteen chapters fall into parts, the first part dealing with the physical, the historical and the ethnological features of the country. The ethnological sections are naturally of great interest to students of Islam. The writer tells of tribal institutions, their totemism, fetishism, and phallic cults, with the result of the superposition of Islamic laws upon their pagan customs and beliefs. The work is lavishly illustrated by a hundred and fifty maps, etc. and a hundred and eighty double page photographs of unusual excellence.

India's Past: A Survey of Her Literatures, Religions, Languages and Antiquities, by A. A. Macdonell. Oxford University Press, American Branch, New York, pp. 292, price \$3.75.

This finely illustrated work represents the results of the author's studies for more than a half century. In nine chapters we have the story of the development of Eastern Aryan civilization from the Vedic period until the days of the East India Company. It is not a political history, but a record of intellectual and literary development. The Emeritus Professor of Sanskrit in the University of Oxford writes not only with authority but in a style that holds the reader captive. Nevertheless the title of the book is a misnomer, and the author has a blind-spot. Islam, its conquest, its civilization, and its literature find no place; in spite of the fact that for seven hundred years it was dominant, and that today one-fifth of the entire population of India are Moslems. It may be true that "the medieval rule of Islam has not essentially altered the civilization and mentality of the Hindus" (page 217) yet why

include Buddhism and exclude Islam? There is nothing on Islamic literature, religion, languages and antiquities. These too have had their share in India's past. Z.

To Mesopotamia and Kurdistan in Disguise. By E. B. Soane. Second Edition with a memoir of the author by Sir Arnold T. Wilson. London, John Murray & Co., pp. 421. Price 18s.

Sir Arnold Wilson's introductory memoir to this interesting book of travels makes a second edition worth having. The late Mr. Soane was so intimate with the life and dialects of the peoples of Persia and Kurdistan, that he was frequently taken for a native, and the information he amassed on the customs of the country through which he passed is of great interest. For those with a pre-conceived idea of the ferocity of the Kurd we would quote the author's own words, bearing in mind, as he says, that "Islam has obviously never touched them to such an extent as to convert them" . . .

"We find.....a steady faithfulness, a recognition of the given word, a generous affection for near relatives, a manlier treatment (among the southern and middle Kurds) of his women than is seen among any other Musulman race. The veil is absolutely unknown to the Kurds, and the women never hide their faces." B.

Der Orient im Bild. Published by Dr. Lepsius' Deutsche Orient-Mission. Tempelverlag, Potsdam.

This is a new periodical, artistically illustrated, containing articles about modern conditions in the Near East, edited by Mr. Schütz of Marburg-Lahn, director of the Deutsche Orient-Mission. The issue for June, 1927, contains an article by G. Hetzel about women in Turkey, with pictures from the refugee camp of Aleppo. This periodical will bring home to the hearts of Christian people in more favored lands the deep distress and urgent needs of the Armenian people.

SIMON.

Das Mutter-Annen-Buch: Meine Lebenserinnerungen. By M. A. Friedemann. Tempelverlag, Potsdam. 1927, 180 pp. 3 Marks.

After a roving life, which took her from Courland by way of East Prussia as a governess to the court of German princes, and then to England and Switzerland, Miss Friedemann has worked in Persia as a missionary teacher in the service of Dr. Lepsius' German Orient-Mission, and conducted a large orphanage at Urumia until she was driven from her work by the war. She gives many valuable details of her work among Persians, Kurds, Syrians and Armenians, which present a clear picture of the difficulties of the work in which she was engaged.

SIMON.

Manual of Egyptian Arabic. By Lieut. Col. D. C. Phillott, M. A., and A. Powell, B. L. Published by the authors, Cairo. (Printed at the Baptist Mission Press, Calcutta.) pp. 911.

The authors—the President of the Board of Studies in Arabic, Persian and Urdu of Calcutta University, and a former judge in the native courts, Cairo—acknowledge their indebtedness to the earlier grammars of Spiro and Willmore (why not Gairdner?). The present bulky manual deals with Cairene Arabic, which is, we are told, "a language of vulgarisms and of clipped and mutilated speech. Short vowels are mis-

placed or omitted, and so measures are disfigured; foreign words and expressions are unnecessarily introduced, and so idiom is destroyed; syntax is ignored, and so dignity is lost. As a written language it does not exist."

After a brief Introduction on the Alphabet and the special method used for transliteration, the book consists of three parts: Part I (pp. 1-518) on the noun and verbal forms; part II (pp. 519-712) on the derived nouns, adjectives, broken plurals, particles, etc., and part III (pp. 713-752) notes on syntax and idiom. The remainder of the book consists of a selection of proverbs, coffee-house stories and extracts from the Cairene press. Three and a half printed pages of "errata" do not include all the mistakes of grammar or careless proof-reading. The book can be commended, however, for using the Arabic character with the transliteration throughout, and for giving abundant examples under each rule, and for its excellent index. Its general classification of material is not logical, and other flaws and failures we leave to the tender mercy of the experts in Egyptian colloquial. Z.

La Grammaire des Styles: Collection de précis . . . sous la direction de Henry Martin. No. 11. L'Art Egyptien (et l'Art Assyrien et Berse), 54 illustrations. No. 14, L'Art Musulman, 52 ill., 2 vols., pet. 8°, s. d. Paris, Librairie d'Art Ducher.

Of special interest only to students of Islamic art and its development.

Moslem Architecture 623 to 1516. By E. T. Richmond. The Royal Asiatic Society, London, 1926.

The scope of the work is confined to Arabia, Syria and Egypt, though there are casual references to the architecture of the Moslem peoples in other countries also. India, however, does not figure in the carefully compiled Index.

In Sunny Nigeria. By Albert D. Helser, Pp. 188. Illustrated. Fleming H. Revell Company, New York, 1926. \$1.50.

An interesting account of pioneer work among the Bura tribe—people in a land of which the world knows little—describing the many hardships and obstacles which must be overcome in order to acquaint these people with the Message of Light. A brief chapter (viii) is devoted to Mohammedanism in Nigeria, although reference is made throughout the book to the followers of the Prophet and their needs.

J. C. C.

Nigeria: The Land, The People, and Christian Progress, by J. Lowry Maxwell pp. 164. 3/6. World Dominion Press, London.

This recent addition to the World Dominion surveys is in every way excellent. The author belongs to the Sudan United Mission, and his associate, Mr. Gilbert Dawson, also is of that mission. Part I describes the land and the people, their customs, history, etc. Part II provides a survey of Protestant missions. There are tables of statistics and very good maps. Invaluable to the student of missions.

La Guerre Turque dans la Guerre Mondiale. By Commandant M. Larcher. (Paris: Etienne Chiron, 40 Rue de Seine).

One of those complete, detached, and painstaking books which a certain type of French savant only could write. Important to all historians and reliable in its sources and conclusions.

Islamica. Editor E. Braunlich, Leipzig. Volume II. Fasc. 4.

Announcement of a change of editors, namely the addition of Professor A. Fischer, Ph. D. of Leipzig, as co-editor with Dr. Bräunlich appears in this issue. The contents of the present number include a long article on Turkish grammar and style by Hellmut Ritter, an article on the "relative sentence in Arabic and Syrian" by A. Schaade, extracts from two Arabic works on *Fiqh*, and a complete list of the works and articles by Professor A. Fischer. In more popular vein is an account of a Turkish cook-book with five recipes for *Pilaf*, by Hans Stumme, and a most interesting article on the *Jarid* games by Oppenheim.

L'Anti-Coran ou le Mahometanisme Condamné par Lui-meme: un Examin Privé des Fondements de la Religion Arabe par un Turc Converti, Jean-Maria Aarifi. Deuxième Edition Revue et Amélioré. Paris, Ernest Leroux, 1927, pp. 304: price 20 Francs.

Literary history also repeats itself. The arresting title of this important contribution to Christian Apologetics by a Moslem convert is not new nor are the arguments. Vaclava Budovca z Budova, one of the twenty-seven Hussites martyred at Prague on June 21st, 1621, went to Constantinople in 1614, and had contact with Moslem teachers. He there wrote a book in defence of the Christian faith entitled "Anti-al-Koran," a copy of which is to be found in the University Library at Prague.

The present volume is as bold in its language as in its title: the argument is simple and clear and covers the main points at issue. The writer is evidently a convert to Christianity of the Roman Catholic Church, who knows the Bible and quotes freely. On the title-page Job xv: 6 summarizes the argument. Islam is condemned out of its own mouth. In the Prologue the authority of the Scriptures is proved from the Koran, and the six brief chapters continue the argument as follows: Mohammed is not predicted in the Scriptures; he did no miracles; the Koran is not a Divine revelation; its doctrine does not accord with the Gospels; its morals are inferior; and the highest felicity promised in the Koran paradise is not worthy of God or of His saints. The author writes feelingly as follows:—

"Il est lumineusement manifeste, par ce peu de comparaisons, que le Coran, dans son enseignement éthique, bien loin de surpasser l'Evangile en excellence, est d'une cruauté et d'une sensualité révoltantes.

La règle que le législateur des Arabes a suivie dans sa morale, n'est point l'idéal évangélique, mais bien plutôt le goût naturel du peuple barbare, dépravé et pervers auquel il appartenait: *Cujus regio, ejus religio.*"

We welcome the book for two reasons. It is a Roman Catholic apologetic and published in French by the secular press of Paris. It has already reached a second edition. A book-seller at Lausanne sold out all his copies to young Turkish students visiting the city. Z.

Geschichte des Jüdischen Volkes seit der Zerstörung Jerusalems, Von F. Heman in zweiter Auflage herausgegeben von O. von Harling. Calver Vereinsbuchhandlung. Stuttgart, 1927. S. 444 Preis R.M.12.

Professor Heman's "History of the Jewish People," first published in 1908, has long been out of print, and this revised edition is all the more welcome because it continues the narrative to the opening of the Hebrew University of Jerusalem in 1925. The original text is shortened, but nothing essential has been omitted, in particular nothing concerning the inner meaning of Jewish history.

Chapters V, VII and XIII are of interest to students of the history of Islam: they treat respectively of the relations of Mohammed to the Judaism of Arabia, the Jews under the Arabs in Spain and in Turkey after the expulsion from Spain and Portugal in 1492 and 1496.

Professor Heman's book has long occupied a place of its own, and this new edition will continue to render the same service, namely that of giving Christian readers as well-documented and well-balanced an account of the Jews through the centuries as any Jewish historian has published. There is no minimizing of the terrible sin of the Church against the Jews in the Middle Ages, yet running all through the book there is a great love for our Lord's people and the steadfast hope that they will one day come into their own among the nations.

The missionary teacher of Jewish history will find the book invaluable, and it were well worth an English translation. E. I. M. B.

Die Geschichte des Islams im Spiegel der Arabischen Volksliteratur: von R. Paret. Verlag von J. C. B. Mohr, (Paul Siebeck) Tübingen, 1927, pp. 27.

Dr. Paret published the text of "Sirat Saif ibn Dhi Jazan, ein Arabischer Volksroman" at Hanover in 1924. He gives us here a further study of the Arabian popular stories as mirror of the early history of Islam. The field is vast, a manuscript, for example, of *Dhu'l-himma wa Battāl* would, he states, be 20,000 pages in length if translated into German! Much of the material formerly thought to be historical is shown to be wholly legendary. This is especially true regarding the conquest-romances of early Islam (pages 14-21) in Syria, Palestine, Central Asia and North Africa. These popular romances, however, always have a strong religious background, are anti-Christian, and in many cases indicate a Shiah tendency. Some of the legends were the source of later hagiology in Islam. The story-tellers, however, are now losing their grip because of the cinemas and the press. Z.

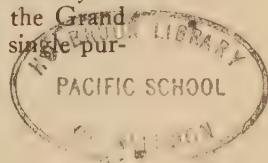
Historia de la Espana Musulmana par le Prof. A. Gonzalez Palencia. 1 vol. de la "Collection labor" Barcelone, 1925.

A history of Islam in Spain from 709 to 1614 the date of the expulsion of the Moslems. The work is profusely illustrated and gives special attention to Moorish architecture and art, together with an account of its influence on the culture and subsequent history of Andalusia.

Akbar and the Jesuits. An account of the Jesuit Mission to the Court of Akbar by Father Pierre du Jarric, S.J., Translated with introduction and notes by C. H. Payne. (The Broadway Travellers. Edited by Sir E. Denison Rose and Tileen Power.) xviii. 288 pp. 8 plates. London, George Routledge and Sons. 1927.

Mr. Payne has taken, for translation and for critical annotation, the chapters of Father du Jarric's "Histoire" that deal with the three Jesuit Missions which went in 1580, 1590 and 1594 to Akbar's court at Lahore. Though not a primary document, the account is of value as a contemporary account of the days of Akbar, and an early European description of the Mogul Empire.

It is also of considerable interest to the student of missionary effort, as showing the methods of these earnest members of the Society of Jesus in their endeavor to bring the Gospel to the court of the Grand Mogul. Their influence as men of saintly character with a single pur-



pose was remarkable—an influence which speedily waned when the fathers assumed the role of political agents.

The Jesuits who carried the Christian faith to the court of Akbar were strangely ignorant of the language and the customs of the East. They looked upon Islam as an evil growth: "they took as little trouble to master its terminology as they took to comprehend the nature of its doctrines, and the significance of its rites."

The introduction, the critical notes, and the index give evidence of thorough and painstaking scholarship.

C. P. RUSSELL.

An Eastern Palimpsest. By O. Wyon, World Dominion Press, London. Pp. 115; 2/6.

A brief survey of the religious situation in Turkey, Syria, Palestine, Transjordan, and Egypt, belonging to the World Dominion Survey Series, which "attempts to describe briefly and clearly the situation in various countries as viewed from the standpoint of the Kingdom of God." The book is not a survey in the technical use of the word; it is rather a collection of sketches of religious conditions in these Moslem lands of the Near East. The chapters are all introduced with lively descriptions of the geographical features and environment. Well suited for study groups.

C. P. R.

Awakening Womanhood. By F. Hughes-Hallett. 84 pp. Church Missionary Society, Salisbury Square, London, 1927.

The movements for a better life for women in Africa, Moslem lands, India, China, and Japan are briefly but effectively sketched. The difficulties of transition, the dangers of the new awakening, and the contribution which our religion may have for the movement and the solutions which our Christian views of life offer for woman's problems are exceptionally well presented.

R.

La Penetration en Mauritanie. Découverte—Explorations Conquête, La Police du désert et la pacification définitive—par Commandant brevète Gilier. Librairie Orientaliste Paul Geuthner, Paris, 1926. 353 pp. 60 francs.

At the extreme west of the world of Islam between Rio de Oro and Senegal, where the western Sahara stretches toward the Atlantic, lies the French colony of Mauritania. The Arab conquest and Islamization of all this region took place between the eighth and fourteenth centuries. Today both the nomad tribes and the villagers are all Moslem. The volume before us is a historical monograph divided into two parts. The first (pp. 7-273) deals with the "penetration"; the second (pp. 273-350) with the "pacification" of the tribes and the present situation. Many races have left traces of their conquest, Carthaginians, Persians, Arabs, Portuguese, but from 1817-1902 the French had their first conflicts with and victories over the Emirs. Two great leaders Coppolani and Gouraud completed the exploration and occupation (1902-1910). The book has a good bibliography, two maps, but no index. No blank spaces remain on the map; "*la police du désert*" have made French peace everywhere.

Hesperis. Archives Berbères et Bulletin de l'Institut des Hautes-Études Marocaines. Année 1926. 4me trimestre. Librairie Leroux, Paris. pp. 490.

The fourth number of the sixth volume of this Quarterly contains two articles of special interest. Col. H. de Castries writes on the early contact of Danish merchants and travellers with Morocco (1750-1767). This was at the same period when Danish explorers were penetrating Yemen in Arabia. The second article is by L. Justinand (Notes sur l'histoire du Sous au xix siècle). Here we have a curious revelation of the village laws that obtain today among the Kabyles. Of more importance, however, for the student and the librarian is a bibliography on Morocco for the years 1925-1926. Here is a list of four hundred and fifty books and articles in periodicals dealing with the geography, economics, anthropology, folklore, language, literature, history, archaeology, medicine and political administration of Morocco.

This list of books is an evidence of the growing interest in one of the most interesting of all Moslem lands, and of its development since the French occupation.

Revue du Monde Musulman. Index Général des années 1906-1926. Ré digé par M. André Fevret, M. André Martin et M. J. Roman d'Amat. Librairie Ernest Leroux. Paris. 1926 (Troisième et Quatrième Trimestre) Volumes LXV-LXVI. Pp. 331, 1927.

One is filled with envy on turning the pages of this complete index to the sixty-four volumes of the *Revue du Monde Musulman*, published for the past twenty years. It is not surprising to learn that the 60,000 references represent four thousand hours of work on the part of the editors. By the use of this complete index the volumes of the Quarterly constitute an encyclopedia of Islam, which should be in every library.

There are seven distinct indices, namely of authors, names of persons, geographical names, books published, periodicals, subject index, photographs and maps. Except for the transliteration of Arabic names and terms, which will perplex the English reader, the Index is in every way to be commended and recommended. Would that we had the means and the facilities to prepare a similar index to THE MOSLEM WORLD.

Z.

The Rosary. A study in the Prayer-Life of the Nations. By Cornelius Howard Patton. Fleming H. Revell Company, New York. Pp. 160. \$1.50.

We welcome this interesting study by one who has given years to the subject of rosaries as symbolical aids to prayer among all nations. Two chapters give an account of the rosary in Islam, although not as complete as the article (*subha*) by Dr. Wensinck in the Encyclopædia of Islam. The general reader will find much of interest. Dr. Patton does not speak of the use of the rosary for divining (*istikhara*), nor of its wide-spread use throughout the Near-East in popular medicine. (The Influence of Animism on Islam, pp. 27-35). He deals, however, with the psychology of the rosary, pointing out the value and the danger of such mechanical processes in prayer. The book is illuminating and suggestive throughout, and will awaken a new sympathy towards those in the non-Christian world who are seeking fellowship with the unseen God. On page 101 *Takbih* should be *takbir* and *Zaboor* *Saboor*.

Mussulman Painting. By E. Blochet. Translated from the French by Cicely M. Binyon. With an introduction by Sir. E. Denison Ross, C. I. E. Illustrated with 12 plates in colour and 188 plates in colotype. Luzac & Co. London. £3.3s. net.

The illustration of *de luxe* books was the only form of artistic manifestation in which the Mussulmans were permitted to reproduce the human figure, for otherwise such depiction was quite forbidden to them by their religious traditions, and it was only in Persia and Hindustan that the painters were given a free hand. The pictures reproduced in this volume, which covers the period from the middle of the twelfth century to the commencement of the eighteenth, have been chosen from among the characteristic pieces at the British Museum, at the Bibliothèque Nationale, in Paris, at the Royal Asiatic Society, at the University of Edinburgh, and from the incomparable collection of Mr. Chester Beatty. Their classification permits one to follow the evolution of the art, which owed its origin to the Byzantine Christians, and which reached its height in the books of the kings of Persia and the emperors of Hindustan.

Egyptian Colloquial Arabic: A Conversation Grammar. By W. H. T. Gairdner. Second edition, revised and mostly rewritten. Humphrey Milford. Oxford University Press, London, 1926. Series Oriental Studies, American University at Cairo. xiv, 208 pp.

Egyptian Colloquial Arabic Reader. Edited by E. E. Elder. Humphrey Milford. Oxford University Press, London, 1926. Series Oriental Studies, American University at Cairo. xiii, 154 pp.

The appearance of these two manuals of Egyptian colloquial Arabic is an event of the first importance and should be welcomed enthusiastically by all who are interested in the task of acquiring or imparting a practical working acquaintance with the spoken Arabic of Egypt. These volumes embody the carefully weighed and tested results of years of experience and experimentation in teaching Arabic—both the classical and colloquial varieties—to foreign, that is, non-Egyptian students, inasmuch as the authors of both volumes have been associated as directors of Arabic studies for a number of years extending back beyond their present association in the School of Oriental Studies of the American University at Cairo to the days of the Cairo Study Center. In addition they have had the cooperation of experienced Egyptian instructors in the preparation and testing of material. The usefulness of these manuals of instruction is therefore not a matter of conjecture nor of untested theory.

A study of the contents of these volumes more than justifies the expectations suggested by the foregoing consideration. Any one familiar with Egyptian colloquial will find it difficult to withhold enthusiastic praise for the success attained by these manuals, not only in mechanically representing the pronunciation and grammatical framework of the Arabic, but also—which is a more difficult matter—in preserving the spirit and genius of the language in its peculiar cast of thought and idiomatic manner of expression. These two books, together with Canon Gairdner's "The Phonetics of Arabic," provide the student with a series of helps in acquiring the spoken dialect of Egypt of an excellence hitherto unattained.

As noted above, Canon Gairdner's present manual of "Egyptian Colloquial Arabic" is a revised and largely rewritten edition of his

former "Conversation Grammar" and follows in general the plan and method of that book. The system of notation, that of the International Phonetic Association slightly modified, has proved its practicability and has been retained, with one or two further minor modifications to avoid confusion of symbols.

The systematic grammar syntheses are somewhat more fully worked out than in the former grammar. There are in each lesson suggestions "Toward Composition" and for memory work. There are frequent tables for conversational verb drill, and conversations, anecdotes and dialogues to illustrate the various grammatical forms and turns of speech, all of which utilize a widely varied and idiomatic vocabulary. There is an appendix of Arabic "Shanties" used in the School of Oriental Studies and a vocabulary of English words with numerals referring to the page on which the Arabic equivalent is found.

So much for a brief summary of the chief features of the grammar. But such summary reference fails to do any manner of justice to the unfailing ingenuity and resourcefulness which, while retaining the requisite exactness and faithfulness to detail, have yet succeeded in rescuing the book from being a dry-as-dust repository of grammatical forms and have imparted to it throughout a living and moving quality of interest and attractiveness, which it must be granted, is something rare in a "Grammar."

One feels equally enthusiastic about the "Egyptian Colloquial Arabic Reader" by Mr. Elder. This is a companion volume to the Grammar and employs the same system of notation. It is intended to be used as a reader in connection with the Grammar, in further illustration of grammatical forms and usages and for enlarged vocabulary. But it can be used independently. An immense amount of very valuable material, illustrating all phases of the speech, the life, customs, occupations and beliefs of the people of Egypt has been placed at the disposal of the student in this volume.

Again one finds it difficult to do justice to the achievement attained in this volume as in the former one. In addition to the wealth of vocabulary and idiom which has been put into usable form for the student, there is provided for him an introduction to the life and thought of the people which is of the greatest value. A service has been rendered not only to the student of the spoken Arabic but also to the language itself, in putting into permanent form much that has hitherto been current only on the tongues of the people.

Mr. Elder makes generous acknowledgement of his indebtedness to other collectors of Egyptian stories such as Spitta Bey and Miss Constance Padwick, to Canon Gairdner, and to his Egyptian collaborators who, particularly in the sections on Dialogues and Occupations, and Customs and Beliefs, have done some very clever work.

The writer of this review does not find himself straightened in spirit in any way in according to Canon Gairdner, Mr. Elder and their Egyptian colleagues heartiest congratulations upon the final appearance of these volumes from the press, and the highly successful conclusion, as he feels, to which they have thus brought their labors of the past years.

C. C. ADAMS.

Indische Strömungen in der Islamischen Mystik. By Dr. M. Horten. Leipzig, O. Harassowitz, 1927, pp. 32.

The author, a professor in Bonn University, endeavors to show the influences which Hindu speculation have exercised upon three of the great mystics of Islam—Hallaj, Bistami and Junaid. Concerning Hallaj he opposes Massignon's contention that Hallaj has really held firmly to the monotheistic conception of Allah. Horten holds that Hallaj had rather taken up the fight of the Brahmas against plurality (*Vielheit*). God is identical with the universe (*dem Seelenrunde*), and may be identified with the Ego "*dem Seelenrund*" (*atman*). Bistami was originally influenced by Buddhism, but denies the reality of the physical world; in his second and third periods he also turns over to Brahminism. The idea of the unity (*tauhid*) is with him, according to Horten, to be understood Brahminically. With Junaid things are different, inasmuch as he too accepts a primeval being (Brahma), but lets the world of appearance in Brahma stand. In God an existence of the single soul is possible. Indian influences on Islamic mysticism will probably be universally admitted by men of science today, but whether one can go as far as Horten, only time will prove. This booklet is a valuable contribution to the understanding of Islamic mysticism.

SIMON.

Der Todesgang des Armenischen Volkes. By Dr. Joh. Lepsius. Tempelverlag, Potsdam, 3rd ed. pp. 312, 3 Marks.

This valuable record of the fate of the Armenians in Turkey during the world war now appears in a new edition. Since 1895 Dr. Lepsius, who died in 1926, has been the advocate of the Armenian people, and his account of what happened in 1916 and 1919, supported by documentary evidence, has never been disproved by any Turkish excuses, but has been corroborated by a number of later statements.

SIMON.

Die Franziskaner im Heiligen Lande. Teil I: Die Franziskaner auf dem Sion (1335-1552). By Dr. L. Lemmens. Aschendorffsche Buchhandlung, Münster i/W. 2nd ed. pp. 202, 6 Marks.

This book is a valuable contribution to the history of Islam in Palestine. When Acre fell into the hands of the Mamelukes in 1291, the Christian minorities were in great distress. The Franciscans were permitted to minister to them, but preaching to Moslems was prohibited on pain of death. They had always been the spiritual advisers of the Crusaders, and many of them died a martyr's death, being cruelly tortured at the hands of an enraged populace, who, it is true, had sometimes been exasperated by their abuse of Islam, but that was quite in accordance with the spirit of the age, and no doubt helped to embitter the Moslems against Christianity. It frequently happened that when injustice had been done anywhere in the world by a Christian to a Moslem, vengeance was wreaked upon the Franciscans in Palestine. Of course there were also better and quieter times, and one sultan even repealed the degrading distinctions in dress and house building between Moslems and Christians. It can be clearly seen that religious hatred was so deeply rooted in the minds of both Christians and Moslems that missionary work among Moslems was quite impossible.

SIMON.

SURVEY OF PERIODICALS

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

I. GENERAL.

THE LATE ZAGHLUL PASHA'S STRUGGLE FOR EGYPTIAN FREEDOM. Ibrahim A. Khairallah. (In *Current History*, New York, October, 1927, pp. 147-150.)

An appreciative biographical sketch, by a former chief of the Political Office, Egyptian Ministry of the Interior.

SAAD PASHA ZAGHLUL. Owen Tweedy. (In *The Fortnightly Review*, London, October, 1927, pp. 492-503.)

A sober, balanced appreciation of a great man's courageous work.

LES TRIBUS DE L'ADRAR MAURITANIEN. Capitaine Huguët. (In the *Renseignements Coloniaux*, supplément à l'Afrique Française, Paris. August, 1927, pp. 285-299.)

A careful, logical classification of the various tribes, together with notes as to their general characteristics, and remarks concerning some of their outstanding leaders.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

SOME EXTRACTS FROM THE KITAB AL-IMTA' WAL-MU'ANASAH OF ABU HAYYAN TAUHIDI. D. S. Margoliouth. (In *Islamica*, Leipzig. Vol. II., fasc. 3.)

Gives the substance of the manuscript, now in the possession of 'Abd al-Rahman Effendi Jamilzadah, of Bagdad (where Dr. Margoliouth had access to it), and indicates that this work "is a mine of curious matter, which ought to be in the hands of scholars, especially those whom the fourth century of Islam interests."

THE TATAR DOMINATION OF ASIA. Sir George MacMunn. (In the *Journal of the Central Asian Society*, London, Vol. XIV., pt. 4, 1927, pp. 319-333.)

Discusses the origin of the Tatars, follows their history up through the Turkish conditions of today, and believes that Mustafa Kemal aims at reviving a Turkish empire of Tatar peoples.

IV. KORAN. TRADITIONS. THEOLOGY.

THE ELEGY UPON AL-MUGHIRA IBN AL-MUHALLAB. F. Krenkow. (In *Islamica*, Leipzig. Vol. II., fasc. 3.)

An analysis of the much-quoted poem, a discussion of its authorship, and the text, followed by a translation into English.

SUFISM AND ISLAM. S. M. Rahman. (In *The Islamic Review*, Woking, October, 1927, pp. 370-375.)

Written to show that Sufism is not a sect in Islam, but only a philosophical and moral aspect of it, in reality the intellectual foundation for its most fundamental principles.

LA VOLONTE DE PUISSANCE DANS L'ISLAM. J. Hudry-Menos. (In *La Revue Mondiale*, Paris. September, 1927, pp. 113-122.)

An appreciation of the philosophy, at once mystical and practical, of the Sheikh Muhammad Iqbal of Lahore, whose powerful and reasoned appeal for a purified Islam is making him a felt influence among the thoughtful leaders of Mohammedans.

V. RELIGIOUS AND SOCIAL LIFE.

EDUCATION IN IRAQ, 1927. Agnes Conway. (In the *Journal of the Central Asian Society*, London. Vol. XIV., pt. 4, 1927, pp. 334-339.)

A good description of the educational system now being developed in Iraq—its inheritance, its inherent limitations, its difficulties, and its promise for the future.

VI. POLITICAL RELATIONSHIPS.

A NOTE ON THE ABOLITION OF EXTRATERRITORIALITY IN PERSIA. (In *The Asiatic Review*, London, October, 1927, pp. 557-565.)

A history of immunities which have been granted by the country, and an analysis of the differences between these and the "Capitulations" formerly granted by Turkey.

PERSIA. (In *The Asiatic Review*, London, October, 1927, pp. 551-557.)

A note on the present political situation, the relations of the country with her neighbors, the services of Dr. Millspaugh, and the country's railway program.

THE POLITICAL OUTLOOK OF ISLAM. N. V. Tcharykow. (In *The Contemporary Review*, London, October, 1927, pp. 455-460.)

An historical outline, in general terms, of the growth of the conception of nationalism in widespread Islamic politics.

THE SOLUTION OF THE EGYPTIAN PROBLEM. J. E. Marshall. (In *The Quarterly Review*, London, October, 1927, pp. 234-256.)

A somewhat exasperating summary of events in Egypt since the declaration of the Protectorate, with a bitter scoring of Zaghul Pasha and the Nationalists. Concludes that "the Egyptians, as all

their recent and past history shows, will never respect any obligations, and the time must soon come when we shall be forced to annex Egypt in order to preserve British communications with the East." Written before the death of Zaghlul.

VII. MISSIONS TO MOHAMMEDANS.

ENGLAND AND ISLAM IN THE SUDAN. Edmund Lloyd. (In *The Laymen's Bulletin*, London, October, 1927, pp. 830-836.)

Discusses the three questions: What does Islam mean to the Sudanese? What effect on Islam in the Sudan is being produced by British administration? What is the effect of the missionary work of the Church on Islam in the Sudan?

ISLAM IN THE MODERN WORLD. W. Wilson Cash. (In *The Laymen's Bulletin*, London, October, 1927, pp. 820-824.)

After a brief comment on a recent definition of Islam published in *The Islamic Review*, note is made of the revolutionary impact of the West on Islam, and what is involved in this as an opportunity for Christian missions.

A MISSION TO ABYSSINIA'S UNKNOWN FRONTIERS. T. A. Lambie. (In *World Dominion*, London, October, 1927, pp. 326-334.)

A survey of the little known western and southern parts of Abyssinia, a description of the work which the Abyssinian Frontiers Mission expects to undertake, together with an appeal for support in answering the challenge of one of the last frontiers in the world today.

MISSION TO MOSLEMS. Robert B. Coleman. (In *The Laymen's Bulletin*, London, October, 1927, pp. 825-830.)

A comment, pointed by illustrations of personal experience in medical work at Cairo, on the two usual objections to missionary work among Moslems—that it is unnecessary; and that it is a waste of time, as it is impossible for a Moslem to be truly converted to Christianity.

MISSIONARY PROBLEMS IN TURKEY. James L. Barton. (In *The International Review of Missions*, London, October, 1927, pp. 481-494.)

Deals chiefly with the Republic of Turkey, showing some of the liberalizing reforms, the real needs of the country, and some of the unprecedented opportunities for bearing witness to Christ.

MOSLEM LIFE IN RUMANIA AND BULGARIA. Samuel M. Zwemer. (In *The Missionary Review of the World*, New York, October, 1927, pp. 725-731.)

Informal notes of a short trip spent in visiting Moslem communities in Southeastern Europe,

THE MOSLEMS OF SOUTHEASTERN EUROPE. S. M. Zwemer.
(In the *International Review of Missions*, London, October,
1927, pp. 495-510.)

A survey, country by country, of the situation in the Balkans where alone can now be found the true old-fashioned Mohammedan, and where the problem is often not so much winning them over as winning them back to Christianity.

A NATION'S STRUGGLES—EGYPT TODAY. A. T. Upson. (In
World Dominion, London, October, 1927, pp. 312-318.)

The Director of the Nile Mission Press points out some of the difficulties in the path to nationhood of Egypt, and indicates ways in which the printed page is aiding the process of purification and self-culture.

LA QUESTION BERBERE, LA FRANCE ET LA CATHOLICISME. L. de Jurguet de la Salle. (In the *Revue d'Histoire des Missions*, Paris, September, 1927, pp. 322-333.)

After pointing out the deep-seated antagonism between the Arabs and the Berbers, despite the fact that both call themselves Mohammedans, discusses the great value of Catholic mission work among the latter, not only from the point of religion, but also from that of civilization and of patriotism.

LA RELIGION CHRETIENNE EN PERSE ET LA MISSION DU P. DE LA MAZE, S. J. (1625-1709.) Martial de Pradel de Lamase.
(In the *Revue d'Histoire des Missions*, Paris, June, 1927, pp. 251-260.)

Not a connected biography, but picks out the high lights in the life of the great Jesuit by means of quotations from various documents, chiefly contemporary.

SEVENTEEN YEARS IN THE PERSIAN GULF. C. S. G. Mylrea.
(In *The Missionary Review of the World*, New York, October, 1927, pp. 743-746.)

A history of the progress of Christianity as preached by the American Mission at Koweit.

The Char Minar of Hyderabad (Deccan) the Capital of the Nizam's Territory. It is a rectangular building with four minarets (hence the name) 186 ft. high and 100 ft. wide on each side; built in 1591; it was formerly a College and occupies the central position in the city where the four main roads meet. Close to the Char Minar to the left a narrow lane leads to the *Jamia Masjid* erected in 1598 by Sultan Mohammed Kuli, the oldest in the city.

