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EDITORIAL

THE DIVERSITY OF ISLAM IN INDIA

"We all use the word Islam in a number of different senses," says Dr. C. H. Becker. "In the first place we use it of the religion of Islam, whether we are speaking of the original teachings of Mohammed or of the orthodox system of doctrine, which is fundamentally different, or of the popular religion of present-day Mohammedans in Asia and Africa. Whether we have in mind the religious activities of Turks or Negroes, whether we are speaking of a Ghazali or a Sudanese Mahdi, we use the same term—Islam. The less people know the more they tend to generalize . . . and it cannot be too strongly urged that, more particularly if estimates of comparative value are to be attempted, an exact definition should always be given of what is meant by Islam in any particular case." [1] In no case is this so difficult as in the case of the Moslem population of India. That population is not only vast and covers what is a continental area, from the Himalayan ranges to Cape Comorin, with Ceylon and Burma, but a population diverse in racial origin, economic development, social conditions, religious beliefs and education. A polyglot conglomeration of tribes, peoples, languages and customs that bewilders the census bureau; a moving panorama of well nigh seventy million people who seem to have little in common as regards outward appearance or mentality but are all described by one word—Islam.

[1] Islam-Studien: Von Werden und Wesen der Islamischen Welt. (Leipzig.)

On a second visit to India (September 23, 1927—February 1928), we had opportunities for renewed observation and for conference with Indian Christians and missionaries at Bombay, Karachi, Ahmedabad, Lahore, Ludhiana, Rawalpindi, Peshawar, Delhi, Cawnpore, Lucknow, Bareilly, Allahabad, Jubbulpore, Calcutta, Dacca, Hyderabad, Bangalore, Madras, Vellore, Madura and Colombo. During the five months of our journey nothing impressed us more deeply than the great diversity in the unity of Islam in India.

Java has a larger Moslem population than there is in the Punjab and in Bombay Presidency, but in languages, culture, and racial characteristics Javanese Islam is of one piece. In the Punjab it forms a crazy patchwork. The whole of North Africa shows less of Islamic diversity than Madras Province. In the North West Frontier Province the census gives twenty-five subdivisions of the Pathans, including Afridis, Ghilzais and many more tribes; "others," not Pathans, fall into forty-three racial sub-sections. Everywhere there is the greatest ethnological diversity.

"The living beliefs of the tribesmen of Baluchistan," says a careful observer, "have little to do with the religions which they profess, or the various sects under which they range themselves. There is as much difference between the Islam of the average tribesman and the highly developed Islam of the Indian *maulvi,* as between the Hinduism of the domiciled Hindu families and the Hinduism of orthodox Brahminism. As regards outward observances, the Pathan stands no doubt on a high level; for all his ignorance of the inner meaning of his faith and his weakness for ancestor worship, he is usually as punctilious over his prayers and his fasts (if not over the pilgrimage and almsgiving) as his more enlightened co-religionists; what he lacks in doctrine he is quite capable of making up in fanatical zeal. The Baluchi lags far behind him. Though there are signs of religious revival, ancient custom still holds sway in the vital affairs

of his life; to him religious precepts are little more than counsels of perfection; religious practices little more than the outward and awe-inspiring marks of exceptional respectability. Among the Brahuis a truly devout Mussulman, learned in doctrine and strict in practice, is rarer still; with the vulgar mass Islam is merely an external badge that goes awkwardly with the quaint bundle of superstitions which have them in thrall." [2]

India is not a country but a continent. Elsewhere in this number we have statistical tables showing the distribution of Islam across the various provinces and Native States in an area containing a population of 316,128,721, of whom only twenty-one per cent are Moslems. These however include Sheikhs, Seyyids, Moghuls, Pathans, Sindhis, Bohras, Baluchis, Arabs, Farsis, Lebbais, Moplahs, Khojas, Memens and other racial groups with special names of origin used by themselves, and which in some cases approach in definite cleavage the caste-system of the Brahmins. Ever since the Sindh invasion in 711 A. D. wave after wave of invaders has come in from Arabia, Afghanistan, Persia, and Central Asia by land or by sea. They mingled their blood with those who willingly or unwillingly accepted Islam. It is estimated that six millions today are of Afghan or Pathan blood, three hundred thousand of Persian, and a similar number of Turkish or Arab ancestry. The remainder may be roughly described as of Hindu-Arab origin. The Rajput Moslems, the Moplahs, Dukekulas and Lebbais of the Tamil and Telugu country, the Bohras and Khojas of Bombay and the Memens of Kutch are examples.

Islam in India is also polyglot to an extent that few realize. The Arabic alphabet and the Koran are found everywhere, but Arabic has not displaced any Indian language, although it has influenced all Moslem speech and introduced in large areas a peculiar *patois* which is designated as Mussulman-Bengali, Mussulman-Gujarati, etc., and is not always intelligible to non-Moslems. Islamized Bengali is the common tongue of twenty-two

[2] Census Report, 1911.

millions of villagers and tillers of the soil in Bengal province; and although only 10.9 per cent of the males and 0.6 per cent of the females are literate, this hybrid tongue is the language used by them for a considerable literature. Next to Bengali, Urdu is the most important language—in some respects the *lingua-franca* for all Moslem India and the one which is chiefly used by the Moslem press. Out of a total of the two hundred and twenty-two Moslem periodicals and dailies printed in India, one hundred and fifty-seven are in Urdu. Other languages used by Moslems are Gujerati, Marathi, Sindhi, Pashtu, Kashmiri, Hindi, Punjabi, Baluchi, Tamil, Telugu, Canarese, Malayalam, Oriya, to mention only the important language groups. Arabic, Persian and English are known by many of the educated classes and everywhere, especially in the Punjab, these three are next to the colloquials the important *media* for propaganda and for maintaining an esprit-de-corps. In Bombay there are 36,944 Arabic-speaking Moslems and in Hyderabad 2,228. The total of those speaking Persian is given as 22,191 for all India. The number of those who speak and read English is much larger and continually increasing. Sixteen English periodicals are published by the Moslems of India at home and abroad.

In multitude and variety of sects, Islam in India leads all other lands. Extremes meet in confusing fashion. The Ahl-ul-Hadith (Wahhabis) are rigid purists, while the disciples of Aligarh University preach radical reform. Gross superstition connected with the worship of saints and *Pirs* exists side by side with *anjumans,* institutes and libraries that proclaim Islam as the final and perfect message. Sunni Islam predominates; the Hanafi rite has perhaps forty-eight million followers, the Shafi'is, in Malabar and Madras, number over a million, while a small scattered minority are Malaki. The actual followers of the teachings of Ibn Hanbal—calling themselves Ahl-ul-Hadith—in Bengal, the United Provinces and the North West Provinces—number over nine mil-

lions. Between these orthodox groups there is often strong feeling. A missionary writes from Azamgarh (U. P.): "One maulvi stated there was a more friendly relationship between the above sects and the Hindus than between these two sects of Moslems. Recent events have added fuel to the fire. At the last notified area elections the Hanafis put up four candidates. The Ahl-ul-Hadith linked two of their number with two Hindus. These four were elected and feeling was intense. The Hanafis number 7,000 and the Ahl-ul-Hadith 2,000. No wonder the Hanafis feel their rivals are closer to the Hindus than to them. Both in listening to lectures and in reading the tracts published by both parties, a Christian finds himself in a whirlpool of word-quarrels."

If the orthodox disagree in this fashion, what can one say of the "heretics?" The Shiahs who follow the twelve Imams number over five million, but their rival sect of Isma'ilis is divided into at least three important groups, the Dawūdi and Suleimani Bohras (who have living Imams), and the Khojas or followers of the Aga Khan. The latter had a strange origin and hold extreme views.

There are also the so-called irregular Sunnis, such as the Memens in Kutch, the Mahdawis in Gujerat, the Zikris in Baluchistan and the Ahmadiyas of Qadian with their rivals at Lahore. The last named are the most vociferous and zealous propagandists in all India and their *diaspora* compass land and sea to make proselytes. Two of their number in recent years were stoned to death in Afghanistan, their books and "Holy Koran" were banned by the orthodox of Cairo, while *The Moslem Chronicle,* of Calcutta, says "the way they are preaching has nothing to do with Islam, nor will any Mussulman with a grain of common sense admit the dogmas which they preach. It is ridiculous that a man calling himself 'Ghulam' (slave) of Ahmed can be claimed as one of the Apostles of God." (Dec. 9th, 1927—pp. 356.)

Since the collapse of the non-cooperation movement under Mr. Gandhi and Moslem leaders like Mohammed

Ali and Shaukat Ali, and after the disappearance of the Caliphate agitation with the end of the Caliphate, the lines of political cleavage have cut still deeper into the body of Islam. The All-India Moslem League and the Provincial Leagues have lost their power and are in an unsettled state. There are serious divisions in the camp, and rival candidates for leadership, among whom Sir Mohamed Shafi and H. H. the Aga Khan claim precedence. Meanwhile an "All-India Tabligh Conference" was held at Delhi under the presidency of Hajji Lord Headley. It was announced beforehand as "epoch-making and of unique importance for the future of Islam."

One may read between the lines in our "Current Topics" how far real unity has been attained in religious or political ideals.

One thing has worked for unity, however, amid all this diversity. It is the communal tension between Moslem and Hindu which has during the past year led to serious riots and bloodshed.

Speaking at Mirzapore Park in 1926 Mr. Gandhi said: "Some day or other we Hindus and Mussulmans will have to come together if we want the deliverance of our country; and if it is to be our lot that before we can come together we must shed one another's blood, then I say the sooner we do so the better it is for us. If we propose to break one another's heads, let us do so in a manly way; let us not, then, shed crocodile tears, let us not ask for sympathy from any quarter." [3]

The challenge seems to have been literally accepted. During the past year India has been torn by suicidal quarrels over such apparently trivial matters as music before mosques and cow-slaughter, resulting in widespread murder, looting and arson. The causes of these communal disputes are a highly controversial subject. Some lay them to the political organization of the Indian

[3] (Statement on the Moral and Material Progress and Condition of India 1925-26, London, p. 11.)

people since the Reforms; others emphasize the religious factor; while there are also those who claim that the economic question is the most serious.

"The Bengal Moslems are wretchedly poor; the Moslems of Eastern Bengal are slightly better off, yet even there, where the Moslems form about 75 per cent of the population, the proportion of Hindu landlords is 80 per cent. In the United Provinces, the Moslem landlords pay 25 per cent of the Government revenue. As they form about one-fifth of the population, the figure is by no means poor; but if you look up the gazetteer of any district in the United Provinces you will find that the property of Moslems is heavily mortgaged. The Punjab Moslems are probably the most prosperous of all the Moslems in India, but this is due to a very large extent to the beneficial effects of the Law Alienation Act. But commerce, industry, banking, etc., are in the hands of the Hindus."

Shafa'at Ahmad Khan, whom we have quoted, says that the religious factor must also be taken into consideration.

Where now there is acute tension and collision of interests, once there was tolerance, not only, but an absorption of each other's beliefs, leading to all sorts of syncretism—Hindu-Moslem sects and practices that add to the general confusion of Islam. Moslem saints in earlier days numbered many Hindus among their disciples and thousands of Hindus worship at their tombs. At Girot in the Punjab the tombs of a Hindu and a Moslem ascetic stand in close proximity and amity, since they receive joint worship. Some Moslem theologians in the past (e. g., Hasan Nizami 1325 A. H.) and the Ahmadiyas of Qadian today actually admit Ram and Krishna to the rank of prophet of Allah, basing their conclusion on Koran passages which state that every nation has its prophet (XIII:8 and XVI:38). The Moslem poets of Bengal sang the praises of Siva and Kali, while in Kashmir Hindu shrines became the graves of Moslem saints

who never existed (e. g., Bamadin Sahib). Confusion is worse confounded in certain mixed sects which reconcile the two faiths, such as the Pirzadas, the Hussaini Brahmins, the Kartabhajas (Bengal) and other minor groups. Above all we see an outstanding example of this syncretism in Nanak, the founder of the Sikh religion. The same tendency persists in our own day even among the fanatic Moplahs. One of them talking with a Y. M. C. A. Secretary in Malabar on Good Friday last year said, "We must unite our three religions into one. Hinduism will supply the religious philosophy, Islam the enthusiasm and definiteness, while Christianity will give the ethical ideals." [5]

In addition to all these sects, syncretisms and ethnological lines of cleavage, the social conditions of Moslems in India differ widely in the various provinces. In Baluchistan and part of Sindh, life resembles that of the Arabian plateau in its partriarchal simplicity, under hard conditions but with nomad freedom. The warlike tribes of the North West Frontier are in strong contrast to the peaceful peasants toiling in the jute fields of Eastern Bengal. What greater social contrast could there be than between the Rajput landowner of the Punjab and the Bohrah pearl-dealer of Bombay; or that between the comparative freedom of women among the educated in Bombay and the purdah at its worst, as in Shiah Lucknow?

Of the various religious communities in India the Mohammedan on the whole exhibits a greater degree of illiteracy than any other, with the exception of some animistic tribes. For Christians the proportion of literates is 32 per cent among men and 18 per cent among women; for Hindus it is 15 per cent among men and 1½ per cent among women; but for Moslems it is only 8 per cent among men and a half of one per cent among women.

In direct contrast with this appalling illiteracy, perhaps because of it and the dawning consciousness that

[5] "Young Men of India" (Oct., 1927), p. 589.

illiteracy is holding back the whole community, we find earnest effort to push forward education and schemes for educational reforms. The backward provinces are Northwest India and Eastern Bengal; in the ancient centers of Moslem civilization the level of education is as high or in some cases even higher than among the Hindus. Here again there is a great diversity, and one cannot generalize. In 1920 there were 230,836 private primary Moslem schools with 1,824,364 pupils, of whom only 284,661 were girls. The number of secondary Moslem schools which teach the rudiments of English, Urdu, Persian and Arabic is fourteen, and there are also twenty-five Moslem normal schools. The chief centers of higher university education under Moslem control are at Aligarh, Delhi, Hyderabad, Lahore, Peshawar, Lucknow, Bombay, Karachi, Calcutta and Dacca. The principal schools for the preparation of religious leaders and with a classical curriculum are the following: The Madrasa Illahiya (Cawnpore), for the training of missionaries; Dar al-'Ulum (Deoband), probably the most famous in India for Arabic learning; the Nizamia of Faranghi Mahal (Lucknow) conservative; Da'ira Shah Ajmal (Allahabad) a seminary with Sufi tendencies; Dar al-Musannafin, the Academy Shibli Numani (Azamgarh), literary; Anjuman Taraqqi Urdu (Aurangabad) for the improvement of Moslem apologetic; and Nadwat al-'Ulama (Lucknow) which is modernist-conservative in character. In these various institutions there is a great diversity both in outlook and ideal of education.

There are two factors, however, that constantly tend to produce Islamic unity in the midst of and in spite of all this diversity. One is political, the other spiritual. The one already referred to finds expression in the press and through such organization as the All-India Moslem League; the other in the Dervish orders and in the revival of propaganda for the faith. The religious fraternities that exercise the greatest influence and that are spread like a network over all India are the Chishti, the

Suhrawardi, the Qadari, the Shattari, and the Naqshabandi. Wherever we travelled disciples of these orders were found, their *Zikrs* are held in every large center, and their literature is on sale even in the village bookshops. In a two hundred page catalogue of Arabic books, printed by a bookseller at Surat, for example, twenty pages are devoted to Sufi literature. The *wirds* (rosary-books) are found in all the Moslem vernaculars, often with the original Arabic or the Urdu text added. As in other lands, so in India, the missionary body seemed to us to be out-of-touch with this side of Islamic life and thought. Yet there is no doubt that a large majority of Sunni Mohammedan men and women belong to one or another of these orders. In addition to those mentioned, and in which they observe the customary ordinances of Islam, there are irregular orders, peculiar to India, looked upon with disfavour by the orthodox. The members are nearly all illiterate and of the lower classes. Among them are the Madaris with their shrine at Makanpur, and the Rasulshahis, found as begging dervishes in Gujerat, but in the Punjab as respectable citizens of literary tastes. Moslem saints are numbered by hundreds throughout India, and every shrine is a place of local or national pilgrimage; for example at Ajmere the tomb of Mu'in-ud-Din Chisti (d. 1236). At Lahore we saw crowds tying their rags to the brass railings of a marble tomb near a mosque in the heart of the city; among the devotees was a third year university student, who said he sought intercession of the dead saint in order to pass a difficult examination in psychology! Each saint's tomb has special virtues (*karamat*). Khawaja Khidr, Malumiyar and Pir Badr are the patrons of sailors; Sher Shah at Multan of persecuted lovers; while Shah Dawla protects weak children. (Cf. article by T. W. Arnold on India in the Encyclopedia of Islam.)

A knowledge of Mohammedan mysticism, its vocabulary, its aims and its organization would prove the key to the hearts of the masses in nearly every part of India.

The second spiritual force that binds Islam together is the spirit of propaganda. In this work the pen is today mightier than the sword was in the past. Never were men and money more readily available in the effort to spread Islam. Never was the press more active and enterprising. "The leadership has passed to the Lahore school with its aggressive press, which mocks at missionaries and *mullahs* with equal gusto. Young Moslem India knows enough of the strength of Christianity and the weakness of Islam to be properly perplexed, and is therefore ready to follow the lead of this rationalistic school, which rejects, as spurious, embarrassing traditions, and interprets the Koran in a way that passes muster in this twentieth century." [6]

The chief propaganda organizations, with branches everywhere, are *Jamiat-i-Tabligh* (headquarters at Amballa), the *Tanzim* movement in Bengal and the United Provinces, the *Khuddam-i-Ka'aba* (Lucknow), a Shiah organization, the *Ahmadiyas* at Qadian and Lahore, and the *Khojas* of Bombay, backed by the wealth of the Aga Khan. The objects of all these organized movements are well expressed in the printed circular of the *Tanzim* of Bengal, from which we quote five paragraphs out of fourteen:

"3. To establish unity and solidarity among Moslems of all classes and views by propagating the general principles and ideals of Islam and insisting upon religious observances, congregational daily and Friday prayers and encouraging *tabligh* (i. e., preaching or propaganda).

"4. To re-organize the mosques as units of economic and educational as well as moral and religious reform, and to reform and regularize the sermons and the spiritual and moral instruction of the masses.

"5. To establish primary schools and *maktabs* for the boys and girls and night schools for adults, as well as centers for physical training, wherever possible in connection with the mosques, and to secure the fullest benefit to Moslems from the existing educational institutions and organizations of the Government and local bodies.

"11. To establish and circulate leaflets and literature regarding Islamic principles and the ideals and schemes *Tanzim*, and to start an English, Bengali or Urdu organ for the above propaganda, if and when finances permit.

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[6] "Survey," National Missionary Council, 1927.

"14. To organize regular and methodical collection of funds for any or all of the above purposes by systematizing the institutions of *Zakat, Wakf, Sadqa, Qurbani,* and other Islamic charities, and gradually evolving a *Bait-ul-Mal,* as well as inviting periodical subscriptions and occasional donations."

Tabligh is merely mentioned in the above fourteen points, but among the published aims of another missionary society we find the following clause: "To work for the conversion of non-Moslem India. In this direction the conversion of the eighty millions of the depressed classes of India is the chief aim of the workers." *Tanzim* means organization and *Tabligh* can best be translated Islamization. Here then we have a definite watchword: the Islamization of all India. At Karachi it was our privilege to attend a meeting of the Central *Jamiat-i-Tabligh,* held in a large tent adorned with flags and banners announcing in Urdu, Gujerati and English the objects of the series of meetings. There were music, declamations, orations, and lively enthusiasm. Circulars were distributed containing an appeal for twenty-five lakhs of rupees as an endowment fund. In the circular we read:

"Christian missions have been at work in India for some centuries. Their organization is perfect, their funds are enormous and their methods of work much more effective than the rowdy and clumsy methods of the Shuddhi [i. e., Arya Samaj] workers, whose only weapons are a long purse, a heart burning with the hatred of the Moslem, and a foul tongue spurting out abuse. There is a network of Christian missions spread all over India. Hundreds of different missions, hundreds of institutions and hospitals, and thousands of workers constitute the strength of the Christian propaganda. Thousands of Moslems have already fallen a prey to the Christian missionary and there are yet greater dangers ahead."

In the city of Lahore we were told that the Ahmadiya missionary budget is about Rs. 284,000 annually, while in the same city other *Anjumans* spent no less than 940,000 rupees in one year for *Tabligh* purposes. Similar activity is found in other metropolitan centers.

With the exception, however, of these missionary efforts and that of a real educational revival, Islam in India shows fewer signs of social reform than in the Near East. Few allow their women-folk to break through the rigid *purdah,* and there is little agitation for radical reform of

the marriage-laws and customs. Indian Moslems have a great amount of leeway to make up, as we can judge from the fact that the report of drastic reforms taking place in Turkey and in Egypt is met with widespread incredulity. In Hyderabad there is very little change in the traditional view about polygamy or *purdah,* but a deep interest in such distant issues as the Druse War, the Riff Campaign and the future of the Hejaz. So our observations end as they began. Islam in India has a diversity unparallelled, and yet is bound together into a real unity by community of interest in religious politics and propaganda. The grist that comes from the Ahmadiya mills at Woking and Lahore, therefore, is greedily devoured by the very people who condemn the writers as rank heretics, *because it furnishes clever arguments against Christian missions.*

His majesty the King of Afghanistan was enthusiastically welcomed on the occasion of his departure for Europe by all classes of Moslems at Bombay, where he spoke in the Juma' Mosque on toleration and religious liberty!

Hajji Lord Headley is to preside at the All-India Tabligh Conference, at Delhi, although his un-Islamic life and teaching are well known to the Moslem press of India. The Aga Khan faces a disgruntled section of his own community at Karachi in rebellion against his authority, while on his way to Calcutta to attend the All-India Moslem League. At every turn one realizes that Islam in India is a kaleidoscope where the regularity of the pattern—always limited to the old lines—loses itself in a variety of form and color—yet the form and color are strangely familiar. "As against Christian Europe in particular Mohammedans throughout the world feel themselves as a unity. Therefore since the importance of religion gives a more or less similar coloring to everyday life, we can safely speak of a uniform Islamic civilization, bearing in mind the fact that in this civilization religion is the decisive factor." [7]

Dacca, India. S. M. ZWEMER.

[7] C. H. Becker's Islam—Studien.

CHARLES DE FOUCAULD, EXPLORER OF MOROCCO AND KNIGHT ERRANT OF CHRIST

Nine years ago a famous Frenchman, the Vicomte Charles de Foucauld, was murdered in Tamanrasset, in the heart of the Sahara, where he had been living the life of a hermit.

His extraordinary rich personality was made up of opposing qualities which, however, were blended into a harmonious whole; while his life unfolded itself in contradictions.

The lazy schoolboy and indolent military pupil proved himself a keen and capable officer; the lover of good fare and comfort surprised everyone by his achievements as a great explorer, who endured hardships and faced dangers for the sake of science. The sceptic changed into a simple believer, who gave up every prospect of worldly fame and greatness in order to become a monk. The aristocrat sought to be a servant, whose one aim it was humbly to follow in the footsteps of the Christ; the erstwhile gourmand and egoist settled in the heart of the Sahara among a rude Berber tribe in order to win them by the love of Christ. The boisterous worldling developed the soul of a mystic, and became a passionate lover of solitude and silence, yet chose to live among a clamorous people, who came to consider him their friend and adviser, and the hermit's lowly dwelling became the favorite rallying place for French officers when duty took them to those distant and lonely parts.

Charles de Foucauld was born in 1858. Early bereft

of his parents, his maternal grandfather M. de Morlet took charge of him and his little sister. It was a happy home and with a decidedly religious atmosphere, to which the boy spontaneously responded. Perhaps also the influence of his earnest and devoted mother left its mark on the child's soul. The gifted, warm-hearted and purposeful boy became his grandfather's favorite. His lively mind, keenness at games, and zeal at work pleased the old soldier, who was apt to consider violent outbreaks of temper as signs of strength of character. Alas, this beloved grandson was soon to cause his relative much grief.

This distressing change began in Nancy, where he had been sent to the Lycée. It was here that he lost his studious habits and soon also his faith; and that downward career began which was to bring him to the very brink of disgrace. In later years writing to a friend, Charles de Foucauld described this period as follows: "If I worked at all, it was due to the fact that I was permitted to read a great many other things than lesson books. This developed in me the taste for study, but at the same time did me harm." He lost his faith, and with it his morality, and a course of philosophy led him still further into complete scepticism. When he left school he was a youth "full of curiosity of life and who meant to enjoy it to the full, but nevertheless he was sad."

Although his grandfather wished Charles to enter the Polytechnic, the latter gained his point and went to St. Cyr. He chose a military career, as he frankly told his grandfather, because the competitive examinations for this college were less stiff than those of the former. This is how he afterwards wrote of himself at this period: "I do not think I have ever been in a more lamentable state of mind than at that time. Perhaps at other times I did in a way more evil, yet there was always some good running along with it. But at seventeen I was all egoism, all vanity and impiety. I craved for evil. I was like one crazy. As to laziness, it was such that I was sent away from college for it, although, to spare my grand-

father, this virtual expulsion was covered up. Laziness was not the only reason either! I was so young, so free! Of faith there was not a trace left in my soul."

From St. Cyr, Charles went to the school of cavalry at Saumur, where he shared a room with a comrade, which soon became the centre of revelry, of dinners, of card parties; because either the one or the other of the two gay young officers was usually confined to his room as a punishment. Charles' extravagance at this time was so great that his grandfather was compelled to put him under judicial guardianship. On leaving the cavalry school, the young officer spent a short and riotous time in a small provincial town where he was stationed. It was here that he experienced the frequent evictions from his lodgings which General Laperrine has mentioned, but when twenty-two years of age he went to Algiers with his regiment—the 4th Hussars, which became the 4th Chasseurs d'Afrique. Stationed in Setif, the young officer continued his riotious living, which became so scandalous as to lead to a crisis.

In the spring of 1881 a Holy War was proclaimed by a fanatical Marabout, Bou Amama, and an insurrection followed, which the 4th Chasseurs were sent to quell. The moral awakening came! As with a magic wand, patriotism touched his selfish, self-indulgent heart. A new man came forth, who took all his friends by surprise; and the bon-vivant showed himself in the midst of dangers and privations a brave soldier and leader, gaily enduring the greatest hardships, constantly exposing his own person to danger, and with devotion looking after his men. During the seven months' campaign, the Arabs had made a deep impression on de Foucauld, who now decided to study them. In order to do so he asked for leave to undertake a journey to the South of Algeria, but permission not being granted, he left the army. The desert had cast its spell on him, or rather, the vocation to live in the desert had suddenly made itself felt, and he could not disobey the call. He decided not to leave

Africa before having seen and studied it as much as possible; and in order to fit himself for this task he went to Algiers.

Charles de Foucauld's sphere of exploration was to be Morocco, that "China of Africa," as it used to be called, because of its strict exclusion of foreigners. Even in 1883 very limited parts only were known, although from early mediæval days there had been trading relations between the Moors and the Christian states bordering on the Mediterranean. In course of time political exigencies on the one side, and diplomacy on the other, had brought about many changes in the status of foreigners, who were gradually permitted to come to Fez and Marrakesh, but by one route only, known as the "Ambassadors Way". A few travellers, who had tried to go off the beaten track, did so in disguise and at great risk.

Morocco was rather in the nature of a political mosaic, composed of small groups, each with its local autonomy, but frequently in a state of traditional anarchy. Pillage was rife, and security non-existent. The borderlands, whether eastward touching Algeria, or southward extending to the Sudan, were too far away from the centre to submit and permanently to obey the Sultan. Immense and high mountain ranges secured isolation for the mountaineers, and at the end of the nineteenth century wild and bellicose tribes lived in these mountain fastnesses.

If the mountain chiefs did not recognize the Sultan as their political overlord, they nevertheless admitted his spiritual authority. His name was mentioned in prayer, and his influence was acknowledged and felt in all parts of Africa where the Prophet had followers.

Charles de Foucauld knew perfectly well all the risks he was running in venturing into these independent parts of Morocco, and he also realized that to go openly as a European was out of the question. To affect the disguise of a Mohammedan entailed permanent danger, for as a Moslem he would be always under the eye of the real Mohammedans. Thus his only disguise was that of a

Jew. This personification being the best for the purpose, he decided upon it and at once began to learn Hebrew in addition to Arabic. That he was to have a travelling companion had been decided, but the Jew he had engaged backed out at the last moment. It was then suggested that Rabbi Mordecai Abi Serour should be engaged, as he had frequently travelled in Morocco.

De Foucauld invited the Rabbi to accompany him at a salary of 270 francs a month and his keep. To prevent any possible trickery the young Frenchman had a contract drawn up, and after much arguing and haggling on the part of Mordecai, a satisfactory arrangement was reached; and the learned and experienced Jew promised to accompany the explorer wherever he desired to go. As a guarantee against any treachery or loss of courage, the wife and children of the Rabbi had to remain as quasi hostages in Algiers during the whole time the expedition was to last, and a heavy forfeit was imposed in case of failure to carry out the contract. Poor Mordecai! His idea had been good pay, an easy time, no danger; but the first item alone fell to his share. De Foucauld describes the Jew's duties as follows: "His office consisted in swearing everywhere that I was a rabbi; in putting himself in touch with the natives so as to leave me as much as possible in the shade; in securing for me everywhere a secluded room where I could make my observations with comfort, and lastly, in case of this being impossible, in inventing the most fantastic stories by which to explain away the use of my instruments. . . . In spite of these precautions I cannot pretend that my disguise was impenetrable. In the four or five places where I stayed for some length of time, neither my black cap nor my side curls, nor even the oaths of Mordecai availed. The Jewish population sooner or later discovered that I was but a 'false brother'. However they kept my secret religiously, and nothing transpired outside the *Mellah*,[1] and even with me they were

[1] Ghetto.

most discreet. Their behaviour became rather more attentive, and they were more disposed to give me all the information I asked." The friendly behaviour of the Jews, de Foucauld explained as due to their desire to keep in good relations with the foreigners, especially the French, as their trading expeditions often brought them into the ports where they met French consuls, or into Algeria with its French colony.

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The luggage of the two travellers consisted of a sack and two boxes; the former containing a change of clothes, two blankets and some cooking utensils. One of the boxes contained drugs so as to enable de Foucauld in case of emergency to act the part of a physician; the other held maps, papers and the instruments necessary to make his observations. Three thousand francs he carried on his person partly in gold, partly in corals.

After consulting every possible Jew as to the best way of entering the Rif, the young explorer had to resign himself to doing so via Tangiers and Tetuan, for he could not afford to wait indefinitely for the return of a certain Sheikh who, so he was told, was the only one whose protection could enable him to cross that district. As it was, ten days had been lost in vain enquiries; however, the experience gained by his short stay among the Jews led to certain modifications in dress, outfit and story. As long as the tour lasted the Frenchman played the rôle of a Rabbi from Algeria, who had come to enquire into the fate of his brethren in Morocco, as well as to collect alms, while Mordecai was supposed to come from Jerusalem on the same quest. All pretense at being a physician was dropped, as in the opinion of Moroccans, "Every Christian is born a doctor."

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On June 20th, 1883, Charles de Foucauld began his exploration by penetrating into the Rif, and but sixty kilometres from Tetuan he entered territory unknown to geography. It proved impossible to carry out his whole plan, as even Arabs dared not cross the district between

Chichawan and Fez, from fear of the robber chiefs, and the explorer had thus to return to Tetuan, which he did by another and hitherto unexplored way. From Fez he made two itineraries into dangerous zones, where he was able to make valuable observations of the configuration of a great river. It was, however, from Meknes that his real journey of exploration began, and he could now satisfy his love for the wild and forbidden, and go where no other European had ever been.

Throughout the journey de Foucauld kept a diary with a view to preparing the way for and assisting his comrades who would follow. His aim was to serve France, the most probable heir to Morocco. He made notes all day long, whether traveling by caravan or walking. In the hollow of his left hand he held a tiny note book five centimetres square, and with a pencil two centimetres long, he wrote down everything he considered worth recording. No one ever discovered his doing this, as the amplitude of his garments hid the slight movements of his hands. He took the precaution to walk ahead or at the rear, and the disdain with which the Moslem looks upon all Jews secured in this case the desired isolation. At night he had the chance of copying his notes. The keen explorer found the greatest difficulty in carrying out astronomical observations as the sextant could not be hidden. Also it took time to measure the height of the sun and stars which had to be done when resting in villages. It was here that the Rabbi's presence came in useful. He would act the guardian downstairs while his employer worked on the terrace, and if, after all, solitude proved impossible, then the Rabbi had to draw on his imagination to explain the various instruments, be it to let them serve a protection against cholera, be it to read the future, etc., etc. In the open country it was almost impossible to carry out observations, but now and then de Foucauld, under pretext of prayer, succeeded in being unobserved for a while. As though to meditate, he would wander off, covered from head to foot in his

sisit, the precious instruments hidden in its folds. A bush, a hillock would hide him for a few moments and the observations be made.

Under such difficulties the young explorer laboured; yet he succeeded in observing and noting down a vast quantity of data.

It was about three months after his entry into the forbidden land that the danger of being discovered befell the pseudo Jew. He arrived in Bou-el-Djad under the safe conduct of the grandson of a great Marabout, who had been asked by an important Sheikh in Fez to send some one to protect the Jewish rabbi on his perilous journey. Having safely arrived in the Marabout's stronghold he was received with much show of kindness, but felt that danger was lurking. He soon discovered that the Marabout, suspecting the strangers, had set the local Jews to watch them and to report to him. De Foucauld realizing this, could therefore not understand the reason for the extraordinary attention and hospitality which was showered upon him by the grandson of the Saint; but at last after many vague hints, light broke in. The young Moroccan, acting as the spokesman of his family, confided to the pseudo Jew their anxiety to enter into relations with France. He actually entrusted to his guest a letter to the French ambassador in Morocco, pledging the former to secrecy, as the writer would lose his head were this letter to come to the notice of the Sultan. De Foucauld now gave confidence for confidence, confirming the assumption that he was no Jew, but a French ex-officer. Soon a real friendship sprang up between the two young men, and together they started on a new trail.

After having been robbed several times by brigands, de Foucauld, denuded of all but his instruments and notes, reached the port of Mogador in the hopes of getting money and finding letters awaiting him from his family.

It took some time for the ragged Jew, who claimed to be the Vicomte de Foucauld desirous of drawing a check on the Bank of England, to establish his identity. That

done, he met with a warm welcome from the French secretary of the absent consul, and as no letters awaited him, he decided to remain in Mogador till replies to his letters and the necessary money arrived. During that month he worked at his notes, happy to produce some results of his journey in longitudes and latitudes. He wrote to his sister, "If the result is not good, then eight months of trouble and labour are lost; but I hope it will be satisfactory."

Letters and money having at last reached him, de Foucauld resumed his travels, but could not after all carry out his whole plan, for no one would accompany him through a certain district, as being far too dangerous.

What of the result of the young explorer's journey? It is from the report of the geographical society of Paris, read before the general meeting in April 1885, that the following facts have been taken. The report mentions previous explorations of Morocco made by twenty-one travellers, sixteen of whom were French; and that owing to them 12,208 kilometres of itineration were known to cartographers, but that few latitudes and longitudes had hitherto been determined. "Yet in eleven months from June 1884 to May 1885 one man alone, the Vicomte de Foucauld, has added 2,250 kilometres to our knowledge; apart from perfecting the work of his predecessors while crossing 689 kilometres already known to us."

"As to the astronomical geography, he has determined 45 longitudes and 40 latitudes; and whereas we knew some ten altitudes, he has brought us information of 3,000 altitudes. It is a new era of knowledge of Morocco, which the work of M. de Foucauld has opened up."

After his return from Morocco, Charles de Foucauld visited his family and friends several times in France; but Algiers remained his headquarters. Although he did some preparatory work towards the production of his book, he could not for long remain in a city, for the spell of the desert was upon him. He had become one of the faithful of that Africa of which another young French

officer had written, "It makes us better; it exalts and lifts us above ourselves into a state of soul where dream and action penetrate each other."

De Foucauld made several excursions, as he described these trips, to the oases of Tunis and Southern Algeria. His friends suspected him of doing so in preparation for a future crossing of the Sahara; he himself never said so plainly, but his actions and movements lent probability to this assumption. Travelling on camels, with but one Arab servant, he traversed "an immense route, and that in a desolate country where one had to travel many days and sleep many nights without coming across a palmery." More than once he went in advance, letting his servant follow a day or two afterwards, for he craved for solitude, and he needed to be alone. The wakeful nights spent in meditation under the starlit sky were what he required, for a crisis was preparing itself. He, the former roué, had come to abhor his past life; the sceptic was developing a thirst for religion, and this because of his sojourn among peoples who believed. His intimate friend, General Laperrine, wrote about this experience, "It was his life amongst ardent believers which killed scepticism in him. He admitted the strength the Moroccans drew from their faith, be they fanatical and fatalistic Moslems, or Jews unshakeable in their attachment to a religion which had cost them centuries of persecution."

The young Frenchman had been so deeply impressed by the perpetual invocation of the name of God by the Moslems, and by the prayers of the Jews, that he came to ponder over the fact that he alone seemed to be without God. At one time the idea had even come to him to accept Islam; but after a more thorough examination of that creed, its materialism repelled him.

Four months de Foucauld had spent on these trips into the Sahara; and it was thus quite six months after his return from Morocco that he settled down in Paris in order to prepare his book for publication, and to enjoy at the same time the society of his family and friends.

Early in 1888 his "Reconnaissance au Morocco" appeared. Its success was immediate, and so was the explorer's fame.

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Famous and much sought after, the young man nevertheless remained humble, leading a life of work, and finding relaxation in the society of his friends and relatives. Drawn by an incomprehensible impulse, he now and then at sunset entered some church to pray; not to repeat any of the prayers he had learnt as a child, but to utter a cry from his heart: "O God, if thou dost exist, make me to know thee." One day with a serious look he said to a cousin, "You are happy to believe; I am seeking light, but I do not find it." This was almost the only time that he let any one perceive the anguish of his soul. Charles de Foucauld had met in his aunt's salon the Abbé Huvelin, renowned for his saintliness, simplicity, power and sympathy. The Abbé's sermons drew large numbers, and to his study came learned men and humble folk; for this spiritual expert and lover of souls knew how to approach the most different hearts and minds.

It was to this "Master of the science of God and men" that de Foucauld went one day, impelled by inward restlessness and hunger of the soul. He did not kneel down at the confessional, but simply said, "Monsieur l'Abbé, ... I have no faith; I come to you to instruct me!" The connoisseur of souls acted in a different way to that which the inquirer had expected; for all the Abbé said was, "Kneel down and confess to God, and you will believe." In reply to the visitor's, "But that is not what I have come for," he was simply told, "Confess to God your sins", and suddenly he realized that the forgiveness of sin was the condition for receiving the light.

De Foucauld did not mention at once to his family the change which had come to him, but his life began to shape itself in accordance with the truth he had found. The new found peace could not remain unobserved. "It

showed itself in his eyes and smile, in voice and words." He now read more than ever, but the subjects were different to those he used to read, for he desired to make himself familiar with the new world of which he had become a denizen, and it was a surprise to him to find "how simple truth was and how reasonable."

With his "conversion", as General Laperrine calls the great change in his friend's life, a new orientation had come to him. "His personality was not destroyed by his conversion, but renewed and amended; and henceforth his courage and strength of will, as well as his extraordinary powers of endurance were going to be exercised in the service of God and for the welfare of souls."

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The scientific world expected new explorations from the promising young man, and, but a few months previous to the appearance of his masterpiece, he had seriously thought of starting on a new expedition. However, instead of this he now gratified a great desire which had taken possession of him . . . namely to visit the Holy Land. Nazareth especially cast a spell over his imagination, for there the Christ had spent those hidden years of His life. This thought inspired him with love for the same life of obedience and humility. During his journey the resolution to become a monk, which had come to him with his conversion, took definite shape, and on his return he told his family of his decision.

After visiting several monasteries, Charles de Foucauld decided upon joining the Trappists, with the intention of being sent to Akbés in Syria. He passed a short novitiate at Notre Dame des Neiges in the Pyrenees, where he left the memory of a "personality and a saint, and of being always ready to render a service to anyone"; but his humility and simplicity especially impressed the monks. He knew how to put himself in the lowest place; he loved it. A word of his friend and adviser the Abbé Huvelin had influenced him deeply, namely that "Our Lord has so absolutely taken the last

place, that no one has ever been able to deprive him of it." Then at least to be as close to him as possible, was de Foucauld's desire.

The strenuous and exacting life of a Trappist monk was not felt in any way by Brother Alberic, as he was now called. He had not only an iron will, but also iron health, and nothing in the nature of fasts, vigils or physical labour ever tired him.

He asked from the very start to be sent to the monastery at Akbés in Asia Minor, the most distant and poorest outpost of the Trappist Order.

From Alexandretta he travelled by foot and mule right into the mountains, along precipitous tracks cut in the rocks, to the Trappist settlement. This he described as a group of small houses, sheds and barns made of planks and clay, and thatched with stubble. During the two years in the mountain settlement he was admired and had made friends; therefore, he felt compelled to leave the Order; for he wanted to be the most "dénudé" and least known of men. His spiritual guide realizing the motives of this decision gave him permission to go "into that prodigious unknown of which you dream." However, this wise friend urged him to give up all idea of founding a Brotherhood, as he desired; for the rules submitted to him were of such austerity that no one would have accepted them, and de Foucauld alone could have been able to carry out such a régime. "Live out the life you believe in; but by yourself," wrote the Abbé.

After spending some time studying theology in Rome, and seven years after entering the Order, Charles de Foucauld was set free "to follow without delay his exceptional vocation," entailing a life of poverty and sacrifice.

When informing his brother-in-law of his departure for the East, he begged him to keep it a secret, as his new life was to be much more secluded and solitary than the former. He was still drawn toward Nazareth, where his beloved Master had lived a life of seclusion. He went

in a quaint garb—partly that of a pilgrim, partly that of an Arab—and from a leather belt hung a rosary. He fondly imagined that this guise would make everyone take him for a beggar, but the features of his refined face, the accent of his voice, no less than his manner of speech, always betrayed him.

Being recognized by a French Bishop who was passing through Nazareth, while acting as Sacristan to the Clarisse Convent, he was obliged to leave for Jerusalem, where, as servant to the Mother House of the Clarisse nuns, he was able to continue his solitary life of work and service. Hidden though he was, he did not escape observation; and his humility and gentleness, his kindly eyes, and brotherly manner were appreciated by Jews, Arabs, and Christians alike. They had discovered that this poor and lowly man, who had but a stone for his pillow, was full of joy, so the people began to go to him for advice.

After having spent three years in Palestine, he took ship for France, travelling fourth class. He left the Holy Land, having learnt to endure trials, to live a solitary life, to work without set tasks, and to accustom himself to a self-imposed discipline.

His memory was revered as that of a holy man, throughout Palestine; and many legends sprang up about the life of "the Hermit of Nazareth and Jerusalem."

After a year and a half of study and preparation, de Foucauld was ordained priest, the road he was to take had gradually become plain to him. Needy souls, he knew, were to be found in the Sahara outposts; but in order to work there he had to be accepted by the Apostolic Prefect of the Sahara.

Permission having been granted, de Foucauld left France for Beni Abbès, near the borders of Morocco, and 400 kilometres away from any other priest. The news had quickly spread that the famous explorer, turned monk, was coming out to Africa in response to the call of the desert; and this from motives appreciated by everyone. A warm welcome was therefore given to their

former comrade by the officers of the Sahara regiments. All along the railway line to Morocco, Frenchmen came to greet the monk and to supply him with provisions, and at the terminus he was the guest of the general in command.

"Brother Charles," as he wished to be called, arrived in Beni Abbès, an oasis of eight thousand palm trees, and was welcomed by the French garrison. Father de Foucauld, as everybody came to address him and to speak of him, set at once to work, and with money given him by his sister, to whom he had handed over his whole fortune when becoming a monk, bought eight hectares of desert. Thanks to the ready help of the soldiers, chapel and hermitage were quickly built of stone, of sun-dried bricks and planks of palms. The roof was made of reeds covered with large leaves. Fortunately it rained once a year only in Beni Abbès.

When the two buildings were ready, he painted their walls with appropriate texts, such as: "Follow me." . . . "If any man will be my disciple, let him deny himself and take up his cross and follow me." . . . "Go into all the world and preach the Gospel." . . . "All that ye do unto one of these little ones, ye have done it unto me." . . . etc., etc.

The Hermit now began to live the life he had planned, keeping within the boundaries of his cloister, which, from lack of walls, were merely marked off by pebbles. However, anyone desirous of his help, comfort or companionship was welcome to visit him, . . . French soldiers and natives alike. Very quickly he won all hearts, but thereby heavy inroads were made on his cherished solitude. His hands were soon full of work, handing out food to the hungry, giving simple medical care to the sick, and even redeeming slaves. This latter good work did not always prove a success, and experience was bought at great expense to his friends. His family gladly helped, and so did the French officers. The children

especially were a heavy burden to the Father's loving heart, as were also the sick and the aged natives.

His one desire as to the native population was to be considered a "brother", and therefore it was a real joy to him to discover that his poor little hermitage went under the name of "Fraternity".

In a report which he sent to his ecclesiastic chief, he tells of the misery and need of the natives, and makes fifteen suggestions almost staggering in their boldness and breadth of range. He offered a regular scheme of welfare work, medical, educational and religious, for which a large staff of trained helpers would be required. Although this meant giving up his solitude, he felt the claims of the natives to be imperative, and he earnestly pleaded for fellow workers. Alas! none ever came, and the explanation for this may be found in the fear of the leaders at home of subjecting men to the rigorous régime of work and austerity which they knew de Foucauld imposed upon himself, and would expect of others.

Thus left alone to bear the burden of need and misery surrounding him, he plodded faithfully on, giving himself completely to the claims made upon him by everybody. The solitude he so needed for his spiritual life he enjoyed at night and during the hottest hours of the day only; but at other times his hermitage was like a bee-hive. The consequences of such a life inevitably followed, and fever got a hold on his underfed body. This illness, however, gave the French garrison the opportunity of showering upon the beloved man their best in food and drink, care and attention.

At the end of his second year in Beni Abbès, the first opportunity of ministering to dying soldiers came to this solitary chaplain of the Sahara forces. A sudden attack, and a terrible engagement between a large native force and a small garrison, had caused many casualties to the French. As soon as news of this reached the Oasis, he wished to go to the wounded men, and after much pleading with the local authorities, he at last received permis-

sion to do so. Every argument brought forward against it, he calmly met with the assurance that he had no fear of crossing the one hundred and twenty kilometres through the danger zone. He was right; no one would have lifted a hand against him . . . his person was sacred to the natives. That was his reward for the love he had shown to them. He arrived safely among the wounded, whom to minister to and whom to nurse was his joy and privilege.

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Five years had passed since de Foucauld had come to Beni Abbès, when an event happened which was to open up a new chapter in his life. His great wish to accompany Commander Laperrine on one of his desert tours was to be fulfilled. His friend sent him an invitation to join him on a journey into the Hoggar, the home of the Touareg, whom he had desired to know for a long time.

For several months soldier and monk travelled together, their old friendship deepening by the daily experience of each other's life.

This journey enabled the priest, in whom the explorer and coloniser were still alive, to study local conditions from that point of view, and once again he noted down his observations, especially concerning the needs of the nomads and oasis dwellers. Here vegetable seeds could be given; there the planting of trees be encouraged; or again a dispensary be opened.

After five months of travelling together, the friends parted company, the Hermit continuing his journey, but on foot, and accompanied by one native soldier only, who acted as guide. Stopping at every human habitation in the desert, be it nomad tent or hut, so as to show the people some act of kindness, he finally reached Ghardaia, a military and mission station. It was a very weary man, looking rather like a ragged dervish, leading his camel, who received a warm welcome from his friends.

Here too, the natives pressed around the "great Marabout", as they called him, the children climbing on each

other's shoulders to catch a view of the man with eyes so full of joy and goodness. Even extremely exclusive Mozabites, Puritan Mohammedans, asked for the favor of an interview, and went away impressed by the simplicity and good will of this Christian who invoked the blessing of God on his visitors.

Meanwhile in Beni Abbès natives and Frenchmen alike feared that their friend had left them for good, and therefore joy reigned when, after one year's absence, he returned to resume the regular routine of his former life, and once again to help and cheer those who came to him. His health, however, was undermined and fever and headache caused him much discomfort; nevertheless he wrote a long report entitled "Observations made during missionary journeys in the Sahara". It was a veritable encyclopedia of facts and disiderata, spiritual, social, political,—with regard to every kind of people . . . natives, soldiers, Christians. He hoped that those who would follow him might carry out those suggestions. It is an extraordinarily interesting document.

Two and a half months had barely passed since his return when an unexpected call came to him to leave this place once more, Commander Laperrine suggesting that he should join a mission under Captain Dinaux starting for the Hoggar, where de Foucauld might spend some months, being welcomed to do so by the Amenokal.

This invitation caused some perplexity and heart searching to the Hermit, still physically unfit from the last strenuous journey. Uncertain what to do, he wrote to his Superiors, who wired back the advice to accept the invitation. After long and tedious travelling, he at last joined up with Captain Dinaux and four French civilians who were also of the party: a geographer and explorer, a geologist, a writer, and an inspector of posts and telegraphs. After travelling together for three weeks across the Sahara, the party reached the Hoggar, where they were welcomed by Moussa ag Amastane the elected king or Amenokal of the Hoggar Touareg. For

two weeks this intelligent, open-minded and progressive head of the Touareg confederation accompanied his new friends, and then the party broke up. The civilians, bound for Timbuctoo, had to cross the south of the Sahara, while the military leader and de Foucauld travelled another twenty-eight days till they reached the valley of the Tamanrasset, where the Captain left the latter intending to rejoin him after five weeks. Meanwhile in accordance with the Amenokal's permission, the Hermit was free to establish himself wherever he chose.

His choice fell on a spot near the village of Tamanrasset with its twenty reed huts. The large bed of a dry river ran through a desert valley almost 6,000 feet above sea level and here and there in some hollow of the river bed poor Harrantins[2] cultivated corn, carrots and red pepper; their huts, made of reeds, standing almost hidden among the boulders. On both sides of the river bed was desert with tufts of coarse grass which served as the poorest of pasturage for the camels. Although the valley lacked fertility, it was rich in beauty, thanks to the frame of mountains, with a peak 10,000 feet high.

When after five weeks Captain Dinaux rejoined the Hermit, he learnt that the latter had decided to remain in Tamanrasset for the present. In his report the officer mentions it as a memorable fact that "as a great favor a civilized man had asked to be left in the Hoggar", adding, "He will remain here alone among the Touareg, 700 kilometres from In Salah, and the only link between him and us will be a monthly messenger whom we shall send to him."

The sole drawback the Hermit foresaw was the distance from the nearest priest, to whom he would have to go for confession, namely a journey of sixty days, otherwise this seeker of souls was content, for at last he had reached the "most forsaken." In his diary he wrote, "My desire is to do my utmost for the salvation of the people of this land, and that in utter forgetfulness of my-

[2] A mixed race.

self." He drew up a scheme how best to come in touch with the inhabitants of the Hoggar mountains, be it by visiting and staying among the Harratins in the small agricultural settlements, or in the tents out in the desert.

The Hoggar Touareg, the most nomadic of nomads, although numerically a small band of but nine hundred families, as against others of several thousand, nevertheless had filled the desert with their renown. These "lords of the desert", unless driven into the mountains during the periods of the most intense drought, during the summer go for hunting in the Soudan, or wander over the endless plain accompanying caravans which they protect. Some are shepherds of herds of camels, donkeys, goats and sheep while others take flocks to the markets of Southern Algeria, there to exchange them for cotton goods, dates and honey. Others again cross the desert to Timbuctoo, their camels laden with salt from the salt mines. However, the chief and the most lucrative occupation was pillaging.

The Touareg, though Moslems, are neither Arabs nor Negroes, but Berbers, survivors of the ancient Lybians, who withdrew long before the Mohammedan invasion into the heart of Africa. In mediæval times the Touareg in Timbuctoo were already mentioned as the "veiled men", and to this day they have their faces covered up to the eyes by a broad scarf. The women on the other hand go about unveiled, and in every respect hold a different position to that of the Arab women, due probably to their importance as owners of property, to their freedom of movement, and influence in the family. It is they who teach the children to read and write their ancient language the *Tifinar*.

Such were the people amongst whom the Hermit had chosen to live, in order to win their confidence, so that in future days missionaries might find the soil prepared for their labours. He claimed to be but a monk, who by the example of a life of prayer and manual labour and by showing forth much love, might win their hearts. All he

could do was to create in the minds of the people a demand for a higher morality than their own, as well as for a higher standard of existence.

His love was so manifest that he became the very soul of the Hoggar, and was the friend of everybody. In the course of the ten years he lived among the Touareg, occasion was never lacking for rendering help, and twice terrible famines occurred. Once, the people retired with their flocks and herds up into the mountains some 9,000 feet high, where shivering with cold, they nevertheless escaped starvation as their beasts had sufficient pasturage. De Foucauld went with the Touareg into those heights, where in the shelter of some rocks, he lived as one of them, rendering to them simple medical aid. From far and wide whole families would come to visit him, and while he learnt from them their customs, verses and proverbs, they heard of a better and truer life, of Christian morality and of life in France. During the second famine all the children of the tribe were gathered by him in Tamanrasset where he fed them. His friends saw that he had the necessary food—dates, and ground corn for the gruel.

No wonder that his influence became a power for good. The children adored him, and treated him as an elder brother, the young folk consulted him in perplexing love affairs; their elders made him their judge in their quarrels; even the Amenokal did nothing without his advice, nor did Commander Laperrine.

His literary work kept him very busy; there was the translation of the Gospels and portions of the Old Testament, the dictionaries, and the collection and translation of Touareg verses and proverbs; of which he collected three thousand.

He realized that the nomads would be more prosperous on acquiring more sedentary habits, and learning the value and dignity of labour. It took time to teach them this, yet gradually Tamanrasset became increasingly an agricultural settlement. The reed huts were replaced

by houses of sun-dried bricks, the Amenokal even building himself a house with a verandah.

The Hermit's longing to see helpers come out and join him was never fulfilled. His first and last disciple was a young Breton soldier, who had felt the call to a life such as de Foucauld was living. Therefore when he met the latter in Algiers and heard of the need, he volunteered to accompany him to Tamanrasset. Unfortunately "Brother Michel" fell ill before reaching the Hoggar, but the three months spent travelling with the Hermit influenced him deeply.

Apart from Motylinski, a military interpreter and great savant, who stayed for some months in the Hoggar, the only other European to have remained for any length of time in Tamanrasset was Major Herrison, who although sent by Commander Laperrine, was to take his orders from de Foucauld, and carry out a medical mission among the natives. It is from the pen of this Protestant Frenchman that the truest impressions and most detailed descriptions of the Hermit's life have been received.

Three times only de Foucauld revisited France, and on the second visit he took a young Touareg with him, in order to let this representative of the natives see what France, especially Christian France, was like.

Then came the war, and its reverberations were heard in the very heart of the desert, where a Holy War, fostered by Turkish propaganda, was being preached. The Hermit knew this, and knew also of a frustrated plot to kill him. Although he had persuaded a number of friendly Touareg noble families to withdraw into the mountains, he refused to seek for himself the safety which had been offered him in Fort Motylinski. He felt it his duty to remain with the people as long as he might still be of use to them. In order to offer them refuge in case of attack, he had a small fort built, fifty feet square, where some rifles were deposited. Here he lived quietly continuing his ministry of help. And yet he was mur-

dered. True it was done by treachery. General Laperrine attributes his death to the fact that Turkey, egged on by Germany, intended to rouse the Touareg against France, but realized that this would be impossible while the deeply reverenced and greatly beloved French Marabout was in their midst. The scheme may have been merely to capture and hold him as hostage, but the hired bands, prompted possibly by a desire of looting the rifles, or from fanaticism, killed the defenseless man, who refused to adjure his faith when told to do so. He was shot as he knelt.

Has his life been in vain? In an article published in *La Revue de l'Afrique Française,* a famous soldier-explorer wrote of de Foucauld . . . "He, too, has fallen on the field of honor, for the fatherland, which did not know him enough, and for the mission to which he felt he was called. . . . Those in Africa, however, will cherish the imperishable memory of this modern knight of religion, patriotism and science . . . a hero and a martyr."

In the *Revue de Paris* the savant F. E. Gautier ends his long article on "A Great Algerian" with the following words: . . . "While alive, de Foucauld enjoyed exclusively respect . . . who knows what will crystallise round his tomb? . . . Some people at home may ask to what purpose was his life? . . . No dynamometer exists for registering moral forces . . . Yet since 1914 we have gone through experiences which have diminished our belief in pure rationalism; and we have seen how great a weight in the life of nations unreasoning abnegation and sacrifice of self have carried. We have learned to salute these virtues in passing, even if we do not understand them very well."

SONIA HOWE.

ISLAM IN BENGAL

Islam from its start has been a missionary religion and its spread over the old world was simply phenomenal. Today Islam claims to have two hundred and thirty millions of the human race as its own adherents and stands next only to Christianity and Confucianism. Of this vast number, India alone claims over sixty-nine millions, and Bengal appropriates over twenty-five and a half millions, over one-third of the whole Mohammedan population; and in some of the districts of Bengal the percentage of the Mohammedan population is as high as eighty. Taking Bengal as a whole, over fifty-five per cent of the total population is Moslem. The proportion of Moslems to Christians in Bengal is two hundred and fifty to one.

Islam came in conflict with Hinduism in the beginning of the eighth century, but Mohammedan invasions were primarily directed to pillage and plunder, and not to the conversion of the natives of the country. Haines says, "The Arabs showed more clearly in India than anywhere else that their object was not so much the conversion of the idolators and polytheists as the plunder of the temples and the enlargement of the Moslem Empire." Therefore it seems strange that Islam during its onward march through the twelve centuries has won over nearly one-fourth of the entire population of the country. How did it all happen? There is no doubt that the sword contributed its own quota to the success of Islam as a religion. But truth demands that we admit that every Moslem was a zealous preacher of his faith. The permanent result of Islam has not depended so much on the

sword as on the peaceful penetration by shop-keepers and camel-drivers, merchants and beggars, rich and poor all alike. Have Christians no lesson to learn from this? The faith of Islam—the content of Islam, is divided under two heads, called *Imân* and *Dîn*. The first is subjective, the second objective. *Imân* deals with the spiritual conviction of a man, whereas *Dîn* has to do with the outward practice of religion.

Islam is very simple in its creed, and this is one of the reasons which has contributed much to its success among Bengalis.

Very few of the Bengal Moslems are aware of the true significance of *Imân,* but very few of them are ignorant of the "Five Pillars" of Islam. Every Mohammedan boy desiring to learn Urdu or Persian must first learn to answer the question *"Islam Chist?"* i. e., "What is Islam?" Mohammed said "A Moslem is one who is resigned and obedient to the will of God, and (1) bears witness that there is no God but Allah, and that Mohammed is his Apostle, (2) is steadfast in prayer, (3) gives *zakāt* (legal alms), (4) fasts in the month of Ramazan, and (5) makes a pilgrimage to Mecca if he have the means." These five duties are called the "five pillars" of Islam.

The Confession of the Creed. Islam is very definite in its creed and simple too. It is the shortest creed in the world. The Moslems believe that the mechanical repetition of it ensures their entrance into paradise. Virtue and vice are arithmetically calculated in Islam. It is related in tradition that the prophet said, "Whosoever recites this creed shall receive rewards equal to the emancipating of ten slaves, and shall have one hundred good deeds put to his account, and one hundred of his sins shall be blotted out, and the words shall be a protection from the devil." What an arithmetical calculation! Every convert to Islam is received with the repetition of this formula.

It must be admitted that Moslems in Bengal pray often and are earnest in their prayers. The Moslems pride themselves on the fact that their mosques are not empty at the time of prayer, as the Christian churches sometimes are, but those who are acquainted with the content of Moslem prayers must admit that they differ radically from the Christian conception of prayer. The one is concerned with the communion of the human soul with the Divine Father, the other is the bondage of the servant to his master. "Three-fourths of the Moslem world pray five times daily in an unknown language." This is the case in Bengal, and clearly shows the mechanical nature of Moslem prayer. Again they are concerned with the outward formalities more than with the true attitude of the mind. This reminds me of an incident which happened when I was a boy. I was then being instructed in the right performance of prayers, and the posture in which I should remain at the time of prostration. Once I could not place my hands at the right point, and the result was that I received a heavy slap from my teacher, who was no other than my own brother. Right postures and outward formalities seem to be of prime importance; but it must be admitted that Moslems generally are sincere and earnest in their prayers, and they are not ashamed to pray in trains and steamers, in highways or in market places.

The month of fasting is Ramazan. Islam teaches that good works can save man from hell fire, and bring to him the pleasures of paradise. One tradition says, "Every good act that a man does shall receive ten to seven hundred rewards, but the rewards of fasting are beyond bounds, for fasting is God's alone, and He will give its rewards." It cannot be denied that the number of those observing the fast of Ramazan is decreasing year by year; but yet I cannot agree with those Christian writers who hold that, "during the whole night it is usual to indulge in pleasure, feasting and dinner-parties." This is not true in Bengal.

Thus *Imân* and *Dîn*—faith and practice—comprise the substance of Islam. For the man who performs these five-fold duties regularly the enjoyment of paradise is assured. But one can easily see how difficult it is for a man to perform these binding duties day in and day out, and it is a common experience in Bengal to come across Moslems who are wholly negligent of them. It is also true that there are Moslems who do try to live according to the requirements of *shari'at* but often fail, due to the exacting nature of these regulations. Life is essentially a growth, and it cannot thrive well under permanently fixed rules. Religion is innate in every man, and it tries to express itself in a variety of channels to reach its own goal. It cannot always abide in the realm of externalities. Thus within the body of Islam itself, we find various doctrines and *tarîqas* (ways) that have emerged in the course of its history. Syed Amir Ali in his "Spirit of Islam," asserts that "the superiority of Islam over Christianity is to be found in its common-sense prescriptions of religious duty, addressed to mankind in a positive form, and formulated with the precision of enactments surrounded with definite sanctions." The history of Islam itself does not fully bear this out. Islam may appeal to many because of the simple and clear-cut nature of its creed, but we find that within a few years of the rise of Islam the religiously minded among the faithful broke down the barriers of external formalities, and began their search for finding out some deeper religious experience which would satisfy their inward cravings for union with God; and hence came the rise of Sufism in Islam. Here also, the service that Sufism could have rendered to the cause of religion has been marred by its extreme antinomianism and strong pantheistic tendency.

It is one of the slogans of some reforming sects of Islam that it is the natural religion, that it satisfies the demands of reason. But reason by itself is not infallible. No true judgment can be formed by reason alone without any element of feeling and will in it. That Islam

is only a natural religion proves too little; to be perfect, it is in need of some other religion which will bring it to the sphere of the supernatural; "for religion springs from the relation of man to God, whose being evidently and necessarily transcends the human understanding and its forms of thought. Religion must end in the incomprehensible; and the power which makes it religion, the power which satisfies the soul and frees it from the stress of earthly things, belongs to religion by virtue, not of the comprehensible, but of the incomprehensible in it, which transcends human thought and understanding; the power of religion lies in the mystery through which it leads to God, the incomprehensible Being whom the understanding cannot reach." Human reason unaided by revelation can never attain to a true conception of God. There must remain mystery in the Godhead. Islam, according to its own professors, tries to conform to the laws of nature, whereas Christianity transforms human nature into the Divine.

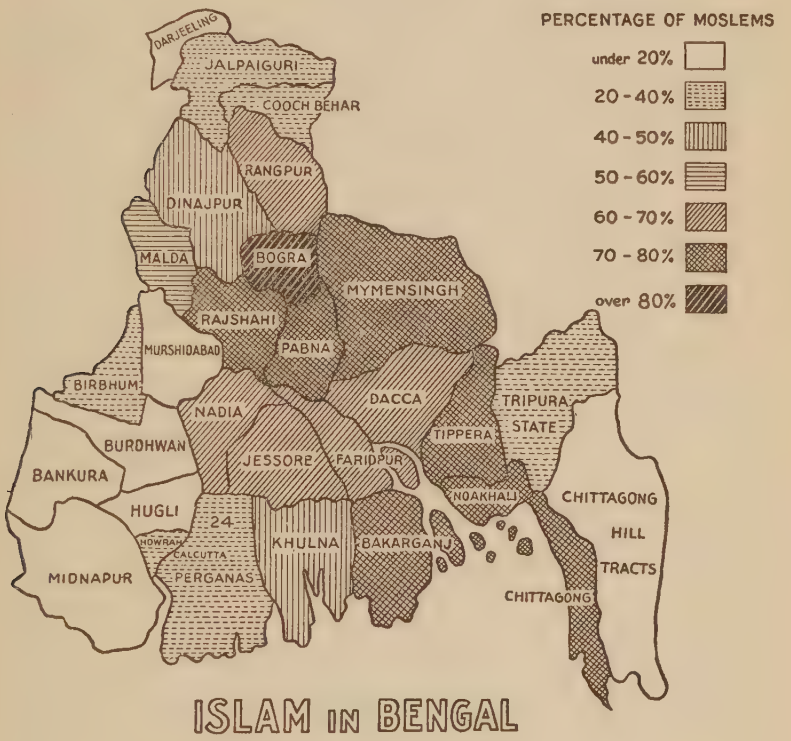
MISSIONARY OCCUPATION OF EAST BENGAL & ASSAM.

	Area	Total popul'n.	Prot. Miss'y. Staff.	One to every:—	Moslems	Christians including R. C.
ASSAM.						
Cachar	3565	527,228	10	52,000	171,030	c.2500
Sylhet	5388	2,541,341	16	158,000	1,433,390	c.1250
E. BENGAL.						
Cooch Behar	1318	592,489	5	118,000	193,034	128
Khulna	4730	1,453,034	2	726,000	722,887	2217
Jessore	2904	1,722,219	3	574,000	1,063,555	2251
Rajshahi	2620	1,489,675	5	298,000	1,140,256	1000
Dinajpur	3946	1,705,353	4	426,000	836,803	5009
Jalpaiguri	2931	936,269	5	187,000	231,683	8726
Rangpur	3496	2,507,854	16	156,000	1,706,177	1114
Bogra	1379	1,048,606	4	262,000	864,991	401
Pabna	1678	1,310,404	9	154,000	1,053,571	455
Dacca	2723	3,125,967	8	388,000	2,043,246	13377
Mymensingh	6238	4,837,730	25	193,000	3,623,719	4123
Faridpur	2671	2,249,858	12	187,000	1,427,839	6299
Bakarganj	3490	2,623,756	28	93,000	1,851,239	7574
Tippera	2560	2,743,073	14	195,000	2,033,242	457
Noakhali	1515	1,472,786	un-	occupied	1,142,468	783
Chittagong	2497	1,611,422	1	1,611,422	1,173,205	1361
Malda	1833	985,655	un-	occupied	507,685	548

Note: "Effective occupation" requires 1 to every 25,000: the average for all India is 1 to every 52,000. The average total workers per million of population for the provinces of India is 208; the same for Bengal is 70. Calcutta (with Howrah) has 167 of the foreign staff of 445 for the province; while North and East Bengal has 166.

The evangelization of Moslems has all along been a neglected question. Raymund Lull in the 13th century, and then Henry Martyn in the 18th century, devoted their lives to propagate the religion of Christ among Moslems. Since modern Protestant missions have come to India, it must be gratefully acknowledged that many missionaries have done definite work for Moslems and their labors have been attended with success, particularly in the United Provinces and the Punjab, and in two or three districts in Bengal; but speaking of Bengal as a whole, I feel the work among Moslems has been neglected, and is still not much cared for. Of the entire population of the province 55 per cent is Mohammedan; I cannot tell you the exact percentage of the duly trained missionaries working definitely for the Moslems in Bengal; but I am certain that they are not even 5 per cent. With the retirement of Goldsack and Takle, and with the exception of Messrs. Jones, Angus and Browne, and perhaps one or two whom I personally do not know, the field is practically left unoccupied: and what is the result? I have heard of many cases of reversion in Khulna and Jessore and in Rajshahi, while Khulna and Jessore are without a missionary duly qualified to work among Moslems. We should bear in mind that Islam is an intensely missionary religion. Backward and illiterate as the Bengal Moslems generally are, they are by no means inactive, and need I remind you today of the Tanjim and the Tablig movements that have been set afoot? The Christian forces in Bengal ought to take special note of the fact that Islam everywhere is a virile and aggressive religion. There is strong unity and a practical sense of brotherhood amongst its members. Every Moslem is a missionary of his faith. He preaches his faith wherever he performs his prayers, whether on the road-side or in the mosque, in the steamer or in the railway train. Every Moslem whether he knows the true significance of his religion or not is proud of his faith, and is ready to risk his life for its defence. Bengal Moslems may not have well organ-

ized societies for the spread of Islam, but that has been no bar to its progress in Bengal. Sporadic conversions have all along been brought about by the ordinary Moslems in their own environments. Thus the Moslem community in Bengal, which was a minority community fifty years ago, is now supreme.



Districts predominantly Moslem:—

Bogra 82.49%	Rajshahi 76.54%	Mymensingh ..74.91%
Noakhali 77.57%	Pabna 75.83%	Tippera 74.12%
Chittagong ...72.81%	Bakarganj 70.56%	

The subjoined table of comparative figures is illuminating:

	1901.	1911.	1921.	
Moslems ...	21,947,980	24,237,228	25,486,124	(53.5 p. c.)
Hindus ...	20,150,541	20,945,379	20,809,146	(43.7 p. c.)
Christians ...	106,596	129,746	149,069	(.3 p. c.)

The rapid increase of the Moslems over the Hindus can be further demonstrated as follows:

1881. per 10,000		1921. per 10,000	
Hindus	Moslems	Hindus	Moslems
4,882	4,969	4,372	5,355

During this period of forty years the Moslem increase for the province as a whole was 38.5 per cent, but in East Bengal it was 67.3 per cent. In three districts the number of Moslems was practically doubled in two short generations:

	Increase
Tippera	96.0 per cent
Noakhali	86.4 per cent
Mymensingh	77.6 per cent

The increase among Christians for the same period was over 50 per cent.

Further, the Mohammedan position is strengthened by those who having once accepted Christ have publicly relapsed to Islam, either because of worldly temptations, physical hardship, or unwise treatment by missionaries.

Thus Christian missions in Bengal are face to face with this serious and urgent problem of evangelising Bengal Moslems. There is therefore no time to lose if Christ's message of salvation is to compel the allegiance of the twenty-five millions of God's children in Bengal.

Budge Budge, Bengal. D. A. CHOWDHURY.

THE HEART OF OUR MESSAGE

"Listen, I tell you! Listen!! I am warning you. You will suffer eternally in hell." The speaker was the blind tutor of the Sultan's children. He had come from Raadh to Hassa so that the infidel doctor could operate on him. The result was good, and after a few days of acquaintance a real affection for the physician stirred within his fiercely fanatical heart. That thin, pinched, terribly earnest face I shall never forget. He was still weak and his voice soon filled with a great weariness, which was a curious combination of bitter contempt for the error to which we clung with such tenacity, and a loving concern for one whom he had come to esteem as a real friend.

Even if a missionary never did any thinking before, he is bound to spend some time in intense meditation after an experience of that sort. Is our message merely a similar plea with a different formula? Are we here to tell men that "There is no God but God, and Jesus Christ is the Son of God," and threaten with hell those who stubbornly refuse to listen? No missionary would admit that this is a satisfactory definition of our purpose, but there remains the disquieting fear that much of our preaching has been of this sort. Testimony that God is one and that Jesus is the Son of God we have looked on as the foundation of our message, but the devils believe in God's unity, and as appears in Christ's dealings with them, they believe too that Jesus is the Son of God. Beliefs which we share with the demons of hell can scarcely be the heart of our message.

If the Apostle Paul could make one more missionary journey, this time to Moslem lands, he would have no difficulty in analyzing our problems here, and showing that such preaching is simply presenting to the Moslems a new law to take the place of their old one. A law has several elements, an underlying conception of God, and a creed upon whose acceptance His favor depends. It has rules of human behavior and rituals of worship. But "by works of law shall no flesh be justified in His sight," not even if it is a good and divine and perfect law. The Pharisees were devoted wholeheartedly to a divine law, and they crucified Christ. The heart of our message then cannot lie in philosophical conceptions of God, nor in a creed whose acceptance is supposed to please Him. It cannot lie in rituals, nor in ethical rules.

We have made some appalling mistakes at this point. Moslem mission fields everywhere are strewn with the wrecks of men who accepted the new law we offered and gave up their old one. They now believe in all sincerity that "There is no God but God, and Jesus Christ is the Son of God," and we baptized those men, and the storms of persecution and temptation uprooted them and broke their spirit, soul and body, and the last state of those men is worse than the first.

Without doubt the essence of our message can be defined and understood if we penetrate into the real meaning of faith, but that is not the easiest way to understand it. We are dealing with fundamentals here, or rather with the one fundamental on which hangs our entrance into eternal life. Many of us can see more clearly and further in the Gospel of John than elsewhere. There, effective faith, the faith which makes it possible for God to give us eternal life, is defined simply and luminously as a relationship to Jesus Christ, a relationship whose essential human element is complete surrender to Him.

Christ was willing that this surrender should take various forms. All He asked of the woman at the well was that she follow His simple teaching: "The hour

cometh, and now is, when the true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be His worshippers." That seems a dangerously whittled down entrance requirement for the Kingdom of God, but in the face of Christ's own endorsement, who will dare to call it inadequate? He told the crowd in Jerusalem just before His crucifixion, that only those who fall into the earth and die can follow Him and be saved. It is a picture of supreme self-sacrifice for needy men. He healed the man born blind without adding a word of spiritual instruction, and the man's loyalty saved him. All that Christ appears to have asked from him was a willingness to break away entirely from his previous environment, and be utterly loyal to the new gleam, as faint as it was. Most illuminating of all perhaps is His statement to a crowd which He had fed the day before: "I am the bread of life . . . Whosoever eateth of this bread shall live forever." It is not demanded that we understand every aspect of Christ. Through all eternity we shall not fathom His unsearchable riches. But some crumb of the bread of life we must not merely look at, but eat; in some aspect we must not simply admire Christ, but surrender to Him absolutely. Life thereafter is centered in Him. Anything displeasing to Him is cast out.

We bring to men, Jesus Christ. He demands not comprehension, but surrender; not works of law, but faith. And that surrender to Christ, that faith, saves, not because of power inherent in it, but because God puts eternal life into the believer's heart, or better expressed, because Christ Himself abides thereafter within that man. Men belong to the eternal brotherhood, to the mystical body of Christ, not when they fulfil a Christian law by a correct view of the nature of Christ, but when they have surrendered to Christ, and He has taken up His abode in them. Then they are ready to be baptized.

We present every aspect of Christ which His grace has revealed to us. We preach Him, we converse about

Him, in the unconscious attitudes of our lives we hope to exhibit Him. We know that He is wise and we are foolish, that He is strong and we are weak, that He is spotless and we are soiled. We know that nothing short of a miracle can reveal Christ through us, and we have faith that He will perform even that miracle. We pray that some aspect of Christ which He is able to reveal through our lips or illustrate in our lives, may captivate the men around us, and command the surrender of their lives, so that they also can receive eternal life. Jesus Christ is the heart of our message, as He is its power, and His will be the glory of its eventual triumph.

Muscat, Arabia. PAUL W. HARRISON.

THE ALL-PERSIA CHURCH CONFERENCE

Isfahan, Persia, July-August, 1927.

The Meidan of Shah Abbas in Isfahan is called by Curzon one of the most imposing piazzas in the world. At one end rise the dome and minarets of the great mosque, built by Shah Abbas the Great, who was a contemporary of Queen Elizabeth. A half mile away rises another high dome of blue tile and the lofty minarets of the school of theology, built by the same king. In this school a hundred young men are today engaged in the study of Shiah doctrine. Half way between the great square and the "school of the prophets" is the Stuart Memorial College of the Church Missionary Society Mission. Here in this ideal situation we gathered for the general conference of the Persian church. We met in the evening to sing Christian hymns from the little Persian book published especially for the conference. As we lift our voices together in praise and prayer we feel a deep sense of fellowship with these Christians from all over Persia, most of whom we have never seen before. These converts from Islam are one with us in Him who is our common Lord and Master.

There were men and women converts from the congregations of such distant cities as Tabriz and Meshed, Teheran and Shiraz. A few years ago such a meeting as this would have been impossible, because of the problems of transportation. It would have taken weeks to come by carriage or caravan the distances we have traversed in a few days by motor, and several of the larger cities are now connected by regular air service. In many of our cities converts from Islam seem so few, but here we are cheered because they seem so many. But num-

bers are not so impressive as the spirit of Christian fellowship and unity apparent even in this first session of the conference.

The first general meeting of the Persian church was held in Hamadan two years ago. Up to that time there were those who doubted that such a meeting could be held in this Moslem land. Some thought the church that God is calling out of Persian Islam was not far enough advanced to benefit from such a conference. If any doubts remain that there is a living church in Persia, the Isfahan conference should dissipate those doubts, as the sun dispels the morning mist. The ecclesiastics of Islam view with some alarm this meeting of Christian converts and missionaries, and a slight earthquake shock on the second day of the conference is attributed by them to divine displeasure at the meeting, though the next day we learn in the papers that the quake had been felt in many other cities of Persia.

Reports from all the churches opened the first regular business session. These messages gave a bird's-eye view of the foundations in many cities upon which the Persian Church of Christ is being built. The membership of the church comprises many nationalities, and those who have formerly been adherents of various religions. First in interest, because Persia is predominantly Mohammedan, are the converts from Islam. The number of such converts varies from about three hundred in the largest church to as few as ten or twelve in some of the congregations. Among them are men and women rich in Christian experience, who have passed the apprenticeship of struggle and persecution, and whom we feel sure no wind of chance could shake. Others are taking their first halting steps in the sunlight of Christ. There are also a number of members of the church who were formerly followers of Zoroaster, the prophet of ancient Iran. These people and their ancestors have withstood the pressure of Islam for centuries, and now they have found the truth in Christ. There are Kurds from the western provinces

who were formerly Sunni Moslems, several congregations report Jewish members, and there are two churches made up entirely of Hebrew converts. There are also a number of congregations of Assyrian and Armenian Protestants, who join with converts from other religions in the Persian church. In the Urumia region alone there are more than one thousand members who are Assyrian by race. One of the joyful blessings of the conference is to see these people of different nationalities, who have been traditional enemies, now gathered in abiding brotherhood in the name of Him who has broken down the middle wall of partition and made them all one through His blood.

After the reports from the churches, there followed an open discussion on evangelism, and our hearts beat high as we think of the life stories of those who one after another take the platform. Each of these has made the great adventure of faith in a land where the penalty of that step is death. Let us look now at the platform—the man who is speaking was formerly a member of the *Ali-Ilahi* sect; he is now a Christian evangelist, we call him "The Tall Poplar of Kerman." There is a former Mohammedan Mullah, marked by the deep Arabic sound of his Persian phrases; the words that used to echo through the mosque are now telling of his efforts to preach Christ to his own people. We see a Christian dervish from Meshed, who goes about over the land making his living by dispensing simple medicines and pulling teeth, but all the while planting the "seed" by word of mouth and Scripture portion or Bible. The life-story of each one is a romance, deeply human, yet touched by a spark of the divine. These people are writing the Persian Acts of the Apostles. Then come the preliminary papers and discussion on Pastoral Work, The Training of Workers, and The Church. Much discussion develops over the terms which should be used in the work and organization of the church. These people are confronted with the problem of the apostolic church in finding ter-

minology in an existing language for new concepts which have never been named in that tongue. The conference gave much thought to these new words and phrases, and within the next few years a definite Christian terminology will grow up in Persia. During the discussion the missionaries took some part, yet they remained in the background as the Persian church is feeling its way and laying the foundation stones upon which the Temple of God will arise in this land. Is this not an inspiring time to live and work in Persia?

A paper on the subject of church unity, prepared with painstaking care by Bishop Linton, of the C. M. S., and the Rev. C. H. Allen of the American Mission, gives the Scriptural basis of church organization. It is universally felt that there exists at present a deep spiritual unity in the Persian church, as well as a unity of belief and doctrine. The problem is unity of organization, since the church in the south of Persia has grown up under missionaries of the Church of England, and the church of the north has come into being through the efforts of American Presbyterian missionaries.

Matters of routine are not allowed to obscure the devotional and educational aspects of the conference. During the first week, for an hour at the beginning of each session, Archdeacon Garland led the conference on the Old Testament theme of the high-priestly garments as they prefigured the atoning work of the Great High Priest who was to come. This hour during the second week was led by Ali Akbar Khan, a convert from Islam and a deacon in the Isfahan church; his subject was the New Testament writings of St. John. The closing devotional sessions each day were led by nationals from the congregations in different parts of Persia. As these Christians expounded the Word of God, we felt that the universal church will see new and blessed phases of the truth in Christ's teachings as they are interpreted by these minds, which are in many ways nearer to His teachings than our own.

We should not neglect to mention the day when time was given for testimonies, and we heard how a number of these converts had found Christ and given themselves to Him, even though they realized that in so doing they were giving up their most precious worldly things, including often the loving associations with their own families. So often the changed life and Christian love of the convert has been the means of bringing other members of those families to salvation, though at first they bitterly opposed and even loathed the convert as unclean. The testimonies again emphasize the importance of the Word and loving personal work as the things which win men and women and children to Christ in larger measure than the more sensational and modern methods which we sometimes employ.

Another conference feature of special interest was the report and display of Christian literature in Persian. An Intermission Committee has the production of literature as its responsibility, and during the last two years it has attained a record of production which has long been an ideal, and which should soon provide a literature adequate to the present needs of the Persian church, and such as will furnish the tools which Persian pastors and evangelists must have, as well as attracting people to Christ and building up believers in the faith. The tracts and larger books now available make us hope that the printed page may be largely used to bring disciples in ever increasing numbers. Distribution must be the constant endeavor of every missionary and national Christian. It is encouraging to note that nearly six times as much Christian literature has been circulated in Persia during the past twelve months as in the previous year. The British and Foreign Bible Society is now at work on the publication of a new revision of the Persian Bible, and we hope that a reference Bible will soon be available. A Bible dictionary in Persian is now in the press, and is the most ambitious publication so far attempted by the Literature Committee. Commentaries on various books

of the New Testament are also in process of printing and compilation, and the first volume, on the Gospel of Matthew, is now in the hands of Christian workers. The production of literature needs the cooperation of all those who are interested in missions to Moslems.

The Work of the Pastor. In the report of the committee on this subject it is suggested that the pastor should refrain from secular work, if possible, devoting his whole time to the spiritual care of his congregation.

A young Persian friend of mine once said, "When you open up a new stream of water it never runs clear at first." Even though we see the power of Christ to change men's lives, the pastors of these new churches have an infinite variety of problems, which require patience, tact, and love. What a blessing it is that they have the New Testament as a handbook to guide them, with its letters to churches of new converts and its pastoral epistles.

Evangelism. The report emphasizes the fact that every Christian convert must be an evangelist, and that this effort must not be left to those who are full-time workers. Persia will never be completely evangelized by missionaries and paid national workers alone. As an administrative head to encourage evangelism in the churches, a committee of four members was appointed by the conference to be the first Persian Board of Home Missions. These four earnest young Christians, two from the northern area and two from the south, have already launched plans to bring each member of the church to a realization of individual responsibility for the spread of the Gospel in Persia.

The Training of Workers. The training of Christian children is especially necessary where so many outside contacts are not Christian. The conference committee recommends that training for Christian workers should begin in the home, and be carried on in church Bible classes established especially for the children of the Christian community. In addition courses should be pro-

vided for the whole congregation in Bible study, development of the Christian life, and the teaching of best methods in personal evangelism.

Four classes of workers are needed by the Persian church: writers, Sunday School teachers, evangelists and pastors. Indigenous authorship should be developed to take the place of the present publications, which are largely translated. The peculiar apologetic needed in Persia, and devotional literature for the church here, can best be produced by Persian Christians. Bible teachers for Sunday and week-day religious education, who know both Christianity and Islam thoroughly, are needed everywhere, and can be a great power in the advancement of Christ's kingdom. There is a present call for evangelists and pastors; and as the church develops there will be a constantly increasing need for consecrated men to fill these positions of great opportunity and responsibility.

The Church. From the beginning of the conference there existed the general feeling that the great question before us was the matter of union of the church all over Persia. This conviction was strengthened with each session of the conference, every mention of the fact of essential unity in the church elicited expressions of approval. As one speaker put the matter, "The Church of Christ in Persia has unity, and woe be to him who does anything to destroy it." The conference approved as a guiding principle the words of Abraham Lincoln, "In essentials unity, in non-essentials liberty, and in all things charity."

Though the outward forms may differ in the north and south, there exists throughout the whole church a genuine unity in spirit and in doctrine. The disposition of the Persian church, clearly expressed in the conference, seemed to be that they would work out their own forms of service and church government rather than follow those of any one church in England or America. To this end appeals were made to the church bodies sending missionaries to Persia, asking that the Persian church be

allowed liberty to work out its own organization and service.

A doctrinal statement was adopted unanimously, and there seemed to be absolute unity as to belief in the fundamental doctrines of the church. Various steps were suggested which would lead to organic unity. These steps the Persian church is willing to take, making a study of church history and organization while awaiting the freedom they ask to proceed to the organic unity, which they feel they can accomplish if they are allowed to take their own course. The general feeling of nationality in Persia, as well as other countries of Asia, at the present time is reflected in the church, but there seems to be a disposition to proceed with care and patience to the unity of the indigenous church over the whole land, which all feel is so necessary.

The conference closed with a communion service, where the presence and power of the Holy Spirit were evident. What a wonderful unity it was, as those from the far corners of Persia, converts from Judaism and Zoroastrianism and Islam, as well as missionaries from far lands across the sea, knelt together to partake of the body and blood of Him whom we own as Lord and Master, and in whom we have that blessed unity which nothing can dissolve in time or eternity!

In Persia God is calling a church out of Islam, it is feeling its entity, many problems confront it. The Persian church needs the united, powerful intercession of the members of Christ's body over all the world.

Tabriz, Persia. J. CHRISTY WILSON.

THE MOHAMMED OF THE NEWSPAPERS

The birthday of the Prophet is the occasion in some Moslem lands for eulogies on Mohammed. The two articles which we have quoted appeared in the *Siyasa,* of Cairo, which is the organ of the Constitutional Liberal Party. In both the reader clearly sees that an effort is being made by Moslems to pierce beyond the mass of traditions about Mohammed to a Mohammed that is far removed from either the teachings of the theologians or the picturesque legends told among the masses. Yet in this "quest of the historical Mohammed" one feels that somehow the positions arrived at are as they are because the wish is father to the thought. The language used in exalting Mohammed may sound unfamiliar to those who are steeped in the lore of the Hadith, but there is something strangely familiar about many of the figures and phrases to one who had read widely in Christian devotional literature.

The first article is from the pen of Abd al Hamid Hamdi, the second is by Sheikh Ali Abd ar Raziq, whose book on the theories of the Caliphate caused such a furore in Egyptian politics two years ago. As in that book Sheikh Ali Abd ar Raziq tries to disassociate Mohammed from any political aspirations and sees him as a great religious leader only.

The years pass and the ages roll by, yet in honor and remembrance of Mohammed ibn Abdallah, the Arabian prophet, Moslems will always assemble together. They celebrate him on such occasions by feasts and festivals. Nevertheless, I doubt whether the fashion in which Mohammed's people gather in remembrance of him is al-

together pleasing to him and to his Lord. Huge marquees are elected, illuminations are lighted, fireworks play in the skies, sumptuous tables are set before the rich and mighty, a few verses from the Koran are chanted and then—then the story of the prophet is related. And what is this story? It mentions the birth of Mohammed, describes his circumcision, and glorifies the incomparable comeliness of Mohammed, as though Mohammed had been sent so that his people might spend generations and ages passionately stirred by his comeliness and singing the praises of his excellent countenance, and be so captured by these as to misunderstand the spirit of the teaching for which Mohammed came.

He it was who was sent with guidance and the true faith, who startled the Arabs—the people of rhetoric and eloquence, with his marvelous signs, nor were they amazed at his handsome comeliness.

Had he been sent to a people other than us, I doubt whether a celebration in memory of Mohammed would be merely confined to the recitation of this antiquated idle tale; or would men really study him from all aspects—his teachings, his opinions, his character, and his philosophy.

Mohammed was human, a human being of the perfect type, whom Allah chose for his message, and to lead people back to the true faith—the errors of time had turned them away—the faith of Abraham, the Hanif, and to spread among men the teachings best suited to the crises of life. Mohammed reminded his people,—who had forgotten—that "Allah is one, there is no god except him."

The apostles and prophets before Mohammed were monotheists. Nevertheless Mohammed made one word the catchword of his temporal teachings, and it is in my opinion the basis for the challenge of Islam, and for its rapid spread in a very short time, so that it startled and terrified the world. That word is "Allah Akbar." With it the call to prayer opens, with it the Moslems began

their wars, and through it they dared to encounter the greatest and most courageous of nations.

"Allah Akbar." Allah alone is great. All people are alike. All people are weak. Let Moslems fear Allah alone, and nothing else. Allah is the most great and the almighty, before him his enemies, however great and strong they are, are small and weak. The party of Allah will surely triumph.

In this spirit the Moslems went forth to war and conquest. In this spirit they vanquished the armies of the Cæsars and conquered their lands.

Read the history of Mohammed. Read how the humblest of the Arabs called him, "Oh, Mohammed." And the noble prophet was not annoyed or vexed when any one called him by his own name without adding any ascriptions of honor and majesty. How could such simplicity anger Mohammed since he made his motto,—"Allah Akbar," and there is no one great but Allah.

Mohammed never gloried in anything that was his from Allah so much as he gloried in Allah's training, since he said, "My Lord trained me and made right my training." Do those who composed the story of the prophet's birthday and those who listen contentedly to it every year comprehend the marvelous meaning of this statement? Mohammed did not glory in his comeliness, nor does Allah mention it in the Koran. But the story-tellers have noticed nothing of his attributes or his character or his teachings, they only notice his comeliness and physical beauty.

Did the people know their prophet and estimate properly his importance? No! Allah is a witness that they did not. Otherwise whence are the profound studies of the life and teachings of Mohammed? Whence are the worthy books that strive to give a true historical picture of Mohammed? We have none of them yet, we only have frightful pictures which have been depicted by men whose minds only comprehend of the characteristics of Mohammed that he was of ruddy complexion, and

that his lashes were dark and his eyes honey-colored. And we, we are content and satisfied to listen to such tales at our times of feasting, even on the special occasion of the birthday of the prophet. For the sake of such drivel this great memorial is made yearly, for which enormous sums of money are expended. And all the while the religious nation of Mohammed is poverty stricken and groans under the weight of two evils: the evil of reliance upon a providence that will rain blessings out of a clear sky, and the absence of a moral ideal which the genius of scholars might find in the morals of the prophet and in the true teaching which he left to his people.

And if you wish to commemorate Mohammed, commemorate him in the way that he laid down, not as unworthy hands have devised.

ABD AL HAMID HAMDI.

Today people are celebrating Mohammed's birthday. And people cannot really celebrate Mohammed without a clear understanding of the meaning of his greatness and his position among the mighty. People still believe in the greatness of the mighty, and reverence with a sort of worship the forms of greatness which they have imagined. And no definition suits them all.

Kings and rulers believe in a greatness which belongs to authority and judgment, and the humble and covetous worship such things. The rich believe in riches, and their followers and henchmen worship riches. And for the learned there is a kind of greatness, and it also has its worshippers, and so also in all walks of life. Yet Mohammed ibn Abdallah did not trust in that worldly greatness in which people trust, for it is really a form of paganism, because it puts something in the place of Allah. Allah gave him the choice of being a servant-prophet or a king-prophet, and he flatly refused to be a king, but chose to be a servant. The treasures of wealth opened

their doors to him and he shut the door, choosing rather to live poor and die poor, and be gathered at the last day among the hosts of the poor.

Who of the worshippers of regal authority and majesty places Mohammed among the mighty kings? Mohammed was no king, nor did he want to be a king. And if his most obstinate opponents desire to put him among the kings, are they able to discover any more of a kingdom for him than the peninsula of Arabia? And what is Arabia in contrast with the kingdom of the Cæsars and the Chosroes, or in contrast with the great world empires of the emperors who extended their dominions from East to West, over seas and islands?

Whoever thinks of putting Mohammed among the mighty in wealth and riches? In contrast he was poverty stricken. Who wants to place him among the generals and conquerors? Mecca is the largest city he ever conquered. Who wants to place him among the philosophers, the inventors, and the discoverers? Mohammed was illiterate, not being able to read or write.

Does there remain any great memorial to Mohammed like the pyramids of Giza, or the city of Constantinople? Does one read his praises engraved on stones and obelisks? If any one seeks the greatness of Mohammed, it is summed up in one magnificent phrase, "There is no god but Allah." What is the value of wealth, or rank, or sovereignty, or high titles alongside this phrase, "There is no good but Allah"?

Mohammed came into the world preaching this great phrase; and although it is one word, it shook the foundations of the world. For the sake of this one phrase he warred with kings and those of vast wealth, with the rabble and the privileged classes.

Mohammed died, but his message went on cleaving its way through the world, and it still continues to march on making bitter warfare against error. There are only two possible positions in regard to this holy warfare; either this message which Mohammed preached is true or

it is false. If this confession of God's unity is false, then it will pass away, verily as all false ideas are annihilated, in the fierce light of science and reason. If it is true, then science and reason will certainly cleave a way for it in the world until it shall rule over the world and be spread unto the ends thereof; until every letter of this message is written high over all the earth from east to west, until it amalgamates the white race and the black, the Arab and the non-Arab, the learned and the ignorant, the rich and the poor. There will come a day when not a trace of ignorance nor fanaticism, nor silly superstitions will be left in the world. In that day truth will be clearly distinguished from falsehood and evil from good. Then neither the swords of Crusaders nor Caliphs will judge between truth and falsehood; neither the money of missionaries nor the intrigues of Jesuits and Franciscans, nor the ignorant stubbornness of sheikhs will be of any avail against the truth.

Every greatness is fleeting, and all of the mighty are mortal. "There is no god but Allah." This alone is the only immortal and everlasting greatness. On the day when the earth and heaven shall be transformed and the present order of things shall change, nothing of the theories of philosophy and the matters of science shall remain, except the face of Allah, to whom be praise and honor. This scientific truth shall remain eternal. "There is no god but Allah." Then shall the word of Mohammed be fulfilled and the world shall then witness that Mohammed is the apostle of Allah.

ALI ABD AR RAZIQ.

ISLAM, PERSONAL LAW AND THE CAPITULATIONS

Europeans and Americans think in terms of "territorial" law. Mohammedans do not. Law to "true believers" is something eminently "personal." To their minds it seems to spring from the individual and to be associated with him. This, in the last analysis, is the fundamental principle which underlies the Capitulations. They were not imposed upon the Orient by Europe. They were on the contrary put into force by Islam because they crystallized, as it were, the very genius of the Moslem world. When, therefore, I note that Turkey has abolished these time honored "diplomas," and that many Egyptians apparently desire their country to do likewise, I cannot but ask myself whether the movement does not tend to destroy one of the pillars of Islam, erected by Islam itself, and symbolizing one of the most venerable of its traditions? Of course, I am merely making an inquiry. I am not expressing an opinion. I am simply seeking for information and putting my thirst for knowledge in the form of an interrogation.

I feel that I owe it to myself to say just what I mean when I speak of "personal law" and of "territorial law." An example will best drive home my idea. I shall use the Sacco-Vanzetti case to illustrate what I have in mind. These two men were Italians by birth, and as far as I know they were never naturalized. But whether they had or had not taken out American citizenship papers did not affect their standing in court. They were charged with having on Massachusetts soil committed a

crime denounced by that commonwealth. This fact made them amenable to the laws of Massachusetts. They were duly electrocuted by the authorities of that State, because, I repeat, they had contravened a rule of civil conduct there prescribed. Had, however, the murder occurred in a capitulatory country, the question of Sacco and Vanzetti's nationality would have been of paramount importance, because if they had not been naturalized, Italian law would have applied to them, and their trial would have taken place in an Italian forum. In other words "personal" and not "territorial" law would have been enforced. And this same principle would primarily have obtained in regard to the regulation of their estate.

I do not say that the Koran itself draws this distinction between "territorial law" and "personal law." I do not go so far as to advance that Mohammed, the Prophet, entered into such niceties of juristic differentiation. The point that I feel constrained, however, to bring out is that his companions did. Nor do I think that I would be clearly setting forth my inquiry did I fail to mention that all of the fathers of Islam have apparently accepted, without reservations of any kind, this principle of "personal law." In other words, for over thirteen hundred years the Moslem world has based its internal administration, if I may so speak, upon the predicate that there was no such thing as "territorial law." The Prophet, as I interpret his teaching, has made it clear that the "Islamic Community" cannot err. The four sects of orthodox Mohammedanism are a unit in proclaiming and in enforcing this principle of "personal" law. I am, therefore, in the light of my knowledge of Moslem lore, compelled to seek for an explanation of the orthodoxy of a repudiation of a line of cleavage introduced by Omar, sanctioned by tradition, and ratified by what the faithful call *Ijma'*.

It will be recalled that when Jerusalem was besieged by Omar during the very first years following the death

of the Prophet, the Caliph is reported to have offered terms to the beleaguered inhabitants, which granted them complete autonomy, provided "they paid tribute by right of subjection and were reduced low." Under the régime thus introduced, the flag of Islam flew over Jerusalem, and the Holy City became Moslem territory. The inhabitants, however, enjoyed the privilege of their old laws, and administered these statutes themselves. This is another way of saying that Omar did not apply "territorial law" to them, but on the contrary allowed them to live under a system of "personal law." To explain how this doctrine was put into practice would carry me far afield. Suffice it to say that the liberal minded Caliph worked out a plan which safeguarded what he considered his essential prerogatives, and which secured to the conquered the advantages of their old laws. And this self-same line of conduct was followed by other victorious generals as Islam spread its banner to the four winds.

When, in 1453, Mohammed the conquerer took Constantinople he introduced the self-same principle, that is to say, he made law "personal" and not "territorial." In due course Europeans began to percolate into the Ottoman domain. In those days the Star and Crescent were in the ascendency. When the Occidentals became sufficiently numerous to constitute a colony, Suleiman the Magnificent in 1535 issued capitulations in favor of Francis I of France, definitely applying to Frenchmen in the Levant the rule of "personal law." And in due course this doctrine was extended to other European nations and to the United States.

As I am inclined to view the matter, from the standpoint of my necessarily insufficient knowledge of Mohammedan law, it would appear to me that in asking for the abolition of the capitulations, or for the elimination of "personal law" and the substitution of "territorial law," orthodox Moslems are running counter to something which their body politic has accepted for over thirteen centuries. The final touchstone of truth in the

Moslem world is, I have been taught, the *Ijmaʿ* or consensus of opinion of all *true believers* of a given epoch in regard to a given question. The Prophet said, I am not quoting his exact words, "My people, as a whole, cannot err." Once a stone has, by the universal consent of Islamic public opinion, been thus placed in the Moslem Ark of the Covenant, it is decreed that it must there remain until the end of time. I am, therefore, compelled to ask, "How do God-fearing Mohammedans justify a demand for the abolition of the Capitulations when these very 'diplomas' consecrate the principle of 'personal law,' a doctrine which appears to have been introduced into Islam by one of the cherished Companions of the Prophet, and accepted through the ages by the unanimous consent of that 'Islamic Community' which cannot err, and whose decrees are fixed, immutable and eternal?"

Cairo, Egypt. PIERRE CRABITES.

WHY I BECAME A CHRISTIAN[1]

My native land is Afghanistan. My father was a resident of Barkibark Rajan the capital of Logar, which is situated about fifty miles south of the city of Kabul. I was born in the year 1881.

My father's name was Payanda Khan, and he held the rank of Colonel in the Afghan army, with the title of "Bahadur Khan." He was known throughout the country as "Colonel Bahadur Khan." My father had two wives, of whom the first was from among his near relatives, and bore him no sons, but only three daughters. Therefore, lest the family should die out, he married the daughter of Sayad Mahmud Aqa, who was a member of one of the noblest and most famous families of Afghanistan. I and my younger brother, Taj Muhammed Khan, were the fruit of this marriage.

Shortly after the late Amir, Abdur Rahman Khan, came from Russia to the throne of Kabul, he captured, sent away to an unknown place, and put to death six of the notable pillars of the State, including my father, Muhammed Jan Khan Gazi and General Faiz Muhammed Khan.

The second calamity that befell us was that my two maternal uncles, Sayad Khudadad Aqa and Sayad Maqsud Aqa, who had been with Prince Sardar Ayub Khan in Kandhar, after the defeat of that Prince, were captured and sent to the State Prison in Kabul. Since Sardar Ibrahim Khan, Sardar Ayub Khan and Sardar Yaqub Khan, the three sons of the late Amir Sher Ali Khan, had taken refuge with the British in India, therefore the

[1] [Reprinted in abbreviated form by special permission of the author, the translator, Rev. E. P. Janvier, Ph. D., and the publisher M. K. Khan (Lahore), Ed.]

late Amir Abdur Rahman Khan banished my two uncles to India; and shortly afterwards my third uncle, Sayad Ahmad Shah, together with his mother and servants, came to India by the permission of the Amir, while the rest of my nearest relatives remained in Kabul.

On coming to India they settled with Sardar Ibrahim Khan in Hasan Abdal, District Attock.

Two or three years later a reconciliation was effected between the late Amir Abdur Rahman Khan and Sardar Ibrahim Khan and our whole family was given permission to return to Kabul; hence all, except myself and my three uncles, went back to their country.

Shortly after this I left my uncles' home and went to Peshawar. Thence I wrote applying for permission to re-enter Kabul, but this was refused unless I could furnish security. Accordingly I decided to go to Bukhara by way of Yarkand, in order to reach my brother-in-law, who had fled there after the assassination of my father and the other notables. The winter weather in Kashmir, together with the dangers of the journey, induced me to return to India; so I came to Delhi and entered the Madrasa-e-Fatehpuri to perfect myself in the study of Arabic.

One day, when I was returning with some of my friends from a walk to the Chandani Chauk, we saw a large crowd gathered at a short distance from our school, and on coming up we noticed that an argument concerning the doctrine of the Trinity was going on between a Christian preacher and one of the students of our school. The former was finding support for the doctrine in the following verse from the Koran: *"We are nearer to him (man) than the jugular vein of the neck."*

He was saying that here *"Nahno,"* the first person plural, is used, and that if the unity of God were absolute He would have used *"ana,"* that is, I. The student was giving an answer that was not to the point, so my friends urged me to answer that argument of the preacher. Accordingly I stepped forward and said that the first per-

son plural of the pronoun is used according to Arabic idiom as an honorific and not to indicate plurality. This was the first opportunity I had to meet the Christians in argument. On that very day was born in me an indescribable eagerness to argue with Christians. Consequently as far as lay within my power, I began to collect the notable books in refutation of Christianity; for example, "Izharul Haqq," by Maulvi Rahmat Ullah.

One day the English clergyman who used to come with the preachers gave me his visiting card and invited me to his house, and was kind enough to say that I might bring my friends with me. Accordingly, in company with two or three friends, I went to his residence. The missionary was very courteous, and while we drank our tea, began to converse with us on matters of religion. He turned to me and asked if I read the Bible. "Why should I read the Bible?" said I. "Why would I read such an altered book, which you people change every year?" At this reply of mine a pitying look came into the face of the missionary and he said, with a quiet smile, "Do you consider that all we Christians are dishonest? Do you think we fear God so little that we should keep deceiving the world, and making changes in the Holy Scriptures? When Moslems say that Christians keep altering the text of the Pentateuch and the Gospel, they mean that all Christians are dishonest, and that they are deceivers of the people. The contention of Moslems that the text of God's Word has been altered is absolutely without foundation and futile; and I believe that this contention is of Mohammedans who are quite ignorant of the Bible and of the faith and doctrines of Christians." With this the missionary gave me two Bibles, one in Persian and the other in Arabic, and urged me to read them. My own object in reading the Bible was to pick flaws in it.

I did not even read the Bible through from beginning to end, but only those passages which Mohammedan controversialists quoted in their own writings. In short, as

long as I remained in Delhi, I made it my business to carry on a controversy with the Christians. At this time I made up my mind to go to Bombay. There I had the good fortune to meet Maulvi Inayat Ullah, who was as famous in that region for his learning as for his eloquence.

At this time another scholar, versed in logic and philosophy, came from Egypt and was appointed to a professorship in the Madrasa-e-Zakariya. This was Maulvi Abdul Ahad, who also belonged to the Jalalabad District of Afghanistan. When I heard of his arrival I entered the Madrasa-e-Zakariya and began the study of the final books in logic and philosophy. The Maulvi treated me as a son, and gave me a room next to his own, that I might be able at any time to call on him for help. One day while taking a walk with some of the students of the school, I came to the Dhobi Talab. There we found some Christian preachers speaking to the people. Immediately, my old enmity was aroused, as my Delhi experience came to my mind. I was on the point of advancing toward the preachers when a fellow-student restrained me, saying, "Maulvi Sahib, never mind these people. It is a waste of time to argue with them. These poor fellows neither know how to carry on a discussion, nor are they familiar with the rules of debate. They are paid to do this work, and are fulfilling their duty, so there is absolutely no use in arguing with them." "I know all about these people," said I. "They may not know the etiquette of debate, but they certainly know how to lead people astray; and it is the duty of every true Moslem to rescue his thoughtless brethren from their hypocrisy and deceit." So saying, I stepped forward and began raising objection after objection to what they had said. They, too, began finding fault with what I had to say; but the discussion had to be short for lack of time. News of our encounter soon spread among the students of the school, and they, too, were fired with zeal for engaging in controversy. We used to go regularly twice a week to meet the Christians in debate. When the Christian preachers

saw this, two Church Missionary Society missionaries, one of whom was a Mr. Smith, invited us to their home through Mr. Joseph Bihari Lal, their head catechist.

When I perceived that the students in the school and my other friends knew nothing of the Christian religion and were inexperienced in debate, on the advice of Maulvi Abbas Khan Sahib, I rented another house and there formed a society called "Nadwatul Mutakallimin," the aim of which was to prepare controversialists against all non-Islamic religions, with special reference to Christianity.

When my instructor saw that I was forever giving myself to controversy and that I had no other interests in life, he came into my room one day after evening prayers. Just at that time I was reading the *Injil.* He asked me what I was reading. I replied that it was the *Injil.* At this he said angrily, "I fear lest you become a Christian." I was very much provoked at this, and though I did not wish to seem disrespectful, I could not help saying, "Why should I become a Christian? Does the mere reading of the *Injil* make one a Christian? I am reading it in order to destroy Christianity root and branch, not that I myself may become a Christian. You should encourage me in this matter instead of finding fault with me." He replied, "I said this because I have heard that he who reads the *Injil* becomes a Christian. Have you not heard what a certain poet has said: 'When thou readest the *Injil,* the heart of the faithful turns away from Islam?' " "This information was inaccurate," I replied. After giving me some further counsel, the Maulvi returned to his own room. This interesting religious conflict went on for some years, when suddenly I became possessed of the desire to make the pilgrimage to Mecca. Immediately I made the necessary arrangements, boarded the steamship *Shah-i-Nur* for Jeddah, and thence went to Mecca. From Mecca I carried on a correspondence with the late Maulvi Hasam-uddin, editor of the *Kashaf-ul Haqaiq.* When the day for pilgrimage arrived, I

donned the *ihram* and went to *Arfat*. On that day I saw a wonderful sight,—the rich and the poor, the high and the low, clad all of them in the same white garments, with their feet and heads bare, reminding one of the Day of Judgment. It looked as if all the dead clad in their shrouds had emerged from their graves to render their accounts. The sight brought tears to my eyes, and I began to say to myself, "If Islam is not the religion, what will my condition be in the resurrection?" Then and there I made this prayer to God:

"O God, show me the true religion and thy true way. If Islam is the true religion, keep me steadfast in it, and grant me grace to silence the opponents of Islam. If Christianity is the true religion, then reveal its truth to me. Amen."

After a brief visit to Medina I returned to Bombay. During my absence the "Nadwatul Mutakallimin" had disbanded. Immediately on my return I organized in its place another society, called "Ziyau'l Islam." I myself became president of this society, and Abdul Rauf was its secretary, and it was at his house near Grant Road that our organization used to hold its meetings. One of our rules was that once a week one antagonist of Islam be invited to address us, and that one of our members should by permission of the chairman answer the argument of our guest. Munshi Mansur Masih, the head catechist of the S. P. G. Mission, used to come regularly to speak for the Christians, and different individuals for the Arya Samaj. One day Munshi Mansur Masih spoke to us very convincingly, contending that there is no such thing as salvation in Islam. The members of our society asked me to answer him. I rose to reply, and tried with might and main to prove that there is perfect and sufficient salvation in Islam. But I must admit that, though the audience were most appreciative of my address, yet my own arguments were not convincing to my own heart. In fact, as I spoke, I was compelled to admit the weakness of my position. Though I was making much more

noise than my antagonist, his voice was thundering in my soul with indescribable power.

The most weighty task that still confronted me was that of the examination of the Koran and the most reliable of the Traditions. Before beginning my search for the doctrine of salvation in these, I raised my hands to God in prayer: "O God, thou knowest that I am and was born a Mohammedan, and that generation after generation of my ancestors were born into this religion and have died in it. In it I, too, have received my education, and in it have I been brought up. Therefore, now, remove every obstacle that would prevent me from finding out thy true way, and show me the way of thy salvation, that when I leave this transitory world, I may not be displeasing to thee. Amen." What I found out now through the study of the Koran was only what I had known before, namely that the obtaining of salvation is dependent upon the doing of good works.

"And whosoever shall have wrought an atom's weight of good shall behold it. And whosoever shall have wrought an atom's weight of evil shall behold it." (Koran 99 *Zalzala* 7–8).

These verses are on the surface very comforting and consoling, but in my mind they raised a question: "Is it possible for us to do only good and no evil? Does man possess such power?" When I considered this carefully, and at the same time reckoned up the faculties and passions of mankind, it became clear to me that it is impossible for man to remain sinless.

In this connection there arose in my mind a question:—The Prophet Jesus himself, also, is man after all: why is there no mention in the Koran of his sin, as there is of the sin of the other prophets? As I found in the Koran no mention of anything save the sinlessness of Jesus, I therefore turned my attention to the Gospel, where I found the following verses:

"Which of you convicteth me of sin?" (John 8:46).

"For we have not an high priest who cannot be

touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Hebrews 4:15).

Thus it was proved beyond a shadow of a doubt that, with the exception of the prophet Jesus, all mankind are assuredly sinful. Under these circumstances, who was I that I should claim to be able to gain salvation by good works, when many religious leaders and philosophers and saints had failed to run this impossible course?

So I turned to the Koran to find out what its teaching is as to the doctrine of salvation by works. I found that according to the Koran no man can obtain salvation. From among those verses which support this statement I quote two, which make it clear that no human being, of whatever rank, can obtain salvation:

"No one is there of you who shall not go down unto it—This is a settled decree with thy Lord—Then will we deliver those who had the fear of God, and the wicked will we leave in it on their knees." (Koran 19, *Maryam: 72, 73*).

No one but myself knows with what terror, dismay and disappointment I read these words. I, a spiritually sick man, was reading the Koran as I would consult a physician, that it might tell me the remedy for my sinfulness; but instead of giving me the remedy, it said to me, "Everyone of you will go to perdition, for this is the absolute duty of thy Lord."

But my natural love and attachment for the faith of Islam forbade me to make haste in making my personal decision; and I thought it fitting to seek a commentary on this verse in the Traditions, that I might see what the Prophet of Islam himself has to say on this matter.

After a long search, I found the following Tradition:

Ibn Masud says that the Prophet of Islam (peace be upon him!) said: "Every one shall enter hell. Afterwards they will come out of it, sooner or later, according to their works. Those who will come out first will do so like a flash of lightning, the next like a gale of wind,

then like a horse at full speed, afterwards like a swift rider, then like a man springing, and, finally, like the walk of a man. Tirmizi and Darimi have handed down this Tradition."

The meaning of the foregoing verse was now clear. It must be that every human soul should once enter hell, thence to emerge according to its works. Though the meaning of the Koran was plain, and was supported by the statement of the Prophet of Islam himself, and though, had I wished, I might have ended my search at this point, yet I thought it best to seek its interpretation in the Koran itself. Accordingly, after a long search, I came upon this verse:

"Had thy Lord pleased, He would have made mankind followers of one religion; but they would not have ceased to differ among themselves, except those to whom thy Lord was merciful. And unto this hath He created them; for the word of thy Lord shall be fulfilled, 'I will wholly fill hell with genii and men.'" (Koran 11, *Hood: 120*).

I was so stricken at reading this verse, that I slowly closed the Koran, and, laying my head upon it, gave myself up to unhappy thoughts. Even in sleep I found no rest, for my waking thoughts, taking form in the realm of dreams, made me uneasy. It was unspeakably hard for me to forsake the faith of my fathers; I should have been more willing to forsake life itself. Hence for some time I kept trying to think of some method of evading the problem or some way of escape, that I might not have to leave Islam. For this purpose I began to search for help in the Traditions, but found none. One Tradition runs thus:

"Abu Zar said: When I went to the Prophet of Islam (peace be upon him) I found him asleep, covered with a white sheet, but when I went again, I found him awake, and he said to me: Every servant of God who before his death repeats 'There is but one God' is sure to enter heaven. I inquired whether it was true also in

the case of a thief or an adulterer. His answer was in the affirmative. I again asked, 'Even if he were a thief or an adulterer?' He answered, 'Yes, even if he were a thief or an adulterer.' The third time I put the same question, and the answer was the same.—Yes, even if he were a thief or an adulterer, though it may be shocking to you."

But in another Tradition I read, "Abu Huraira said that the Prophet of Islam (peace be upon him!) asserted: 'None of you can ever obtain salvation by his own works.' They asked him whether even he could not obtain it by his own works. He answered, 'No, even I could not if I were not surrounded by God's favor. Therefore be strong, and morning and evening, nay, every moment, try to do good.'"

From the above Traditions I gathered that no one can obtain salvation, unless God's mercy rest on him. This comforted me a little, but at the same time I began to think: If God is merciful, he is likewise just. If God by the exercise of his mercy alone should forgive, his justice would be suspended; and this suspension of justice would mean a defect in the character of God.

The third thing that became clear to me from the Traditions was that even the Prophet of Islam himself cannot save anyone, not even his daughter Fatima or his relations. Hence the idea that the Prophet would intercede for the faithful, which I thought would surely prove correct, was proved wrong. The Tradition runs thus:

The tradition is handed down from Abu Huraira that when the verse: "Cause thy near relatives to fear," was revealed to the Prophet of Islam, the Prophet arose and began to proclaim: "Oh people of the Qureish, and ye sons of Abd Manaf, and thou Abbas, son of Abdul Muttalib, and thou, Safia my aunt, I cannot save you from the punishment of the day of resurrection: Take care of yourselves. O my daughter Fatima, thou mayest use my property, but I cannot save thee from God: Take care of thyself." (Bukhari).

So, after an extended and painstaking study of the Traditions, there remained nothing more in which to carry on further search; so, in sheer fear and desperation, I closed the Traditions and made this prayer before God:

"O God, my Creator and my Master, who knowest the secrets of my heart better than I know them, thou knowest how long I have been seeking thy true religion. I have carried my investigation as far as I could. Now, therefore, open to me the door of thy salvation. Grant that I may enter into the company of thy people who are well pleasing unto thee, that when I enter thy glorious presence I may be happy and exalted. Amen."

In this desperate and depressed state of mind I again took up the *Injil* and began to look at it, with the thought that if there were any lack in my investigations I might now correct it. As I opened the *Injil* this time, my eyes fell on these words:

"Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28).

I cannot say how I happened to open to this passage in the Gospel according to Matthew. I did not intentionally open to it, nor was this a chance occurrence; it was the God-given answer to my labor and sincere investigation. For a sinner like me it was indeed the announcement of good news. This life-giving verse brought peace, comfort and joy to my heart, and banished immediately all uneasiness and uncertainty from my mind.

I continued my investigation in the New Testament, and read it through several times from beginning to end. In the course of this reading I found hundreds of verses and scores of parables which proved to me beyond the shadow of a doubt that salvation can be had only through faith in the Lord Jesus Christ.

Accordingly, after making all the investigations which I have described, I came to the conclusion that I must become a Christian, and it seemed the honourable thing to place the whole matter before the "Anjuman i Ziyau'l Islam," that they might discuss it, if they so desired, and

I might be free from the charge of having carried out my investigation in secret. Accordingly I went to the meeting as usual. It was again the turn of Munshi Mansur Masih, but I anticipated him by saying that on this occasion I myself would speak against Islam. Then I arose and described my long and weary search. My auditors were wonder-struck and dumfounded. The officers of the Society took comfort from the expectation that I would make the rebuttal to my own address. Hence, when I finished and took my seat, the Vice-President said, "We hope that the President himself will make the rebuttal to his own dissentient address." Then I arose and said: "Listen to me, my friends. What I have laid before you is not fictitious or merely on the surface, but it is my sure and final decision. What I have said is based on an investigation which has lasted for years; and, in particular, on that day when Munshi Mansur Masih addressed us on the subject of Salvation, I promised God that henceforth I would not read the Holy Bible as I had read it heretofore, but as a seeker after truth, that the way of truth and righteousness might be revealed to me. Accordingly, setting aside prejudice and philosophical quibbling, I compared with one another the Avesta, Satyarth Prakash, the Bible and the Koran; and came to the conclusion that salvation is to be found only in Christ."

After saying these words I left the assembly, as it was not prudent for me to remain there longer. Seeing me leaving, Munshi Mansur Masih followed me. When he overtook me he threw his arms around my neck, and began to shed tears of joy, saying in a trembling voice, "You must come home with me tonight, for it is not safe for you to spend the night alone in your room." I replied that the officers of my organization were educated gentlemen, and that I need fear nothing from them. "Of course," said I, "I have to fear the common rabble, so I shall come to your house before daybreak. If I am not there by that time, you may come, if you please, to my lodging."

After making this arrangement we separated, I went to my room, and, bolting the door from the inside, and extinguishing the light, I sat down and gave myself up to my thoughts. I can never forget that night, its fearful fancies and spiritual struggle.

The day was breaking. I quickly made my toilet and left for the house of Munshi Mansur Masih. When I arrived there, I found he had been very much worried because I had not come. He knew that I was accustomed to tea at that hour, and had some ready for me. After I had partaken of it, we talked things over for a short time, then engaged in prayer. After prayer we went to the home of Rev. Canon Ledgeard. He was not a little disturbed at this untimely visit of ours. But as soon as he came into his study, Munshi Mansur Masih told him that I had come to be baptized. At first Mr. Ledgeard thought we were not in earnest; but when he heard what had taken place on the preceding night, he immediately rose and embracing me, said, "I knew that if you would only read the Bible carefully and seriously you would surely become a Christian. Thank God! you have been convinced." He then promised to baptize me three days later, and advised me during the interval to memorize the Ten Commandments, the Apostles' Creed and the Lord's Prayer. He further counselled me not to go back to live among the Mohammedans, and invited me to stay either with himself or with Munshi Mansur Masih. Thereupon I decided to accept the second alternative. When Sunday came, the whole church was filled with Moslems. Seeing the danger, Mr. Ledgeard postponed my baptism. Finally, by the grace and mercy of God, I was baptized on the 6th August, 1903, in St. Paul's Church, Bombay.

A wonderful change took place in my life, when I became a Christian. My speech, actions and whole manner of life were so transformed that a year later, when I visited Bombay for a short time, my Moslem friends themselves wondered at it. They marvelled at my mild-

ness, because they had known that I used to lose my temper easily.

Before I became a Christian I, of course, recognized sin to be sin, but I did not realize, as I do now, that it is a dangerous and destructive force. Although I am still merely a weak man, a handful of dust, yet when I have sinned I cannot describe the shame, sorrow and repentance with which I am filled. Immediately I fall on my face and with tears beg for forgiveness. This attitude is the result of nothing but the realization of the atoning work of Jesus Christ. Sin cannot be removed by repentance alone, but through cleansing by the sacred blood of our Saviour. For this very reason the world, which makes light of sin, is daily approaching nearer and nearer to destruction.

Lahore. MAULVI SULTAN MOHAMMED PAUL.

LAUNCHING OF THE COUNCIL FOR WESTERN ASIA AND NORTHERN AFRICA

To the various cooperative missionary agencies functioning in China, Japan, India, and other large missionary areas, there has been added one more. It is the Council for Western Asia and Northern Africa. The story of its birth and launching is both interesting and informing.

After a movement has taken form and character and has embodied itself in an organization, one looks back with interest to trace its origin and birth. What is it that gives birth to a movement? Is it some new conception and vision? Is it some acute need? Is it some human leadership? Doubtless these all play their part, and they did play their part in the creation of the Council for Western Asia and Northern Africa.

The idea of such an organization was undoubtedly suggested by similar organizations in other large missionary territories. The need for such an organization was evident in the field of literature and in the field of general cooperation. The elements of human leadership were provided chiefly by missionary leaders in Turkey, Syria, Persia and Arabia, who for three years sacrificed time, strength and thought to the promotion of the movement by sacrificial journeys to Egypt, where painstaking conferences worked out plans that finally overcame many difficulties. The dominant factor in the birth of the movement may, however, be ascribed to *vision,* vision imparted by the Jerusalem Conference of Workers among Moslems in 1924. Here was lifted, perhaps for the first time among the scattered workers of the Near East, the vision of a fundamental spiritual and missionary unity in

their common task in the Moslem world. Gathered there on the Mount of Olives, the representatives of the missionary enterprise rehearsed to each other their hopes and their discouragements, their victories and their problems, their successes and their limitations. Persia told of baptisms and open professions of faith on the part of converts from Mohammedanism. Syria and Egypt, and Persia too, recounted their successes in building up native churches. Universal needs were expressed, such as those for spiritual quickening, for effective Christian literature, for more penetrating methods of religious education. Political barriers seemed to fade away. The separations of deserts or of oceans seemed to be removed. The representatives of these several fields sensed their essential unity, and some who were there resolved, God helping them, that they would not allow this unity to be broken, that they would search, even until it could be found, some method by which one field might speak to the other and all could share the values of their experience in dealing with Moslems, and blend their faith and prayer for a victory of love in the Moslem field of the Near East.

To have the vision was much, but to succeed in translating it into realization proved more difficult. The group needed to learn that long distances lie between aspirations and suitable plans, between high aims and effective methods.

It is important to observe that at Jerusalem two somewhat distinct ideals of missionary cooperation existed. The one focussed thought upon cooperation in the preparation of Christian literature for Moslems. Those who held this ideal had come up a long and difficult road of pioneering. The idea had been presented at Edinburgh in 1910. It was again emphasized at Lucknow in the Conference of Workers among Moslems. It had been faithfully preached by the Continuation Committee of this Lucknow Conference. It had had a fuller and an authoritative expression in the Survey of Christian Literature in Moslem Lands published in 1923, and it had

received further endorsement in the findings of the Jerusalem Conference itself. Here was a clearcut practical proposal for the creation of a cooperative agency with a central literature bureau or office, to be established at Cairo and to be operated under the guidance of a group of missionary experts in Christian literature in the interests of missions to Moslems throughout the world.

The Jerusalem Conference, however, had lifted to others another ideal, not exclusive of the former but inclusive of other forms of cooperation. These did not feel that all the cooperative values which they coveted for the missionary enterprise could be adequately supplied through an agency which had as its chief objective, cooperation in literature. There was an eager desire for some inexpensive and yet effective agency which might serve for the exchanging of views between the several fields of Western Asia and Northern Africa with reference to evangelistic methods, successes and problems, with reference to the native Church, its status and relationships, with reference to Christian education, both elementary and higher, with reference to troublesome problems of relationships to governments, and with reference, in fine, to that general spiritual unity which the Jerusalem Conference had itself so wonderfully expressed and visualized.

The Conference at Jerusalem was unable to decide between these two ideals. It appointed, therefore, two separate committees somewhat interlocking in their membership, to work out the final plans or final plan for cooperation.

These committees met in October, 1924, and again in May, 1925, and still again in April, 1926, studying the needs of the situation and the wishes of the Missions involved. So marked was the divergence in the two ideals that in the first instance two separate plans were worked out aiming at missionary cooperation and were submitted to the Missions of Western Asia and Northern Africa. To these proposals the Missions made reply. They de-

clared it unthinkable to adopt two parallel plans for cooperation. Too much money would have to be expended; time would be wasted; minds would become confused. So the two plans were merged into one. A single Council was proposed with a Literature Committee as its major feature. Still there were difficulties presented. There were criticisms, some of them sharp and hostile, but sincere for all that. Safeguards had to be worked out to reassure the friends of cooperation that such a Council would not exceed its authority, that the doctrinal position taken by it would not involve those who might not care to have it speak for them, to secure for the larger Missions a more adequate and equitable representation than had been proposed. These and other difficulties were finally overcome. With each submission of a new plan, confidence in the plan gained ground and a larger and larger number of Missions endorsed the plan and expressed themselves as ready to share in it. In April, 1926, the final plan was evolved: final in the sense that in so far as human thinking and devising could perfect the plan, the last word had been said and the last correction made, but it was expected that further improvement would come by a practical operation of this theoretical plan. The good maxim was remembered: *Solvitur ambulando.*

In May, 1927, the cooperative movement started. The preliminary stage ended. The first meeting of the permanent Council met. It was interesting to observe that at the first meeting, the Council could claim the support of Missions in each one of the great missionary areas of Western Asia and Northern Africa: Mesopotamia and Persia, Arabia and Turkey, Syria and Palestine, Egypt and the Sudan, and North Africa. Furthermore, almost every type of church polity and of nationality was represented in the supporting missions. The Council could claim, therefore, to be truly international and truly interdenominational.

SHADED TERRITORY
REPRESENTS
AREA COVERED
BY
COUNCIL FOR WESTERN ASIA
AND
NORTHERN AFRICA
SAHARA
ARABIA
EGYPT
LIBIA
ANGLO
EGYPTIAN
SUDAN
ABYSSINIA
ERITREA
B. SOMALILAND
ITALIAN SOMALILAND
ADEN
PERSIA
TURKESTAN
IRAQ
SYRIA
PALESTINE
TURKEY
RUMANIA
BULGARIA
YUGO-SLAVIA
ALGERIA
TUNISIA
TRIPOLITANIA
MOROCCO
MEDITERRANEAN

The territory which is covered by the Council for Western Asia and Northern Africa is set forth vividly on the map on page 195. Has this part of the world any importance or any unique significance? We believe it has. Please observe:

1. This area includes the important countries of Morocco and Mauretania, Algeria, Tunisia, Tripolitania, Egypt, the Sudan, Abyssinia, Palestine, Syria, Turkey, Cyprus, Greece, Albania, Yugo-Slavia, Roumania, Bulgaria, Trans-Caucasia, Iraq, Persia, and Arabia. These countries represent a total population of about 135,000,000. Numerically this is a considerable sector of human life and it gains significance as one thinks of the variety of races and nationalities represented by these members of the human race.

2. There is, however, a unique character to this great territory. Out of the total population of 135,000,000, some 66,000,000 are Moslems. The Council is, therefore, undertaking to serve an area that may be regarded as distinctly Moslem. Of all the great councils in mission fields, this is, therefore, the distinction of this particular council: it deals with that section of the world in which Islam dominates and in which Mohammedanism has its base. In most of the countries named, Mohammedanism dominates and this is a very significant fact, for Islam is quite another thing in lands where it is a mere fraction of the country or a subordinate religion, as in the case of China and even India.

3. Within the territory described, Arabic prevails. Out of the 66,000,000 Moslems some 60,000,000 speak the Arabic language. There is a linguistic significance therefore to the territory covered by the Council for Western Asia and Northern Africa.

4. It is to be observed that within this territory are some of the most strategic centers of the world, particularly in respect to Islam. Within this area is *Mecca,* the religious center of the Mohammedan world. Also *Turkey,* formerly Constantinople and now Angora, the

political center of the Mohammedan world. Also *Cairo,* the intellectual center of the Mohammedan world.

5. Finally it may be pointed out that the territory referred to may claim importance because of the large number of missionaries and missionary societies at work in this territory. While up-to-date statistics are not available, the last official record for these areas gives 106 missionary societies and 1,579 missionaries connected with them.

As at present organized, the Council for Western Asia and Northern Africa has four standing committees, the most important of which is "Central Literature Committee for Moslems." This Committee acts as the Literature Committee for the Council, while at the same time its commission reaches out beyond the geographical limits of the Council and it endeavors to serve the interests of literature for Moslems everywhere. The able and tireless Secretary of the Committee is Miss Constance E. Padwick. Under her leadership and the generous cooperation of Canon Gairdner, a remarkable amount of useful work has already been accomplished. More and more the value of having "basis manuscripts" for important work in the sphere of Christian literature for Moslems has been recognized. Without foisting on any area a manuscript that is not adapted to the needs of the area, yet a basic manuscript prepared under authoritative auspices is most suggestive and helpful and economizes time enormously. It gives to every area the best thinking of other areas, and such a basic manuscript can be worked over for each area, adapting it in any way that is necessary. The work that has already been accomplished by this Committee and its Central Bureau at Cairo is a story all by itself, but it represents a wonderful interchange of information between the fields in respect to literature prepared and literature required, in respect to the problems that are facing the missionary enterprise and the trend of anti-Christian literature in all Mohammedan lands. This Committee is literally the Intelligence De-

partment of the missionary enterprise, as it deals with Moslems throughout the world.

Three other standing committees have also been appointed, but their activities have rather awaited the securing of a General Secretary for the movement as a whole. These three committees are as follows:

The Committee on Education: This Committee has undertaken during the past two years to study the relation of missions to national policies of education.

The Committee on Evangelism: This Committee has undertaken to develop an interchange of information between the fields as to the best methods of promoting evangelistic work.

The Committee on Missions and Governments: This Committee has undertaken to make available for each field the best experience of other fields in dealing with difficult situations between missions and governments.

After an extended search, the Council for Western Asia and Northern Africa succeeded in securing a General Secretary, eminently qualified for carrying on the work of this Council. Dr. Robert P. Wilder who has more recently been associated with the Student Volunteer Movement in America, and who in the early days helped to found this movement, and who has, in addition, the inheritance of missionary experience in India, was secured as Secretary of the Council. In October, 1927, he entered upon his duties, beginning with a tour of acquaintance and observation in the areas that front the Mediterranean. He has visited Greece, Turkey, Syria, Palestine and Egypt. Visits to other territories had to be postponed to a later period. Many are the voices that call to richer fellowship and fuller cooperation between missions and missionaries. We are grateful to God that in the presence of this great opportunity for developing cooperation in the Near East so spiritual and so practically qualified a leader has been given to the movement through the good Providence of God.

Philadelphia, U. S. A. CHARLES R. WATSON.

NOTES ON ISLAM IN INDIA

The Moslem Population of India and Burma
Census of 1921

ALL INDIA AND BURMA	68,735,233	21.7	per cent of population	
Provinces	59,444,331			
1. Ajmir-Merwara	101,776	20.5	"	"
2. Andamans and Nicobars	4,104	15.1	"	"
3. Assam	2,202,460	27.78	"	"
4. Baluchistan	367,282	91.7	"	"
5. Bengal	25,210.802	53.5	"	"
6. Bihar and Orissa	3,690,182	9.8	"	"
7. Bombay (Presidency)	3,820,153	19.7	"	"
Aden	45,055			
Bombay	1,369,075			
Sindh	2,406,023	73.00		
8. Burma	500,592	3.84	"	"
9. Central Provinces and Berar	563,574	3.66	"	"
10. Coorg	13,021	7.9	"	"
11. Delhi (Province)	141,758	29.03	"	"
12. Madras	2,840,488	6.7	"	"
13. N. W. Frontier Province	2,062,786	91.	"	"
14. Punjab	11,444,321	50.6	"	"
15. United Provinces	6,481,032	14.8	"	"
States and Agencies	9,290,902			
16. Assam, Manipur State	17,487			
17. Baluchistan States	366,195	91.7	"	"
18. Baroda State	162,328	7.5	"	"
19. Bengal States	275,322			
20. Bihar and Orissa States	16,095			
21. Bombay States	840,675			
22. Central India Agency	331,520			
23. Central Provinces States	18,458			
24. Gwalior State	176,883			
25. Hyderabad State	1,298,277	10.5	"	"
26. Kashmir State	2,548,514	76.8	"	"
27. Madras States	363,992	6.6	"	"
28. Mysore State	340,461			
29. N. W. F. P. Agencies and Tribal Areas	21,337	39.1	"	"
30. Punjab States	1,369,062	9.1	"	"
31. Rajputana Agency	900,341			
32. Sikkim State	20			
33. United Provinces States	243,935	21.4	"	"

Ajmir-Merwara: 101,776 Moslems out of 495,271 inhabitants. They are mostly from the Rajputs, Jats and Gujars. The tomb of Mu'in ad-Din Chishti (d. 1236) is found at Ajmir. He founded the Chishti order in India.

Andamans and Nicobars: 4,104 out of 27,086 inhabitants are Moslems.

ASSAM—I. (Province): 2,202,460 Moslems out of 7,606,230 inhabitants. II. (State of Manipur) 17,487 Moslems out of 384,016 inhabitants. Moslems chiefly around Sylhet, where Jalal ad-Din preached and was buried, 1384. The low caste of Moslems is called *Matias.*

BALUCHISTAN—I. (Province): 367,282 Moslems out of 420,648 inhabitants. II. (States), 366,195 Moslems out of 378,977 inhabitants. The total number of Sunnis is about 600,000; heterodox *Dhikris* or *Mahdawis* and *Isma'ilians,* about 133,000. Moslems are chiefly Brahuis by race.

BARODA: State, 162,328 Moslems out of 2,126,522 inhabitants.

BENGAL: I. (Province) 25,210,802 Moslems out of 46,695,536 inhabitants. II. (States), 275,322 Moslems out of 869,926 inhabitants. The Islamization of Bengal was due to the governors from 1202, after the Ghorid conquest, who had their headquarters at Gaur, (Lakhnauti). Jatmall, son of Raja Kans, accepted Islam and mounted the throne in 1414 with the name of Jalal ad-Din Mohammed Shah. Murshid Quli Khan founded the Line of the Nawabs of Murshidabad. He converted many Hindus. The majority of the Moslems aside from the Pathans, is composed of Bengali converts, Shaikhs coming from the low-caste Julahas, or out-caste pariahs. The greater part are Sunnites of the Hanafite school. There are a few Shi'ites at Dacca and Burdwan. The low-castes of the South and East profess an aggressive and fanatical form of Islam, and are termed Wahhabites: notably the sect of the Faraidiya founded by Shariat Allah and his son Dudhu Miyan (d. 1802), who attacked British forces and rejected saint worship. They are found in the villages and are often called *Salafiya,* or *Ghair-Muqallid.* There are very important waqfs in Bengal.

BIHAR AND ORISSA: I. (Province), 3,690,182 Moslems out of 34,002,189 inhabitants. II. (States), 16,095 Moslems out of 3,959,669 inhabitants. There is a minority of Moslems around Patna which is imbued with a fervent and aggressive religious zeal, of Wahhabite tendencies. At Gaya are found some Shi'ites. There is a khanqah or monastery of Shaikh Kabir Darwish (d. 1717) at Sasaram; and a library of Khuda Baksh (d. 1876) at Bankipore. The tomb of Shah Arzaki (d. 1023) is venerated. There is a group of some 20,000 Kabirpanthis at Sambalpur, Orissa.

BOMBAY AND SIND: I. (Presidency), 3,820,153 Moslems out of 19,348,219 inhabitants. II. (States), 840,675 Moslems out of 7,409,429 inhabitants. Sind has a majority of Moslems many of whose ancestors came from Arabia. The center of the old Moslem province was Thatta, site not known. Besides Sunnites there are found Bohoras, Khojas and Mahdawis or Dhikris.

In Kachh the Moslems form 23 per cent of the population, and are mostly a semi-Moslem sect called the *Memans,* converted about the 14th century.

Gujarat was a Moslem state from the fourteenth to the seventeenth centuries. The chief Moslem city is Ahmedabad. The *Bohoras, Khojas* and *Mahdawis* are found here in addition to orthodox Sunnites.

On the coast of the Konkan are found Sunnite descendants and converts of Arab immigrants of the early centuries. They are called *Konkanies.* In Bombay there are 89 mosques, 77 for Sunnites, 8 for Bohoras, 2 for Khojas, and 1 for Mughals.

The Agha Khan, who is the head of the Isma'ilian Khojas, makes his headquarters in Bombay. He was the first president of the All-India Moslem League in 1906.

BURMA: 500,592 Moslems out of 13,169,099 inhabitants. They speak Burmese and Urdu, and are largely Shaikhs from Bengal, and Zerbadis, that is, Moslems born of Burman mothers.

CENTRAL INDIA: 331,520 out of 5,997,023 inhabitants. The principal state is Bhopal, founded in 1707 by an Afghan Nawab.

CENTRAL PROVINCES AND BERAR: I. (Province), 563,574 Moslems out of 13,912,760. II. (States), 18,458 Moslems out of 2,066,900.

COORG: 13,021 Moslems out of 163,838 inhabitants. Two-thirds of these Moslems are Mappillas and Shafi'ites, while the remainder are Hanafite Shaikhs.

DELHI: 141,758 Moslems out of 488,188 inhabitants.

GWALIOR STATE: 176,883 Moslems out of 3,186,075 inhabitants.

HYDERABAD STATE: 1,298,277 Moslems out of 12,471,770 inhabitants. The Moslem dynasty of the Nizam was founded by Subadar Asaf Jah (d. 1748). 83 per cent of the madrasas, 45 per cent of the secondary schools, and 42 per cent of the primary schools are Moslem. The important Osmania University, with its 20 professors, attempts to diffuse Arabic culture. It is producing a distinct literature in Urdu through its translation and publication of Western scientific and literary texts. There is an important colony of Hadramauti Arabs here who are *Shafi'ites*. The majority are *Sunnite Hanafites*. There are some *Shi'ites* and *Mahdawis*.

KASHMIR STATE: 2,548,514 Moslems out of 3,320,518 inhabitants. The country was Islamized about the 12th century by Isma'ilian missionaries, and in the 14th by Sunnite mystics, the most noted being Saiyid Ali Hamadani, who converted the dynasty in 1326 (Shams ad-Din Shah). The king Sikandar, nicknamed Butshikan or idol-breaker, (d. 1417) destroyed many temples.

In Jammu are found Rajput Moslems. To the North-East the people of Baltistan are Isma'ilians.

It is in Srinagar that the tomb of one Yus Asaf is found, which was located by Mirza Ghulam Ahmad, of Qadian, in Khan Yar Street. It is this tomb which he and the adherents of the Ahmadiya sect declare is the real tomb of Jesus Christ.

There are many places of pilgrimage for Moslems in Kashmir, which are termed *ziarat*. Part are the tombs or sacred sites of indigenous, Hindu or Buddhistic, origin. Others are tombs of foreigners called *Saiyid pirzada*. There is also a local religious order of jugglers.

MADRAS AND THE COAST OF MALABAR: I. (Presidency), 2,840,488 Moslems out of 42,318,985 inhabitants. II. (States), 363,992 Moslems out of 5,460,312 inhabitants.

The Laccadive Islands are entirely Moslem with 10,600 inhabitants, Mappillas.

The Moslems of South India are of the Dravidian race. The Shaikh, Saiyid and Pathan classes numbering about 1,000,000 speak Urdu. The remainder use the following languages:

Malayalam (Mappillas)	1,000,000
Tamil	500,000
Telugu	100,000

Tamil is written in the Arabic characters. The Mapillas of Malabar speak Malayalam. They are a mixed people, part Arab, and follow the law of ash-Shafi'i. Their chief religious heads are at Kandatti and Ponnani. At the latter place there is a well known school for the training of missionaries and converts.

N. W. Frontier: I. (Province), 2,062,786 Moslems out of 2,251,340 inhabitants. II. (Agencies), 21,337 Moslems out of 54,470 inhabitants.

The people are largely warlike tribes of Pathans from Afghanistan: Bannuchis, Dards, Marwats, Yusufzais, Niazis, Waziris, Ghilzais, Mohmands, Afridis, Orakzais. Some of the tribes are Sunnites: Bannuchis, Marwats; some are Wahhabites as the Yusufzais and Bonairs of Dir, and were connected with the *jihad* which was carried on against the Sikhs by Saiyid Ahmad of Rae Bareli in 1826. The rest are neo-Isma'ilians, having been converted since the twelfth century. They are found in Baltistan (Moguls), Chitral, Pantal, Ludkho, Wakhan, Hunza, and Hazara. The Afridis who made a *jihad* against Great Britain in 1897 are of the Roshaniya sect, which was founded in the sixteenth century by Miyan Rayazid, or Pir Roshan. The Qadiriya order of the Sunnites has adherents in Dera Ghazi Khan.

Punjab: I. Province, 11,444,321 Moslems out of 20,685,024 inhabitants. II. States: 1,369,062 Moslems out of 4,416,036 inhabitants.

Of the Sikhs there are 2,294,207 in the province and 813,080 in the states.

The Punjab was invaded as far as Multan by the Arab general Mohammed bin Qasim about 712. At the end of the ninth century, a sect of Moslems known as Qarmatians, from al-Ahsa, founded a principality at Multan. This continued till the invasion of Mahmud of Ghazna in the eleventh century, when an attempt was made to put an end to the heresy of the Qarmatians and Isma'ilians, and establish the orthodox Sunnite religion. Through the efforts of some of the conquerors and the Sufi preachers of Kuchh and Pakpatan most of the converts became Sunnites.

The work of the Sufis or mystics in attempting to bring about a reconciliation of Hinduism and Islam resulted in the creation of the curious syncretism of the Sikhs founded by Guru Nanak, who died in 1539.

Many low castes have been converted in mass to Sunnite Islam. The sect known as the Ditta Shahis (Arain), and also the Budla, still retain the Hindu customs.

The tombs of the saints of Uchh, Jalal Surkhposh (d. 1291) and Mohammed Ghawth (d. 1517), together with that at Pakpatan of Baba Farid Shakarganj (d. 1265) are greatly venerated.

The states having Moslem rulers are Bahawalpur, Firozpore, Laharu, Malerkotla, Chamba and Patawdi.

Rajputana State: 900,341 Moslems out of 9,844,384 inhabitants.

In Malwa there were two Moslem dynasties between 1401-1530: the Ghoris and Khiljis, which have left their monuments at Mandu. The Bohoras are found at Ujjain.

The semi-Moslem sect of the Dadupanthis was founded in the sixteenth century.

The only Moslem ruler is the Raja of Tonk, of the Rajput Chauhan caste. Only ten per cent of his subjects are Moslems.

Sikkim State: 20 Moslems out of 81,721 inhabitants.

United Provinces of Agra and Oudh: I. Province, 6,481,032 Moslems out of 45,375,787 inhabitants. II. States: 243,935 Moslems out of 1,134,881 inhabitants.

The proportion of Moslems is only fourteen per cent, in spite of continuous Moslem administration from the fall of the kingdom of Kanauj in the twelfth century; the sovereigns of Delhi, the Sharqi kings of Jaunpur (1394-1500), Mogul governors, nawabs of Oudh. Part of the family of the latter have been refugees in Baghdad since 1857.

Agra has 60,000 Moslems out of 185,000 people; Lucknow 95,000 out of 240,000, and Benares 50,000 out of 198,000. The Moslems are Sunnite Hanafites, Wahhabites (five per cent at Benares) and Shi'ites ("Twelvers"), who are found chiefly in Lucknow, where they number sixteen per cent of the Moslem population. Lucknow is the center of Indian Shi'ites, because of the ancient Nawabs of Oudh, who erected the chief buildings there.

The Moslems of the province by origin are indicated as follows: Arab: Sheykh: Qurayshi, Siddiqi, Faruqi, 'Uthmani and Ansari; Afghans: Yusufzais, Afridis, Ghoris, Lodis, and Sherwanis; Moguls or Qizilbash, and Hindu converts, Julahas.

The semi-Moslem sect of the *Kabirpanthis* has a center at Benares, and the *Stanamis* are found in Oudh.

There are four great educational centers for the Moslems: Aligarh, which is the modern reform center, where the Moslem university founded by Sir Syed Ahmad Khan is located; Deoband in the Saharanpur District, where the orthodox Sunnite madrasa Dar al-'Ulum is found; A'zamgarh, center of the moderate Sunnite reform movement; and Lucknow with its Shi'ite College affiliated with the Lucknow University, and the seminary *Madrasat-al-Wa'izin.*

Agra was the capital of Akbar (d. 1605). Here are found his tomb (at Sikandra) and the Taj Mahal. At Bahraich is found the tomb of the Ghaznavi Martyr prince Salar Mas'ud (d. 1033), which was uncovered in the fifteenth century. He is greatly venerated under the name of Ghazi Miyan.

There is one Moslem state at Rampur in Rohilkhand, which was founded by Pathans. The present Nawab is a Shi'ite. A well-known Arabic madrasa is found here, and also one of the best Arabic, Persian and Urdu libraries of India. The Nawab is a great patron of Indo-Moslem music.

Hardoi, U. P. Murray T. Titus.

CURRENT TOPICS

Why Christian Missionaries are Dangerous

"Christian missionaries are dangerous for, besides unlimited funds, they enjoy the prestige in India of belonging to the ruling race. The mind of the Moslem villager, to whom almost exclusively the Christian missionary makes his appeal, works on primitive lines. Not knowing even the rudiments of his own faith he is the more readily misled by the fact that, outside matters of religious preaching, he has usually found *Sahibs* to be truthful people—and again he too often has reason to despise the *Pirs* and *Mullahs* who have misrepresented Islam to him. It is sound strategy in war to carry the fray into the opposite camp and it was a stroke of sheer genius which led the Ahmadiyya movement to devote so much of its attention to the propagation of Islam in the West. Only a few years ago, when Rudyard Kipling wrote in Lahore the history of 'Jelal-ud-din Mackintosh,' there was not a Christian in the Punjab who did not sincerely believe that a Christian convert to Islam must necessarily have accepted Islam for dubious and sordid ends. That was why famous Europeans who were undoubtedly Moslem converts—men like Sir Richard Burton and Professor E. G. Browne—were compelled by fear of ignorant public opinion to conceal their change of religion from all but their most intimate friends."—*The Light* (Lahore).

Recent Ahmadiyya Publications

Six volumes of a set of the complete writings of Mirza Ghulam Ahmad have now appeared. This ambitious Urdu publication is being rapidly pressed forward, and, when complete, will run to some twelve or thirteen volumes. This year a cheap Koran has been issued for the use of children, the Arabic text being clearly pointed as an aid to reading. Three parts have appeared of a new Arabic-Urdu interlinear Koran with a commentary in Urdu; while an Urdu Koran, with commentary in that language, in three leather bound volumes, is being offered for sale. The Arabic text with English translation and commentary by Maulana Muhammed Ali is now in its second edition.

This year a paper-backed book of eighty-two pages entitled "The Ahmadiyya Movement," by Khan Durrani, Moslem missionary at Berlin, has appeared, which contains almost as much anti-Hindu and anti-Christian polemic as information. A Moslem prayer book in English is now on sale (price 2 annas), with complete information on the subject; not to mention an appendix on marriage, divorce, etc. The prayers are given in Arabic, transliterated into Roman, and finally translated. An English tract is being sold entitled "Islam, the Religion of Humanity," by Maulvi Muhammad Ali, having a foreword by Lord Headley.

When we turn to vernacular writings we have the "Namak dan" by Fakir Ullah in Urdu, Arabic, Persian, and three other languages: and another collection of stories by the same writer in Urdu and Persian. Then this same writer has produced a cloth bound collection of stories in Urdu. Muhammad Ali has written a Moslem apology for the Koran, and also a Life of the Prophet, both in Urdu: while Murli Ullah gives us another life in Arabic, Persian, and Urdu. These works in two, three, or more languages, either in parallel columns, or given in succession, appear to be a speciality of the Ahmadiyya publishing house. On a recent visit to their bookroom I discovered most of the old well known publications still on sale. Second editions are with them, generally speaking, merely reprints from the old plates. They seem to take great care to avoid these polemics getting out of print. On the whole one gets the impression that the press here is far more active in vernacular than in English—and in this it is very active. Space forbids a detailed account of the many minor tracts in vernacular which are now on show. In conclusion we may say that the bookroom supplies a twenty-five page catalogue gratis on application.

Lahore. E. J. JENKINSON.

The Arithmetic of Prayer in Bengal

Those who are acquainted with popular Moslem religious books are aware how threats, on the one hand, and extravagant promises on the other, are freely employed with a view to keeping the simple-minded in the path of Islam. Doubtless much of this kind of writing is to be found in every Moslem land and owes its origin to the voluminous Hadith.

We have thought it might be of interest if we reproduced a few lines from a popular treatise called *Mufid-ul-Islam* which has a great vogue in Bengal. The book is written in that awful hybrid tongue which for want of a better designation goes by the name of *Mussalmani-Bengali.*

The passage is in praise of the stated prayers. After observing that those who neglect *namaz* are worse than dogs, and that pigs would not wish to be seen in their company (if *that* has not convinced the negligent the following ought to!), the manual proceeds to assign the value of prayer offered in an assembly.

Morning	prayer	equals	20	pilgrimages	to	Mecca	with	Adam.
Noon	"	"	40	"	"	"	"	Abraham
Afternoon	"	"	60	"	"	"	"	Jonah.
Sunset	"	"	80	"	"	"	"	Jesus.
Night	"	"	100	"	"	"	"	Moses.
Friday	"	"	1,000	"	"	"	"	Mohammed

The Influence of Islam on Hinduism

In a series of articles that appeared in *The Indian Witness* (Lucknow), Mrs. Gertrude V. Tweedie writes on the Interpenetration of Islam and Hinduism in India. The modification of Arabian Islam through Indian contact is well-known, but the obverse of the process is not always remembered:

"There has been a tremendous change in Hinduism growing out of its contact with Islam. That Hinduism has in a more real sense been the gainer as a result of this contact than has Islam cannot be doubted. Large accessions were made to Islam but uninstructed they have proved a menace to the virility of Mohammedanism.

"The contact which Hinduism has had with Islam has stimulated and purified its religious and intellectual life. This is undoubtedly the greatest service which Islam has rendered Hinduism. The contact with Islam and its challenge to the unity of God, its teaching of the reality of divine existence and the objective character of truth stirred the thought-life of Hinduism and led it to seek to put its house in order. Although the literary efforts of the philosophers had come to a standstill during the early years of the Mohammedan invasion, when bloodshed, the pillaging of sacred places and the killing of priests left neither time nor inclination for literary expression, during the more peaceful days following the reign of Babar there is a general breaking-out of the change that had been going on under the surface during those sanguine days. It was in the Northwest that the strongest and purest Islamic forces were at work, and as was therefore to be expected the revival manifested itself most strongly in the Punjab. During the Sayyid and Lodi dynasties these forces crystallized and for four hundred years we find a succession of saints and philosophers striving for the purification of Hinduism.

"These reformers were from both high and low castes and were agreed in the principles of reform. These reforms had to do with such practices as had been most violently attacked by Islam—polytheism and caste. True, Acharya and Chankara battled against caste, but there is a new note of virility and power in the attack made by Ramanuja who declares that if salvation is not with the low and degraded, to hell he will go. Kabir, a Sudra and Nanak, a Kshatriya, but follow the lead of the great Ramanuja and Ramanand. The burden of their message was against external means of obtaining salvation. Fasts, pilgrimages, self-abasement, torture, physical and mental mortification, and kindred methods employed by the *yogi* and mendicant were scorned. The *bhakti* note grew strong and a belief in a vital personal experience can be noted. A new moral note crept into their teaching.

"Nanak was a Kshatriya by caste birth. He was born in a small village in the Punjab where he came into contact with *sufis*. It was because he spent too much time with *faqirs* that his father sent him away from home, but he continued to be much in the company of mendicants and *sufis*. In his writings he refers to the Deity as Allah as frequently as Hari or Ram. He refused the rites of the twice-born, declaring that the 'true thread which fitted one for entrance into God's presence was obtained not by the rite of the twice-born, but by adoring and praising him.' The key-note of his teaching was, 'There is no Hindu and there is no Musalman.'

"At Gulbarga and Belgaum are to be found descendants of the converts of the saint Sayyid Hussain Gaysudaraz. At Lahore Shaikh Ismail became renowned. The buildings at Fatehpur Sikri still testify to the influence of and power of the saint Selim Chisti whose followers form a large sect in India at the present time. And so one might go on and name many saints and *sufis* who came to India in the spirit of the missionary and sought by their teaching and example to win idolators

to the worship of the one God and belief in the prophet whom they honoured.

"This peaceable effort has no doubt had more to do with the changing of the attitude of Hindus than the other of compulsion for, as has been stated, such Hindus as were compelled to become Moslems in order to escape the sword apostatized whenever possible and changed few of their customs. On the other hand the life and teaching of such missionaries greatly influenced Hindus to change their social customs."

Alleged Insults to Mohammed

It will interest the public and especially the readers of the recent review of a new biography of the Arabian Prophet in our Quarterly to learn that the Government of India has prohibited under the Sea Customs Act the bringing into British India of any copy of the book entitled "Mohammed, a biography of the prophet and man" by R. F. Dibble, wherever printed.

The reason for this unreasonable prohibition may be the fact that Moslems in the Punjab, and indeed throughout India, have recently become incensed over alleged scurrilous remarks about Mohammed which have appeared in published writings of the Arya Samajists.

The Government of India, feeling that existing legislation needed strengthening, have introduced a new clause into Chapter 15 of the Indian Penal Code giving magistrates the requisite power to bring offenders to book. The text of this clause has been published as follows:

"Whoever by words, either spoken or written or by signs or by visible representations or otherwise, intentionally insults or attempts to outrage the religious feeling of any class of His Majesty's subjects, shall be punished with imprisonment of either description for a term which may extend to two years or with fine or with both."

The offence is made non-bailable and non-compoundable, but the arrest shall not be without a warrant, and a magistrate below the rank of Presidency magistrate or first class magistrate shall not try it.

This is a move which needs to be closely followed by all mission workers in India. There is a danger lest injustice be done by curtailing liberty. There is this to be said, however, such an instrument can be a two-edged sword. One of the most vigorous Moslem supporters of the new measure in Bengal has himself, in time past, grossly offended against all decency in this very respect.

Mahatma Gandhi on the Purdah

"A peculiar though not uncommon incident has caused Mr. Gandhi to use his pen most vigorously against the purdah system. While addressing a public meeting in connection with the laying of the foundation-stone of an orphanage, his attention was drawn to a screen behind him, behind which had congregated a body of women. Of course he knew absolutely nothing about it, and when he was asked to address the women his surprise could easily be imagined: this is what he says in *Young India:*

" 'The sight of the screen behind which my audience whose numbers I did not know was seated made me sad. It pained and humiliated

me deeply. I thought of the wrong being done by men to the women of India by clinging to a barbarous custom which, whatever use it might have had when it was first introduced, had now become totally useless and was doing incalculable harm to the country.'

"There is a large body of public opinion which cannot be flouted; and that is diametrically opposed to the sudden abolition of the purdah. Would not 'tearing down the purdah' accentuate evil? There are a good many who, with due deference to Mahatmaji, would rather advocate a gradual drawing aside of the purdah, in the meantime educating the women-folk, teaching them how to respect themselves, training them to be self-assertive, nay even defiant should the occasion demand: they must have that sort of 'touch me if you dare' look in their eyes; but all this is not achieved in a day.

"Then, again, there should be a revival of chivalry among the men of these provinces; witness the dangers to which young inspectresses of schools are exposed. It should make young Indians blush to the roots of their hair to find this particularly emphasized in the Sadler Commission Report.

"We thus come to the conclusion that the abolition of the purdah must go *pari passu* with the spread of education."—From the Calcutta *Guardian*.

Young Islam's Call to Pan-Islamism

In *The Crescent,* a paper published by the undergraduates of the Islamic College at Lahore, one of the graduate students Mustansiz Billah Uppal, B. A., writes as follows:

"The Moslem ascendancy in the past can be compared with the grave of a man who was raised to the pedestal of glory by Providence, but fell into the mire of failure and despondency through his own infirmities and frailties. His grave deserves the tribute of a tear or two from the passerby.

"Let us dip into the past events of Islamic history and survey the whole scene. A panorama of the last 1300 years opens before us. The rise of Islam and its spread is a miraculous event in human annals. Before the warm affluence of the sun of Islam great empires vanished, ancient religions evaporated and races were shaped anew."

And then after sketching the disintegration of Moslem empire and the disruption of its ideals he goes on to speak of the coming revival and its only hope. "Such has been the wave of the Islamic revival. To sum up. We see that Afghanistan, Turkey, Persia, Egypt and Southern Arabia stand out of the sphere of European domination. Unfortunately disunity in modern Islam is still deplorably prevalent.

"In Egypt, Arabia and especially in Turkey nationalism is the chief force that binds society.

"Pan-Islamism, the basis of Islam, the essence of Quranic teaching has been forsaken and forgotten.

"Woe to us that we Indian Musalmans have gone mad in disunion.

"Today our empire is great, but our society is enthralled by the pall of wicked nationalism and disunity. Let us bind ourselves with the chains of pan-Islamism."

A YEAR OF PRAYER FOR THE MOSLEMS

"The Fellowship of Faith for the Moslems" of which the Rev. S. M. Zwemer D. D., F. R. G. S., is leader, has just issued *A Year of Prayer for the Moslems,* its prayer cycle for 1928. The following is a brief summary of its contents. Continuing daily with one accord in prayer for the Moslems.

First Day—Praise for increased accessibility. Pray for rulers and those in authority in Moslem lands.

Second Day—The Christian Church in Moslem lands.

Third Day—Palestine and Syria.

Fourth Day—Arabia.

Fifth Day—Mesopotamia (Iraq).

Sixth Day—Persia and Kurdistan.

Seventh Day—Turkey.

Eighth Day—The three and a half million Moslems of Albania, Bulgaria, Greece, Montenegro, Roumania and the Serb-Croat-Slovene State.

Ninth Day—The 17,900,000 Moslems of Russia, including Siberia, Russian Turkestan, Bukhara and the Azerbaijan Republic.

Tenth Day—Afghanistan.

Eleventh Day—The 70,000,000 Moslems of India.

Twelfth Day—The Moslems of the Punjab and Sindh, the North-west Frontier Province, Baluchistan and Cashmir.

Thirteenth Day—The Moslems in the United and Central Provinces, Bihar and Orissa, Bengal and Assam.

Fourteenth Day—The Moslems of Bombay, Madras, Hyderabad, Mysore, and Ceylon. The Moplahs on the Southeast Coast.

Fifteenth Day—The Moslems of S. E. Asia, including British Malaya and the Dutch East Indies. The Moslems of the Philippine Islands.

Sixteenth Day—The 12,000,000 Moslems of China and of Chinese Turkestan.

Seventeenth Day—Egypt.

Eighteenth Day—The Moslems in the Eastern and Central Sudan and Abyssinia.

Nineteenth Day—Tripoli, Tunisia, Algeria and Morocca. The Kabyles in the Barbary States. The thousands of North Africans in France.

Twentieth Day—Sierra Leone, Nigeria, the French Territory of Niger and all West Africa.

Twenty-first Day—The Moslems in Central and South Africa and those on the East Coast and in French and Belgian Congo, Uganda, Kenya, Tanganyika, Zanzibar and Somaliland.

Twenty-second Day—All scattered Moslems. Moslem Students in Christian lands. The Bahais of Persia. The Ahmadis of the Punjab and other reforming sects.

Twenty-third Day—All missionaries working amongst Moslems.

Twenty-fourth Day—The Bible Societies. Translation work. Mission Presses. Colportage work and Book Depots.

Twenty-fifth Day—Mission colleges and schools in Moslem lands. Sunday school work, orphanages, boarding-schools and hotels.

Twenty-sixth Day—Moslem converts. Secret believers. Enquirers. Backsliders. Native evangelists and Bible women.

Twenty-seventh Day—Medical mission work. Mission hospitals and dispensaries. Itinerant medical mission effort. Doctors, nurses and native assistants.

Twenty-eighth Day—For the calling and equipping of special men and women adapted to be leaders pioneers, translators and teachers. For training colleges and candidates.

Twenty-ninth Day—Moslem women and children.

Thirtieth Day—Committees and Secretaries of Missionary Societies at the home base and in the field. Publication work for Moslems. Missionary magazines, books and pamphlets. Deputation work.

Thirty-first Day—The children of missionaries. That all needed supplies may be sent in to carry on the work. Thot we may not wander from the Word of life, but overcome by the blood of the Lamb and by the Word of our testimony.

BOOK REVIEWS

The Legacy of Israel. Planned by the late I. Abrahams and edited by Edwyn R. Bevan and Charles Singer, with an introduction by the Master of Balliol. Oxford, Clarendon Press. 1927. Pp. 551, with 83 illustrations and index. 10/-net.

In this collection of essays, a companion to "The Legacy of the Middle Ages" and a worthy successor to "The Legacy of Greece" and "The Legacy of Rome," each chapter is again by a master of his subject. For readers of this review especially Chapter V, "The Influence of Judaism on Islam," and Chapter VI, "The Jewish Factor in Medieval Thought," are of importance.

Professor Guillaume in Chapter V, points out "the spread of Judaism among the Arabs was marked by breadth rather than depth" (p. 134) and that it is therefore necessary to study the Talmud rather than the Old Testament for a right understanding of the Koran. "The extent of Jewish influence on the Koran has been by no means exhausted; every Old Testament character mentioned therein is dealt with in the manner dictated by Jewish exegesis" (p. 148).

Professor Mittwoch's work, "Zur Entstehungsgeschichte des Islamischen Gebets und Kultus" (Berlin, 1913) and Professor Wensinck's article in *Der Islam* (V. 1914), "Die Entstehung des Muslimischen Reinheitsgesetzgebung" underlie the comparison of Jewish and Moslem Prayer and the respective purity laws of the two religions. Then follows a summary of Jewish and Islamic laws concerning marriage and divorce, Korban and Wakf. "Marks of Jewish influence will be found in practically every chapter of Moslem jurisprudence, and more especially in the Hadith literature, which forms its alleged justification" (p. 167).

The essay closes with a most interesting reference to Dante. "It is, I think," says Prof. Guillaume, "possible to trace one of the greatest literary achievements of the Christian Church to Jewish influence on Moslem writers," namely in the Divina Commedia. "The principal details of his vision and very many other Dantean ideas and symbols of a more subtle kind have been traced by Prof. Miguel Asin y Palacios in "Islam and the Divine Comedy" (English translation, London, 1926) to the writings of Islamic traditionists and particularly to the Spanish Arab Ibnu-l-Arabi (died 1240) and the genesis of these ideas is Jewish" (p. 170).

In Chapter VI, which is illustrated by several excellent maps, Dr. Chas. Singer shows the important rôle played by Arabic culture in Europe in the Middle Ages. Greek thought, he points out (p. 177) "was in charge of men of Arabic speech for centuries before it reached the Latins, and the first effective contact of the medieval West with Greek thought was in translations from the Arabic . . . conveyed

largely through Hebrew channels." "The scholastic system came to the Latins largely from Islam and from Islam it was largely brought by the Jews" (p. 182). The development of the Hebraeo-Arabic literature of South Italy and Sicily, the old Magna Græcia, and especially in Spain is traced in considerable detail, and one realizes again the attraction of Toledo for the scholars of Western Europe before "the retreat of Islam meant the substitution for learned purposes of Latin for Arabic" (p. 203).

Sufficient praise cannot be given to the editing of the book and the choice of the many illustrations, a number of which must be unique. Also the index is most carefully made of the abundant material included in the volume.

E. I. M. Boyd.

Survey of International Affairs 1925. Vol. 1. The Islamic World since the peace settlement. Arnold J. Toynbee. Oxford University Press, New York. 600 pp. $8.50.

Professor Toynbee is to be congratulated for his industry, accuracy, readableness, and detailed, clear statements. It is a work which all students of Islam will find indispensable; and moreover it should find a corner in the library of all ministers of the Christian religion, since the day is long passed when the Church in the homelands can safely remain ignorant of Moslem questions. Islam is one of the greatest challenges which the Church of Jesus has to meet at this time, and, as in all other subjects, knowledge is power. In this huge work, the whole of the ground is carefully covered, and the book is enriched by a good index, and some excellent maps.

The work is skillfully divided into three parts: General, Northwest Africa, and the Middle East, followed by eight appendices. Part one largely deals with the important subject of the Abolition of the Ottoman Caliphate, which was one of the greatest reverses Islam has known. The second section includes such matters as the reaction of the Northwest African peoples against western ascendancy, the collapse of 'Abdu'l-Karim in 1925, and the nationalist movement and reforms in Tunisia and Algeria. The concluding division ranges from Egypt to Syria, Iraq, Turkey, Persia, Afghanistan, and India. The account of the rise of the Wahhabi power in the Arabian Peninsula and the fall of the house of Hashim gives us, incidentally, a splendid introduction to that significant reformer and leader 'Abdu'l-'Aziz b. 'Abdi'r-Rahmani's-Sa'ud of Nejd.

The difficulty of reviewing such a work as this lies in its comprehensiveness. Nothing seems to have escaped the writer's attention, as witness the admirable note on the oil question on page 529 ff., or that on the constitutional developments in Egypt on page 230 ff. and the imposing array of authorities cited in the footnotes. These last seem to cover every source bearing on the subject on hand: special commission reports and recent books are reinforced by the columns of the *Times, La Liberté, Le Temps, The Manchester Guardian,* and a host of other papers and periodicals. This is an historical survey of great significance: a contribution to Islamics unique in its encyclopædic voluminousness: not a mere summary of events and statistics, but a scientific work to be read, and kept on the library table for ready and frequent reference.

Edward J. Jenkinson.

Our Bible and Learned Moslems. (Urdu) By Gu'am Masih. Available from the Editor, Nur Afshan, McLeod Road, Lahore. 1926. Pp. iv, 198. Paper, Re. 1.

Confirming the Cross. (Urdu) By Gulam Masih. Available from the Editor, Nur Afshan, McLeod Road, Lahore. Pp. 1926. Paper, Re 1.

The Christian weekly, *Nur Afshan,* of Lahore, under the editorship of the Rev. Gulam Masih, in spite of being the battleground of Christian-Moslem controversy, is very sympathetic in its treatment. When the editor of such a paper writes a book on Islam and Christianity we can all feel sure of its usefulness, and the soundness of its arguments.

The first treatise is a final reply to the charges that the Bible has been "corrupted." All who have to deal with the problems of the evangelization of Islam will welcome this book. The author deals with the credentials, origin, history, and past and present influence of the Bible; and then with the internal and external evidences of its genuineness. The author has faced the charge of corruption in the form in which it is brought by modern Moslem controversialists, and thus the book is up-to-date. The last part of the book gives the views of certain leading Moslems as to the genuineness and authority of the Bible. The arguments of the Ahmadis are ably refuted. The language throughout is excellent, and the arguments are convincing.

The second title is the only book in English or Urdu dealing so thoroughly for Moslems with the crucifixion, resurrection and ascension of Jesus. Various parties among Moslems have set forth from the Koran differing theories concerning the death of Christ, but the author has given the best and soundest possible explanation of these Koranic passages, and in doing so has overlooked no leading Moslem commentator. The doctrine of the Atonement is also examined, with full replies to the Qadianic objections. One chapter furnishes a complete exposure of Mirza (the alleged Messiah of the Punjab).

JOHN A. SUBHAN.

I. **Algazel,** Maquacid al-Falasifat.
II. **Algazel,** Tahafot al-Falasifat ou "Incohérence des Philosophes".
III. **Averroes,** Tahafot at-Tahafot ou "Incohérence de l'Incohérence." By Maurice Bouyges S.J., Imprimerie Catholique, Beirut. Vol. II. Pp. 448. 66 francs.

We quote from the introductory notice and are glad to call attention to these very important Arabic texts with critical notes and Latin summary:

"Ces trois ouvrages forment une trilogie d'un interêt exceptionnel, puisque les doctrines d'Avicenne ou d'Alfarabi, exposées par Algazel dans le premier, sont attaquées par lui dans le second, et qu'Averroès prend leur défense dans le troisième.

"Le *Maqâçid* d'Algazel, passé en latin sous les noms de *Logica, Metaphysica, Scientia naturalis,* etc., fut étudié par les Scholastiques dès avant Saint Thomas d'Aquin. Le *Tahâfot at-Tahâfot* d'Averroès jouit d'un grand succès auprès des averroïstes padouans. Quant au *Tahâfot* d'Algazel, il eut moins de notoriété parmi les chrétiens en dehors des pays de langue arabe. Mais son influence dans les milieux musulmans, d'Orient et d'Occident, fut si considérable, et sa méthode, ainsi que le choix des sujets traités (en 1095! quelques mois avant le Concile

de Clermont) méritent à tel point l'attention des historiens, qu'une place d'honneur aurait dû lui être faite dans une 'Bibliothèque arabe des Scolastiques' même si aucune autre raison n'y avait justifié sa présence.

"La publication des textes arabes est conçue de manière à pouvoir être complétée par d'autres séries, formant un ensemble capable de satisfaire à la fois les Orientalistes et les Historiens de la Philosophie médiévale. Bien que, dans l'intérêt des uns et des autres, la collection soit ouverte à tous les écrits arabes philosophiques qui furent traduits en latin antérieurement au Concile de Trente, personne ne s'étonnera si les ouvrages nommément cités par Saint Thomas sont l'objet d'un soin spécial."

Beyrouth, Université St. Joseph. MAURICE BOUYGES, S. J.

The Turkish Letters of Ogier Ghiselin de Bushecq. Imperial Ambassador at Constantinople 1544-1562. Newly translated from the Latin of the Elzerir editore of 1633 by Edward Seymour Forster. Pp. 265. Oxford University Press, American Branch, New York, 1927. $2.50.

These famous letters have already twice appeared in English, in 1694 and in 1881. The present translation is abbreviated but furnished with an introduction and notes. The letters contain the best extant description of the Ottoman Empire at the height of its glory under Suleiman the Magnificent, who was lord of a mighty empire stretching from Bawdad to the Atlantic, and from Mecca almost to the walls of Vienna.

Full of quaint lore, delightful stories of Turkish lavish hospitality and blood-curdling tales of their cruelty, the four long epistles tell of two journeys and a sojourn as ambassador at Constantinople. The virtues of the Turk awaken Bushecq's warm admiration, but he is not blind to their fanatic pride and the vices that even then were sapping their manhood. The "commonest kind of merchandise" in those days was "wagon-loads of boys and girls being brought from Hungary to be sold in Constantinople." Altogether a book that every student of the Near East will enjoy reading and possessing.

Z.

Prophets, Priests and Patriarchs: sketches of the sects of Palestine and Syria. By Harry Charles Luke, C.M.G., B.Litt., M.A. The Faith Press, London. Pp. 129. 6 sh.

Four of the six interesting chapters that compose this volume of miscellany appeared in the *Times* (London) and the *Egyptian Gazette* (Cairo), but all are well worth the permanent form here given. The book is profusely illustrated with rare photographs and excellent maps; the coloured map of the Church of the Holy Sepulchre, showing the shares claimed by various sects and parties, is unique as a demonstration of Christian disunity. The two final chapters on "Islam in Palestine and Syria", that on "The Old Man of the Mountains" (the notorious ancestor of H. H. the Agha Khan) and the epilogue in "Moslems and Rayahs in the Ottoman Empire" are of special interest to students of Islam. The contemptuous attitude of the governing Turk toward Jews and Christians is illustrated by a number of "burial permits" which indicate as nothing else can do that alive or dead a non-Moslem was little better than a dog. Nevertheless the author pays just tribute to the many excellent qualities of the Turkish peasant. The book is well documented and is sure to have, as it deserves, a wide circle of readers.

Z.

Hesperis. Tome 7—1er Trimestre. Librarie Larose. Paris. 22 francs.

The quarterly Hesperis dealing with North African and Moroccan affairs continues to maintain its high standard in the issue for the first quarter for 1927. The leading article on L'Aghbar et les Hautes Vallées du Grand-Atlas is illustrated by a number of excellent full page photographs, and by the addition of a large folding map. M. Ricard discusses recent publications of Portugese origin bearing on the History of Morocco, and M. de Cenival has an interesting article on the Christian Church of Marrakech in the 13th Century. Among the book reviews one notes one on H. de Castries "Les sources inédits de l'histoire du Maroc."

E. J. J.

Review des Etudes Islamiques. Librairie Oriental. 13 Rue Jacob. Paris. Part One. 1927.

The Review opens with the first part of a valuable feature "Abstracta Islamica" where no less than a hundred and twenty-three recent works on Islam are conveniently summarised. M. Achille Sekaly discusses the changes which have taken place in the University of El Azhar; while M. Jean Deny translates from the Turkish the Memoirs of Gâzi Moustafa Kemâl Pasha.

E. J. J.

The Pulse of Progress, including a Sketch of Jewish History. By Ellsworth Huntington, Research Associate in Geography in Yale University. 341 pp. Scribners, New York, 1926.

In summing up the results of his studies on the connection of climate and history in the evolution of man, the author touches on a wide range of examples, from the migrations of lemmings in northern latitudes to the story of varying rainfall cycles told by the rings of the giant sequoia trees of California in their growth through thousands of years and on to the contemporary influence of climate on human habits and temperament, as shown by U. S. A. statistics of mentality and crime. Cases of assault and battery and mistakes made by bank clerks (how do they get at these last?) vary definitely with climatic conditions. Dr. Huntington traces the same chain of influence in the "Dominance of Nomads," which makes them more effective in history than their quiet agricultural or urban neighbours, at least in the way of subversion, and here naturally the Arab comes in as an example. We rather wonder that the author did not follow out the implications of the fact that Islam has developed mainly in the heat-belt of the globe which has contained the static civilizations of the Mediterranean lands, India and China. He does not shrink from applying his theories to religious as well as social evolution, for he gives us a very interesting sketch of the history of Israel, in which he stresses the climatic influences of Mesopotamia and Palestine, together with the evolutionary purgation of the race through the wilderness experience, the captivity and the destruction of Jerusalem. The life of our planet and of its denizens, as we know it, unfolds in recurrent cycles of development, including both decay and recuperation. So much for the pulse. What of the progress? The cause of these periodic variations may be fluctuations in solar radiation. And when the sun gets cold? In a mirror darkly we look for new heavens and a new earth wherein dwelleth righteousness.

H. U. Weitbrecht Stanton.

L'Inquietude de l'Orient: Sur la Route de l'Inde. By Maurice Pernot. pp. 252. Librairie Hachette, 1927. Fr. 12.50.

En Asie Musulmane. By Maurice Pernot; pp. 243, Librairie Hatchette, 1927. Fr. 12.50.

The unrest which reigns throughout the Orient induced this French journalist to make a study of the Moslem East. He travelled from December, 1924, to December, 1925, through Egypt to Ceylon, and then to India, making his return journey by way of Afghanistan, Persia, Iraq, Syria and Turkey. The two volumes represent the results of his diligent inquiries concerning conditions from government officials, agitators, religious leaders, artisans and scholars. His hope is an understanding and rapprochement between the countries of Europe and Asia.

From Egypt the author reports many interviews in full with such men as the late Saad Zaghloul Pasha, Ahmad Ziwar Pasha and Ismail Sidqy Pasha. In India he talked with Shawqat Ali, Mrs. Besant and C. R. Das among many others. He discussed conditions in Persia with Reza Khan, and in Iraq with the late Miss Gertrude Bell, the Oriental Secretary of the High Commissioner.

One expects a full treatment of the Syrian situation, but strange to say, the author gives only ten pages in the whole two volumes to Syria. Although he had visited Syria before, and would naturally be interested in French rule there, he spent but twelve days of his year there, owing to the acute situation, and so refrains from proposing final answers for the problems. Yet he feels that the genius of France will arrive at a happy solution. The discussion of this part of his subject is very brief indeed, and is lacking in interviews with national leaders as in Egypt, India and Turkey.

His opinion of American enterprises in the Moslem East is interesting to say the least. *"Par quel étrange calcul les Américains, ou du moins certains d'entre eux,—ont-ils pris à tâche de ruine en Asie les entreprises de l'Europe, de rabaisser son prestige et d'ébranler son influence? Que ce soit en Chine ou aux Indes, en Perse ou dans le Levant, neuf fois sur dix l'American prend le parti de l'indigène contre l'Européen. . . .*

Est-ce charité pure, philanthropie désintéressée? on voudrait le croire. De fait, l'Amérique a inondé l'Orient de missions religieuses ou moralisatrices: partout elle bâtit des églises, ouvre des écoles et et des orphelinats, des hôpitaux et des dispensaires. Les sectes protestantes rivalisent de zèle et de générosité, et l'on admire les progrès de l'Y M. C. A. en Extrême-Orient. Malheureusement les hommes à qui est dévolu le contrôle de ces oeuvres bienfaisantes ne sont pas de ceux qu'une ardeur charitable absorbe tout entiers: telle mission religieuse se double d'une mission d'études économiques; sous le prédicateur, le conférencier ou le maître d'école, on decouvre parfois le représentant très actif et très compétent d'un groupe industriel ou financier." (*En Asie Musulmane* pp. 224-225.)

The lack of an index renders these two volumes of less value than they otherwise might be.

E. E. Elder.

La Chasse et Les Sports. By Louis Mercier. Marcel Rivière. Paris. 1927. Paper, 256 pages. Price, Francs 20.

This volume forms part of a series known as the Collection Sociologique de La Vie Musulmane et Orientale. As such it has a well-defined place. The general reader will, however, probably fail to find in the work the information which the title would justify him in expecting. The specialist will most likely experience a like sense of disappointment. The author appears to be aware of this fact, for he concludes his book with four pages of explanations, in which he frankly admits that he may not have used the terms "hunt" and "sport" in their usual sense, and that Arabs are not sportsmen in the Occidental acceptation of the word. This is practically another way of saying that while the volume is supposed to speak of sports, and while it devotes five pages to something about a modified *danse du Ventre,* it really bases its claim for recognition on its broad sweep and information data. But the scope is just a little too comprehensive, as it gives to the adjective "Arab" almost as wide a field as it does to the noun "sport." The book nevertheless is by no means devoid of merit or interest. It contains an admirable bibliography, and is far better illustrated than is the average French publication.

P. Crabites.

Tarikh-i-Masih. By Khawaja Hassan Nizami of Delhi, paper cover, pp. 216, price 3 shillings.

This is a life of Christ arranged by a Moslem Sufi of Delhi. The compiler is a multifarious writer, on every kind of subject, and is his own publisher. He has written a life of Krishna, and is contemplating writing the life of Shri Ram Chander and Guru Nanak, as well. For twenty years past he has established his reputation as an ideal bookseller. The work under notice is not of much use to Christians, but it may prove useful to those who have not read about our Lord from any other sources. It is suggestive of the new Moslem attitude to Christianity. Another book called "The Oriental Christ," written by the great Brahmo missionary, Partab Chander Majumdar, is to my mind a more honest sketch of Christ's life, because Majumdar presents Christ as he understands Him, whereas our friend Hassan Nizami is anxious to see if this sort of book will find a market. He presents Christ as an historical person and no more. We read nowhere that this "Hero Christ" was a friend of sinners, or that He gave His own life for them. I must mention here another book "Haqiqi Dost," by Rev. L. Bevan Jones, of Dacca. In this book we find a beautiful picture of Christ painted in simple words. I hope all missionaries who work among Moslems will keep it for sale and free distribution.

Ahmed Shah.

SURVEY OF PERIODICALS

By Miss Hollis W. Hering
Missionary Research Library, New York

I. GENERAL.

East of Suez to the Mount of the Decalogue. Maynard Owen Williams. (In *The National Geographic Magazine,* Washington, D. C. December, 1927, pp. 709-743.)

Follows the line of march of the Children of Israel; chiefly notable for the illustrations.

Der I. Turkologische Kongress in Baku, 26. II. bis 6. III. 1926. Theodor Menzel. (In *Der Islam,* Berlin. Bd xvi.,. Hft 3/4, 1927, pp. 169-228.)

A full report of the proceedings, with little attempt at interpretation or evaluation. Largely philological.

Les Grands Ports Nord-Africains. Edouard Payen. (In *L'Afrique Française — Renseignements Coloniaux* — Paris, Nov., 1927, pp. 435-444.)

An economic study, with graphs, of the commerce passing through the ports of Tunisia, Algeria, and Morocco.

Une Mission d'Études Économiques au Sous. P. Guillemet. (In *L'Afrique Française—Renseignements Coloniaux*—Paris, Dec., 1927, pp. 477-492.)

Notes made during an extended trip through Southern Morocco; with an interesting map.

The Pageant of Jerusalem. Major Edward Keith-Roach. (In *The National Geographic Magazine,* Washington, D. C., Dec., 1927, pp. 635-681.)

Profusely and beautifully illustrated, with running descriptive notes of places and local customs. Followed by a remarkable series of autochrome photographs, taken by M. O. Williams.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

Die Eroberung Tabaristans durch die Araber zur Zeit des Chalifen al-Mansur. R. Vasmer. (In *Islamica,* Leipzig. Vol. iii., fasc. 1, 1927, pp. 86-150.)

Heavily overweighted with references to authorities; illustrated by a sketch map of Tabaristan.

GRUNDLINIEN DER ENTWICKLUNGSGESCHICHTE DES SUFISCHEN LEHRGEDICHTS IN PERSIEN. E. Berthels. (In *Islamica,* Leipzig. Vol. iii., fasc. 1, 1927, pp. 1-31.)

With full bibliographical foot-notes, and illustrated by copious quotations from original Persian and Arabic sources.

ISLAM—A GREAT CIVILIZING FORCE. C. A. Soorma. (In *The Islamic Review,* Woking, Dec., 1927, pp. 436-446; Jan., 1928, pp. 36-40.)

Against a background showing the low state of civilization obtaining at the time of Mohammed is sketched in outline the high state of culture reached by the Saracens and the Moors in Spain as a result of their religious beliefs.

IV. KORAN, TRADITIONS, THEOLOGY.

BEMERKUNGEN ZUR GESCHICHTE UND TERMINOLOGIE DES ISLAMISCHEN KULTUS. Josef Horovitz. (In *Der Islam,* Berlin. Bd xvi., Hft 3/4, 1927, pp. 249-263.)

Discusses: The Five Prayers; Adan and Minaret; Khatib, Khutba and Minbar; Mihrab.

JUDISCHER UND CHRISTLICHER GEBETSTYPUS IM KORAN. Anton Baumstark. (In *Der Islam,* Berlin. Bd. xvi., Hft 3/4, 1927, pp. 239-248.)

A discussion and comparison of liturgical influences traceable in the Koran.

V. RELIGIOUS AND SOCIAL LIFE.

NOTES D'ETHNOGRAPHIE PERSANE. Henri Massé. (In the *Revue d'Ethnographie et des Traditions Populaires,* Paris, 1927, nos. 29-30, pp. 24-38.)

Descriptions of popular customs and superstitions, with suggestions as to their possible origin, from notes gathered during a stay in Teheran, in 1922-23.

THE REGENERATION OF THE TURKISH PEOPLE OF TODAY. Ibrahim A. Khairallah. (In *Current History,* New York, Dec., 1927, pp. 369-373.)

A rapid survey of the progress made under Mustapha Kemal in the fields of public works, restoration of homes, scientific cultivation of the soil, immigration, hygiene and social welfare, education, justice, finance, and cultural efforts.

THE TURKISH ATTITUDE TO THE TRUTH. Ernest Pye. (In *World Dominion,* London, Jan., 1928, pp. 30-39.)

After analysing the two underlying positions in current Turkish thinking—eclecticism combining with an intense uncreative nationalism, and a Positivist philosophy of life—author points out the unfortunate effect of this on the conception of religion, and the relation of religion to life which it assumes.

VI. POLITICAL RELATIONSHIPS.

AFGHANISTAN. (In *The Asiatic Review,* London, Jan., 1928, pp. 15-21.)

A brief historical summary of the relations between Afghanistan, India, and Great Britain.

THE COW AND THE MOSLEMS OF INDIA. L. L. Sundara Ram. (In *The Islamic Review,* Woking, Jan., 1928, pp. 22-35.)

Realizing that the causes of the distressing inter-communal strife now rife in India are largely due to misinterpreted or misunderstood religious attitudes, there is here presented "an honest non-Moslem attempt at appreciating the Moslem attitude towards the cow in India."

THE PALESTINE VENTURE. Paul Goodman. (In *The Contemporary Review,* London, Nov., 1927, pp. 629-637.)

A somewhat smug discourse on the great ethical advance accruing from Great Britain's conquest of the Holy Land, together with some aggrieved reflections on the disappointment of the Zionists in their political anticipations.

LA QUESTION DE TANGER ET LA FRANCE. Rober-Raynaud. (In *L'Esprit International,* Paris, Jan., 1928, pp. 63-73.)

A dispassionate discussion of the political background and present situation of one of the nerve centers of the Mediterranean.

THE REFORMS AND HINDU-MOSLEM BITTERNESS. (In *The Round Table,* London, Dec., 1927, pp. 80-89.)

Shows the depth of the cleavage between the two communities and the increasing gravity of the situation, pointing out that the religious causes of the quarrel are but the stalking horse for the real trouble—the struggle for political power.

TEN YEARS OF ZIONIST ACTIVITY IN PALESTINE. Gershon Agronsky. (In *Current History,* New York, Jan., 1928, pp. 535-545.)

Slightly sarcastic survey of the lukewarm policy followed by the British Government in fulfilling their explicit promises to turn Palestine into a predominantly Jewish country, together with remarks on the progress made by the Zionists in face of great discouragement and difficulties.

VII. MISSIONS TO MOHAMMEDANS.

MOTOR JOURNEYS IN ARABIA. John R. Turnbull. (In *World Dominion,* London, Jan., 1928, pp. 23-29.)

A description of three missionary motor journeys taken from Jerusalem to El Jauf in North Arabia.

PALESTINE AGAIN: A PLEA FOR SYMPATHY. E. F. F. Bishop. (In *The Church Missionary Review,* London, Dec., 1927, pp. 332-341.)

After noting the continually increasing *mélange* of races and religions in the country, the author bespeaks our patience with the Palestinian Moslem and his co-religionists in the process of re-adjustment to freedom and progressive world ideas.

PERSIAN GIRLS AND CHRISTIAN EDUCATION. Janet F. Woodroffe. (In *The Church Missionary Review,* London, Dec., 1927, pp. 342-351.)

Written from the point of view of the smaller provincial town. After noting the steady increase in the demand for girls' education, shows the dangers and difficulties which the new freedom of mind and body brings to the girls, and the place which the Christian school should have in training them to meet these new conditions.

TURKEY—FIFTY YEARS AGO AND NOW. Charles T. Riggs. (In *The Missionary Review of the World,* New York, Jan., 1928, pp. 13-20.)

An interesting comparison, prepared for the Jubilee number of the *Review.* Should be read in conjunction with the article by Khairallah, above.