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SNOUCK HURGRONJE'S "MEKKA"

Our readers will remember an article by Professor Arthur Jeffery in the issue of our Quarterly for July, 1929, entitled "Christians at Mecca." This admirable sketch of those Christian pilgrims who visited the Holy City in disguise, placed at the head of the list in importance Professor C. Snouck Hurgronje, the distinguished Dutch Orientalist who is still living at Leyden, although retired from his professorship. Hurgronje's treatise on the Origin and the Nature of the Pilgrimage was written in 1880, and in 1885, after having spent five months in Jeddah, he journeyed to Mecca, where he resided for six months and seems to have enjoyed the freest intercourse with all strata of society. No other visitor to Mecca had such adequate and scholarly preparation for his investigations of Meccan life, and no other writer has so clearly pictured the condition of this conglomeration of nationalities which is still a microcosm of Islam.

Dr. Hurgronje's great work entitled "Mekka" was published at the Hague in two volumes, with an atlas of photographs, in 1888. The original German edition has long been out of print. The first volume contained a topographical description of Mecca and a complete history of the Holy City from the time of Mohammed until 1885 A. D. The second volume on Life in Mecca is, with the exception of the album of photographs, now published in somewhat condensed form, in English.[1]

1 "MEKKA: In the Latter part of the 19th Century," by C. Snouck Hurgronje, Litt.D.; Translated by J. H. Monahan, formerly H. B. M. Consul at Jeddah; with 20 plates and 2 maps. Late E. J. Brill, Ltd., Leyden, Publishers. pp. 309. 9 florins.

Although so many years have elapsed and great changes have taken place in Mecca, the importance of the work as a true picture of daily life in Mecca cannot be exaggerated. Mecca still remains the religious capital of Islam. It is no longer a veiled city and the pilgrimage has greatly declined. Yet, when we consider Mecca today, Mohammed's words of prophecy in the second chapter of his book seem to have been literally fulfilled: "So we have made you the centre of the nations that you should bear witness to men!" The old pagan pantheon has become the religious sanctuary and the goal of universal pilgrimage for one-seventh of the human race. From Sierra Leone to Canton, and from Stambul to Cape Town, the faithful spread their prayer carpets, build their houses (in fulfilment of an important tradition, even their outhouses!), and bury their dead toward the meridian of Mecca. If the whole Moslem world could be seen simultaneously from an aeroplane, the observer would see concentric circles of living worshippers covering an ever-widening area, and one would also see vast areas of Moslem cemeteries with every grave placed at right angles toward the sacred city.[2]

I well remember with what eagerness I read Dr. Snouck Hurgronje's "Mekka" and studied his *Bilder Atlas,* at the time of my first visit to Jeddah and on my long journey down the Red Sea in 1890. This belated translation, although most welcome, is, however, in some respects disappointing. The book begins abruptly,—a palace without a vestibule. There is no preface, no introduction, no table of contents. The alphabetical index is excellent, but a list of Errata given on the last page, of forty-two misprints, might be considerably extended. We can only blame the proof-reader. The opening paragraph on the first page of the book affords an illustration

2 Khalid Sheldrake writes in *The Muslim Review,* January, 1932, "May I tell you a word about our Muslim Cemetery? It was acquired in the year 1905 (two years after I became a Muslim), and so I have visited here from the time it was secured. It is about 38 miles from London, and stands in the grand Cemetery of the London Necropolis Company at Brookwood. In order that there can be no mistake as to the direction of the Qiblah, a stone was set, after proper bearings had been taken, in the very centre. Unfortunately a large number of bodies were interred incorrectly—facing away from the Qiblah—by the Woking Mosque functionaries—and they remain to this day."

of the difficulty of rendering involved German sentences into smooth English:

"An observer in the Mekka streets of the different types of inhabitants, from the fair-skinned Turks through all intervening shades to the pitchblack Nubians, might be tempted to think that only Renan's principle of nation-forming, 'le désir d'être ensemble,' could have gathered together so motley a multitude. It is, however, not so. The different nationalities take here for the most part, as everywhere else, an unfriendly attitude toward one another, and the opinions held by one nation of another are repeatedly expressed in unfounded calumnies and malicious jokes. There can be no question then of a desire to live together. The majority of those Mekkans who still clearly show marks of their foreign origin have been attracted here by the wish to be Allah's neighbours, and this gives a quite peculiar impress to the collection of foreign colonies."

The volume (although nothing of the sort is indicated) consists of four parts: Daily life in Mecca (pp. 3–80); Family life in Mecca (81–152); Learning in Mecca (153–212), and the *Jawah,* i. e., the Javanese residing in Mecca (213–292).

In describing the population of the Arabian capital, Professor Hurgronje begins with the slaves, and we know from the recent volume of Lady Simon that slavery in Mecca is not a thing of the past:[3] "Before we enter upon a more detailed portrayal of the social life of Mekka citizendom set as it were in a frame of foreign colonies, we have to consider an important element of the population, an element which from time immemorial has been entering the town in masses and has been both physically and morally of the greatest importance in the formation of the Mekka type or rather types: I mean the always

3 "Slavery," by Kathleen Simon, 1930. pp. 51, 59: "So until the King of the Hejaz gives an assurance that slave-owning is to be suppressed, we can take very small consolation from his promises. The Temporary Slavery Commission set up by the League of Nations has made the following statement: 'Information from reliable sources enables the Commission to state that the slave trade is practised openly in several Mohammedan States in Asia and in particular in the Arabian Peninsula, *especially the Hedjaz!*' . . .

"Commander Woodward is of the opinion that the average number of slaves carried to Arabia for sale in the markets over a period of five recent years is not less than 5,000 men, women, and children each year."

unwilling immigrants from Africa and the Caucasus, the slaves, who have of late been again so much talked about. . . . All kinds of African slaves were (1884–1885) obtainable in large quantities through the brokers (*dèllâl's*). The slaves of both sexes exposed in the slave market (a large hall near the mosque gate called Bab Dereybah) are partly fresh arrivals and partly offered for sale by masters who no longer need them. He who enters this hall with European conceptions and perhaps with recollections of Uncle Tom's Cabin in his head will at once get an unpleasant impression, and will leave inwardly disgusted. The first impression is, however, false; most Oriental travellers unfortunately bring us little but their first false impressions."

Although Dr. Hurgronje states that, taken as a whole "the position of a slave in Mecca is only formally different from that of European servants," and goes so far as to speak of "the anti-slavery fraud," the facts he himself records of cruelty and heartless treatment "of the human merchandise as if in a cattle-market" do not accord with his apologies for slavery in Islam.

All Meccans get their living directly or indirectly from the holy places in and near the town. "As the Moslim does not need the intervention of a priest for any religious act, very few are in a position actually to put a tax on the use of a holy place. So the exploitation of the Kaabah is the privilege of the old noble family of Sheybah; they do a trade in the used *kiswah* (great holy covering of the Kaabah) of each year, selling small scraps of it as amulets, and on the days when the Kaabah is opened to the public, or on the rare days when a rich stranger pays a large sum for an extra opening, the Sheybahs receive money presents from the rich and from nearly all strangers entering."

There is also considerable profit from the sale of *zemzem* water, rosaries and other relics to the pilgrims. Admission is charged to many of the shrines and tombs in the vicinity of Mecca, and "the holy sites that lie open to

the public all have their settled parasites who pester the pilgrim either as beggars or as prayerleaders; these people have no official character, but are still ready to assert with the fist their traditional rights against competitors."

The city swarms with guides (*mutawwifs*), marriage-brokers, and agents of all sorts. "Each *mutawwif* puts his services at the disposal of the pilgrims of a particular nation or even of a particular province whose language he speaks and with whose peculiarities he is familiar, for without such knowledge the guiding of the pilgrims would be difficult and the exploitation of them would not be successful enough. From his business connections he gets information when a ship is approaching with pilgrims for him on board."

The fleecing of pilgrims appears to be the sole industry of the permanent population. The pilgrims are all strangers and the Meccans take them in. "If it gets abroad that a certain pilgrim has many hundreds of dollars to dispose of, then, however much his sheikh may warn him against officious intruders, and however many visitors the sheikh may drive off, yet one or another Mekkan always succeeds in obtaining admission so as to give the 'guest of God' a greeting or some other empty words and to track out the way to the milking of the newly-caught cow. These visitors with great skill and almost imperceptibly inform themselves of the circumstances and tastes of the objects of their attentions. Does the pilgrim need money, having seen that in Mekka there are all sorts of pleasures to be enjoyed? His new friend, who in the meantime has found out whether he is of rich family, is ready to lend him money in Mekkan fashion."

Hurgronje mentions "another important source of income which is open to almost all citizens of Mekka in the pilgrim season—the letting of lodgings. Mekka has no hotels, but, on the other hand, in the last months of the year every Mekkan becomes an hotelkeeper whether he has a whole house, or only one storey or half a storey."

We have descriptions of Meccan dwellings and the daily round of their monotonous life, enlivened by festivals, funerals, and carousals. The details of Ramadhan, the month of fasting, are portrayed in a masterly way, and one is tempted to quote the description of medical lore and practice, for most of it is still current in all parts of Arabia.

Superstition reigns. "It is Islam, the official religion, that fuses together the discordant elements of the constantly fluctuating Mekkan society. On the other hand, it is this society which sweeps together into one chaotic whole, prejudices and superstitions deriving from all parts of the world. The greater share in this syncretistic task falls to the lot of the women; their livelier fancy inclines them to it, and their inclination is seldom counteracted by an exact acquaintance with the sacred lore. Moreover, as is well known, a considerable quantity of superstition has by assimilation become the common property of the Moslim world. . . . To recount all the permitted and unpermitted superstitious usages of the Mekkans would be to catalogue fragments of the superstition of all Moslim lands, fragments which through syncretism have lost much of their distinctive peculiarities."

Dr. Hurgronje gives a full description of the *Zar* (an exorcism ceremony) as observed at Mecca in 1885, every detail of which is still practiced even in Cairo today, in spite of the progress of civilization and education. The ceremonies observed at birth, circumcision, marriage and death are described with scholarly precision, and surpass in accuracy even Lane's account in his "Modern Egyptians." The pomp of a Meccan wedding does not atone for the degradation of womanhood, everywhere the trademark of orthodox Islam. "What is the good of the songs of praise which the girl for once in her life hears, now she is entering into a society which despises her and her whole sex? Moslim literature contains some isolated pieces of true appreciation of woman, but the view which

in later times came always more and more to prevail, finds its expression only in the sacred traditions which represent Hell as filled with women, and deny to woman, with some exceptions, understanding or religion; in poems which attribute all evil in the world to woman; in proverbs which condemn as pure extravagance any careful education of girls. So to women is left only to give man by her sexual charms a foretaste of heavenly joys, and to bear him children."

The third part of Hurgronje's "Mekka" deals with learning and education. Mecca has in every century of Islam had its coterie of learned men, and the holy sciences here found their work-shop no less than in Cairo and Baghdad. At the time of Dr. Hurgronje's visit, learning of the medieval type flourished, and the picture he paints is inimitable. The court of the great mosque is bounded by lecture-halls and school-rooms. The Koran is the first, the last, the chief text-book. Here is a bit of what we imagine was personal experience: "An European savant, physically well equipped, will in favourable circumstances take a week to learn to recite tolerably the first *Surah* consisting of only seven verses of the Qur'an. I shall never forget the first Friday night on which I attended in the house of the Shafi'ite *Muftî* the weekly recital of parts of the Qur'an by the most eminent reciters. I had already heard several times performances of that art done with different degrees of skill, so that the *qirâyah* as such was quite familiar to me. Various melodies are allowed for these recitations, and an ordinary reciter confines himself to one to which he has been accustomed from his childhood. Specialists, however, such as I found on that night, combine the most difficult pronunciation with the most intricate melodies, and moreover, their entire tone varies with the contents of the text. The tone is quietest in the narrative parts, but in God's call to the unbelievers there is a roaring and a weeping which contagiously affect the listeners, and a terrifying mocking laughter that seems indeed rather hellish than

heavenly in the part where it is said, that God in the end outwits the cunningest sinners. It needs long experience to be able to judge of these recitations."

We are tempted to quote equally fine bits regarding the text-books and methods used in theological education; or regarding the life of the student and the practices of the mystics. In closing it may suffice to call attention to this important work as a historical portrait in the words of the author himself:

"The picture of Mekka as it was in the days of Turkish rule may have a special interest now that the old state of things in the Muhammedan world is rapidly passing away. Mekka, whose inhabitants used to boast of their spending their whole lives in the Holy Province without any contact with the outer world, is now in close relation with the West. The present Arab Governor Faisal, a son of Ibn Sa'ud, has visited several Courts of Europe, young Mekkans travel widely, and aeroplanes and motor cars have entered into competition in the Arabian peninsula with the 'ship of the desert.' On the other hand, much of the gay social life of the past has disappeared under the present puritan régime, which, while reactionary in matters of religious doctrine and practice, is at the same time incredibly progressive in its adoption of inventions of the modern mechanical civilisation. Many features of Muhammedan culture have, however, maintained themselves unchanged. The pilgrimage is as crowded as ever, and many other institutions remain untouched. So, a detailed picture of former conditions is not entirely out of date, and is not merely of historical interest."

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THE WAHHABIS AND IBN SA'UD

"My people will be divided into seventy-three sects, of which all will be destroyed except one sect." This statement attributed by tradition to the founder of Islam has been fulfilled to the very limit of its meaning during the history of the Islamic peoples. In spite of the modern Moslem's derogatory and supercilious remarks concerning Christian divisions, it is well known that his own religion has had its serious divisions, splits and sects, some of which have led to gory battle.

Before the death of Mohammed most of the peninsula of Arabia had accepted his teaching for one reason or another, and among those who Islamized were all the inhabitants of Central Arabia or Najd. Except for their part in the general apostasy which occurred immediately after the death of the founder of their faith, they remained faithful followers of Mohammed, and in the later years associated themselves with the school of thought as represented by Ahmed Ibn Hanbal.

Ibn Hanbal, the founder of one of the four orthodox schools of Islamic religious thought, was born in Baghdad, A. H. 164. His system is reactionary—a return to traditionalism. To him it was evil to think that theological truth could be reached by reasoning (*'aql*). He discarded altogether the principle of analogical deduction, and accepted only the Koran and tradition as the truth.

The gross anthropomorphism of the extreme Hanbalites so roused the Caliph Radhi that in 935 A. D. he issued the following edict:

"Ye assert that your ugly ill-favoured faces are in the likeness of the Lord of Creation, and that your vile exterior resembles His, and ye

speak of the hand, the feet, the fingers, the golden shoes, the curly hair (of God), and of His going up to heaven and of His coming down to earth . . . the Commander of the faithful swears a binding oath that unless ye refrain from your detestable practices and perverse tenets, he will lay the sword to your necks and fire to your dwellings."

(Nicholson.)

For a period after this threat, the teaching of Hanbal was not followed openly. In the year 1263 Ibn Taymiyya was born. He became a Hanbalite of the most extreme type. It is said that he never forgot a tradition after he had once heard it. He devoted his life with extraordinary courage to religious reform. He aimed to restore the primitive monotheism taught by Mohammed and to purge Islam of its more recent corruptions and heresies. He stood alone against the Moslem world; against the mystics, the theologians and the philosophers, on one side; and against the common people who worshipped saints and made pilgrimages to shrines, on the other side. All felt equally the sting of his scornful denunciations. He ended his days in prison for his activities. For a period it appeared as if the effect of his teaching was lost but such was not the case. Centuries later Mohammed Ibn Abdul Wahhab, who so loved Ibn Taymiyya that he copied by hand all of his writings, arose on the scene to carry out the same line of thought.

So much for the religious connection with the past. As for the political connections, one can only know that conditions had not altered appreciably for the one thousand years following the time of Mohammed, during which time war alternated with peace, and inter-tribal feuds changed places with inter-tribal alliances. During this period, religious zeal and enthusiasm stirred the people only at intervals and at other times their allegiance to Islam was but nominal. No one tribe in Central Arabia had been able to prove its leadership, but tribes would alternately demand the support and taxes of other tribes, as their leader was able to assert his authority over a larger area.

Over two hundred years ago a group arose in Central

Arabia which has been called the Wahhabis, after the name of its founder, Mohammed Abdul Wahhab, already mentioned. Most of our information of the Wahhabis comes from indirect sources. There are no printing presses in Riyadh. The Wahhabi publications have been until quite recently limited to a few tracts printed in India. More recently they have had access to the presses in Mecca, and their literary attempts have been more numerous. They have published little that is new, but they have freely used the writings of certain who preceded them.

However, if it is true that there is somewhat of a dearth of pro-Wahhabi literature, it is equally true that there has been no dearth of anti-Wahhabi literature. The presses of the Moslem world have not been slow to advertise their reactions to the Wahhabi faith as it is propagated by "those unlearned of Najd."

Europe's first knowledge of this most interesting people was received through the intrepid Niebuhr about 1764. Later information is derived from Palgrave, Burckhardt, Doughty and others. Our best information comes from Philby, Rihani, and Harrison, all of whom have recently visited the desert capital of the Wahhabi domain, and have introduced us to the working of matters in the centre of Wahhabiland. In this paper I have freely used materials that I have found in the writings of all these men.

At the beginning of the eighteenth century the groups centering around 'Ayaina and Manfuha, desert oases of more or less importance, were always contending with one another over the control of the country which had been devastated by their fightings. No one was sure of getting his flocks away from the water holes, for he was almost sure to have to fight for his rights and the rights of his flock whenever he tried to water them. The common supply of water was so meagre and therefore so precious that all had to struggle to obtain any share of it.

At that time religion outside the peninsula was in a

very bad state. Damascus and Baghdad had lost their prestige and were living in the memories of past achievements and faded glory. Traditions had multiplied until only the most learned were able to differentiate between the accretions of the years and the foundation principles of Islam. Superstitions and practices of other religions had crept into the lives and thinking of Moslems everywhere. Careless living with luxury, ease, and irreligion, were rampant everywhere. Islam needed reformation. It needed a voice to bring it back to the faith of the prophet of the seventh century. Islam had lost its savor of the desert and was becoming a religion of the cities and of the careless. This would be something of the impression that a raw youth from the interior would receive as he travelled to the cities.

With one of the caravans coming from the interior to the coast, was a bright, intelligent young man who was going out into the world for the first time, to see all that he could and to learn all that the world had to teach him. He was a strong, virile youth with a generous spirit and lovable nature. Mohammed Abdul Wahhab was born in Najd in 1691, some say 1703. After reaching the outer world he studied Arabic literature and jurisprudence in the schools of Basrah, Baghdad and Damascus. He visited cities as widely separated as Ispahan and Medina. He made the pilgrimage to Mecca. His wanderings covered years of time, and after completing them he returned to Najd and assumed the position of a religious leader and a teacher of others. But like many another he refused to be reabsorbed into the life of his community and into the spirit of the age of Najd.

He had been mightily impressed by the laxity of conduct and practice in the places to which his wanderings had taken him. He returned home, a prophet with a message. This message was that the world had gone mad. It had become polytheistic. Islam was no longer a safe form of religion because the modern Islam had wandered far from the principles of Mohammed. What had most

seriously disturbed his monotheistic traditionalism was the fact that Moslems everywhere used the rosary, dressed in rich garments and jewelry, used tobacco, and even some of the so-called "faithful" were using wine. There was, moreover, an almost universal visitation of the shrines of deceased Moslems, among them the shrine of Mohammed at Medina. The religious teachers had increased the number of festivals, had allowed pilgrimage to the grave of the prophet at Medina and had indulged in debate concerning the nature of God. These things must not be.

This Najdian proclaimed himself leader of a group whose duty would be to reform Islam. Islam was the one true religion, that was not called into question; but the people who had claimed to be the followers of Islam were wrong, and the son of Abdul Wahhab was the man to set these people and these things right again. There seems to be no doubt that he was a sincere man and an earnest reformer who was willing to suffer for his principles. But when he said, "You adore the mud and stone of buildings in the place of God, you prostrate yourselves before the graves of dead men; can mud save you? Will stones receive your worship? Can a dead one be put in the place of Him who is ever present?", he was arguing against accepted tradition, he was going against the tide, he was unwelcome. The very enthusiasm of his attempt was against his success, and once more a reformer had to find his followers away from home.

Before he left his own country there were two events which advertised him far and wide. The first of these was in connection with certain trees in Najd which were supposed to have powers to open the barren womb and cause offspring to be granted to the suppliant, or in the case of deserted wives or unmarried maidens, to bring to them a husband. Ibn Abdul Wahhab went and with his own axe felled the trees. Great was the furor among the fair ones of Najd. In the other case, he was the moving power in the stoning to death of an adulteress. These

two incidents so aroused the wrath of the powers which were then in control in Najd, that orders were given that the disturber of the peace should be killed. But he was secretly allowed to leave the community and to set up his forces in another place where he would be received more kindly. His *hijra* was from 'Ayaina to Deraiyah.

In the near-by city of Deraiyah was a *sheikh* named Mohammed Ibn Sa'ud, and to him Mohammed Abdul Wahhab, the reformer, fled. Ibn Sa'ud was a chief of importance in Najd and his ambitions had already led him to desire the lands of all the other chiefs around him. He was clever enough to recognize that in the religious message of his guest, he might find a war cry. He therefore accepted the teaching of the son of the rival state and became the first of the Wahhabi military leaders. Palgrave insists that the teacher promised the war-loving pupil that he would gain independence and political power, that he would be the ruler of Arabia. At any rate he vigorously pushed the Wahhabi movement and vigorously wielded the sword of the reformers. He wielded it fearlessly and wielded it well. It is very probable that without him Wahhabism would have died after uttering its birth wail. With him it became a power to be reckoned with all over Arabia, and with a later ruler of his line, Wahhabism became a power to be conjured with in European capitals. "When you seize a place," he told his fighters, "put the males to the sword. Plunder and pillage at your pleasure, but spare the women and do not strike a blow at their modesty." On the day of battle he gave his men a note to the Treasurer of Paradise asking, or rather demanding, safe conduct for all who died in battle. This note was worn in a bag hung from the neck of each soldier.

Mohammed Ibn Sa'ud married the daughter of Mohammed Ibn Abdul Wahhab and founded the dynasty which has ruled with but a brief interregnum or two until the present. With the new war cry, and with the expectation of plunder or paradise, the movement grew rapidly,

until when the two Mohammeds died Central Arabia had been won, if not to the doctrines of Mohammed Abdul Wahhab, at any rate to the sword of Mohammed Ibn Sa'ud.

Abdul 'Aziz the son of the founder of the Sa'ud dynasty succeeded his father as the ruler of Central Arabia. His arm was strong and the power of his sword was felt in remote districts. In 1801 he destroyed the shrine of the Shiahs at Kerbela and sacked the tomb of Husein. Here they were able to put into activity for the first time that tenet of their faith which was opposed to shrine adoration; here the fanaticism of the religious enthusiasts and the greed of those who wanted plunder were satiated equally. Great quantities of gold, silver, jewels, carpets, weapons and slaves were stolen by the raiding hordes. The caravans which went back into the interior after the battle, were filled with the booty which had been accumulating through the gifts of thousands of generous pilgrims. But the destruction of this place, which was as holy as Mecca to millions, could not pass unnoticed, and it was in the year 1803, while his son Sa'ud was pushing his conquest to the very walls of Mecca, that Abdul 'Aziz was praying in his mosque in Deraiyah and an assassin came up and plunged a knife into his back. The aggressive leader of the attack against the center of Shi'ite fanaticism paid the penalty for his impiety.

The son Sa'ud carried on the attack at the birthplace of Islam, and on the 27th of April, 1803, Mecca witnessed the strange spectacle of a rival Moslem army entering the city to cleanse it of the accretions of traditional Islam. Silks and tobacco, amulets and rosaries were collected into piles and destroyed. Officials were appointed to go through the town and make everybody pray five times per day. Central Arabia was compelling Mecca to make the five regular daily prayers! Sa'ud had captured this city from the Turkish government. One of the high lights in connection with the capture of Mecca was the

letter written by Sa'ud to the Sultan of the Turkish Empire. Its brevity reminds one of the *"Veni, vidi, vici"* of earlier days, and his assuming a place of equality with the Sultan is exceedingly interesting. May I quote his letter as it is given in Zwemer's "Arabia, the Cradle of Islam"?

"Sa'ud to Salim—I entered Mecca on the fourth day of Moharram in the 1218th year of the Hegira. I kept peace toward the inhabitants. I destroyed all the things that were idolatrously worshipped. I abolished all taxes except those that were required by the law. I confirmed the Kadhi whom you had appointed, agreeably to the commands of the prophet of God. I desire that you will give orders to the rulers of Damascus and Cairo not to come up to the sacred city with the Mahmal and with trumpet and drums. Religion is not profited by these things. May the peace and blessing of God be with you."

You will notice the lack of titles, the lack of salutations and the lack of the meaningless empty words which so often fill letters in the East.

When Medina was captured in 1804, the tomb of Mohammed was robbed of all its ornaments and the accumulated treasure of ten centuries. That same year the widely separated Yaman and Oman were captured and added to the sphere of Wahhabi influence.

By this time Turkey was thoroughly alarmed by the situation in this remote corner of her Empire. It seemed an impossible thing to attempt to regain lost possessions or to punish the offenders with armies sent from Constantinople or even from Damascus. The distances were great. There was no Hejaz railway. Some of the tribes were unfriendly. The enemy would be nearer to their base than the Turkish armies could be and the enemy was better able to fight in the desert than any army that Turkey could produce.

Help, if it were to come at all, would have to come through Egypt, and Mohammed 'Ali began in 1810 to make serious preparations for the winning back of the lost cities of Arabia. With Touson Pasha his son as Commander, an expedition started from Suez. With varying success the war dragged on until Deraiyah was captured;

its king, Abdullah the son of Sa'ud, who had taken his father's position in 1814 at the time of the latter's death, was captured, his capital razed to the ground, his religious leaders massacred, and Abdullah himself was taken to Europe, only to be publicly executed on the square outside St. Sophia on the 18th of December, 1818.

Turkish Viceroys were appointed to rule Central Arabia and they did so whenever they had enough soldiers with them. But the spirit of the Wahhabis was not crushed. For a quarter of a century guerrilla warfare between the Turks and the Arabs was the order of the day. The Arabs when defeated would retire to the inaccessible desert and there regain lost strength for another attempt to crush the Turks.

Abdullah's son, Turki, was proclaimed Sultan in Najd about 1830 and occupied his father's throne. It was he who built the new capital in Riyadh. Philby says, "Riyadh is the queen of desert Arabia, set on a throne of rock and screened about with palms from the encircling waste of a wilderness whose desolation is reflected in the barren hearts of its denizens."

Faisul, son of Turki, came to the throne in 1842 and ruled alone and supreme for one quarter of a century. It was during the period of his rule that Palgrave visited Central Arabia and brought out to us most of the information of that period that we possess. Faisul's rule was strong, but during this period a cloud crossed the horizon in the form of a strong military development to the north of his territory in the Jebel Shammar district. He was never able to capture the rival state, and the power of the Jebel Shammar group of Arabs grew rapidly after Faisul's death, when his two sons fought for his throne.

Wahhabism was no longer important in Central Arabia or anywhere else. The remnant of the Sa'ud family was in exile, mainly in Kuwait. Their leader died, and his son, Abdul 'Aziz, a youth of eighteen years, became nominal leader of the Wahhabis, but an exile from his seat of government. In the winter of 1900–1901 he

left Kuwait with a following of two hundred men, one night, and faced his ancestral home. As soon as he got within the limits of the capital area, he called one hundred eighty-five of his men aside and said, "You await my return here; if you hear nothing from me by morning light hasten to Kuwait, I shall be dead." In the dusk he with his fifteen followers entered the capital and directed their camels to the residence of the enemy governor. They knocked. The door was opened by a woman. The governor had gone to the fort for protection. The women were put under guard in one room and the men awaited the return of their enemy. Early morning saw the massive gates of the fort open and the governor with his bodyguard turned to the residence. The watchful sixteen men stood at the door and as the other group approached flung open the door and darted out with swords and revolvers in their hands and a *Bismillah* on their lips. The governor and his bodyguard were overpowered and Abdul 'Aziz ibn Abdul Rahman ibn Faisal Ibn Sa'ud was acclaimed King of the land of his fathers. During the years since, there have been a few writers who have gone out of their way to mention that Wahhabism was dead, as a religious and as a political factor. No one says that now. In the twenty-eight years since that historic night in Central Arabia when the astonished populace received him back with open arms, he has led that people over different parts of Arabia and through some very noteworthy military victories.

We have approached this man through the history of his people, and now having given this brief and unsatisfactory résumé of its historical development, we will turn to the doctrine of Wahhabism, but will later come back, at the close of the paper, to get a glance at the present Sultan of Najd and King of Hejaz.

What is Wahhabism? Is it really a reformation? Is it a retrogression? Is it to be admired or is it to be decried? Should a Moslem look at it as a sign of life in Islam and worthy to be followed or should he blush when

he remembers that Islam has produced Wahhabism? Should a European with unbiased criticism, from an outsider's point of view, look to the new sect in Central Arabia as an indication that Islam is showing signs of new life and improvement, or should he decide on the contrary that it proves beyond a question that Islam is hopeless? Or should he adopt still another theory?

It is not easy to express the teachings of Wahhabism. Burckhardt says, "Not a single new precept is to be found in the Wahhabi code . . . the only difference between this sect and the orthodox . . . is that the Wahhabis follow rigidly the law which the others neglect." It originates nothing new; it offers no relaxation from a system that looks to the Koran and the books of Tradition as presenting a complete and perfect law, social, moral, political and religious. Wahhabism accepts all the main tenets of Islam. It denies nothing that Mohammed taught. It does not deny the main body of Islamic tradition. Its library consists of the Koran, the six standard books of tradition, two books of exegesis (*tafsir*) (Ibn Kathir, twelve volumes, and Al Baghawi, six volumes) and a small book of the specialized teachings of Mohammed Abdul Wahhab.

Wahhabism places the doctrine of the *tauhîd* in a unique place. By it they call themselves *Unitarians* (*Muwahhidun*). This is, of course, an accepted doctrine of Moslems everywhere, but—and this is most important—the Wahhabis call many of the practices of orthodox Islam polytheism, and assert that these practices have been the most serious impediments to the development of Islam. The non-Wahhabi Moslems are *mushrikîn,* that is, they associate others and other things with God, thus committing the sin of *shirk.*

This is the greatest of all possible sins. *Shirk* is the ascribing of plurality to the Deity. A *mushrik,* or polytheist, is one who so offends. Most Moslems consider Christians to be polytheists, and all Wahhabis consider all non-Wahhabi Moslems to be of this class, for various

reasons, among which are: they expect Mohammed to intercede for them, they pray to the saints, and they visit shrines.

According to *Taqwiat-ul-Iman,* written by Mohammed Ismail, a devoted Indian adherent of Wahhabism, there are two fundamental bases to religion; to know God and to know His prophet. There are two errors to be avoided, polytheism and innovation. There are three steps to knowledge: knowledge of God, knowledge of His prophet, and knowledge of the religion of Islam. But there are four kinds of polytheism or *shirk:*

(a) *Shirk-ul-'ilm* is the ascribing of knowledge to others than God. No prophet, holy man, nor saint has any knowledge other than as God reveals it to him. For one to say that Mohammed had the power of a soothsayer or an astrologer or a saint is polytheism. Or if one takes alms for the sake of any person, or if one reads passages to propitiate a saint, or if one makes him the object of contemplation—all that to the Wahhabi is polytheism.

(b) *Shirk-ut-tasarruf* is to suppose that any one else has power beside God, or to suppose that any one has power with God. Therefore he who looks to another to intercede with God in his behalf commits *shirk.* There are three kinds of intercession: intercession out of regard to the rank of another, intercession out of regard to the love for another, and intercession which knows the will of God and therefore pleads with God to do that which is His own will. To think that God can look upon the rank of a man and therefore accept his petition, or to think that God so loves as to change His plan because of the request on the one loved, is *shirk.* But the third of these possibilities may in only one instance be lawful. On the day of judgment Mohammed will have permission to intercede. At that time his intercession will be lawful and will be heard. Wahhabis hold that Mohammed has not this power at the present but it is commonly accepted in Islam that he may accept this service for mankind at any time. Whenever any allusion is made in the Koran or in the traditions to intercession, it is this last form of intercession that is invariably meant. Clear teaching of this belief of Wahhabism is shown, "Who is he that can intercede with Him, but by His own permission" (Sura ii. 256). And again, "Intercession is only with God, His is the kingdom of the heavens and the earth" (Sura xxxix. 46).

(c) *Shirk-ul-'Ibadat.* Prostration before a created being with the purpose of worshipping it. This association would include the perambulation of the shrines of the saints, bowing down, standing with arms folded, spending money in the name of an individual, praying at a shrine, kissing any part of a shrine, or rubbing the mouth against any part of a shrine. All this is associating some irrelevant thing or person in worship due to God alone.

(d) *Shirk-ul-'adat* is the following of such superstitions as the use of beads, belief in lucky days, or the belief in lucky names such as the calling of oneself Abd-un-Nabi. It is also *shirk* to swear by the name of the prophet or 'Ali or any other man, for that gives to a created being the honor due to God alone. The Wahhabis also oppose the idea of reading the Koran, giving alms, fasting, or doing other good works for the benefit of a dead person.

So much for the Wahhabi belief in polytheism. And now as to their reaction to the subject of Innovations. Islam has been changed since it left the confines of the Arabia Peninsula one thousand years ago. All these changes are innovations and all are wrong and all must be stopped. Anything that was not in vogue in the days of Mohammed, anything to which he did not give explicit approval is improper for anyone to do in the twentieth century.

Worshipping at the tombs of the saints is to be looked on as a sort of idolatry. The tomb of the founder of Islam, Mohammed himself, was looted when the Wahhabis captured Medina; and the ninety foot tomb over the traditional spot of the burying place of Eve, the mother of us all, has been razed to the ground. When we were in Jiddah in 1927, the local inhabitants were still mourning, albeit in secret, over the destruction of that holy place. The man who led us over the spot said in a somewhat plaintive voice, "But why should they destroy the grave of our grandmother when we revere it so highly—they are wild animals." Literally there was not left one stone on top of another. And not only so, but the stones were removed from the graveyard. This idea of the building of tombs applies to the graves of those who die now. To build a tomb in a mosque or to do anything that is not done in Central Arabia is "innovation." None but those who have true desert habits are proper Unitarians, are faithful Moslems.

Another Innovation, and perhaps the most talked of of them all, is the use of tobacco. This has been tabu from the beginning of the development of the sect. Palgrave, who travelled in Central Arabia, gives one of his

most interesting pages to a conversation held with one of his friends in Riyadh. He pretended great ignorance and manifested a spirit of inquiry when he asked:

"What are the great sins as opposed to the lesser sins?"

"Unquestionably the greatest sin is the giving of divine honors to a creature. There is no god but God."

"And the second?"

"Drinking of the shameful, that is smoking tobacco."

"But such matters as murder, adultery, false witness, where do they stand?"

"God is merciful and forgiving."

Rihani, in speaking on this subject, tells of his *rafiq,* Nawwar, who literally jumped up and down when he saw one of the party light a pipe, and as he did so, he exclaimed, "Deliver us, O God, from the devil! Deliver us, O God, from hell fire!"

To many of the Wahhabis the sin of *shirk* and the use of tobacco are the two great sins worthy of mention. Other indiscretions are of no importance. Many other travellers in Wahhabiland mention the Najdian beliefs concerning the use of the "shameful." It is against the law of the land to smoke in public anywhere in the domain of Ibn Sa'ud, with the one exception of Jiddah. There public opinion is so strongly opposed to this strict law that up to the present Ibn Sa'ud has not found it advisable to enforce it. I think that I am right when I say that the King himself is opposed to tobacco on conscientious grounds, but I am inclined to the belief that the younger men are rebelling—still secretly it is true—against these laws. During our experience with Wahhabi military guards, some of whom were members of the *Ikhwan* movement, I saw not a little surreptitious "drinking of the shameful" and was somewhat startled once when one came to me in the dark demanding that I give him some eau de cologne to deodorize his breath. It should be remembered that it is the smoking of tobacco and not the sale of it that is tabu in Wahhabiland. The government enjoys an enormous tax on the import of tobacco.

The Najd Unitarian leaders and their religious teachers will boldly assert that they worship only Allah, that they look to the reward without the thought of its moulding their conduct. But it seems clear that in the *Jihad,* when the excitement runs high, the thoughts of even the best of them are on those blessings that await one the instant that he has died in the cause of Wahhabism, that is, on the time when desire and reality become one. They fight only for Allah, but Allah gives reward. They fight also for Ibn Sa'ud and he is careful to make such regulations concerning the booty that each man of them gets a fair share. All booty must be brought to him, and after the state's one-fifth is taken out the remaining four-fifths is carefully divided among the fighters. All are treated alike, there are no vested interests, no favorites, no injustice.

I shall insert here a list of some of the beliefs of the Wahhabis as accepted by the common "man on the street":[1]

1. They regard God as having bodily form with face, hands, feet, etc. These anthropomorphic ideas they derive from interpreting literally certain Koranic texts which speak of His sitting, His hand, etc.
2. They give no place to reason in religious questions. The mind of man cannot settle correctly any of the problems of life or of religion. Only those things which are settled clearly or otherwise in the Koran or in tradition dating from a very early date are to be believed.
3. They reject all *Ijma',* or the consensus of opinion of the later interpreters.
4. They allow only four festivals: *Fitr,* after the breaking of the fast of Ramadan; *Azha,* the feast of sacrifice; *'Ashura,* which is the tenth day of Muharram; and finally, *Lailat-ul-Mubarek.* Please note that they do not celebrate the birth day of Mohammed.
5. The knuckles of the hand are used in counting prayers and all use of the rosary is forbidden.
6. They believe and teach that all Moslems who are not believers in the tenets of Wahhabism are heretical.
7. Neither Mohammed nor any other saint may be employed as an intercessor with God. But once on the Last Day, Mohammed will be given the right to intercede with Allah for those who are faithful.
8. Visits to the tombs of the saints and to the graves of the dead are positively forbidden, and it is not permitted to sacrifice at the grave of any dead saint or prophet.
9. No oath may be taken and no vow may be made in the name of

1 Cf. Zwemer's "Arabia the Cradle of Islam," p. 193.

other than Allah Himself. To swear in the name of Mohammed is to place him on the level too high for human beings. To ask alms in the name of 'Ali, as do the Shiah beggars, is to commit *shirk*.

10. The use of silks, gold or silver ornaments, tobacco, music, opium, and other luxuries is forbidden.

11. Religious war is *not* out of date but is still incumbent on the believer.

There is a vivid passage on life in Riyadh given by Harrison (THE MOSLEM WORLD, October, 1918) which depicts the religious attitude of the people.

"In this city men live for the next world. Hundreds are studying in the mosques to go out as teachers among the Bedouin tribes. It is the centre of a system of religious education that takes in every village of Central Arabia, and imparts the rudiments of an education to much the larger part of the male population of the towns. Great efforts are being made now to educate the Bedouins. Many pray five times a day in Riyadh. In the winter the roll is called at early morning prayers and also at the service in the late evening. Absentees are beaten with twenty strokes on the following day. In the summer, duties in the date gardens and elsewhere are considered a valid excuse for praying at home. Only a few years ago a man absented himself for some days from all prayers and was publicly executed for so doing. It is safe to say that there is one city on earth where men are more interested in the next world than they are in this one. Late dinners are unknown. The evening meal is eaten one hour before sundown that there may be time for religious reading and exhortation before going to bed. That is the regular programme in the house of the great chief himself."

Prayer is not a "means of grace" to the Wahhabi. It is a force of law. Not only does the caller to prayer shout out in the early morning hours that "prayer is better than sleep," but another servant of the government goes through the town and knocks on the doors of the people shouting, "To prayer, O ye believing ones!" The founder of Wahhabism said: "He who does not pray from neglect or ignorance should be warned; and he who does not repent and refuses to pray should be killed!"

The question is sometimes asked, "Just what is the attitude of the Wahhabi to Christianity?" Some in answering have gone so far as to say that since the Wahhabis are the "puritans of Islam" they are more tolerant than other branches of the Islamic peoples. Personally, I do not like to apply the word "Puritan" to the Wahhabis at all. To many of us that word has associations too

grand and noble. The group of which we speak today has no comprehension of the meaning of the term "religious liberty." They are not more tolerant of other faiths than the orthodox Moslem. They hate the teachings of any except their own group with a hatred worthy of the Islam of the eighth century.

Ibn Sa'ud confessed to Philby:

> "Why, if you English were to offer me one of your daughters to wife, I would accept her, making only the condition that any children resulting from the marriage should be Moslems. But I would not take of the daughters of the Sharif or of the people of Mecca or other Moslems whom we reckon as *mushrikîn*. I would eat of meat slain by Christians without question. Ay, but it is the *mushrik*, he who associates others in worship with God, that is our abomination. As for Christians and Jews, they are 'people of the book.'"

So one sees that the Christians are tolerated today by Ibn Sa'ud in a way that might give rise to the idea that he is tolerant. I think there is no doubt, however, that were the Wahhabis, even the noblest of them, Ibn Sa'ud himself, able to get along without assistance from Europe, the Christians might soon be classed by the Wahhabis as *mushrikîn*.

It is not lawful for the Wahhabi to study any part of the Christian scriptures. He may not admit the truth of any statement of the Bible and neither may he deny its veracity. This situation is today as it has been through the years of Wahhabism. When one tried to send a gift of a New Testament, only twelve months ago, to one who was not a Wahhabi but who lived in Jiddah, the answer was sent back that the Bible was not permitted in the lands of Hejaz or Najd.

And now to get back to what is to most of us more interesting than the doctrinal beliefs of the Wahhabis, that is, Ibn Sa'ud himself. We noted the dramatic way in which he returned to the throne of his predecessors. It was many years before his troubles in Central Arabia were over and if rumor be true they are not yet finished.[2]

2 *The New York Times* correspondent (March 6, 1932) writes: "A laconic report reaching here from the northern areas of Tebuk and Teima, in the Hedjaz, contains a threat of revolt in the desert against Ibn Sa'ud, the Puritan ruler of Arabia."

Be that as it may, nominally the power of Ibn Sa'ud is great over all Arabia. He controls Najd, has towns on the Persian Gulf, has the whole of the Hejaz sea front, is reaching out toward Iraq and Transjordan continually, and makes treaties or refuses to make treaties as whim directs.

Among the tools that he has used for his purposes is the *Ikhwan* movement, the movement of the Brotherhood. This is, in fact, little but a Wahhabi revival. The wily Sultan knew too well the danger of decay and loss of ambition and he sought to check that process by arousing a zeal and enthusiasm that have served him well to the present. He came to a country that was devastated by war, robbery was common, no caravan was safe. But for every year of his reign there has been a colony founded to repair the damages of the past fightings. Every male in these colonies is a recruit for the fighting forces; every young man considers it to be his joy to follow the green standard of Ibn Sa'ud to battle and, if God will, to death. These are the *Ikhwan.*

These *Ikhwan* have presumably forgotten their own tribal relationships and have been joined to a greater brotherhood than a family. It is too early to assert that the movement is a success, but one may claim that it has been a most extraordinary phenomenon up to the present date. There is always the possibility that the movement may get out of hand and that one day it may be found that a movement has been started that will conquer its creator. But such did not seem to be the case when the scene occurred which Rihani witnessed in Riyadh the day when certain of the leaders of the movement against Transjordan in 1922 who had been imprisoned in the Najd capital were released. Ibn Sa'ud claimed no responsibility for their acts on that occasion and when they were set free he made the following speech:

"Think not, *ya Ikhwan,* that we consider you of much value. Think not that you have rendered us great service and that we need you. Your real value, *ya Ikhwan,* is in obedience to Allah and then to

us. When you go beyond that you will be punished. And do not forget that there is not one among you whose father or brother or cousin we have not slain. Aye, *Billah!* It was by the sword that we have conquered you and that same sword is still above your heads. Beware, *ya Ikhwan,* encroach not upon the rights of others. If you do, your value and that of the dust is the same. We took you by the sword, and we shall keep you within bounds by the sword, *inshallah.*"

Besides the *Ikhwan,* Ibn Sa'ud has many tribal groups who have accepted in a general way the tenets of Wahhabism but who are not to be always counted on for battle. They are his irregular soldiers. If the call is sufficiently attractive, they will go and fight for their share of the loot, but if not, or if the policies of the Sultan displease, they remain sulking in their desert oasis. It is not a little convenient for Ibn Sa'ud to have these irregulars, for in case there is any raiding job that he is afraid will get him into trouble, he can refuse responsibility for their actions. No one can prove that what he says is untrue.

The earlier Sa'ud failed because the fanaticism of his followers had beaten itself powerless through the lack of a properly disciplined body of fighters. Mohammed had a disciplined army but he had lost his "cause," his war cry, his dynamo of zeal. Abdul 'Aziz was wise enough to interpret these earlier failures and to bring into play new forces which changed the face of the whole situation. He is not a religious fanatic. He is an exceedingly ambitious statesman who uses other people's religious fanaticism to accomplish his ends.

The power of Abdul 'Aziz grew very slowly until the period of change which began in 1914. At that time he made a wise choice and cast his lot with the side which won the war. Hejaz was captured by his fighters after the close of the war and finally, on December 9th, 1925, Ibn Sa'ud's troops entered Jiddah, where he has been in control ever since. He has struck his own coins, and he has his name on the stamps of his realm. He has a Minister of the Air Forces of Hejaz and Najd, but his only aeroplane was so old and dilapidated that it had not seen

the open air for a year before December, 1927. He has permitted automobiles in the country and even uses one himself when he travels from Mecca to his inland capital. Unfortunately these modern affairs were not mentioned in the Koran and Ibn Sa'ud is often put to trouble to explain to his followers that he is not committing *shirk* when he rides to Mecca in his Franklin. Some roads have been built and in some ways it has been made easier for the pilgrims who desire to visit Mecca than it was in the old days of the Turks or of the *Sherîf*.

In Ibn Sa'ud there is inextricably bound up the religious and secular organizations. While religion and politics are closely connected in Islam, in Wahhabism they are one. There is no political administration, all is religious. Wahhabism constitutes a new sect in one respect, and that is its treatment of all other Moslems. They only tolerate them, and where it is possible to do otherwise, they do not do that.

On the other hand, the non-Wahhabi Moslems have despised the religion of Central Arabia and they do still. Its ignorant fanaticism and its narrow bigotry have made all the better minds of Islam reject it. But they do not reject Ibn Sa'ud himself. He commands the respect of almost everybody. I think no one will deny that the present ruler of Hejaz and Najd is the greatest of all Wahhabis, and that he is probably the best ruler that Arabia has known since the days of the first four Caliphs.

His position is a critical one. On one side he has a group of fanatical *Ikhwan* and a semi-faithful group of tribes who have to be pampered; on the other side he has relations with a world power. Will he yield to pressure and break with the world power? Or will he keep in favor with the world power and lose caste at home? If Ibn Sa'ud keeps in power he may yet be able to do Arabia much good.

Jerusalem. W. F. SMALLEY.

MEDIEVALISM IN ARABIA

The cruelty of the orient is proverbial. Every globe-trotter is revolted by the evidences of cruelty he sees all round him in the East: starving dogs provoking no one's compassion; lame horses staggering under far too heavy burdens; donkeys with sore backs grossly overladen; neglected children dying of dirt, of lack of food, of someone's laziness; tired women doing more, far more, than their share of the day's work;—these are the things which every tourist sees and generally feels.

In Arabia the picture is much as has been drawn above, only there are very few tourists to see, and, as elsewhere, the tale of cruelty goes far deeper than what one notices on the street and in the market place. There is, in fact, no phase of private or public life which does not contribute its share to the great total of useless and unnecessary suffering. In the last analysis, the predominant cause is selfishness, which, with its twin sister, apathy, are responsible for so much misery in this world. Now, selfishness is a primitive animal instinct, and we must be prepared to find it an outstanding characteristic of all backward races. It is almost synonymous with sin, for if there were no selfishness, there would be no sin. And this is why Christ summed up all righteousness as love of God and love of neighbor.

The Arab has yet to learn that love is the fulfilling of the law and that God is Love. When he does so learn, much of his social system will have to be radically altered.[1]

Slavery would certainly have to go. Arabia has been the great slave trader of history, and the stories of the

1 Slavery, punishment by mutilation and the immuring of women found guilty of crime, are in most cases based on the teaching of the Koran and orthodox Tradition. The following footnotes are not by the author of the article, but by the Editor.—*Ed.*

raiding of peaceful African villages and the transport of the captives to the slave markets of Arabia, are familiar to everyone. It took the forces of Christianity, aroused by a Livingstone, a Mackay, and a Wilberforce, to put an end to the nefarious traffic in the bodies of men. But in Arabia proper, the Arab is master in his own house, and the slaves are a part of the domestic order of things, while the natural increase of the slave population maintains the supply. It is easy enough to say that most slaves are well treated. This has always been the argument for the defense. The fact remains that for the ill-treated slave there is no redress. He is his master's property. Slavery carries deep within it the seeds of infinite cruelty. It cannot stand the test of Christ's New Commandment.

One sometimes wonders if the Arab has any real conception of what constitutes cruelty. If you have the patience to read this article through to the end, you will probably decide that he has none.

Think of the cruelty of woman's position in Arabia, with divorce and homelessness ever hanging over her head and with separation from her children always a possibility. For divorce almost always means separation of the children from the mother.

In the matter of the punishment of crime, cruelty marks nearly every phase of it. The Mosaic law of retribution, which Christ repealed and revised at every turn, must of necessity be cruel. An eye for an eye and a tooth for a tooth. This is the law of the land. The classic punishment for burglary or theft is—to have the right hand chopped off (chopped off is literal).[2] The bleed-

2 "The man thief and the woman thief, cut off the hands of both as a punishment, for that they have erred;—an example from God, for God is mighty, wise.

"But whoso turns again after his injustice and acts aright, verily, God will turn to him, for, verily, God is forgiving, merciful."—Sura 5: 42.

"With regard to the amount of the value which constitutes a theft, there is some difference of opinion. According to Abu Hanifah, it is ten *dirhams;* according to ash-Shafi'i, it is the fourth of a *dinar,* or twelve *dirhams;* whilst Malik holds that the sum is three *dirhams.*

"The freeman and the slave are on equal footing with respect to punishment for theft, and the hand of the slave is to be struck off in the same manner as the hand of a free Muslim.

"The hand is not to be struck off for stealing a free-born infant, although there be ornaments upon it, because a free person is not property; but amputation is incurred by stealing an infant slave, although the stealing of an adult slave does not incur amputation, as such an act does not come under the description of theft, being an usurpation or a fraud."

"The right hand of the thief is to be cut off at the joint of the wrist and the stump afterwards cauterised, and for the second theft the left foot, and for any theft beyond that he must suffer imprisonment."—Hughes, "A Dictionary of Islam," pp. 284-285.

ing is checked by the application of boiling pitch or red hot irons. In places where European influence counts for much, this practice is dying out, but it is still common where the Arab is a law unto himself. One of the first men I operated on, in Bahrain, more than twenty years ago, was a thief who had been punished as laid down by Arab law.

Many years ago, in Kuwait, when the great Mubarak was on the throne, certain men were suspected of treasonable activities. The leader was punished by having his eyes put out by the application of red hot nails.[3] Later on, Dr. Harrison removed what was left of one of the eyes, and still later, I performed a similar operation on the remaining eye.

Woe to the culprit who is sentenced to be flogged! I remember once seeing a man who had been terribly beaten across the head and face being ridden through the bazaar on a donkey with his face toward the beast's tail. The man was quite unconscious. From the bazaar he was taken out to the open market place, and tied to a post, in the full blaze of the summer sun. I do not think he lived to see the sun set. This man had been convicted of drunkenness. It is seldom that a man survives a flogging in Arabia.[4]

Yet another incident which goes back to the days of Mubarak, nearly twenty years ago. I had, among my dispensary patients, two of Shaikh Mubarak's women. These women were always accompanied by a special slave. One morning the special slave was not with them; another slave acted as escort. On my asking where their regular attendant was, they said that he was dead. They said it so casually that I was startled. "Dead," I cried. "Why! Nonsense!" Presently I learned what had hap-

3 Mohammed himself gouged out the eyes of criminals who were apostates, with hot irons. Al-Bukhari 56: 152; 64, 36, etc. Muslim 28: 9-14. Cf. Wensinck's "Handbook of Early Mohammedan Tradition," pp. 198-199, and translation of some of the traditions in Zwemer's "Law of Apostasy," pp. 40-42.

4 "In the name of the merciful and compassionate God. . . . The whore and the whoremonger. Scourge each of them with a hundred stripes and do not let pity for them take hold of you in God's religion." Sura 24: 1-3. Cf. The references to Tradition in Wensinck. He refers to the various occasions and how it was carried out relentlessly.

pened. It appeared that the slave, in a fit of recklessness, due probably to a drink or two of whiskey, had been taking liberties with one of the above mentioned women; in fact, Shaikh Mubarak had surprised him in the act. Then followed a scene worthy of the Arabian Nights. The Shaikh flew into a towering rage and the poor slave was beaten to a pulp while the Shaikh looked on. The bleeding wretch was then thrown into prison and a general order was issued that no one was to give the man either food or, what was far more important, drink. The special prison, a deep dungeon, dark and stifling, must have added greatly to the man's sufferings, especially as it was midsummer. He did not live long, however, for that night his body was taken out to sea and sunk. This last part of the story I had from the man who carried out the order.

The public prison at Kuwait is a sad place. It consists of one room measuring about ten feet by twenty. There is one doorless opening and there are no windows. The doorless opening communicates with a courtyard not very much more spacious than the room. The wall of the courtyard is topped with a course of broken glass, to make escape as difficult as possible. There are no sanitary conveniences of any kind. In the hot weather, when the prison is full (and it is obvious that the accommodations are extremely limited), conditions are fearful beyond words. I shall never forget being asked to see a man who had died in prison. He had probably died of typhoid, though the family suspected poisoning, and, while in this case the prisoner had probably deserved severe punishment, one's soul went out in sympathy to the well-born, proud Arab lying dead in that awful place. The Shaikh had made the punishment as bitter as possible, even forbidding the man's relatives to take him either food or medicine. One was reminded of that pathetic verse in the 79th Psalm, and perhaps the Prayer Book version is a shade more beautiful than that in the authorized: "O let the sorrowful sighing of the prisoners come before

thee: according to the greatness of thy power, preserve thou those that are appointed to die."

The punishment of girls suspected or convicted of adultery or infidelity, is either death or what is worse—walling up in a small room, a few feet square, the smaller the better.[5] There she stays, in almost utter darkness until such time as the powers that be decree her release. Her meagre meals are passed in to her through a small hole in the wall and she has no contact with anyone. Within the past few years we have known directly of one girl who was shut up in this way for some eleven months. Legally there is a time limit of forty days for this sentence, but no one makes it his business to see that strict justice is done in these cases. In so far as the public knows anything about these cases its sympathy is generally against the woman.

In defense of all this medievalism, it must be remembered that, in a country where there is no organized police system, the only way to keep down crime is to punish it with remorseless severity and to make an example every time. It is significant that there is remarkably little crime in Kuwait or in Arabia generally. The game is not worth the candle.

So much for cruelty between man and man. I have merely given a few thumbnail sketches of a theme on which one might spend hours. This article would, however, be incomplete without some reference to the subject of cruelty to animals.

Generally speaking, the animal in Arabia gets no consideration whatever, unless it has a monetary value, which, of course, forces the owner to feed and, more or less, take care of the particular creature. In spite of all that has been written about the Arab's love for horses,

5 At the commencement of Mohammed's mission women found guilty of adultery or fornication were punished by being literally immured (Sura 4: 19). "Shut them up within their houses till death release them or God make some way for them." Cf. the commentaries where examples are given. This law, however, was cancelled or abrogated and lapidation was substituted for adultery and one hundred stripes with banishment for a year in case of fornication.—Hughes, "A Dictionary of Islam," p. 11.

Cf. *Tafsir al Khazin* (Cairo edition), Vol. I, p. 358, from the top of the page: "It is related of 'Ali b. Abi Talib that he flogged Sherahat Al-hamdaniya on a Thursday and stoned her on the following Friday, saying, "I flogged her according to the word of God and then stoned her to death in accordance with the example of Mohammed" (lines 14-15).

the fact remains that most horses in Arabia are shockingly treated, and in the case of those that are beasts of burden, sore backs, broken knees and empty bellies are the order of the day. Even the pedigreed thoroughbred is shamefully neglected, and the stables of some of the Arab Shaikhs are a disgrace. The animals stand, day after day, with dirty coats. They get no regular exercise and more often than not their hoofs are all out of shape. I have yet to see a horse in Arabia, unless the animal's owner was a foreigner, turned out in that spickness and spanness which we Westerners insist on, and which, in all probability, the horse enjoys as much as we do.

The camel, on the whole, fares pretty well, partly, perhaps, because when it has made up its mind that it can do no more, it just sits down and dies. The Arab, characteristically, lights a fire or applies a red hot iron under the animal's tail, but even this often fails to bring the sick camel to its feet.

The children of Arabia grow up in an atmosphere of cruelty and are allowed to do all sorts of things, simply because the older ones do not know what cruelty is. In the spring, when the birds are passing through the country in the course of their migrations, thousands of them are trapped in large nets and eaten as great delicacies. This is a perfectly useless waste of beautiful life and any lover of birds just wrings his hands in despair. But the worst part of the little bird question is their use as toys by all the children of Kuwait. In the height of the season the most charming little birds can be bought for about a cent apiece. A string is put on one or both legs, and one or both wings are cleverly dislocated to prevent escape. If the bird is of a combative disposition, a small feather is thrust through the beak at the nostrils. This seems to prevent it from pecking. And then the sad last hours of the bird begin. Upwards and forwards it is thrown into the air, only to be pulled ever back again, or else it dangles pitifully at the end of its string while its owner tramps along utterly unmindful. I have seen a little boy throw

his bird into a drawer, shut the drawer tight and then come and sit down to lunch. No comment from anyone at the table. He had done the ordinary thing. There is never a thought for the little creatures and, fortunately, most of them do not long survive the treatment. Twenty-four hours is a generous average.

Every Arab house has its proportion of cats,—lean, staring, mangy, evil-eyed, hungry, wistful. No one feeds them, so that they are ever on the watch for a chance to steal, which, of course, brings persecution in its train. How any kitten ever survives to maturity is a problem which might reward the research worker. The average kitten is quickly seized on by the nearest child; a string, probably very tight, is fastened round its neck, and the child then drags it about or swings it in the air until it dies. I think, in all my twenty-five years in Arabia, I have never seen an act of kindness to a cat or a kitten, at the hands of an Arab child.

My wife and I have owned cats through most of the time we have lived out here, and they are always fat, prosperous, contented, aristocratic looking animals. We remember particularly two thoroughbred white Persian cats with long silky hair and turquoise blue eyes, two of the handsomest cats that ever were seen. It was the common talk of the town that we washed these cats with soap and sweet water, which shows how much the Arab has learned about cats during his thousands of years of association with them. It is almost impossible to make the Arab believe that if you feed a cat regularly and properly, nature will do the rest, and you will have the magnificent creature that so many Westerners love and admire. And as for giving a cat milk to drink! Why! Whoever heard of such a thing! It is amusing to see an Arab watch our cats. They do not know what to make of them and they haven't the least idea how to pick them up. It is ludicrous to see them try.

The dog comes in for a full share of ill treatment and cruelty. A very popular sport among the boys is to set

on a pack of street dogs against a sick or injured one. The boys run alongside the pack shouting and yelling and urging them on until they pull the weak one to bits. Perhaps the cruelest thing that the boys do to dogs here is to knead up broken glass into dough or rice, give it to the dogs to eat and then watch them die in agony, or at all events rejoice in the fact that they will die in agony later on.

The Arab is a great hunter, but no sportsman. Most of his birds he shoots sitting, and the phrase "sporting chance" has no meaning for an Arab. With the advent of the motor car, gazelle hunting has taken on an aspect which, to all lovers of sport and animals, is revolting. In the old days, that is, up to a few years ago, gazelle hunting took skill, perseverance, endurance, and the hunter got his game, one by one. Now the Ford goes out and simply runs the game down. What chance has a gazelle against a twenty-five horse power engine, in the open desert! And so the Fords come back, reeking with blood and bulging with gazelles. One car is said to have brought in forty in one day this season. We do what we can to rouse public opinion, but it looks as though the slaughter will go on until Nature revenges herself by making the gazelle as extinct as the dodo. Not the least important feature of this horrible butchery is that probably as many animals die of fright as die of rifle and gunshot wounds. Anyone who knows the shyness and timidity of the gazelle will realize what it must suffer when a horde of these modern fire chariots comes thundering after them. Then, too, it is the calving season, and even the Arabs admit that to chase a gazelle heavy with young is certain death both to the mother and to her unborn progeny.

The reader may be interested to know that I learned a few days ago that for all practical purposes there are no more gazelles to be found in this part of Arabia. The desert of today is not the desert of yore. The motor car

penetrates almost everywhere, and the extinction of the gazelle has been very nearly accomplished.

And so, as I have said above, the Arab child grows up with cruelty all round him, cruelty between man and man, and cruelty between man and animal.

It is a strange thing that cruelty is about the last primitive instinct to yield to civilization. One has only to go back a hundred years, or for the matter of that, to read Dickens to realize that modern humanity is a new conception entirely.

In this respect, the present age is undoubtedly in advance of any age that has preceded it. Even the Bible is comparatively silent on the subject of cruelty to animals, and Paul's "Doth God take care for oxen?" is just what any Oriental would say today. And yet, love of animals is the logical outcome of the application of the principles of the teachings of Jesus Christ. The pity is that it has taken the world so long to find it out.

Kuwait, Arabia. C. S. G. MYLREA.

THE DRAGON'S TEETH IN MACEDONIA

The fable of Cadmus's sowing the Dragon's Teeth has been dramatized in Macedonia for five centuries—a parable of the harvest of hatred and war on a terrain soaked with the blood of Albanian, Serb, Bulgar, Greek and Turk.

During the Great War, Venizelos aroused the hope that Constantinople might be given to Greece, and that a *Megala Hellas* might extend from the Adriatic across Macedonia and Thrace to the Black Sea. This latter dream was realized for a few short months, cutting off the Bulgar's access to the Aegean and depriving the Turk of Eastern Thrace. No natural geographical or ethnographical boundaries exist between Thrace and Macedonia and any division of the territory was necessarily fraught with tension and danger.

From a Turkish point of view Eastern Thrace, although poor in agricultural products, is of immense importance, for in the hands of a hostile power it furnishes a *place d'armes* at the very gates of Stambul. No Bulgarian government could view with friendly eyes exclusion from the Ægean, and no Greek could resist the desire to seize a province which would give his nation a way to the Black Sea and strengthen its position against Turkey and Bulgaria.

The Peace Conference was kind to Venizelos, one of the few great statesmen at Paris, and from a territorial point of view he realized the fondest hopes of his country. But Bulgar and Turkish claims were insistent and Venizelos gave his country doubtful riches when he crowded the Bulgar from the Ægean littoral and created what would have been a perpetual source of irritation with

Turkey by the acquisition of Eastern Thrace. Greece received what she bargained for at Paris, but her soldiers and farmers slept uneasily in Macedonia and Thrace, knowing that a few leagues away her neighbors were plotting revenge. A captain of horse, born at Salonika, one Mustapha Kemal, was rapidly rising to power and gave notice to the world that *Megala Hellas* should be reduced.

Greece, relying on Lloyd George's promises, entered upon a disastrous war with the new Nationalist Turkey, which ended with the burning of Smyrna, the collapse of *Megala Hellas* and the inundating of Greece with one million four hundred thousand refugees. Feeling was so bitter in Asia Minor that the remaining Greek population was in daily peril of massacre. This gave rise to the proposal of Fridtjof Nansen for the exchange of populations whereby the remaining Greeks from Asia Minor were moved to Greece, and Turks, largely from Macedonia, were sent to Turkey. Fascinating old racial distribution maps with patches of blue and purple, red and yellow, no longer convey information which corresponds to peoples actually on the soil. North and west in the Danube Basin the population may be outlined in a rough manner by vivid adjacent splashes of color which intermingle for a few kilometres on the speech frontiers; but in Macedonia, where ingenious cartographers have attempted to picture interweaving of ethnic and confessional strains, the result was like a Persian carpet! To add chaos to confusion, protagonists of different races have published maps which picture territories ranging from a few hill villages to whole countrysides in colors favorable to their cause. The five strongest groups in Macedonia during the last century have been the Turks, Bulgars, Greeks, Serbs and Albanians, and these for decades have striven with equal tenacity for mastery, through diplomacy, brigandage and actual war.

Racial maps of Macedonia made a few years ago are out of date. The thin and interrupted stream of minority

populations, which had been slowly migrating to more congenial surroundings, became a torrent of refugees during the Balkan and Great Wars, culminating after 1918 in the exchange of populations under the provisions of the Treaty of Lausanne, streams of destitute people, crowding shipping and highways and mountain trails from one end of Macedonia to the other.

The Turks of Southern Macedonia who once composed two-thirds of the population are gone, with the exception of a few hundred in Western Thrace. Numbers of the fifty thousand Greeks who fled from Bolshevist rule in South Russia and the Caucasus have settled in Macedonia, while Bulgar Slavs who once found homes in that territory have been exchanged for Greeks from Eastern Roumelia. The Greeks are now nearly as sparse there as Turks in Southern Macedonia.

For the first time in twenty centuries, Southern Macedonia and Eastern Greece are Hellenic by an overwhelming preponderance of Greek blood. Thrace, east of the River Maritza, is almost completely Turkish, and Macedonia north of the Belatista is almost purely Bulgarian. The fact that the racial constituency of Macedonia has changed enormously since the war is one which no student of international affairs can ignore when addressing himself to the Eastern question.

Nowhere, unless we go back to the period of the great migration of the Goths, Visigoths, Vandals and Turanians following the collapse of the Roman Empire and the tragic Anatolian deportations of Armenians in Turkey during the World War, can we discover such movements of people as have taken place in Thrace and Macedonia since the First Balkan War. From October, 1912, the outbreak of the First Balkan War, to the beginning of 1925 when the migratory movements nearly came to a stop, Greek Macedonia, as distinguished from Serbian and Bulgarian Macedonia, according to Mr. A. A. Pallis (former Deputy Governor General of Salonika in 1917–1918, and Hellenic delegate on the Commission for the

Exchange of Populations between Greece and Turkey in 1923–1924), underwent seventeen distinct movements.

Arranged chronologically they would be:

(1) 1912—The advance of the Armies of the Balkan Allies with the Greeks marching on Salonika, the Serbs attacking toward Askut and Monastir, and the Bulgars moving in the direction of Cavalla and Salonika. Some 10,000 Turks fled in panic at this time to Constantinople and points in Asiatic Turkey.

(2) 1913—When the Bulgarian Army retreated on the outbreak of the second Balkan War, nearly 15,000 Bulgarians followed it to the north.

(3) 1913—When certain districts were ceded to Bulgaria by the conditions of the Treaty of Bucharest, over 5,000 Greeks left these districts for Hellenic Macedonia.

(4) 1913—The same condition prevailed in the districts ceded to Serbia, about 5,000 Greeks moving to the south.

(5) 1913—On the close of the Second Balkan War over 5,000 Greeks, encouraged by the success of Hellenic arms and by rumors of free land, left the Caucasus and settled in Macedonia against the objections of the Greek government.

(6) 1913–14—By the Treaty of Bucharest Western Thrace went to Bulgaria, which caused 40,000 Hellenes to migrate westward to Macedonia.

(7) 1914—Turkey, at the conclusion of peace with her Balkan victors, succeeded in inducing between 100,000 and 115,000 Turks to leave Macedonia and settle in Eastern Thrace and on the Anatolian littoral.

(8) 1914—In order to force Greece to give up certain Ægean Islands she had occupied in the First Balkan War, the Young Turks forced 80,000 Greeks from Eastern Thrace and 20,000 from the Asiatic littoral to flee, most of them taking refuge in Macedonia.

(9) 1916—In this year nearly all the Greek inhabitants of Eastern Macedonia, 36,000, were deported to Bulgaria by the then victorious Bulgar troops.

(10) 1918—After the Armistice, 17,000 survivors of the above deportation were returned to their villages.

(11) 1918–1919—When the Greek troops occupied Western Thrace, Eastern Thrace and the Smyrna Zone, Greeks were repatriated to these areas to the number of 140,000.

(12) 1919–1920—In 1919 the government at Athens decided to repatriate the Greeks in South Russia and the Caucasus. Of these, 55,000 settled in Macedonia.

(13) 1920—When General Wrangel's White Army was defeated by the Reds in the Crimea, many soldiers and civilians found asylum in Greece, some 1,000 settling in Salonika.

(14) 1919–1924—In 1919 Greece and Bulgaria drew up a convention for the interchange of populations, under which 27,000 Bulgarians left Macedonia for their homeland.

(15) 1922–1924—After the Smyrna disaster, Greeks from Pontus and the Black Sea littoral, as well as from Smyrna, fled to Greece. Following the Mudania Convention, by which the Allied Powers surrendered Constantinople and Eastern Thrace to the Kamalist government, most of the Greeks and Armenians in Eastern Thrace and large numbers from Constantinople took refuge in Greece. Up to the first of November, 1924, nearly 700,000 were settled in Macedonia and nearly 120,000 in Western Thrace.

(16) 1923–1924—In January, 1923, the Greco-Turkish Convention for the exchange of populations was drawn up, differing from the Greco-Bulgar convention in that it is a compulsory measure, with the exception of the Turks in Western Thrace and the Greeks of Constantinople.

(17) 1925—In May of this year, the remainder of the Greek population of Eastern Thrace and of Asia Minor were transferred to Greece. This movement comprised some 94,000 from Anatolia, 18,000 from Eastern Thrace, and 38,000 from Constantinople.

The Macedonian question is fraught with many stresses and strains but the Treaty of Lausanne, unsatisfactory as it is in many respects, is aiding the settlement of at least the Macedonian section of the Eastern Question. There were, and are, misunderstandings between Serbia and Greece caused by historical antipathies and by the presence of many slavophones in the north central part of Macedonia who naturally look to Serbia as their cultural and national home. Bulgaria was promised a port on the Ægean at Dedagatsch and hoped for a corridor to the same, neither of which she received. The exchange of population, however, which followed Smyrna and Lausanne had done away with the major cause of friction between Turkey and Greece, at least as far as Macedonia is concerned, although the removal of the entire Turkish population is under a condition which forbids hope of return.

The Greek Settlement Commission, through the foreign loan, was able to make provision for its new citizens in a way to furnish them with implements and tools whereby they might support themselves. A standard equipment was devised for those who wish to occupy farms. Each family was extended a loan in the nature of a donkey or an ox, a new, unpainted farm cart, a plow, seed grain, and a house—either an old Turkish dwelling or a newly constructed one—or the materials to complete a frame already erected. In addition, in certain categories of cases, there was a cash advance of five hundred drachmas. It is doubtful whether the government will receive payments in return for these loans, as the refugees may some day form a *bloc* in the Greek parliament to transfer these debts into the list of expenditures for the common good. At any rate, the nation has been vastly benefited by the addition of this homogeneous Greek group to occupy the vacancies left by the Turk, as well as putting under cultivation many hitherto unoccupied regions.

Vast reclamation projects are under way, one by an

American concern, to drain the swamps of the Vardar Valley and restrain that capricious stream in months of high water, which will add more than twelve hundred square miles of fertile soil to cultivation. Greece is a trading, maritime and agricultural state. The great bulk of her population must find a living from flocks and farms. The Peloponnesus, for the most part barren and rocky, with the exception of a fertile strip along the narrow coastal plain, offers nothing for future exploitation. The central plain of Thessaly is at present occupied —Macedonia is the hope of Greece from the standpoint of both wealth and population.

While Macedonia is more nearly homogeneous now than at any other period, there are still ethnic elements remaining to be absorbed or adjusted. The Spanish Jews of Salonika have all the distinctive and adaptable characteristics of their race. There is no reason to fear that they will cause serious inconvenience to the Greek population or the government. They are traders, money-lenders and property holders. An Armenian increment came as part of the multitude that fled from the holocaust in Asia Minor; they number some fifteen thousand souls in all Greece, of which some ten thousand are located in Macedonia. Because of the magnitude of the refugee problem, certain circles of Greeks intermittently agitate against the presence of the Armenians, but while this attitude is understandable it is short-sighted, as the Armenian is no idle fellow, but a good citizen. Of all racial groups he is perhaps the most adaptable. If the Greek government should construct a formula allowing all Armenians who wish to become naturalized Greek subjects, the overwhelming majority of the emigrants would accept the solution. Unfortunately the Armenian National Committee in Paris—a self-perpetuating survival of the body which secured assurance from the Peace Conference of a National Armenian Home—has refused to consider the changed conditions under which these Armenian refugees find themselves or to urge their

naturalization in the lands where they find their daily bread. It is far better for Armenians in Greece to become loyal Greek subjects than to remain unassimilable and discontented strangers, or find their way back to Armenia which is today a part of Red Russia.

One of the greatest assets the Greek nation possesses in Macedonia at the present time is some fifteen thousand young men and young women who are graduates of the orphanages of the Near East Relief. After careful personal investigation of families the children are placed in homes of relatives or friends, either as permanent members of the family or under a definite wage contract. No group of children in southeastern Europe has received better training in general knowledge and in the arts and crafts of village and farm. Their presence during the next two decades will be an economic, cultural and spiritual addition to the life of Macedonia of incalculable value.

As one plods along the road through western Macedonia, the bitterly contested route that leads to Monastir, remade by the French Army under Franchet d'Esperey, or as one climbs the hills north of Salonika over the paved ways laid by British Forces, one sees roadside graves or cemeteries acres wide, where sleep the men who came long distances to die, on ground ever thirsty for the blood of fighters; the retrospect is not encouraging. But to visit the homes of the refugees, catch their frontier homestead spirit, see the clean and happy homes of orphanage graduates, one may see a parable of a new era in Macedonia. Will the trail of Cadmus still be followed by black crosses against the red and windswept sky, or will interest in her homes and the sowing of young life usher in a new day for Greece and her northern marches?

The question will be answered by the degree of restraint Balkan statesmen will employ, and the prestige and power the League will command in a day of increased desire for peace.

Stamford, Conn. GEORGE STEWART.

THE MARTYRS OF NEJRAN

On January 20th, 524 A. D., a company of men set out from the Arab town of Hira, on the border of lower Mesopotamia, traveling toward the camp of Mundhir, the Lakhmid king. The leader of the party was a certain priest or presbyter Ibrahim, who had been deputed by the Emperor Justin to make friendly advances to Mundhir.

So we learn from a letter written by a member of the party, Simeon, Bishop of Beit-Arsham. The genuineness of the letter has been questioned by Halevy, but upheld by Nöldeke and the majority of scholars. The present writer accepts its genuineness, for reasons which cannot be given in detail, but which will be alluded to briefly later.[1]

Why should the great Byzantine empire be seeking the friendship of an Arab chieftain? The reasons were partly religious and partly political, with commercial interests also playing a part. The empire was moving forward to another of its periodic conflicts with Persia and was seeking useful alliances. Within the empire the church had been divided into conflicting factions following the councils of Ephesus and Chalcedon. In Persia the priests of Mazda were working desperately to counteract the inroads of Christianity. In addition there was a curious up-surging of Judaism in south Arabia.

Back eddies of all these movements swirled through Arabia, and in the coming struggle the Arabs were to play an important part. On the side of Byzantium were the Ghassanid Arabs of Syria, while the Lakhmids were the natural allies of Persia. The latter were the more

1 The Syriac original, with a Latin translation, may be found in Assemani: *Bibliotheca Orientalis,* Vol. I.

important strategically, and they also had an outstanding leader in Mundhir, whose importance made him courted by both sides. The Greek historian Procopius states as one of the reasons for the outbreak of war between Chosroes and Justinian that the latter had tried to win away Mundhir from his alliance with Persia.

Church leaders were also interested in Mundhir. His domains were a borderland between Monophysitism and Nestorianism. Mundhir himself, in spite of certain traditions that he had been converted, was a pagan, a worshipper of al 'Uzza, but many of his people had accepted Christianity. In Hira there seem to have been churches belonging to both factions. It is therefore not surprising to read of such a politico-religious mission as we find described in Simeon's letter. Simeon himself was noted for his journeys up and down the country in the interest of Monophysitism.

To return to the letter: the party travelled for ten days through the desert and reached the camp of Mundhir at a place called Ramleh. They received a cold welcome from Mundhir's men, and were told that their Christ was being driven out of the land of the Himyarites. About the same time there arrived an envoy from the Jewish "King of the Himyarites" bearing a letter to Mundhir. Simeon gives what purports to be the contents of the letter. The writer states that upon the death of the Christian king of the Himyarites he seized the kingdom and set out in the name of Judaism to crush the power of the Christians. He turned the church in his capital (Ẓafār) into a synagogue, and killed all the priests and other leading Christians, especially the Abyssinians who had been in control of the church. Then he moved on to Nejran, with the intention of subduing that city, where Christianity was stronger than in any other centre of south Arabia. There follows a detailed story of treachery on the part of the Jewish leader, and of heroic suffering by the citizens of Nejran, who refused to save their lives by denying Christ. It is quite clear that Simeon

cannot be giving an exact transcript of the Jewish king's letter but is putting into it his own point of view.

Conditions in Mundhir's camp were so hostile that the embassy returned to Hira. There they found a legate of the dead Christian king of the Himyarites, who had not yet heard of the events at Nejran. Startled by what Ibrahim and his companions reported, this man hired a special messenger who went into Arabia and returned with further harrowing details. Simeon includes in his letter some of these details, such as the testimony and martyrdom of Harith, the leader of the Christians, a touching interview between the Jewish commander and a three-year-old boy, and the slaughter of the boy's mother. He states that the number of leading men of the city who were killed, when they were ordered to come out under promise of protection, was three hundred and forty. This does not seem to include those mentioned in the letter as killed at other times during the siege and capture of the town.[2]

Simeon closes with an appeal to the abbot of Gabula, to whom he is writing, to send on the news to the leading bishops of the church, especially to the bishop of Alexandria, urging him to bring pressure upon the Abyssinians to intervene in South Arabia. He also suggests that the Jewish priests in Tiberias be arrested and forced to constrain the Jewish king to abandon his persecution of the Himyarites.

Until a few years ago the letter of Simeon was the chief original source for our knowledge of what happened at Nejran. A great deal of additional information has been brought to light in the "Book of the Himyarites," discovered by Moberg. This book also serves to confirm the genuineness of the letter of Simeon. It is true there are inconsistencies between the two documents, but they are just such inconsistencies as one would expect to find in two separate reports of the same events. An instance of this is the account of the martyrdom of a

2 THE MOSLEM WORLD, April, 1931, p. 183.

woman named Ruhm. In the letter of Simeon she is represented as the widow of Harith, the leader of the Nejran Christians who had just been executed. In the Book of the Himyarites she is not his widow but a rich and influential relative.

On the other hand, the two narratives fit together remarkably well. The Book of the Himyarites relates in detail events happening in the latter part of November,[3] while the embassy to Mundhir's camp is dated in Simeon's letter as taking place about two months later. Some of the differences between Simeon's account and that of the Book of the Himyarites are probably due to the receiving of fuller and more correct information, since the Book of the Himyarites was written after the Abyssinians had arrived and overthrown the Jewish king. The writer of the book, who possibly was a member of the same party as Simeon, tells us that he remained for a time in Hira, and that there arrived during his stay a number of survivors of the massacre, to whom he attributes many of the details which he narrates. This would make the account in the Book of the Himyarites later and probably more accurate than Simeon's letter.

On the whole these two documents give us a realistic and convincing picture of the events described. This does not mean that all of the details are to be accepted as historically reliable. The letter which Simeon attributes to the Jewish king could not possibly have been written by the latter. It is more likely that Simeon, knowing that the king had written such a letter, and knowing some of its contents (for he speaks of its being read publicly in Mundhir's camp), wrote it out in his own words and included considerable material which he learned from other sources, giving it also a form which would magnify the heroism of the Christians and the perfidy of the Jewish tyrant. Moberg believes the Book of the Himyarites was the chief source of information for

3 Probably 523 A. D., and not 525 as was erroneously stated in the article on "Christianity in South Arabia" in THE MOSLEM WORLD for April, 1931. 525 was the date of the expedition sent from Abyssinia to avenge the Nejran massacre.

other writers on the subject. Especially does this seem to be true in the case of the various Christian martyrologies, which give accounts of the martyrdom of Arethas (Harith) and his companions.

There are other early documents which are sometimes thought to refer to the events we are studying. But we have to remember that history in South Arabia had a habit of repeating itself. There seem to have been a number of incursions by Abyssinia into Yemen and Himyar, extending over a long period of years. The struggle at Nejran, and the resulting intervention by Abyssinia, was only one of a recurring series of events. A previous struggle of a similar nature seems to have been mentioned in the Book of the Himyarites, but unfortunately the pages dealing with it have been lost. In the history of John of Ephesus (following the Byzantine Chronicler, John Malalas), there is an account of a persecution in South Arabia, resulting in an invasion by Abyssinia and the setting up of an Ethiopian kingdom among the Himyarites. The victims of the persecution were the Greek merchants passing through Himyar, who were ordered to be killed. The leader of the movement was a Jew named Dimyun, who has been confused with Dhu Nuwas or the Masruq of the Book of the Himyarites. It is probable that the incidents narrated refer to a different occasion from those of 523. The same may be said of a letter written by Jacob of Serug, written to the Christians of Arabia, consoling them for the sufferings which they had been through. As Jacob of Serug died in 521, his letter must refer to earlier events than those narrated by Simeon and the writer of the Book of the Himyarites.

On the other hand, the hymn of John the Psalmist commemorating the martyrs of Nejran, must refer to the martyrs of 523, since it names Arethas (Harith) as among "more than two hundred champions who triumphed in the contest." This hymn was originally composed in Greek, but the original has been lost. We have a Syriac translation by Paul of Ephesus, who died in 626.

An important question to students of the origin of Islam is the relation of the struggle at Nejran to the passage in *Sura* 85 of the Koran, which reads:

> "Cursed the masters of the trench
> Of the fuel-fed fire,
> When they sat around it
> Witnesses of what they inflicted on the believers.
> Nor did they torment them but for their faith in God,
> the Mighty, the Praiseworthy."
>
> (Rodwell's Translation)

The traditional story connected with this passage is that a Jew or Jewish convert named Dhu Nuwas attacked the city of Nejran and gave the people their choice between accepting Judaism or death. They chose death. A large trench was dug and filled with fire, into which the inhabitants of the city were thrown. The number of those thus martyred is variously given, 20,000 being the favorite number.

Recently the tendency has been to deny that the passage quoted refers in any way to the incidents at Nejran. The narratives of the Arab writers are held to be derived from Christian sources and twisted in such a way as to seem to explain the passage in question. If this is true, it rules out any independent Arabic tradition and makes us uncertain whether Mohammed was acquainted with the slaughter at Nejran. One reason for this conclusion is that there is nothing in the accounts of Simeon and the Book of the Himyarites about a trench filled with fire into which the Christians were cast. The church in Nejran was burned and many of the people with it, but there is no mention of fire in a ditch. It is also claimed that the word which is used for "trench" (*ukhdûd*) means a shallow furrow, and could not have been such a ditch as tradition describes.

This subject cannot be discussed without reference to the name of the Jewish king mentioned in our sources.

The use of the name Dhu Nuwas by the Arabic writers is perplexing. In the letter of Simeon, the king is not named, while in the Book of the Himyarites he is

called Masruq, a name which also comes to us through another channel, and would seem to be the correct one. The Christian martyrologists, on the other hand, have accepted a transliteration of the Arabic Dhu Nuwas. It is strange that the writers using one name do not seem to know the other. If "Masruq" is correct, how did the use of Dhu Nuwas and its variants arise? Although it has been argued that the name as well as the story comes from Christian sources, it seems quite impossible to think of it as other than originally Arabic. In the first place its form is typical of South Arabia, combinations with "Dhu" being used there in both individual and family names. In the second place we find no variants in the Arabic traditions, while a number of different forms are found in Greek and Syriac writings, due to a difference in transliteration. In fact the use of this name appears to the present writer to be evidence that we have here a genuine Arabic tradition independent of the Christian narratives. On this point we cannot be dogmatic, for there are instances of the taking of Arabic names and applying them to stories from other sources. But in this case it would be strange to replace the Arabic name Masruq with one less familiar. Dhu Nuwas would appear to be either a *kunya* (nick-name) or a family name.

Even apart from the use of the name Dhu Nuwas it is difficult to see how the tradition could have been taken from Christian sources after the time of Mohammed. The earliest Moslems must have had some explanation of the vivid words used in the 85th *Sura,* and it is incredible that this explanation would later give place to a story from Christian sources glorifying Christian heroism. It is the reverse of what would be expected. When we trace the tradition back, we find that it is the earliest writers that are surest about it. So far as I am aware the first mention of the story in Arabic literature is in Ibn Ishak's biography of the prophet, written about one hundred fifty years after Mohammed. The "trench with the fuel-fed fire" is there explicitly said to refer to the

persecution of the Christians in Nejran by Dhu Nuwas. Ibn Hisham accepts the story implicitly. Later writers are doubtful and give alternative explanations, some of them quite fantastic. Tabari and Nisaburi, for example, mention five or six possible explanations before citing the Nejran story. Baidawi and Zamakhshari give three possibilities, with the Nejran story last. The tendency is to cast uncertainty upon a matter which earlier writers did not question. Some modern commentators go to the extent of interpreting the "fuel-fed fire" spiritually or with reference to the future life.

Regarding the use of the word *ukhdûd* it must be remembered that Mohammed's choice of words was often governed as much by assonance, rhythm, and rhyme as by literal meaning, and we often find words used in a strained and unusual sense. *Ukhdûd* is one of a series of nine words in the short 85th *Sura* ending in the long syllable *"ûd."*

It is true that there is no reference in Simeon's letter or in the Book of the Himyarites to a fire-filled trench. We see martyrs meeting their death in burning houses and churches, and we see the dead bodies of some of the slain thrown into a moat outside the city. But if the Arabic tradition did not stick to actual facts, and if Mohammed did not agree in every point with what we learn from other sources, this is not the only instance of its kind.

Though we may be justified in accepting the probability that the Koran preserves an independent tradition regarding the events at Nejran, it adds little or nothing to our knowledge of those events. Its significance is that it forms a connecting link between Mohammed and some of the important religious movements of Arabia. It is most unlikely that Mohammed was ever in immediate touch with the church at Nejran until late in his life, or that he was under its direct influence or very familiar with its belief and practices. Nejran and Mecca were not near neighbors. Geographically Mecca occupies a rather central position in Arabia, but actually it was off

the main roads. In facilities for communication with Nejran, Hira seems to have had an advantage. Mecca was probably the most secluded and out-of-the-way place in Arabia, and influences and information that penetrated there were likely to be indirect and inaccurate. But they must have been none the less real. Traditions of Nejran are of frequent occurrence. Its leading church, probably the one built to take the place of that destroyed by Masruq, was spoken of as the "Ka'ba of Nejran." And we have evidence that Mohammed was well disposed toward the people of the city. The story told in the Aghani of Abu'l-Faraj that a certain bishop of Nejran, Qass ibn Sa'ideh, held Mohammed spellbound by his eloquence at the fair of 'Ukaz, seems to have succumbed to the historical criticism of Father Lammens. But the existence of such a story is not without significance as to the place of Nejran in Arab tradition. The city was unquestionably treated with especial leniency by Mohammed in the time of his triumph. The delegation of Christians who came to Medina in the "year of the deputations" were given more favorable terms than any other Christian Arabs, and were in fact the only Christians in Arabia who were allowed not only to practice their religion but to bring up their children as Christians.

If Mohammed had wanted to attend church he would have found no church, so far as we know, nearer than Nejran. Had he gone there he would have found a church intensely devoted to the deity of Christ. In fact, this doctrine was so central as to be almost extreme. That the Nejran church was monophysite cannot be questioned. The long speeches quoted in our sources are monophysite in tendency. This may be due in part to the bias of the writers, but the close sympathy with the church of such men as Simeon of Beit Arsham and the Christians of Abyssinia precludes the possibility that the church was Nestorian.

One striking feature of the church in Nejran was the cosmopolitan nature of its leadership. Masruq, before

he attacked the city, set out to learn what foreigners there were among the church leaders. He learned that among the presbyters or priests were two from Hira, two Romans (i. e., Greek Christians), one Persian, and an Abyssinian deacon. It appears from the letter of Simeon that the church was without a presiding bishop, the latest bishop, Paul, having died two years previously. Probably on account of the distance of Nejran from other diocesan centres it had not yet been possible to consecrate a new bishop. The latest words of Harith before his execution were a prayer that God would soon bring about the rebuilding of the church in Nejran and raise up a successor to Bishop Paul. When Masruq appeared before the city, he demanded that the bishop be led before him. When he was informed that Paul had been dead for two years he ordered his bones to be exhumed and burned. No reason is given for this act of rage. Possibly Paul had been instrumental in bringing about a former invasion from Abyssinia, which is alluded to in a number of our sources.

One wishes for considerably more information as to the specific beliefs and practices of the Nejran Christians than we find in any of our sources. The writers are much more concerned with details of torture and the fortitude with which this suffering was borne, than with setting down information for later centuries. We are not even told whether the gospels were known and read by the people. The story that a copy of the gospels was rescued from the flames and shown to the king of Abyssinia in a partially burned condition comes to us from Arab writers. Even if this story be accepted, it tells us nothing about the language of the gospels and is no indication that an Arabic translation was known.

We do get a bit of light on Christian practices from two passages in the Book of the Himyarites. We are told that the people, in their nerve-racked condition, subject to hallucination, seemed to hear the church gong sounding at the regular time for worship, and resounding as

usual through the streets of the city. This was followed by voices intoning the service within the ruined church. "Let us kneel down and pray," and "Let us stand up in the power of God." It is especially interesting to know that the use of the gong in calling to worship had penetrated to South Arabia. The Syriac word is the one used for church bells among Jacobites today. But we have no evidence that bells were used in the eastern church before the ninth century. The gong was probably the long wooden *semantron,* which was held up by the priest in his left hand and struck with a mallet.

We have also evidence of the use of relics as charms. One of the survivors was able to cut off the hair of the martyr Habsa, some of which he carried to Hira and presented to the writer of the Book of the Himyarites. He was asked if he had not also brought some of the bones of the martyr, but replied that this had not been possible because the Jews had immediately killed any one who was found wearing bones.

So much for the church nearest to Mecca, as it was a half century before Mohammed's birth. But this gives us a very incomplete picture of the complicated religious scene represented in the struggle of 523 A. D. Many of its elements are unfortunately obscure. The writers of Simeon's letter and of the Book of the Himyarites wished to give the impression that there was in their day (about fifty years before Mohammed's birth) a clear issue between Judaism and Christianity. But one can read between the lines that such was not the case. The forces accompanying Masruq were not all Jewish.

We are told about one of Masruq's men, Abdallah by name, who was not only a Christian but was so sympathetic with the Christian martyrs that he asked permission to bury their bodies. This permission was granted because of Masruq's regard for Abdallah's father Af'u. This man Af'u was not at that time an outspoken Christian, but we read that not long afterwards he was baptized in Hira by the writer of the Book of the Himyarites.

Masruq also found some of his soldiers reluctant to carry out his bloody measures. According to the letter of Simeon he bitterly arraigned the men whom he had sent to arrest Ruhm because they had been so lenient towards her, and had even permitted her to go through the streets testifying to her faith in Christ and inciting the women to resist Masruq even to death.

That Masruq was a Jew was probably incidental, and subsidiary to more important issues. There was much resentment at the foreign influence which came into Arabia from Greek and Abyssinian sources. This was no doubt encouraged by Persian propagandists, who believed Christianity to be the embodiment of all that they hated and feared in the Byzantine empire. Masruq was able to gather around him all the discontented elements, including those who had a grudge against Christianity, especially Christianity of a strongly monophysite tinge. There is also evidence in South Arabia of a strong tendency to monotheism untouched by any of the great organized institutional religions. It is difficult, if not impossible, to segregate these different elements. All of them must have gone into the making of the religious environment which contributed to the rise of Islam.

This article has not attempted to discuss the sequel of the war waged by Masruq. The complications which followed, including the intervention by Abyssinia, the rebellion fostered by local patriotism, and the Christian kingdom of Abraha, bring us more nearly to the time of Mohammed.

Beirut, Syria. W. G. GREENSLADE.

WORK AMONG THE BLIND IN EGYPT[1]

Before speaking about the present condition of the blind, and about our hopes and plans for the future, it will be best for me to say a few words on their condition in the past. The blind people in Egypt, with few exceptions, were accustomed to earn their livelihood in ways which would be unacceptable in civilized countries. The Moslems were wont to earn their livelihood by reading the Koran in private houses, in shops and in the streets, and for a very long time blind Copts have been used to chant in the churches, as chanting is a very old custom in the orthodox churches, especially in Egypt. Very few of these blind Copts, except in the large cities, earned enough in this way to secure a comfortable living.

In the year 1896, an English lady opened a school for the blind in Alexandria, and in 1901 her example was followed by the late Mrs. Armitage, who founded a school for the blind at Zeitoun. Neither of these schools, however, made a very big contribution to the solution of the problem inasmuch as no arrangements were made for the sale and distribution of the articles which were made there. In the year 1921, Mr. Weaver, late head of the printing department of the Nile Mission Press, decided to open an orphanage for Cairo waifs and strays. He put his plan into execution and arranged to teach them a number of different trades. Amongst these was the making of carpets, and so it occurred to me that I should like to learn this trade. I went to the head of the Orphanage but at first he was unwilling to receive me, saying that carpet-making was only for those who were sighted and that it would be impossible for a blind man to learn it. I

1 Report by a blind evangelist appointed by the Mission to the Blind in Heathen Lands, whose headquarters are in Australia, to work under the direction of the Church Missionary Society in Egypt.

persisted, however, in my entreaty and asked him merely to give me a trial. In three days I was able to master this trade, to the great surprise of Mr. Weaver.

At first my idea was that I should learn carpet-making for my own advantage, but it became clear to me that God had sent me there for a nobler purpose, for I found in the Orphanage four blind men without any work and without any trade—merely eating and drinking there. So I asked the head of the Orphanage to open, if possible, a special department for the blind. He replied that there was no money in the Orphanage for this purpose as it was supported entirely by voluntary contributions. I told him that I was ready to give three hours a day, without pay, to teaching the blind, as I was a teacher each morning in the blind school at Zeitoun. He accordingly made arrangements for me, and for a year and a half I continued to work there without pay. During this period the number of blind persons who attended was twelve.

On the 9th of September, 1922, there reached me a letter from the Mission to the Blind in Australia enquiring what I thought ought to be done for the blind in Egypt and asking whether an Egyptian ought to be appointed for this work. To this letter I replied immediately. In March, 1923, I was summoned to the Orphanage and told that the Society in Australia had agreed to go shares with the Orphanage in paying the expense of the work and I was advised to leave my teaching at Zeitoun. So I accepted this invitation as coming from God himself, and I immediately wrote to Zeitoun sending in my resignation.

The work at the Orphanage began on the 11th of April, 1923, and the number of blind people there was twelve. I did my best to teach them reading, writing and arithmetic and some trades which would be useful to them, such as the making of baskets and chairs, and mending straw chairs, native chairs and mats.

So we went on until the end of April, 1924, and at

that date the administration of the Orphanage was changed, and the control was handed over from an English committee to an Egyptian committee, under the leadership of Lady Russell. From that time the blind section of the work began to be neglected. So I tried to get the Ministry of Education to help the blind department, but without success. Then I endeavored to have it incorporated with the Blind School at Zeitoun, and this was carried out towards the end of February, 1925, and so on that date I left the Orphanage.

The Society in Australia now undertook to send me the whole of my salary, so I began to consider how I could serve both groups, i. e., Moslems and Christians. First of all I made the acquaintance of one of the blind sheikhs at El Azhar University and asked him whether he knew how to read and write Braille. He replied that he did not know. I offered to teach him without charge on condition that he would gather some other blind people together so that they too might share the opportunity of learning.

Three days later I received a letter from him with the names of twelve blind people at the Azhar, and so I began to teach them in one of the mosques in the neighborhood of the Azhar. As soon as this news was made known a large number of blind people came to take lessons, and I continued the work amongst them until the end of 1926.

Before this time another section had been opened in Sharia el Falaki, under the auspices of the Church Missionary Society. I arranged my time so as to go there four days a week from six to eight in the evening, just after leaving my lessons at the mosque. Each morning I used to go to the Coptic School to give free lessons there. With the help of the head of the school I was able to arrange for a work-shop to be opened for the blind at the Coptic School in the beginning of February, 1927. Reports, however, were spread abroad regarding my going to the mosque and there was some talk about my teaching

sheikhs, especially as I made use of the Bible in teaching them. I realized that it would be a mistake to go on with my plan of visiting the mosque. Some missionaries helped me to carry out an idea I had of opening a school in the neighborhood of the Azhar, as the number of blind people there is very large, and so it became unnecessary for me any longer to go to the mosque.

Those missionaries who were interested in blind work enabled me to open a school, so I hired a place which was only about twenty metres distant from the Azhar University, and I invited to it blind sheikhs who were students there. Many came despite the reports which were spread abroad regarding me because I used portions of Scripture in my lessons. At first I did not wish to introduce the ordinary school programme, but gradually I accustomed them to school discipline. The number of sheikhs who came the first year was fifty-two.

In the same year I was invited to start a work-shop at the Coptic Clerical School for the purpose of teaching some useful handcrafts, such as the making of baskets and chairs, and other things made of willow. This work-shop was opened in the month of March, 1927, i. e., at the time when the school near the Azhar was started. I used to work in the work-shop every morning and in the school in the afternoon, beginning at 3.30 (i. e., after the students had left the Azhar) and continuing until 6.30 P. M.

I had before me two objectives. The first was in regard to the work-shop, namely, that I should instruct some of its pupils and teach them until they would be able to take my place in the future and earn their own living and also be able themselves to look after the work which was founded on their behalf. The second concerned specially the blind school near El Azhar. My purpose there was that those who came should learn reading, writing and arithmetic in order to facilitate their reading of whatever useful books there are in Braille, so that the scope of their knowledge would be widened and be more like that of sighted people. Also I tried to in-

struct them in certain handcrafts which they could carry on in their own homes and thus earn some money. At the same time both they and their sighted friends would realize that blind people can take their stand by their more fortunate brethren in life's battles.

During the second year the number of sheikhs who attended the school was ninety, and during the third and fourth years this number increased to one hundred and forty. I do not say that all these attended the school daily, but everyone came at least twice a week. The school continued to progress and develop steadily, despite the many difficulties and obstacles which stood in its way.

During the summer of 1928 certain rumors were spread abroad that led to the appearance of articles in the newspapers against the school and its activities. It was described as "a Christian citadel in the neighborhood of the Azhar which ought not to be allowed to exist." The Government was asked to close it. However, at the time when the school was opened I had informed the Government of our purpose and this precaution enabled us to keep the school open.

A few months after this outburst I decided to open another school at Boulac. This became possible when the head of the Cairo Girls' High School gave me permission to use some of the class-rooms. The same organization was set up as at the Azhar. All who came were sheikhs and this school has succeeded just as well as the other, despite a number of difficulties. I am now confident that in the near future it will be possible for me to place both these schools on a firm foundation so that they will be the best and the most efficient schools for the blind in Egypt. In October, 1931, I started a third school for the blind near the Citadel. Though small at present, this school is developing very satisfactorily.

As for the Coptic work-shop, it continued to be a complete success, and in proof of that I would say that we made quite a large number of articles of the type men-

tioned before for Government departments, such as the Ministry of Health and the Railways.

Students at El Azhar usually do not leave until they have been there at least twelve years, while students in the Coptic school stay there for about six years. Blind Moslems who are fortunate obtain a post in the Azhar itself; the rest return to their villages and do whatever work they can, though the truth of the matter is that there really is no work for them. The Copts return to their villages and work in some of the village churches. Generally they go round from one village to another to earn their living. The only exception is that some are appointed to churches in the bigger towns. The position of them all is a very difficult one and little attention is paid to them. Through my contact with both Moslems and Copts who return to their villages I am able to extend the invitation to learn Braille to all whom they meet.

As far as I am able I help them by sending them books and in other small ways. The result is that this work is now spreading slowly in every part of Egypt. It cannot, however, develop to its full extent without the necessary income, of which we stand in great need. Were it not for this financial restriction we could extend the work over a far wider area than at present. I am thankful to say that those who are in charge of this work never let an opportunity slip for developing it. They want to help the blind people of Egypt in every way, and to spread the knowledge of the truth and to help the blind to earn their living by their own hands.

After much consideration we have decided to build a special center for blind work, which will contain a school with all the facilities of modern teaching, and a work-shop in which the blind could carry on all the handcrafts whose products can be disposed of in Egypt—such as the making of baskets and chairs from willow and pulp cane; the making of brushes, carpets, shawls, socks, flannel goods, ropes, brooms and native mats; and

the mending of straw chairs and native chairs. No doubt other crafts could be added in the future.

Obviously such an undertaking requires a considerable sum of money and I know perfectly well that this is the most important consideration at the present time. We are relying on the support of generous people to supply the money and I am confident that He Who has called us to this task is able to help us and to supply our financial needs which are so pressing.

Some of the teachers and pupils of the Women's Higher Training College in Boulac, who are to be the teachers of blind children in Government schools in the future, visited the Coptic Blind School in December, 1929. They saw the methods which were followed there and the principles of administration. A few days later I was offered the post of teacher in the above-mentioned school.

On the 1st of January, 1930, I took up the appointment. I was determined to carry it out to the best of my ability so as to satisfy those who were responsible for the work. I also desired to convince them of the necessity of establishing a work-shop for the blind so as to guarantee the security of their crafts. I wrote on this subject to the press. This stirred up the Ministry of Education, who approved my proposal and summoned me to meet them in order to find out my ideas about the steps which were necessary for opening such a work-shop.

It behooves me to thank those members of the Ministry of Education who have taken an interest in this project, and have begun to take steps to establish the work-shop. This will give the blind in Egypt a guaranteed future.

Since September, 1931, I have been asked to be inspector of the work amongst the blind in Government Schools in Cairo. This enables me to keep in touch with my former pupils, whom I taught at the Women's Higher Training College.

Cairo. GINDI EFFENDI IBRAHIM.

THE PASSION PLAY OF ISLAM

It is a cool early morning in June. The drums have been droning all night. Islam is in a frenzy of religious fervor. It is the tenth of Muharram, *Ashura,*[1] the day of the celebration that commemorates the death of Hasan and Husein, the descendants of 'Ali. The Muharram singers have been parading and chanting all week, carrying about with them banners from their mosques and the little coffin, draped in black, which is symbolic of the death of the devout apostles of Mohammed, the great prophet.

But early this morning the ancient drama is reaching the climax, for the spirit of Islam is raging in the breast of the "believers." At the door of every mosque are crowds with drums in position and swords in hand ready to do what the spirit commands. Women, whose only share in the great drama is playing on the sidelines, have come to the arena with their bedding and family food, and a multitude of dirty, ragged, irritable babies. They are veiled with long, black robes from head to foot, presenting a solid mass of black. The officials and the nobility have the best seats reserved. Hundreds have climbed to the roofs of the surrounding buildings that they might see the final episodes.

This pageant for our purpose may be analyzed as having two divisions. The first division is the dramatization of the scenes that led up to the death of two patron saints. The scenes of each act are made ready in the adjoining streets and move into the central stage as the drama proceeds. Many camels and horses, decorated with beautiful carpets and shawls, pass by in the course of

1 *Ashura* means "the tenth day." Some "believers" accept this day as the day when Adam and Eve were created.

the play. Two of the horses should be specially mentioned. They are black and white, with bright colored blankets and saddles, which many of the little children kiss as they pass by. These two horses of course walk by without riders because their masters, Hasan and Husein, have been killed by the enemy in battle. The most interesting camels, at least for western eyes, are those which carry the palanquins containing the harems of the martyrs and their children.

The second act falls naturally into four divisions: there are chest beaters, chain beaters, head cutters, and mud throwers. The Passion Players endeavor to enter into and share with the suffering of the two martyrs. These groups are sponsored by the different mosques and one mosque enters a group of each one of the above-mentioned sections. This means that there may be ten or twenty divisions of each group. Only men and boys take part. Leading each single group is a drummer who retards or increases the flow of vigor with which the players dramatize their parts.

The first group, "Chest Beaters," as the name signifies, beat their chests with their hands. They are stripped to the waist. They throw their arms upward, then to the side, and then slap their hands against their breast. This is repeated until they reach the centre, where they pause for chanting verses from the Koran for a few moments and then withdraw, beating themselves harder and faster.

The second group are "Chain Beaters." These are so designated because they beat their backs with chains. The members of this group are usually dressed in black. The waistcoats of their garments are prepared for the occasion by cutting round holes, about as large as a man's hat, out of the back. The hole exposes the bare back and extends from the neck to about four inches above the waist line. The chain is a network of links, made by hand from bale wire, with sufficient links to make it weigh about three or four pounds. When completed the net is gathered together at one end with a hook, and at-

tached to a wooden handle large enough for the participants to take hold of it with both hands. To the tune of the drum the chain is slung from one shoulder to the other striking each time, of course, the exposed part of the back. The ceremony culminates at the central meeting-place, where they chant the Koran, and where in tune with the roaring drum they slam the chains from one shoulder to the other in rapid succession, until the backs of the poor creatures are mangled and purple.

By far the most distressing sight is the third section, called "Head Cutters." When these players appear one has a wish that he had not come to the Passion Play, or that his attention might be drawn away. To each member of these groups is issued a white apron which fastens around the neck and extends in front almost to the ground, and a dagger or knife, about the size of the dough-boy's bayonet, sharp on both edges. The entrants face the crowds and march sideways holding the dagger in their right hand, and as the drum beats they swing it right and left and on third count cut their heads that have been freshly shaved for the occasion. The white aprons catch the blood as it drips down over their faces. As they swing right and left they repeat in unison the names: Husein and Hasan.

When the procession arrives at the terminating place they stop and repeat verses from the Koran in unison. The scene terminates with their emotions gone mad, and with the accented beats of the drum they rise to the occasion and slice their heads. Scores faint away and fall in rank. Soldiers rush in to carry them off the scene, and to stop others who are weak, by snatching their daggers from them. Relatives hurry in from the crowd, who have prepared little branches of trees, while the slashing is expedited, and put the sticks in between the head and the dagger to ward off the blows. As the survivors move off the scene another group comes on to enact the same thing over again, each group of course trying to compete with its predecessor. The end of each group grades down to

eight or ten year old boys. I am told that they have their heads cut with a razor and therefore do not use the dagger except for going through the motions.

There is a fourth group that should be mentioned. I have called them "Mud Throwers" but perhaps a better name would be "Mourners." Before starting out in their part of the drama they plaster themselves with mud and straw and carry some of it with them as they march along. They hurl the mud and straw in the air over their heads. They, like the other groups, pause in the main part of the stage and chant verses from the Koran, and mourn with a professional air. This in turn moves the crowd and they weep and wail. It is a united sob that issues from the solid mass of black (because they are for the most part women with covered faces) that sets the air in mournful vibration. Tear collectors with tear bottles in one hand and a pinch of cotton in the other mop the tear-filled eyes and squeeze the residue into their bottles. We are told that drops from the bottle may be given to a dying man and he revives and is healed of his malady.

Inevitably the Passion Play results in casualties of patients who come with infected wounds. Some of the victims suffer a miserable death. Some of their heads swell to an unbelievable size, and then of course the whole system of teaching is anathema.

The practice has recently been forbidden in a number of the large cities and this veto has been successfully followed up. But during the past year in one city the Passion Play was planned and executed "with more zeal than ever." Thoughtful people condemn it. Higher strata of society refuse to support it and take no part in it. The ecclesiastical group are conspicuously absent. Therefore it would seem that only an ignorant and superstitious class qualify for actors. With this in its favor it is hoped that the "Ashura" players will soon cease. The baser features of the play serve to illustrate what terrible things are sometimes done in the name of religion.

Rezaieh, Persia. AN EYE-WITNESS.

NATHANIEL NAZIF: A TURKISH EVANGELIST IN BULGARIA

Bulgaria lived for five centuries under the oppressive yoke of the Osmanli Turks. During this long period the Bulgarians were to some extent orientalized, so to say, unable to advance in literature and in arts as other free nations in Western Europe. Despite these drawbacks, however, the Bulgarians made considerable progress during the last century—down to the liberation of Bulgaria in 1878.

All this time, however, the Turks as a ruling race were very fanatical and inaccessible to Christian efforts for their religious instruction. Now they are more accessible, especially the young Turks, who learn Bulgarian in the public schools and read Bulgarian books.

The late Pastor Avetaranian, whose name was Emirzade Mohammed Shukry, instituted a very good work among the Turks in Bulgaria in 1902 and labored successfully in Schumen and especially in Philippopolis, where he edited a weekly paper in Turkish called *The Sun,* and preached every Sunday to the Turks till his death in 1914.

Under the preaching of Pastor Avetaranian, Nathaniel Nazif [1] was converted, as will be related further on. He was born May 25, 1889, in Philippopolis, and instructed in the observance of the Mohammedan rites and traditions, so that in his youth he became rather fanatical. In the biographical sketches written by himself, Nathaniel Nazif says:

"In spite of the strict observance of my religion (the faith of Mohammed) I was very uneasy. My soul was seeking rest, but could not find it. This search after something better than Islam could offer, continued until 1909. Before this date, however, I was appointed muezzin in the mosque of the Turkish quarter of Philippopolis where I lived

1 His first name was Mohammed, I think. The name Nathaniel was given him at his baptism.

and was leader of the prayers. In a few years I would have attained the rank of *hodja*—teacher. I received no salary for my services in the mosque, for I felt in this way I would be more acceptable to God. I kept a barber shop and gained my living as a barber, and closed my shop several times a day, in order to perform the prescribed prayers, but still I found no peace and rest for my soul.

"One day a Protestant bookseller gave me, gratis, a little book in Bulgarian,—*Proverbs of Solomon.* I read this book and liked it very much. However, as this book spoke of God, and to my mind no other but a Mohammedan book had a right to speak of God, I gave the book to a Bulgarian, a neighbor of mine, who thanked me for it. . . .

"A few months after this, an Armenian came to me and said he had a book in Turkish—a rather ancient book, and offered to sell it to me. When I inquired of the contents of the book he said he did not know. I bought the book and found it was the New Testament in Turkish. I immediately began to read this book. In reading one day I came to the words—the *Lord Jesus.* Thinking that Jesus was only man, I said to myself, is it right to call a man by the name of Jesus *Lord?* Just for this I will throw this book away. So I threw it before the stove with the intention of burning it. I opened the stove, took the book in my hand in order to throw it in, but there being no fire in the stove, I did not think it worth while to take a match and make the fire. Though I had decided to burn the book, my heart would not allow me to do it. Then I decided I would continue to read the book, for it was a good book, and when I came to the words *Lord Jesus* I would pass them over.

"During the month of Ramazan I became acquainted with a learned Mohammedan preacher, Momtaz Effendi, who had come from Stamboul. When I became intimate with him I showed him the Turkish New Testament, and asked him what he thought of it. After looking it over, he said to me the sooner I got rid of it the better for me, and advised me to throw it away. I did not throw it away, but put it in a place where it would not draw my attention. The Mohammedan preacher had said this book led people in error, and I believed it, for I had full confidence in him. I could not, however, help thinking that this book, the New Testament, was a good book.

"During the month of Ramazan in 1909 serious doubts as to the propriety of the manner of keeping the fast during this month occupied my mind. In vain did I try, as a true Mohammedan, to drive away these doubts. Finally, I decided to study the books in which are preserved religious truths. These books, as all Mohammedans believe, are the *Tawrat* (the Pentateuch), the Psalms, the New Testament, and the Koran. The New Testament was in my possession, but I had thrown it aside. I could not find the other three books and did not know what to do. I prayed God to help and enlighten me in this matter. Then I thought of a book I had, treating of all the prophets from Adam to Mohammed. In reading it I came across the following words about Jesus: He (Jesus) raised men from the dead, opened the eyes of the blind, walked safely on the water and performed many other wonders. All this I believed, for it was written in a Mohammedan book, but then the question arose in my mind: Can there be a greater man than He who performed these miracles?

"The same book also described Mohammed, but it said dreadful

things of him. It said: Mohammed was warlike, he threatened people with death. I shall mention only two of the many murders committed by Mohammed as given in this book:

"In a war with the Koreish, Mohammed's enemies, the latter said: *Mohammed killed our chief men and left us orphans.*

"Again a Koreish, Mohammed's enemy named Ibu Halof, said: 'O Mohammed, I take good care of this horse, and when I mount on its back I will kill you.' 'When you mount on the back of this horse, then, God willing, I will kill you,' said Mohammed. Further on, history says that Mohammed really killed this man. The thought, however, that impressed me was this: To kill one man or many men was not an arduous task, but to raise up a dead man was a thing impossible for a man to do. Such a miracle God alone could perform. So I came to the conclusion that he who can raise up dead men and give them life is the greatest of all men, and not he who killed men.

"One day while working in a barber shop and coffee house, a colporteur came to me and said: 'I have the *Injil Sherif*—(New Testament in Turkish) for sale.' I cried: Glory to thee, O God, for sending me this holy book, which I have been waiting for so long. I immediately bought the book, and when I began to read it, all the men about me were Pravoslav Bulgarians, belonging to the Eastern Orthodox Church. They said to me: 'This very book is read in our church,'—so I decided to go to that church. When I entered, I saw it full of idols (*ikons,* pictures). I left the church greatly disappointed.

"One day two Mullahs came from the town of Pashmahli to Philippopolis. After I became acquainted with them I asked them what they thought of the New Testament. They said: 'This book makes one a true man.' I began once more to read carefully and prayed: 'O God, if this book is Thy book, reveal its truth to me!' The Lord heard my prayer, and gave rest to my heart. Satan, however, suggested to me this evil thought—that I ought not to accept a strange religion and read a strange book, for my parents would oppose and my coreligionists would persecute me. The Lord helped me again, and I heard a voice, whispering within me: your parents will not give you the joy the Lord gives you; your countrymen will not give you God's word. So I found I had no need to trouble myself about this.

"Not long after this I learned from an Armenian that preaching services in Turkish were held in the Bulgarian Evangelical Church, free for all who wish to attend them. I went to this church. On entering the church my heart was filled with joy, for I saw no idols (*ikons*) in it. The preacher was the late Pastor Avetaranian, who, before his conversion was a Turkish *mullah.*

"In 1909 Pastor Avetaranian gave me work in his printing press, to learn typesetting. He gave me a Turkish Bible, which I began to read and study diligently. One day I took the Bible and went to my parents. I said to my mother and my sister that I believed this holy book, and was resolved to live in accordance with its teaching. I would invite all the neighbors and let them hear what the book teaches. The neighbors came and listened attentively to all I read them from the Bible. I said to them that as they approved the teachings of this book, they ought to try to live up to those teachings, but this they would not do.

" Pastor Avetaranian having left for Germany and my parents having declared against me, I was allowed to occupy one of the rooms in the printing office.

" The principal men of the Turkish community of Philippopolis having learned that I had renounced the Mohammedan faith, called me before their religious council, consisting of twelve *hodjas,* some of whom were my teachers. They asked me why I had renounced the Mohammedan faith. In reply I said, that in my place they would have asked the same question. They asked further what I received for my work in the Protestant printing press, and when I told them I was paid sixteen *levas* a month, they said, ' Why that is too little. We will give you fifty *levas* a month and clothe you, and you will be appointed secretary of the council.' Thanking them for all this, I said I was contented with the position I had, and was thankful to God who had opened my spiritual eyes. I could not shut my eyes now, knowing what Jesus said: ' What does it avail a man, if he gain the whole world and lose his soul? ' The *hodjas* said they would give me three months to think over the matter and return to the faith I had renounced, otherwise they would do away with me. ' My Saviour,' said I, ' gives the following promise for such threats: Not a hair of your head will fall without my Father's will. Do not fear those who kill the body, but cannot hurt the soul.' For these sayings one of the *hodjas* struck me with a cane, and I was driven out.

" Ever since then God has given me spiritual power to testify before all men of what the Lord has done for my soul. Especially was I enabled to do this for many days in a Turkish coffee house before those who regularly frequented it.

" In 1914 I was baptized by immersion in the River Maritze, near Philippopolis. Coming out of the water I felt a heavenly joy. Glory hallelujah to the great Saviour now and throughout eternity, Amen!

" The same year I entered the missionary school of Samokov, but the World War cut short my further studies in theology. Pastor Avetaranian died the same year. After the war God gave me courage and zeal to labor for the salvation of my countrymen. After my weekly work in the printing press, I printed cards and invited the Turks to come to my house every Sunday and there I preached to them the Lord Jesus Christ and the eternal word of the living God. These meetings were attended by many Turks and even by Turkish women. May God send more laborers into this part of His vineyard, for these are the last times, and the Lord Jesus will come soon. We must try to be one flock and one shepherd."

Nathaniel Nazif is now laboring among the Turks in Rustchuk. He preaches regularly every Sunday in the Baptist Church. This work is largely pioneer work, but the Lord is blessing his labors, and we hope soon to see companies of believing Turks formed in the principal cities of Bulgaria.

Svishtov, Bulgaria. STEPHAN THORNOFF.

HINDU-MOSLEM RELATIONS IN INDIA

The news from India for the past few weeks has been very disconcerting, and we feel strongly that something specific should be done to check "destructive tendencies" which are gaining ground increasingly. We do not for a moment deny the fact that India must sooner or later attain freedom, which is the right of every civilized people, but we do seriously question the violent methods which have been recently applied toward the achievement of that goal. Those of us who are living outside of India at this time know how intensely all freedom-and-justice-loving people are interested in India's fight for political emancipation, because of the principle of non-violence on which her national programme is based. For India to pin her faith to violence is to frustrate that high idealism, and lose the sympathy and interest of many.

That great world-leader, Woodrow Wilson, once said, "I would rather fail in a cause that will sometime succeed, than succeed in a cause that will sometime fail." War and bloodshed are wrong, and if India has to spill human blood in order to achieve *Swaraj,* she will grievously discover the futility of such a procedure. Those momentous words of Gandhi, uttered last September in London, are words India must pay heed to. He said, "I, personally, would wait, if need be, for ages rather than seek to attain the freedom of my country through bloody means. I feel in the innermost recesses of my heart . . . that the world is sick unto death of bloodspilling. The world is seeking a way out, and I flatter myself with the belief that perhaps it will be the privilege of the ancient land of India to show that way out to the hungering world." There is nothing strange in the mere fact

that India is struggling for independence, but it is unique that she is seeking it through bloodless and non-violent means. Yes, through suffering and self-purification. What a tragedy it would be if under the influence of some impatient and high-strung nationalists, India should abandon that policy and resort to physical force.

It pains all true lovers of India, to see that it is a house divided against itself. The ugly scenes of hatred and rioting in that most beautiful spot on the globe—the Vale of Kashmir—have given us shudders. The inhuman treatment of the so-called "Untouchables," in the enlightened state of Baroda, is beyond our understanding. The newspapers from India tell us a sad tale. Where a Native State Government is trying to offer equal educational opportunities to those unfortunate outcast children, the caste people are showing their resentment against such an act by withdrawing their children from schools, stoning social workers, destroying fields and crops of the "Untouchables," and pouring kerosene oil into wells used by them. Is it any less than tragic that at this juncture when India should be intact and internally united, she is torn asunder into communal strifes and sectional animosities?

In the political field the horizon is darker still. Lack of confidence between the rulers and the ruled, repressive measures, promulgation of severe ordinances, imprisonments, fines, dismissals from services, etc., are hideous pictures on the Indian screen today.

We have watched with deep interest the participation of Indian women in the political struggle, and we also firmly believe that their cooperation is imperative to pull India out of depths of serfdom into sunny heights of independence, but we do not think that our Indian sisters, who are symbols of gentleness, love, modesty and kindliness, should act so violently. The situation is complex and intricate, but heroic men and women of high character and foresight can steer the Indian ship to its harbor of safety. No cheap and sentimental patriotism, but con-

structive thinking and courageous action will hasten the ushering in of a better day. The two major issues which require immediate handling are the Hindu-Moslem relations and the attitude toward "our kith and kin" the "Untouchables." How are we going to change age-long attitudes and bridge these traditional gulfs? May we at this juncture suggest some moves which in our humble opinion can be very effective and successful in creating a conciliatory relationship in India's communities? We suggest the following:

1. Religious heads of different communities in India should get together, hold public meetings on the highways and crossings of towns and cities, and from a common platform, put strong appeals in the name of religion to quit fighting and live peacefully like good neighbors. Christian ministers, Hindu Priests, Mohammedan Maulvies and leaders of other religions should join hands in such an India-wide peace campaign. Maybe in the past, religious leaders have emphasized the controversial side more, and this helped people to form into strong religio-social groups, suspicious and intolerant toward each other. We are sure all religions uphold love and peace, and therefore they can help heal India's afflictions.

2. On the college and university campuses throughout India, youth should do specific propaganda work among students of all communities. Inter-communal leagues, clubs and groups must be started. Love and reconciliation feasts should be held and speeches made toward that end. The youth of the land should play a very large part in the work of reconciliation, as they understand the situation better and by fostering such a programme they can prepare for themselves a better India. If some over-zealous communalist bursts out into oratorical excesses in the cause of his own community, a united voice of protest should be raised by the youth of the land, and such orations should be condemned in the interest of the common weal.

3. The women, because of their unique endowment

of qualities like gentleness, love, patience and devotion, are better prepared to influence men in homes, social circles and groups to refrain from any warlike and violent methods in settling communal differences. Realizing the influence, as we do, of the women of the country, we appeal to them to do all that lies in their power to create an atmosphere of confidence and love and expel all mistrust and communal selfishness.

4. We also urge Christian Indians to come forward and make good use of their unique position, and act as peace-makers between their Hindu and Moslem countrymen. "Blessed are the peacemakers, for they shall be called the children of God," are the precious words of our Lord. What a Christian act of service and love! If the Christian Church in India takes upon itself this responsibility, she will go a long way toward interpreting the spirit of Christ to India. If we are true to the spirit and ideal of our Master, we must get into the political and social arena and bring to bear all pressure for an amicable settlement of the communal strifes of our countrymen.

5. We also appeal to missionary forces in India to convince thinking men and women, through the press, teaching, preaching and private interviews, of the futility of a divided and disrupted India. Missionaries in the past have led in education, breaking of caste and untouchability, abolition of *sutti* and infanticide. If they have been brave in the destruction of those hideous practices and rites, they can do the same now in the field of construction, where love and peace should be constructed and cultivated. We hope that, by so doing, they will not put themselves in any position of embarrassment with the Government of India, as we think the Government itself would like to see India rid of communal tension. Missionaries are a potent factor in the life of the country, and through bringing better understanding among people, they will not only perform a religious act, but win India's

cooperation and gratitude for the Christian cause. It is a rare opportunity of service for missionaries.

6. Mass meetings should be sponsored under organizations of public spirited men and women, who will devote their time and interest to the cause of communal peace and goodwill. We know there is no dearth of such men in India, but apparently some of them have not realized the seriousness of the situation. If a programme of this nature can be introduced immediately, we are certain that a peaceful and harmonious atmosphere can be brought back for the constitutional working out of India's future governmental system. We hope and pray that such may be the result.

New York, N. Y. B. C. ISHWARDAS.

CURRENT TOPICS

The Rafa'i Fakirs of Hyderabad

Last January Dr. E. H. Hunt delivered a lecture before the Royal Anthropological Institute on "The Rafa'i Fakirs of Hyderabad." He said that these fakirs first settled down in Hyderabad (Deccan) about 350 years ago, their headquarters being Kairwan, a suburb of Golconda. They brought with them their sacred books and a large number of iron implements, some of which they still claimed to possess, though most of the implements in use today were relatively modern. Their books were jealously guarded, but on one occasion photographs were permitted. They were long scrolls in Arabic and, in their parts, were genealogical trees, based on those in the Old Testament. The later parts dealt with more modern times and gave their association with other branches of the sect from Africa to Central Asia. No close study of these books had yet been possible.

Their headquarters were in a graveyard, wherein lay buried, in carefully tended tombs, hundreds of their priests and fakirs. On a date in October or November they held an *Urus* in memory of their first priest. This remarkable performance was held in the graveyard at the end of three days of fasting. To the accompaniment of earnest prayer, the burning of incense and of incessant tomtoms, the fakirs leapt into a small clearing in the centre of a crowd which might number 5,000, and passed their iron skewers through their persons. Such ceremonies had been frequently described (*e.g.*, Lord Curzon, "The Drums of Kairwan"), but the importance of the Hyderabad group lay in the thorough manner in which they still carried out what might be the full original programme, many items having apparently dropped out elsewhere. Individual fakirs were also willing to submit to any test, and to perform for the special purpose of photography, including X-ray and cinema. Of their special acts, the passing of skewers through the neck, in many directions, was, perhaps, the most surprising. The levering out of eyeballs was another astonishing feat. One old man could protrude his eye so far that the lids closed behind it and it appeared like a teed-up golf ball. Full examination by many competent observers on many subjects failed to show any permanent defect, and the performer might pass the Army recruit eyesight test five minutes after he had replaced his eyeball. Observations in the Sudan suggested a vague memory of this feat. Lane ("Modern Egyptians") mentioned it as an example of the impossible feats of which the fakirs boasted.

Careful and repeated study, continued Dr. Hunt, showed that drugs played little or no part, though *Cannabis indica* (*Charas, bhang, ganja*) would be ideal for this purpose. An old performer showed no sign of pain whatever at the annual posing in cold blood before a camera. Re-

cruits, however, often showed obvious signs of distress. The world-wide claim that no bleeding occurred was true in the main, and in this the shape of the instrument played a great part, separating rather than cutting tissues. Carefully applied pressure after the withdrawal of the instrument was an invariable feature, and it was easy to note it in cinema records.—*The Near East and India.*

Canon Edward Sell

It is not often that one hears of a missionary who has been in active service for half a century, and rarer still that one exceeds such a lengthy term. But when the Rev. Canon Edward Sell, D.D., passed away on the fifteenth of February last he had completed sixty-seven years of mission service! Born in England in 1839, he came to India with the Church Missionary Society in 1865, and at the time of his death in Bangalore was ninety-three years of age. His first appointment was as Headmaster of the Harris High School for Moslems, Madras, and here he gained that first practical contact with Islam, to the study of which he gave so much of his time and energy during the whole period of his lengthy missionary career.

Canon Sell was long the Nestor of missionaries to Moslems in India, and is best known for his numerous scholarly and informing writings on Islam. His studies cover a wide range of subjects, and reveal an extensive and thorough acquaintance with Islamic literature, not only in translation but in the original as well. One of his earliest and best known books, *The Faith of Islam,* was published as early as 1880, and has passed through several editions. It is still a standard work. Through the years that followed he produced a large number of special "studies" on various aspects of Islam, which have proven of enduring worth to the missionary who desires to become familiar with the history, theology and sects of the Moslem peoples. Some of the best of these are: *A Life of Muhammad, Selections from the Qur'an. The Historical Development of the Qur'an, Outlines of Islam, Islam, Its Rise and Progress, Religious Orders in Islam, Studies in Islam, Islam in Spain,* etc., etc.

But Canon Sell was not alone interested in Islam. He also wrote extensively on subjects related to Old Testament Literature, and produced several books in this field which he intended especially for the use of the Indian ministry, among these being *The Messianic Hope* which was published in 1929 when the author was nearly ninety-one years old. Thus Canon Sell literally died with his pen in his hand. I do not know on what last books he was working at the time of his death, but I shall be very much surprised if there are not several uncompleted manuscripts left by him.

Although Canon Sell lived and wrote in India where his work has been of great value to students of Islam, and missionaries to Moslems, yet his loss will be felt by missionaries in all fields throughout the Moslem world. This far-reaching influence of his life and work was beautifully illustrated last year when the Central Committee for Literature for Moslems meeting in Cairo sent Canon Sell a resolution congratulating him on his long years of service, and assuring him of the value of his work and the inspiration of his life to missionaries throughout the world. Another incident related to the writer by Canon Sell himself well illustrates the extent to which he was known far beyond

missionary circles. He said that some years ago a correspondent had sent him a letter addressed to "Canon Sell, Orientalist, London": a rather meagre address with which to reach a person living in Madras, India. But in due course the letter reached him at his Madras residence. The word "orientalist" was sufficient to point the way to catalogues of oriental literature in which of course he figured to no small extent.

But it must not be imagined that Canon Sell did nothing except write books. For many years he was engaged in regular missionary activities. It is only comparatively recently that he gave up his regular work in connection with the Diocesan Press, Madras. The marvel is how he found time to do such an abundance of research and literary work along with his taxing and regular missionary tasks. The secret of it is to be found in his abiding passion for such activity along with an amazing ability to organize his time so as to systematically secure opportunity for it. He himself told the writer that the only way he could find time for such work was to deliberately arrange to absent himself from the work of the Press occasionally for a day at a time, when he would go into the seclusion and quiet of his study and give himself uninterruptedly to literary work. In this way he was able to make regular and steady, though ofttimes somewhat slow progress. The result, through a long life of service, was a remarkably large output of worth-while productions which will live on for years to come. Here is a splendid lesson and example for missionaries who would like to do something in a literary way but often complain that they do not have time.

Time will appraise the work of Canon Sell better than we can today. Nevertheless, considering the reception that his writings have been accorded during the long years that he has been publishing them, one can rather safely hazard the prediction that, as the years go by, missionaries to Moslems when thinking of India, without hesitation will link the name of Canon Edward Sell with those of Henry Martyn and Bishop Valpy French as being indeed a star of the first magnitude among those who dedicated their lives that Moslems might know the fullness of life eternal in God the Father, and Jesus Christ whom He has sent.

Moradabad, India. MURRAY T. TITUS.

The Moslem Press of India

The Press is at once a proof of the unity and solidarity of Islam, and an infallible index to the surging currents of thought in a sea of unrest. Moslem journalism is a thermometer on which may be read the rising or falling temperature of the spirit of Islam; a barometer that records the approaching storm of suspicion and fanaticism, or the "set fair" of tolerance and diplomatic adjustment.

Since Sir Sayyed Ahmed established his well-known paper *Tahzib-ul-Akhlaq* (social Reformer) at Aligarh in 1870, the Moslem press in India has made astounding progress. Today they have no less than 238 periodicals, employing 10 languages, with presses in 67 different towns and cities. Dr. Murray T. Titus in his valuable volume "Indian Islam," Appendix III, gives a list of the periodicals. In chapter IX of the book he describes the Press as follows: "There are three characteristics of the Muslim press in India. (1) On the whole it is progressive and forward-looking. It sees a changing world around it, and the

pressure of necessity is developing a more progressive editorial outlook. (2) The Press is frankly communal. It gives hearty support to the policy of communal electorates in India, without which it feels as a community the Muslims would be greatly handicapped. (3) The Press is religious. A truly secular paper or magazine can hardly be found. After all, this but reflects the remarkable nature of Islam."

Modern Islam and the Creeds of Christendom

The Islamic Review (Woking) claims that "no British scholar of any standing today accepts the entire New Testament as authentic and will not hesitate to admit that many errors, misunderstandings, and absurdities have crept into it. What religion other than Islam can satisfy the modern mind?" The writer speaks of "the Ramshackle Creed of Christianity" and goes on to say:

"For all the confusion—a phenomenon in Christianity to which a Muslim is unaccustomed—which characterizes Modern Christianity, the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Thirty-Nine Articles of the Anglican Church are principally responsible. The unintelligible dogmas comprised in these Creeds bear to this day the tell-tale marks of their pagan origin. This is why responsible Church dignitaries, with little faith in occasional tinkering, demand a wholehearted movement to purge Christianity of its mass of pagan legends, while advanced intellectual Christians of the twentieth century, like Bishop Barnes, wish to have the very creed itself pulled to pieces and rewritten—we are afraid, only to be pulled to pieces again sooner or later. They wish to make a clean sweep of all those factors whereby Christianity has become but heathendom rehabilitated."

"Sunday Should Be our Weekly Holiday"

"It is necessary to change the weekly holiday from Friday to Sunday," says the Stambul paper, *Vakit,* "for commercial reasons. All the merchants whom we have consulted on this matter agree with us. We keep Friday; Europe keeps Sunday. This causes much confusion in business relationships. Suppose a cable comes from London on a Friday to a merchant at Constantinople. The cable will be delivered only on Saturday, because Friday is a holiday. The Turkish merchant replies on Saturday, and the cable reaches London on Sunday; but there it is delivered on Monday, because Sunday is a holiday in London. So there is much delay and confusion.

"We have to cooperate with Europe in business, therefore we ought to have the same weekly holiday. In all things we are adopting international principles. It is useless to be different from others in this respect. There is no basis to oblige us to stick to Friday as a holiday. Let us keep Sunday."

The Koran Read in Turkish in the Mosques

Friday, January 22, 1932, was a date to be remembered in Turkish Moslem annals; for the Koran was first read in a mosque in the Turkish language, and this was followed by a prayer also in Turkish. Here-

tofore, the sacred Arabic original of the Koran has been considered the only acceptable or possible text to be used in public, although the text in Turkish from which this reading was taken, was published in 1925. It is the translation of Djemil Said Bey and is considered one of the best. The event, which was announced a week before, drew an audience so large that only a small part of it was able to gain admission to the comparatively small mosque of Yerebatan, near Saint Sophia, where it took place, the rest being crowded close to the doors and windows, to hear if possible from outside. The reader was Hafiz Yashar Bey, and he read the 36th *Sura,* known as *Ya Sin,* said to have been termed by Mohammed himself, the "heart of the Koran." At the close of the reading, he offered a brief prayer in Turkish asking for God's blessing on the Republic, its government and its army, and all its people.

So great is the interest in this new feature, that instead of waiting as was expected and announced, until the next Friday for another Turkish reading, there were such readings in three different mosques on Sunday, among them the mosque of Suleymaniye; and again today, Tuesday, Turkish readings are announced for five different mosques.

An Egyptian Pantheon

On the day Saad Zaghloul Pasha died, Parliament voted a credit for the construction of a mausoleum in which his mortal remains and those of his widow should be laid. This mausoleum, a very fine edifice, has now been completed at an expenditure of nearly £100,000—about as much as it cost to erect the existing Parliament House. In view of the amount spent on it and its size and character, it has been considered that it might usefully be made the depository of the remains of all the great Egyptians who have played a part in the political emancipation of the country. When, however, this decision was communicated, as an act of courtesy, to Madame Zaghloul, she demurred, and wrote a letter to Sidky Pasha in which she asserted that the mausoleum had been expressly built for her husband and herself, and that, if it were not to be reserved as their burial place, she would not allow Saad Pasha's body to be transferred from the cemetery where it lies at present. But the decision to build this mausoleum did not state that it was to be reserved for Saad Pasha and his widow, but that their bodies were to be deposited there; and in view of the nature of the building which has been erected, the Government was perfectly justified in wishing to make it into a sort of Pantheon and collect there the remains of all the great Egyptian patriots, in addition to the greatest of them all, Saad Zaghloul Pasha.

In view, however, of the opposition of Mme Zaghloul Pasha, this project could not be carried out. The Government, seeking for some other means of utilizing this fine edifice, and influenced, no doubt, by the Pharaonic style in which it has been designed, decided to cause to be deposited there the mummies of all the kings and queens of Ancient Egypt so far discovered, with the exception of Tutankhamen, whose mummy will be left in his tomb in the Valley of the Kings. Thus the original idea of a Pantheon will be adhered to, but it will be a Pantheon of Ancient instead of Modern Egypt.—*The Near East and India.*

The Newman School of Missions, Thabor, Jerusalem

In the early fifties of last century two German subjects arrived in Jerusalem in search of work. One of them, Conrad Schick, would have left soon after had he not been offered through Mrs. Finn, the wife of the then British Consul, the managership of a House of Industry, where olive wood articles were made by poor Jews. This piece of work gave Dr. Schick his opportunity and when he died years later, he had become one of the best known figures in Jerusalem. He became an authority on ancient buildings, being the first to suggest the possibility of the site of Bethesda being near the present church of St. Anne; while his name is still known as that of the maker of scale models of the tabernacle and the various Temples of Jewish History. These models were mostly constructed and exhibited in a house of his own architecting, which he called Thabor. It is really a group of buildings added to from time to time, the original room standing in what was then an oliveyard which Dr. Schick had bought from an old Jew. The *mezuzah* or niche for the ten commandments is still visible on the right hand side of the doorway.

After his death the house and the surrounding garden, together with a small plot of ground opposite, was bought by Mrs. Newman, widow of Bishop Newman of the Methodist Episcopal Church, U. S. A., who had travelled fairly extensively in the Holy Land in the eighties and nineties. She herself lived in Thabor for a few years previous to her death, and is still remembered by quite a few of the senior residents in Jerusalem. Mrs. Newman had hoped to do something for the girls of Jerusalem, and at one time looked after a few herself in the house. On her death the property passed into the hands of trustees, and the fund that she inaugurated, together with the property, is now administered by the Board of Foreign Missions of the Methodist Episcopal Church.

For one year (1911) Thabor became a Biblical Institute, and we have found references to courses of lectures delivered both on Islamic, Biblical and Jewish subjects. The development, however, of the British and American Schools of Archæology soon made it apparent that there was not room for three institutions on more or less similar lines. During the war the house was used by Turkish officers, and after the Fall of Jerusalem in 1917, it was a home for refugee children.

In 1924, when Dr. Mott held his series of Conferences in the Near East, one of the matters repeatedly stressed was the teaching of Arabic and Islamics to new missionaries. The School of Oriental Studies in Cairo had already become an integral part of the American University, while the American Mission in Syria had been catering both for its own and the new missionaries of other societies through its Missionary Study Center in Beirut. There was no such place in Jerusalem; and it was not always practicable for missions in Palestine to send their new workers either to Cairo or Beirut. Eventually it occurred to Dr. Murray Titus, of Moradabad, that the property controlled by his Board might be put to some use in this connection, and a visit by him to Bishop MacInnes in 1925 led to a correspondence over the matter between the Bishop and Dr. F. M. North. This was followed in the autumn of 1926 by a visit from Dr. Diffendorfer on his way to India. Arrangements were completed in the summer of 1927, and the Board of For-

eign Missions of the M. E. Church generously agreed, after being responsible for considerable repairs to the building, to hand it over to the United Missionary Council for Syria and Palestine, in the first place for five years, for use as a School of Missions, while the Church Missionary Society agreed to supply the workers for the running of the school.

Work was begun on January 1st, 1928, and three months later, on April 11th, two days after the close of the International Missionary Council, Thabor was formally handed to the United Missionary Council by Dr. Diffendorfer in the presence of Lady Plumer, wife of the High Commissioner, and the Bishop of Jerusalem, Dr. Mott giving an address. Since then the Newman School of Missions would seem to have justified its existence, through meeting a need that was obviously there to be met. In 1928 there were 99 students enrolled; in 1929 the number was 101, while the past two years it has been 103 and 105 respectively. The majority of the students are naturally missionaries from all the societies working amongst Moslems, while a small but important percentage for obvious reasons take Hebrew instead of Arabic. There has also been a consistent sprinkling of Government officials. Recently we had missionaries from Syria and Iraq, and for the summer schools, from Upper Egypt, the Sudan and Aden. Last year a Methodist missionary from India spent the first part of his furlough here, while we have also had a Chinese Professor from Yenching, and graduates or undergraduates from Glasgow, Oxford, and Columbia Universities studying with us. Then the missionary student body has been drawn, apart from Great Britain and the United States, from Sweden, Denmark, Germany, Finland, Russia, Canada, New Zealand and Hungary. This means a society representation of between forty and fifty.

Recently there have been two important moves forward. The first five years come to an end in July, 1932, and word has arrived from New York to the effect that the Board of Foreign Missions of the Methodist Episcopal Church has cordially agreed to renewing the gift of Thabor, together with a very generous annual grant for ten years from the coming July. Then synchronizing with the second period of Thabor's life comes the fact that the Danish Mission to the Orient has promised to give Pastor Nielsen, one of its most gifted missionaries, to this united effort also during the current year. He comes in the early autumn with Mrs. Nielsen. Pastor Nielsen has already spent a couple of years in connection with Thabor after he had to leave his post at Damascus, so that he does not come as a stranger. We also have hopes of a lecture room and hostel to be built on the plot of ground opposite, since living arrangements are essential for those missionaries from societies working in the lands adjoining Palestine. With the advent of Pastor Nielsen we hope to be able to undertake other missionary activities than the teaching of Arabic, Islamics and Hebrew. Thabor is controlled by a Governing Body appointed by those missions which give annual grants, as well as the two societies more closely connected with the M. E. C. in the actual administration, the C. M. S. and the Danish Mission to the Orient.

ERIC AND SADIE BISHOP.

The Late Sir Muhammad Shafi

The premature death of Sir Muhammad Shafi—he was only 62—which occurred at Lahore not long ago creates a void in the ranks of the more responsible leaders of the Muslim community which it will take very long to fill. It has been said of him that he was to the Muslim League what Mahatma Gandhi is to the Congress. That may or may not be so. But this at any rate is beyond doubt, that his place in the councils of his community was very high. This is evidenced by the fact that there was no important political or educational conference of his community over which he was not elected to preside. An important landmark in his life was his appointment as member of the Viceroy's executive council, where he served for the full period of five years. But even before that he had achieved some degree of distinction as a non-official member of both the Punjab and the Supreme Legislative Councils. It was in the latter body that, it will be recalled, it fell to his lot to move in 1915 the resolution which ultimately opened the doors of the Imperial Conference to Indians. That is a valuable service he rendered which will be long remembered by his countrymen. Apart from his deep devotion to the promotion of the special interests of his own community, it can, we think, be said of the late Sir Muhammad Shafi that he was a progressive in politics; and even while wearing official robes, he lost no opportunity of promoting national interests, nor did he cease to share national aspirations. He along with many others represented the Muslim community at both the sessions of the Round Table Conference and played in it a worthy part by his ability and conciliatory attitude. He hastened back to India because of the illness of his mother. Is it not a cruel irony that he himself should have thus been called away? At the time of his death he was occupying the temporary vacancy in the Viceroy's Executive Council caused by the deputation of Sir Fazl-i-Hussain to South Africa. His death is deeply mourned both in official and unofficial circles in this country.—*The Servant of India.*

Moslems in France

In a recent number of *En Terre d'Islam* there is an interesting comparison made between the number of pilgrims that go to Mecca and the number of Moslems that emigrate to France. We give it without translation:

" En effet comparons les chiffres.

" 1° nombre des émigrés voyageurs musulmans en France en une année:

a) travailleurs nord-africains: 50,000.
b) militaires musulmans nord-africains et sénégalais: 30,000 environ.
c) étudiants musulmans orientaux: 1,000 environ.
d) touristes musulmans orientaux: 8,000 environ.

" 2° nombre des pélerins de la Mecque:

en 1930: 82,000.
en 1931: 35,000.

" Ces 35,000 se répartissent ainsi: Javanais 17,500, Indiens 6,000, Egyptiens 5,000, Soudanais 2,000 et divers autres. Les contingents persans, égyptiens et nord-africains marquent notamment un recul très important."

In Far Sinkiang

We take the following most interesting paragraphs from a letter written by Mr. Percy Mather of the China Inland Mission, and which appeared in *China's Millions:*

"I am sure that you will rejoice with me that the translation work is now finished—that is, the rough translation. It still requires to be written out again and nicely polished. However, anyone with the time and inclination will be able to manage that. I for the present have had quite enough. It has been hard work, and the following is the outcome: one Manchu Grammar, one Manchu Dictionary, one small book of Manchu and Mongol proverbs, one Tartar Dictionary, and one Kalmuk Dictionary. The Kalmuks are Western Mongols; most of the Mongols of Sinkiang belong to the Kalmuk branch. Nimgir, our servant boy, is a Kalmuk.

"I have now been in Chuguchak more than fifteen months, and I like the place very much, and think it one of the most interesting cities of the land of China. Now for a few impressions. Never in any place in China have I found the people more friendly and more open to the Gospel.

"The Tartars are exceedingly kind, and the finest Mohammedans I have ever met. Many of them are merchants and comprise the wealthiest class here. They are very intelligent, and about eighty per cent. of them can read. Many of them also read and speak Russian, and are well acquainted with the latest news and science. They know the important events happening all over the world, and get the news very quickly through Russian channels. Their houses are spotlessly clean. They wear overshoes and take them off before entering the house. It is a treat to see the washing hanging out in their yards. It seems almost as white as snow. I have made many friends amongst them, who welcome me into their homes just like one of themselves.

"The Turki or Sarts are mostly from Kashgar. Many of the newcomers still preserve some of their fanaticism; but those who have been here some years are much more open and friendly. Medicine has been a great help in gaining their friendship, especially after the cure of one of their leading men who had been given up by the local doctors.

"Mr. Hunter left for the coast about six weeks ago. Mr. Ridley expects to leave China next spring, so it looks as though our numbers are to be reduced to one. 'Pray ye, therefore the Lord of the Harvest.' Mr. Hunter hopes to return, and it would be nice to see him come along with reinforcements, though he well deserves a rest first, as he has not had a furlough since 1900.

"We have had snow these past two days, and it is snowing now as I write. I expect a cold journey back, but look forward to a warm welcome from Mr. Ridley (and from my little fox terrier). It will be a great joy to resume fellowship at close quarters. At present we are separated by about 500 miles of mountain, desert, and plain. Five hundred miles is not much by aeroplane nowadays, but when it has to be done on horseback, over rough snowy roads, it is not altogether a picnic. However, the return journey will be a change. I came in July, 1930. Then the heat, mosquitoes and flies were terrible. Perhaps the remembrance will help to keep me warm.

" The people are friendly and open to the Gospel, but in a few days they will be without a preacher."

The New Moro Alphabet

The astounding piece of work done by Dr. Frank C. Laubach in Lanao, Philippine Islands, when he invented an alphabet so that the Moros could learn to read, is spreading over all the Philippine Islands. The Batuibal Christian Council had Dr. Laubach spend several weeks in Manila, and north of that city, training teachers and formulating " keys " for the various dialects. Charts are now ready for the Tagalog, Ilocan, Pompango, Pangasinan Llonggo, Cebuano, Ifugaw, Kalinga, Bicol, Ibanag, Joloano, and Maranaw dialects. The Council authorizes the issuing of teachers' certificates and prepares material for students and instructors. Thus the pioneer work of one man is starting the Islands hot-foot toward literacy.

A Moslem Girl's Definition of Religion

Not long ago a group of girls in the American School for Girls in Beirut were given an opportunity to write answers to the question, " What was Christ's own religion, not what He taught, but what He lived? "

All agreed that a Moslem girl gave the best reply, which was this:

" Christ did not have any religion which we can define or give a name to; because to me Christ Himself means a religion which was and is set up in a highest possible place to where man should try to reach.

" The religion which He founded is the religion which He Himself followed. It is a religion whose base is love for both God and man, a religion which unfolded the secret of God's real meaning to man and serves as the shortest possible path for man to use in coming to God. In Christ's religion self is always last."

Is Bookselling Dying out in Turkey?

According to an article in *Yeni Gun* (Stambul), the Constantinopolitan booksellers have lost half and even two-thirds of their profit in recent years. Sudi Bey, the Director of the Association of Booksellers has made the following statement:

" Bookselling is dying out. If the present conditions continue, after a few years no booksellers will survive in the Rue de Babi Ali. Thirty-five years ago there were 300 Turkish booksellers in Istanbul. Today, including even the booksellers of Pera, there are only 63 booksellers. In the old days, in addition to the hundreds of bookstores, there were travelling booksellers. Today bookselling is dying out. In order to give life to bookselling the sponsorship of the Ministry of Education is a requisite."

BOOK REVIEWS

Arabia Felix. By Bertram Thomas. With introduction by T. E. Lawrence. (London: Jonathan Cape, and Scribner's, New York.) pp. 397. 25s. $5.

This book is a delight, a beautifully clear bit of window through which we see a truly great adventure. The Ruba el Khali, the great ocean of sand in Southern Arabia has been crossed. It was the last considerable area of the earth's surface still unexplored. Few will see the passing of the purely geographical enterprise without a twinge of regret, though glad that this, the concluding achievement, is one of the finest of them all.

But the reason why it is impossible to write of this piece of work without enthusiasm is not that it closes an epoch. It opens a greater one. There was a time when man's greatest enterprise was the discovery of the shape and size of the planet he lives on. In those days it was the apex of imaginable scientific achievement to plant a flagpole accurately over the North Pole. That was a long time ago. The report of new land areas has long since lost all significance. No one's present life is materially altered by that sort of discovery and it contributes nothing to future progress. Bertram Thomas is not the last of the great explorers. His enduring fame will rest, I venture to say, on the fact that he is one of the pioneers, indeed almost the first, of the great explorers of the new era.

For these distant and desolate regions are full of real problems, on the solution of which our future progress depends. Where do these races come from? What are their origins and relationships? What sort of social and political developments will minister best to the happiness and development of the different fractions of the human family? Staggering, almost unimaginable problems, but the future belongs to them, and the data for every forward step will have to be collected from the difficult and the out-of-the-way places, just as we see done here. This is a really great piece of exploration. Heads were measured, and inscriptions studied, and photographs taken, and types differentiated, all with inexhaustible patience in the face of every sort of obstacle and difficulty. Every conclusion in this book and its appendices may be wrong. Its magnificence is in no way diminished. The significant element in every embryonic science like Anthropology is not its tentative conclusions, but its data. Patient accumulation of accurate data, the future of the human race depends on that. And those facts have to be accumulated not simply from the easy and the near-by places but also from the hidden and the distant and the impossible ones.

Every missionary takes special delight in this piece of work because it was not done by utilizing alien organization and power. Barring the fact that the explorer himself was an Englishman, indeed none more

so, it was almost an indigenous affair. The Pax Arabica made it possible, the power of Arabia's great ruler extending out across trackless deserts and over empty wastes to the uttermost corner of the Peninsula. Only the later marches were in Ibn Saoud's own territory, but the Saoud name has quieted factional disorder and brought the beginnings of better things to places far beyond the boundaries of his own provinces. This book's picture of the utter anarchy which prevails normally among the Southern tribes is unforgettable. With the help of men such as these Captain Thomas put the job across. He had no other assistance.

Difficulties met and overcome were enormous. Indeed, one closes this book with a heightened regard for the Turks who once administered large parts of Arabia. Territory under their rule never sank to this level. It used to be routine for the Turkish Post on its way from Baghdad to cross the desert from Hit to Damascus in seven days. That was a journey of five hundred miles, almost enough to answer for Captain Thomas's entire trip, and the camels were heavily loaded with mail bags. Camels like those are not found outside of Mesopotamia, nor are the conditions similar in other regards, but it is evident that they did accomplish no mean result in community organization.

The main difficulty that Captain Thomas faced was not the poor grade of his camels. A very few even of those southern animals would have carried all that Captain Thomas was interested in. But the country was utterly unsafe. The first lap of the journey from Dhufar to the edge of the great sand area was through territory such that forty men were needed to make travelling safe. Doubtless the Pax Arabica made the trip possible, as Captain Thomas insists, but it is evident that some more of the same heavy-handed Saoudian justice is needed in that part of the world if it is to have any hope at all for development and progress.

The technique of the trip was engagingly simple. Every work of genius is. The Rashids constitute one of the powerful tribes of Southern Arabia. With them Captain Thomas has long enjoyed a warm friendship. Messengers were sent in from Dhufar and returned with forty Bedouins, members of that tribe, and this company travelled safely through the dangers and the hardships of the first twelve days.

A second relay of twenty men brought Captain Thomas, in seven days more, to the point where the trip across the great sands began. Thirteen fresh men were with him on this last critical trip. It took eighteen days, with eight more through less difficult country, before the final halt was ordered. Water holes through the great empty sands were about six days apart. In the summer, camels have to be watered every fourth day, but in the winter less will do. Indeed if the winter is a good one, and the rainfall unusually abundant the scanty herbage may be so juicy that water holes can be disregarded altogether. This particular season was unusually favorable, so that lack of water made no trouble.

The main interest that such a trip has for the missionary lies in the people that it discovers. Dhufar is a very interesting territory on the Southern Arabian Coast, seven hundred miles, more or less, west of Muscat. A short range of mountains reach up three thousand feet into the air and succeed in catching the Indian Monsoon with its moisture. Therefore the little province, unique in Arabia, has an abundant rainfall. The range extends along the coast for perhaps two hundred miles.

For perhaps fifty miles of that distance the mountains retreat from the ocean's edge, and enclose a crescent-shaped plain of great fertility fifty miles long and ten wide. Behind this plain in the lower ranges of the mountains are extensive frankincense groves. The district is thus provided with a valuable export, and, as such things run in Arabia, is a territory of great fertility and prosperity.

The largest single element in the population is the African, for the most part slaves. There is, however, a considerable local population, people who use a language entirely different from Arabic, and whom Captain Thomas regards as a remnant of some pre-Arabic people. His scientific studies have been concerned with the origin and nature of this people. Sloping gradually from the three thousand foot roof toward the great sands there is an exceedingly barren and harsh stony steppe, a hundred to a hundred and fifty miles wide, with a thin scattered jungle of trees and shrubs in favorable locations. Throughout this area live the most primitive of the Bedouins, men and women who have no homes or shelter except caves in the winter, and the shade of trees in the summer. Missionary work has touched the most eastern representatives of this Bedouin type, the Awamir, but only in a very elementary way. This trip has shown us a mission field of the most extreme difficulty. Heredity has given these peoples a meager endowment. Environment of the most arid and pitiless sort has starved out of them almost every beautiful and attractive characteristic.

Circumstances, customs, and religion have deprived them of even the community spirit and group power afforded by Mohammedanism. A thinly covered Animism is their only support. "The end of the Geographical feat is the beginning of the Missionary enterprise." It will require faith and sacrifice of no ordinary sort to buy up this opportunity, but our sufficiency is from God, who also has made us sufficient.

P. W. HARRISON.

The Christian College in India. The Report of the Commission on Higher Education. Oxford University Press. pp. xiii, 388. $1.

If the Church in America and Great Britain were to examine her work with the careful scrutiny with which her representatives abroad study their peculiar responsibilities, greater progress along every line might be anticipated. Educational missionaries in India have felt dissatisfied with their work and have expressed the desire that their work might be surveyed by a group sent to India for that purpose. Their desire was fulfilled by the appointment of the Commission on Higher Education which toured India during the winter season of 1930–1931. The report of this Commission has been published under the title of The Christian College in India.

The report is of especial value to educational workers in India, who prize it because of the frank analysis of the condition of Christian education in India. The possibilities before the Colleges are fully discussed and the members of the Commission urge that the Colleges seek to recover their leadership in the system of which they are now a part rather than withdraw, close the institutions, or unite to form or establish a sectarian institution, a Christian University as over against the Hindu University at Benares or the Moslem institution at Aligarh. The essential task of the Christian College is clearly stated. The report

gives no little attention to the position of the Indian Christian teacher or professor in Christian institutions. The Commission members urge that the Colleges see "whether it is possible to give the Indian Christian teacher something of that sense of decisive commitment which the foreign missionary naturally has." Any one who has had any experience in mission institutions will appreciate the reference made to Non-Christian teachers who have rendered notable service through the years, and the suggestion that they receive some consideration in the internal organization which may be set up.

The great question as to how Christian Colleges may recover their leadership and initiative is discussed at length. The place that the teaching of History should have is treated in detail. The Commission suggests the establishment of departments of research and extension which should be carried on with especial reference to the economic, social and religious setting of the individual Colleges. An effort is made to bridge the chasm existing between the national Church and the Colleges.

The Commission feels the necessity of the relaxation of authority on the part of the Home Boards and the delegation of such authority to Committees to be set up, along interdenominational lines, in the sending countries, and to an all-India organization, working preferably in association with the National Christian Council of India, Burma and Ceylon. Suggestions are also made with regard to the setting up of Presidency or Provincial organizations where two or more Colleges work in the same Province. The Commission thus stresses strongly that "all the Colleges should be regarded as cooperating in a common enterprise." Curiously enough these proposals seem to many to be difficult to accept. Some connected with Home Boards especially find it difficult to believe that such proposals are workable. But these suggestions have sprung, without doubt, out of the rich experience of interdenominational service enjoyed by Indian Missions and missionaries. One needs only to examine the organization and working of the National Christian Council of India, Burma and Ceylon, the Provincial Councils, and especially the Christian Medical Association of India to understand that the proposals of the Commission are practical and workable.

The ideal College—what is it? How many students should be admitted? How should they be housed? What should be done to keep in contact with them outside the classroom? Are internal Halls or Colleges possible? If so, how shall these be organized? These and other questions are dealt with in detail.

Being a Christian Commission and dealing with Christian Colleges, the report deals naturally with religious education and Christian relations within the College. Even "the Conscience Clause" and the attitude that Christian educationalists should take to it are discussed in detail.

Specific recommendations are also made. The Commission suggests the closing of some institutions, the amalgamation of others, etc.

Theological education has been much in the thought of missionaries in India. The Commission deals with this question and relates this to that of the reorganization of the Colleges, and suggests the possibility of a working arrangement between the Arts and Theological Colleges, especially in the fields of research and extension.

All in all this report is quite the best that has appeared on Indian Missions or any part thereof. It will be read and reread many times by missionaries charged with responsibility for Schools and Colleges. It may be read with profit by educational missionaries laboring in other lands.

AN EDUCATIONAL MISSIONARY IN MAHARASHTRA.

The Persian Mystics: 'Attar. By Margaret Smith, M.A., Ph.D. John Murray, London. pp. 104. 3/6.

Once again the student of Mohammedan Mysticism is indebted to Dr. Margaret Smith for a sympathetic interpretation of one of the great Sufi poets and his most famous poem *Mantiq-al-Tayr* (The Discourse of the Birds). In one sense this little volume might be considered an appendix to "Rábia the Mystic and her Fellow Saints in Islam," or as a brilliant foot-note to the author's "Studies in Early Mysticism." But the book has a unity of its own and is the latest among three score in "The Wisdom of the East Series," which are intended as ambassadors of goodwill and understanding between the East and the West. Farid al-Din Abu Hamid Muhammad B. Ibrahim 'Attar was born about 1140 in a village near Nishapur. Little is known of his life, save that he spent some years at Meshed before, turning his back on the world, he made the pilgrimage to Mecca; then he travelled widely, met other mystics and wrote poetry. In 1229 he was put to death by a Mongol under tragic circumstances. His tomb became a centre of pilgrimage and his twenty books the legacy of the faithful.

Here we have in brief compass a sketch of his life, an account of his teachings, selections from his poems and prose writings and other biographical material. Listen to the story of the Phœnix as told by 'Attar:

"The Phœnix is a wonderful bird, which is found in Hindustan. It has no mate, but dwells alone in solitude. Its beak is wonderfully hard and long, like a flute, containing holes to the number of nearly a hundred. Each of these holes gives forth a different tone, and each tone reveals a different mystery. The art of music was taught to this bird by a philosopher who became its friend, and when the Phœnix utters these sounds, bird and fish are agitated thereby; all the wild beasts are reduced to silence, and by that entrancing music are bereft of their senses.

"The Phœnix lives about a thousand years; it knows quite clearly the time of its death, and when this knowledge is tearing at its heart, it gathers fuel, a hundred trees or more, and heaps them up in one place. It hastens to place itself in the midst of this pyre, and utters a hundred laments over itself. Then through each of those holes in its beak, out of the depths of its spotless soul, it gives forth plaintive cries of woe, and as it utters its dying lament, it trembles like a leaf. At the sound of its music, all the birds of the air gather together, and the wild beasts come, attracted by the sound, and all assemble to be present at the death of the Phœnix, knowing that they must die like it. When the moment has come to draw its last breath, the Phœnix spreads out its tail and its feathers, and thereby fire is kindled, and the flames spread swiftly to the heaped-up wood, and it blazes up with vigour. Soon both pyre and bird become a glowing red-hot mass. When the glowing charcoal is reduced to ashes, and but one spark remains, then from the ashes, a new Phœnix arises into life."

Such is the parable of the resurrection in the language of the birds. And thus the triumph of the soul of the Sufi is interpreted:

"Joy! joy! I triumph! now no more I know
Myself as simply me, I burn with love
Unto myself, and bury me in love.
The Centre is within me and its wonder

Lies as a circle everywhere about me.
Joy! joy! no mortal thought can fathom me.
I am the merchant and the pearl at once.
Lo, Time and Space lie crouching at my feet.
Joy! joy! when I would revel in a rapture,
I plunge into myself and all things know."

Z.

Le Diwân d'al Hallâj: Essai de reconstitution, édition et traduction. By Louis Massignon. Librairie Paul Geuthner, Paris. pp. 158.

This is a reprint from the *Journal Asiatique* and with its six rare illustrations, its learned notes and exhaustive indices, forms a unique monograph. The author's earlier works on Al Hallâj (died 922 A. D.), the Martyr-mystic, are well-known to scholars, especially his *Passion d'al Hallâj* (Paris, 1922) and the *Essai sur les origines du lexique technique de la mystique musulmane* (Paris, 1922).

The famous *diwân* is a collection of short poems attributed to him and compiled by the disciples of Hallâj about the eleventh century. The present edition of the Arabic text, with prose translation in French, is based upon six manuscripts found in Kazan, London, Berlin, Cairo and Sulaimaniya. The book consists of two parts: Section One (pp. 11–110) contains "pièces authentique" as follows: 11 *qasaids,* 69 *muqatta'at,* or short verses, and 7 *yatama* "vers unique." Section Two (pp. 110–147) has "23 pièces empruntées à d'autres poètes, antérieurs (18) ou postérieurs (5); 21 fragments anonymes anciens 'exprimant l'état d'âme' (*lisân hâl*) d'al-Hallâj; 7 pièces plus récentes, d'auteurs connus, célébrant al-Hallâj." The first section is the most important and contains some exceedingly beautiful poems on the nearness of God and intimate fellowship with Him in life and death.

Needless to say, the work bears all the marks of scholarship and research which characterize Louis Massignon's writings. Z.

Modern Persia and her Educational System. By Isa Khan Sadiq. Published by Bureau of Publications, Teachers College, Columbia University, New York City, 1931. pp. 125. $2.

Here is a new book coming from a new Persia. The purpose of the book, as shown by chapters I, II and III, is to sketch very briefly the environment out of which the modern Educational System of Persia emerged. The remaining chapters tell how a nation set out to build up an entire new system of education almost from the foundation. The accomplishments are observed and criticisms offered for future improvement. For such an enormous task a nation needs superb statesmen, the support of qualified leaders, and the prayers of government and people. We congratulate Persia for progress made in this new endeavor.

The merits of the book are several. The writer has had access to materials that are as a rule not accessible for public perusal. The novelty of the book recommends itself to those who are interested in the new developments of the Near East. The subject matter offers itself as a source book in theory, method and curriculum.

The author sums up in a sentence, on page 33, the chief reason for the failure of the old system: "Education considered to be the monopoly of the Muhammedan clergy," and in other places indicates how all doors to the better elements of education were closed by them. This is an awful charge to place to their account.

The opening chapters may give too favorable an impression of the country, to one unacquainted with the lay of the land. The nationalistic pride of the author is pardonable. He might have added others to the list of defects in the present system, such as unreliability, and the lack of confidence in one another among officials.

It is hard to explain why the author merely mentions the educational contributions of the English and American Missions (page 18). The American Mission established schools and has been at work in Persia since 1835, and in 1931 twenty-six schools are reported, some of which are of High School grade, and one an accredited college giving Liberal Art degrees. Graduates from these schools are holding responsible positions with the government and with large business enterprises. Have not these schools made valuable contributions to the awakening of New Persia?

The Bibliography at the end of the book is worth scanning. This young Persian should be commended for this fine piece of work.

MERVYN E. MOSS.

Die Koptische Kirche in der Neuzeit. By R. Strothmann. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, 1932. pp. 167. M.9.60.

Three factors have disturbed the Coptic church for the past fifty years: its 'Islamic environment in the midst of a rising Nationalism; contact with Western Christianity, especially through missions in Egypt; and also the changed civilization in the Nile Valley. The present work by Dr. Strothmann is based on a thorough investigation of all the literature available, including that of the Coptic Church Press in Egypt. The present crisis in the Coptic Church and the struggle between the progressive and the conservative elements make the book opportune. In his preface the author remarks that the Copts are in a double sense a minority, both as regards their Moslem neighbors and because they are not numerous in the list of Christian churches. His viewpoint is strictly neutral, and the chapters are carefully documented. After sketching the heritage of this ancient church, we have an account of the Patriarchs from 1796 to the present day. The crisis before the selection of the present Patriarchs closes the historical section. The remainder of the book treats of the relations of the Copts to the Oriental and Occidental churches (pp. 55–98); the recent literature, the press, the schools, and the Coptic museum (pp. 100–128), with a closing section on the present status of the church and clergy. A list of all the Patriarchs from St. Mark, A. D. 55, to Johannes, 1928, and a complete index add to the value of the book. Our only criticism is that the book does not lay sufficient stress on the enormous direct and indirect influence of the American Mission, through its educational institutions, on the reforms that have taken place in the Coptic Church.

Z.

The Founder of Modern Egypt: A Study of Muhammad 'Ali. By Henry Dodwell. Cambridge University Press. pp. 276. $5.

The place to read this fascinating biography would be in Cairo, in the courts of the citadel mosque which enshrines Mohammed 'Ali's tomb, or in the hotel that faces the plaza and his equestrian statue. The author, a Professor of the History and Culture of British Dominions in the University of London, is master of his theme and has examined the

records and correspondence both in Cairo and in Foreign Offices. The subject of the book is by tradition the hero of French, and the villain of English writers. This study gathers all the facts, interprets them dispassionately and without bias and justifies Mohammed 'Ali's claim to be considered the Founder of Modern Egypt. In eight chapters the reader follows the rise of Mohammed 'Ali from Albanian obscurity to his brilliant career in Egypt, Arabia, the Sudan and Syria. We have an admirable sketch of his ambitions for an Arab Empire, two chapters on his government of Egypt and Syria, and a conclusion: " Muhammad 'Ali's views and outlook were essentially Turkish. Obviously it could not be otherwise. His birth, up-bringing, and experience had all tended to produce a vigorous but exceedingly unenlightened ruler, who would shrink from nothing for the attainment of his personal ends. The remarkable thing is not that Muhammad 'Ali set up his rule like a Turk, but that he was capable, as no other Turk of his period, of development, of absorbing new ideas, of adapting them to new and different circumstances. His keen eyes revealed to him the fundamental weaknesses of existing oriental rule; and, alongside of the perpetual weaving of a most dexterous policy for the maintenance of his own position and the assurance of his family's future, there went a constructive power, a sense of the forces by which states are built up and broken down, a ceaseless struggle for improvement, a never-dulled consciousness of the defects of his administrative machinery, such as no oriental ruler had shown since the days of Akbar."

His faults were many and his cruelty toward the Mamelukes atrocious and inexcusable. Nevertheless, he was a great ruler, who carved his way to power and fame by indomitable courage, perseverance and sagacity. He died at Alexandria in 1849 at the age of eighty, and already the structure of government he had reared was crumbling through the extravagance and mal-administration of his successors. Yet he created Modern Egypt and a century after his death his tradition lives on. Z.

Trackers and Smugglers in the Deserts of Egypt. By Colonel Andre Von Dumreicher. The Dial Press, New York. pp. 248. $4.

The Bedouin, those unconquerable and hardy people of the desert, are the principal actors in this book. Untouched by civilization and almost wholly escaping the influence of its great legal systems, they have maintained tribal customs and a code of ethics which to us seem barbarous and cruel. The author, who has spent many years among the nomads of Egypt as an officer in the Camel Corps of the Egyptian Coastguard Administration, opens to us a new chapter in the life of this peculiar people. He describes with understanding their laws and feuds, their sense of justice and the practical application of the same, so that one might wish for some of their directness and simplicity in the intricate legal systems which are ours. The Arab's gift of tracking is brought out of the realm of magic, and revealed as an extraordinary bit of patient observation and common sense. The adventures related once formed the basis of official reports, but they are so interwoven with humorous incidents and descriptive matter that the book reads like a novel. It is well indexed and contains thirty illustrations and an end map. The German original edition was noted in this Quarterly for January. R. C. Shaub.

An Egyptian Childhood: The Autobiography of Taha Hussein; translated by E. H. Paxton. Routledge, London, 1932. 8vo. viii. 168. 6s.

Taha Hussein is the outstanding figure among Arabic Men of Letters in Egypt. He is Professor of Arabic Literature in the Egyptian State University, and this year is the Dean of the Faculty of Arts. He is totally blind, but has a wide range of reading in French and classical Greek literature as well as of Arabic, and as essayist and literary critic he is without peer among the modern Arabic writers of Egypt. Moreover, Taha Hussein is a modernist. Educated at first in the Azhar, then in the Egyptian University, and later in France, he has become one of the leaders of the Modernist School within Islam. His book on *Pre-Islamic Poetry* which appeared in 1926 was so critical that it raised storms of bitter controversy in the local press and had to be suppressed. In the eyes of the conservatives he is a "Son of Shaitan," but he is the idol of the students at the University.

The life of such a man is naturally of no little interest. In 1929 he published a thin volume in Arabic entitled *Al-Ayyam* (The Days), which gave a first instalment of his Autobiography. It tells the story of his earliest recollections, from the days just before he lost his sight as a small child, up to the time when at the age of thirteen he began to attend classes at the Azhar University.

This volume has been translated by Mr. Paxton into English. It is remarkable from three points of view. In the first place it is a work unique in Arabic literature. We have many autobiographical works in Arabic, but nothing like this. The author has broken with all traditions as to Arabic style, and has told us his story with all the simplicity and exquisite artistry of the best French prose. Secondly, it is a wonderful picture of Egyptian country life seen through a child's eyes. Nothing we have ever read takes us quite so closely into the heart of things as this book does, as it describes the figures in the home, the events of moment that fluster the quiet life of the village, the village school with its old-fashioned *domine,* the neighbors, superstitious and magic-ridden but good hearted and kindly, the domestic seasons of joy and sorrow, and all that went to make up a small boy's life. Thirdly, as a psychological document it deserves very high consideration, for Taha Hussein has succeeded in really making us share in the life of a little blind child's struggle for higher and better things. Perhaps it is not going too far to say that in some ways it is the most natural and unaffected piece of autobiography that has been written in any language for many years.

ARTHUR JEFFERY.

Mesopotamia. 1917–1920. By Sir Arnold T. Wilson. (Illustrated.) The Oxford University Press, London: Humphrey Milford. pp. 420. 25s.

Sir Arnold's "personal and historical record" of the war and its aftermath in Mesopotamia, or 'Iraq as it now is called, is in two volumes. The first closed with the capture of Baghdad and the death of General Maude. This second volume takes up the story and brings it down to the end of the Arab rebellion in 1920. Other writers, army officers, have told us of those campaigns in Mesopotamia in which they were personally interested. Sir Arnold, Acting Civil Commissioner, with his military training and from his inside knowledge of the sequence

of events, has given us a well rounded, fearlessly critical yet sympathetic account of how, when Turkey entered the war, an expedition to protect the Persian Gulf and eastern waters from German submarines to be launched at Basra, grew into a force of 300,000 men and ended in the conquest of all Turkish Arabia.

But the salient feature of the narrative, perhaps coming more to the fore in this volume, is the story of the civil side of these years,—of the men and means used in the building up by the political administration of the fabric of government overthrown by the exigencies of the military operations. Of the thirteen chapters before us only three or four tell us of the actual fighting on the field. In others we are told of how the hundreds of civil officers, taken mostly from the military ranks, compelled the respect and won the confidence of the Arabs in the administration of laws so foreign to the tradition of many of the tribal people. That the privation and danger were real is shown in the list of nearly thirty officials killed or dying during these years. Irrigation and the agricultural future, education, the courts, and all the functions of a stable government are treated in detail. A good index makes it a permanent book of reference, enriched by many quotations from the Classics and altogether very readable. JAMES CANTINE.

An Arabic Reader: Edited with Notes and a Glossary. By A. Yellin and L. Billig. Macmillan, London, 1931. 8vo. 16, 132 pp. Price 6s.

As Arabic is one of the official languages in Palestine and has to be taught in Jewish Schools, one problem of Jewish educators was a suitable Reader for classes in Classical Arabic. Such a Reader must necessarily draw its extracts from the best classical authors, and yet must be so graded as to present the least number of difficulties to beginning students. There are many Readers and Chrestomathies on the market, but they are usually designed for the use of students taking Arabic at a European University, or for scholars in the East whose native tongue is Arabic. For the foreign student learning Arabic as a practical language neither type of Reader is quite suitable. To meet the needs of such students, Mr. Yellin, who is an Inspector in the Palestine Dept. of Education, and Mr. Billig, the Lecturer in Arabic at the Hebrew University, have collaborated in this new Reader, which is published by Macmillan, but printed in Jerusalem.

The 69 articles chosen for the Reader are all from Classical authors ranging from Tabari to Ibn Tiqtaqa, and are practically all historical pieces dealing with incidents and matters of the life and culture of Islam which have an interest and value of their own for the student, apart from their use as illustrations of Arabic vocabulary, syntax and style. The selections have been carefully chosen and graded, so that the student moves on from the easier to the more difficult, hardly noticing the gradation. All the early pieces are fully vowelled, and essential vowels are inserted even in the later selections.

Following the Text there is a complete Glossary arranged according to the Arabic roots, and a few notes explaining difficult constructions or allusions that the beginning student might not understand. Care has been taken to have the Arabic text in a script that is easy to read, and the misprints are relatively few.

Though apparently intended primarily for use in Palestine, we are

confident that the Reader will find a welcome in many Western Schools where the need of such a book for beginning pupils has long been felt.

ARTHUR JEFFERY.

The Suez Canal. Its History and Diplomatic Importance. By Charles W. Hallberg. Columbia University Press, New York City. pp. 434. $5.25.

This noteworthy volume is No. 348 in the series of "Studies in History, Economics and Public Law" edited by the Faculty of Political Science of Columbia University. The author sets forth the early attempts to connect the Mediterranean with the Red Sea, the interest of France and Austria in the Suez route, the opposition of England, the struggles of Ferdinand de Lesseps. An account is given of the strategic and commercial importance of the canal, England's control, the question of neutralization, the lesson of the World War and the problem of Egyptian independence. In the preface it is pointed out that:

> "The construction of the Suez Canal was a great landmark in the history of communications. By connecting the Mediterranean with the Red Sea, it cut off half the distance by water from Europe to the East. It brought back to the Mediterranean the traffic in oriental commodities which, ever since the epochal voyage of Vasco da Gama late in the fifteenth century, had followed the long route around the Cape of Good Hope."

The present study is based upon all the material available in print and on many unpublished documents found in European archives. The actual cost of the construction of the Suez Canal was more than double the original estimate and amounted to over 423 million francs. Since the time of its completion vast sums have been spent in repairs and in widening the Canal. The author sums up his argument in a concluding paragraph:

> "The Suez Canal, a work attempted centuries ago by ancient Egyptians, by Persians and Greeks and Romans and Arabs; advocated by some of the greatest minds of history; and finally executed under the genius of Ferdinand de Lesseps, has not been altogether a blessing. While serving the needs of mankind, promoting civilization and progress and bringing closer the East to the West, it has also been the cause of discord, of international rivalries, of economic imperialism and of war."

Z.

The New Turkish. An Elementary Grammar, Vocabulary, and Phrase Book of the Turkish Language in the New Latin Characters. By A. C. Mowle, M.A. Kegan Paul, Trench, Trubner and Co., Ltd., London. pp. 65. 4s.6d.

Previous to 1928 the study of the Turkish Language seemed an impossible task to most English-speaking persons, except those contemplating an extended stay in that country, because of the difficulty of becoming proficient in the Arabic characters then employed. The adoption of a Latin alphabet of 29 letters has made Turkish probably the most perfectly phonetic language in the world, and has made the learn-

ing of the language a relatively easy matter. The absence of gender in nouns and the fact that all verbs are regular remove two great difficulties. Mr. Mowle has rendered a real service in his grammar, which gives a good comprehensive view of the language in the space of 65 pages. The book is evidently based upon the language as spoken in Cyprus where it is printed, which accounts for certain variations in spelling from the more standard dialect of Istanbul, and also for certain different usages, such as the past subjective participle and the first person plural of the aorist tense. It should prove most helpful, however, to those wishing to acquire in a short space of time a working knowledge of the language.

EDWARD T. PERRY.

Malaisie. By Henri Fauconnier. Translated from the original French by Eric Sutton. The Macmillan Company, New York. pp. 271. $2.

Two Frenchmen who engaged in a brief but memorable conversation in the trenches during the war meet several years afterward in Malaya. This is not so remarkable since one of them, Rolain, had spoken at this time of "a free and spacious life in great equatorial forests" in terms which the other had never forgotten. So the narrator of the story becomes the manager of Rolain's rubber plantation, and the book concerns itself with the life of a Malay rubber planter and his impressions; the evil spirits of the jungle; the *"pantuns,"* lyric couplets which the Malays compose with ease and delight; phosphorescent seas and the rich flavor of a *" durian;"* all these are described with a delicacy which the translator has managed to retain. But these impressions are given strength and unity by the strange character of Rolain, a man who prefers solitude to riches, who is at the same time a mystic and a skeptic.

M. M.

A Marriage to India. By Frieda Hauswirth (Mrs. Sarangadhar Das). Hutchinson & Co., London. pp. 303. $3.

A young Swiss artist while at the University of California becomes interested in India and its problems. Upheld by her knowledge of her adaptability, and urged on by her high ideals for a new India, she marries Sarangadhar Das and sets forth on her journey. During the long years of adjustment which finally end in despair, she comes into intimate contact with India and her story is told without fear or favor. We are shown both the sickening and the ludicrous results of the caste system, for this young girl faces difficult situations with a keen imagination and a ready sense of humor. We are given a greater understanding of the great virtues and the grave errors of the educated class in India. The chapters on mixed marriages, on an interview with Mahatma Gandhi, and on the visit of the white wife to her husband's high caste family are particularly interesting. The writer has a sense of dramatic values and a vivid style.

M. M.

Der Erstling aus Mohrenland. By Samuel Ali Hussein—Aus meinem Leben. Missionsverlag Wiesbaden, Reinach, 1932. pp. 195 + map + table of contents. M. 1.60.

We have in this little book a fascinating autobiography of a Nubian, Samuel Ali Hussein, who for twenty-seven years served the German Mission at Aswan as an evangelist, and in that capacity translated the Gospels into his native language.

When we read how as a wandering child he was exposed to sin and immoral influences, we may well wonder how he ever rose above his environment. In his life, however, we have evidence of God's marvelous ways in guiding human destiny and bringing this Mohammedan boy to the faith of his forefathers. The lad is educated in Europe, and upon his return to his native land, he has to undergo the mental anguish of readjusting himself to his native people.

He takes us up and down the Nile by boat, and upon camel-back through his country, and in this way gives us an excellent idea of the geography and customs of Nubia. It is noteworthy that he does not regard the great dam at Aswan as a blessing to his native land. He not only tells us about Nubia, but he also gives us numerous glimpses into the many sorrows of his private life. All those who are interested in the missions of the Sudan should read this book, which brings to our mind the prophecy of Zephaniah 3: 10. HENRY S. GEHMAN.

La Nouvelle Eglise d'Afrique ou le Catholicisme: en Algérie, en Tunisie et au Maroc depuis 1830. By Mgr. A. Pons. Librairie Louis Namura, 15 Avenue de France, Tunis. pp. 341. 20 fr.

This is an important work by one of the leading savants of the Roman Catholic Church in North Africa, based upon manuscripts, archives, and historical material. The book is well-documented and has a complete bibliography. The author traces the story of the establishment and the expansion of the Roman Church after the French occupation in 1838. One of the most interesting chapters is the story of Cardinal Lavigérie (1867–1893) and his great work, especially against the slave trade. Another is entitled The Resurrection of the Church of Carthage, and a final chapter describes the Missions of the White Fathers in Algeria and Tunisia. The work contains a score of woodcuts and the preface is by the present Archbishop of Carthage. Z.

Galen über die Medizinischen Namen: Arabisch und Deutsch herausgegeben. By Dr. Max Meyerhof and Professor Dr. Joseph Schacht. Verlag der Akademie der Wissenschaften, Berlin, 1931. R.M. 16.

Of Galen's forty-five genuine works only fragments remain. This is one of the most important, and although known for the past sixty-five years, only now appears in print. The introduction discusses the text and the genuineness of the Greek original. Then follows the translation, and the Arabic text with critical notes, four indices of technical terms, Arabic proper names, etc., add to its value. Z.

Christentum oder Religion? Eine Betrachtung über den Ursprung der Religion und die Übernatürlichkeit des Christentums. By Arno Clemens Gaebelein, D.D. "Our Hope," 456 Fourth Ave., New York, 1930. pp. 213. $1.50.

It is quite refreshing to read this well-written book, which is thoroughly evangelical and conservative. In one respect the author is up-to-date in his point of view. He dismisses the evolutionary theory of the development of religion and holds that monotheism is the original type of all religions and that animism, fetichism, and polytheism are degenerations of the original form. Here he is in agreement with that indefatigable Viennese scholar, P. Wilhelm Schmidt. Modern conservative scholarship no longer regards the Euphrates valley as the homeland

of the Semites; the date 3750 B. C. for Sargon I. is too early (pp. 44-45). Dr. Gaebelein regards Christianity not as a religion on the same plane with the ethnic religions, but as a supernatural revelation.

HENRY S. GEHMAN.

Sayings of the Prophet, edited and translated with an Introduction by Mirzâ Abu'l-Fazl. Allahabad, Reform Society, 1924, xxv + 265 pp., Rs. 6.

We have in this volume a selection of translations from the Hadith. The book is intended for the layman who is interested in Islam. The undergraduate will find in the Introduction a good account of the formation of the traditions. HENRY S. GEHMAN.

Lyautey of Morocco. An authorized life by Sonia E. Howe. Hodder and Stoughton, London. pp. 338. 20s.

The story of modern Morocco and its border marches on the great Sahara is one of the romances of civilization. No man took a larger share in the enterprise of opening this vast region to new life and thought and progress than Marechal Lyautey. The story of his life is written with admirable skill, knowledge and sympathy by Sonia E. Howe. She quotes Layautey himself as saying: "Pour comprendre quelqu'un, l'intelligence ne suffit pas, il faut le coeur."

She has written in that spirit. In a sense the work is authorized and based upon three sources: personal letters, public speeches and official reports. It is, however, a portrait rather than a formal biography. The chapters are grouped under five headings: The Making of the Man, Tonkin, Madagascar, Western Algeria and Morocco. There are no special references to the work of missions by Roman Catholics or Protestants but it is a great testimony to the hand of God in modern history and the over-ruling providence which raised up so great and noble a statesman. The book contains four excellent maps and numerous illustrations. It is one of the outstanding biographies of the past year. Z.

Twelve Secrets of the Caucasus. By Essad-Bey. Translated from the German by G. Chychele Waterston. The Viking Press, New York. pp. 323. $3.

The Caucasus is a world of its own, a conglomeration of races and cultures. Christian, Moslem, Pagan and Jew live there cheek by jowl. In God-forsaken gorges and on alpine heights where there is no king in Israel, every one does what is good in his own sight. The author states that he is not unaware of the forces of civilization which exist, but he describes the life of adventure of the mountaineers—savage brutality, chivalrous bravery and primitive devotion. Twenty-eight pen portraits are given with considerable skill. The book has a sketch map on the inside cover, but illustrations and index are absent. A.

Turkish Architecture in Southwestern Anatolia. By Rudolf M. Riefstahl. Harvard University Press, Cambridge, Mass., 1931. quarto. pp. xiv + 116. $4.

This superbly illustrated volume consists of eight chapters and two hundred and twenty-eight photographic reproductions. The author states in his foreword: "The present preliminary account summarizes

the results of an expedition into Southwestern Anatolia, undertaken in connection with a series of lectures on Turkish art given at the International College in Smyrna (Paradise) which duplicated more or less a series of lectures on the same subject, delivered at Robert College, Constantinople." Dr. Paul Wittek of the German Library in Stambul was responsible for the publication of the epigraphic material.

The first part includes a technical but readable discussion of all the monuments of Manissa, Birgeh, Tireh, Aidin, Antalia, Alaya, the four Seljuk Hans and also of those found in the Smyrna Museum. The second part is by Dr. Paul Wittek of Stambul and deals with the inscriptions found on the monuments above mentioned. These being mostly from mosques and old tombs are nearly all in Arabic. The monuments date from the seventh century A. D., but most of them from the thirteenth to the fifteenth. Of the thirty-six inscriptions deciphered the earliest is dated 623 A. H. M. A. F.

Le Monde Oriental: Vol. XXV—Fascicule 1–3. Pour l'histoire et l'ethnographie, les langues et littératures, religions et traditions de l'Europe orientale et de l'Asie.

För öst-Europas och Asiens historia och etnografi, sprak och litteraturer, religioner och folkdiktning.

By H. S. Nyberg. A. B. Lundequistska Bokhandeln, Uppsala, Sweden, 1931. pp. 327.

This annual volume published by the University of Uppsala contains, as usual, articles of first class importance. In addition to a number of papers on the Old and New Testament, Assyriology, on India and on Abyssinia we have the following on Islam: Tor André contributes an article on *Zuhd und Mönchtum,* showing how much of Mohammedan Asceticism was borrowed from Monasticism. Sven Dedering has a brief commentary on the celebrated Tradition regarding the seventy-three sects in Islam. Bernard Lewin writes on the Sunni Polemic against the Shiahs, and Pedersen gives the text and the translation of a poem ascribed to Al Ghazali. Z.

Moorish Towns in Spain. By Cecilia Hill. Methuen & Co., London. pp. 181. 7/6 net.

The author, in the words of Washington Irving, "set out on this journey with a genuine disposition to be pleased." She had the best of fellow travellers, her husband, while sunshine and the joy of adventure dominated the scenes described. The five towns of her choice were: Toledo, Cordova, Seville, Ronda, and Granada. The emphasis is on art and architecture, rather than on the present life of the people. The illustrations are numerous and excellent. Roman, Arab and Christian have all left their mark in Spain, but the glory belongs to the Arabs. All that is greatest and loveliest in the Moslem genius is expressed in the Mosque at Cordova and the Alhambra at Granada. Z.

Founders of Great Religions: Being Personal Sketches of the Famous Leaders. By Millar Burrows. Scribner's Sons, N. Y., 1931. pp. 243. $2.

Intended as an introduction to some of the present living religions, these personal sketches of Lao-tze, Confucius, Mahavira, Buddha, Zoroaster, Moses, Mohammed, Nanak and Jesus are well executed. The

attitude of the writer, however, compels him to consider Jesus purely as a human teacher, which to our mind vitiates the character of his comparisons. The sketch of Mohammed is limited to twenty pages and yet contains more than a score of mistakes. It is easy to idealize the founders of the great religions. In this book we have admirable sketches of each of them at their best. Z.

A Merry Mountaineer: Clifford Harris of Persia. By R. W. Howard. C.M.S., London, 1931. pp. 93. 1s.

This attractive little paper-covered volume, with its eight fine illustrations, tells the story of Clifford Harris, a gallant young Englishman who went in 1926 as a short-time teacher to Stuart Memorial College at Ispahan, Persia. He so lived the Christ-life among the schoolboys and the villagers and mountain people that, as one who knew him well testifies, he " still lives and glows in the lives of many in Persia."

His was a joyous nature, keenly alive to the beauties of God's out-of-doors, loving the mountains and delighting to spend his holidays, with one or two chosen companions, climbing the steepest and most difficult of the rugged Persian peaks. But always, in such excursions, his real objective was to seek out some isolated village people and make friends with them, telling them the gospel story and leaving them portions of Scripture in their own tongue. Said a friendly villager who had been his host in one of his excursions through the wild storms of a Persian winter, " It was just like him to come. He comes because he loves us. I don't think he can stay away while he knows there are men here who want to hear the story by which he lives his own happy life." And one young Persian lad who was his close companion said, " Walking with him was like walking with Christ."

After only four years in Persia, four busy, happy years, filled with cheery loving ministry to young and old, never counting the cost, never thinking of self, he was suddenly stricken with a mortal illness, and went home joyfully to meet his Lord.

This book is the well-told story of a noble life. M. S. B.

SURVEY OF PERIODICALS

By Sue Molleson Foster
Missionary Research Library

I. GENERAL.

La Fin Tragique de Gordon Pacha. Lytton Strachey. (In *Revue des Deux Mondes,* Paris. 15 avril, 1932. pp. 859-882.)

First number of a series.

From Baluchistan to the Mediterranean by Car. C. P. Skrine. (In the *Journal of the Royal Central Asian Society,* London. January, 1932. pp. 68-86.)

Motorist's guide, in diary form, of the route from Duzdab to Damascus; 3,135 miles, 18 days, 145 gallons of petrol, 11 gallons of oil.

Morocco Beyond the Grand Atlas. V. C. Scott O'Connor. (In *The National Geographic Magazine,* Washington, D. C. March, 1932. pp. 261-319.)

A finely illustrated account of travels in a little-known region, where even the French rarely penetrate.

The Second Oldest Islamic Monument Known, dated A. H. 71 (A. D. 691). Hassan Mohammed El-Hawary. (In *The Journal of the Royal Asiatic Society,* London. April, 1932. pp. 289-293.)

Detailed account of a tombstone found in a mausoleum in Aswān.

II. ARABIA.

A Forgotten Explorer of Arabia: G. A. Wallin. M. Trautz. (In the *Journal of the Royal Central Asian Society,* London. January, 1932. pp. 131-150.)

His work in 1843-49 still has value as a contribution to science and as showing the thoroughness and courage of a pioneer.

III. HISTORY OF ISLAM.

L'Espagne Musulmane. Louis Bertrand. (In *Revue des Deux Mondes,* Paris. 15 janvier, 1932. pp. 317-352; 1 février, 1932. pp. 599-633; 15 février, 1932. pp. 833-860; 1 mars, 1932. pp. 137-166.)

A highly interesting study of the Mohammedan invasion of Spain and of the unpleasant traces of it still to be found in present-day Spanish civilization.

THE "KITĀB AL-MUNTAZAM" OF IBN AL-JAUZĪ. Joseph de Somogyi. (In *The Journal of the Royal Asiatic Society,* London. January, 1932. pp. 49-76.)

Review of a history of Islam from the beginning of the world to A. H. 574, unusual, since the historian recorded annals, cited traditionists, gave biographical notices of Caliphs and necrologies, as well as lives of the poets and quotations from their works.

THE TERRIBLE LION. Eleanor Hoffman. (In *Asia,* New York. May, 1932. pp. 308-314: 332-333.)

Vivid account of the Sultan Moulai Ismail, of Fez, contemporary of Louis XIV and Charles II.

IV. KORAN. TRADITIONS. THEOLOGY.

THE HISTORY OF THE ISMĀ'ĪLĪ DA'WAT AND ITS LITERATURE DURING THE LAST PHASE OF THE FĀTIMID EMPIRE. Dr. Hasain F. Al-Hamdāni. (In *The Journal of the Royal Asiatic Society,* London. January, 1932. pp. 126-136.)

Missionary work and writings of al-Mu'aiyad in Egypt, Persia and the Yemen. He converted Abū Kalījār to the Ismā'īlī doctrine, phases of which are compared with the efforts of present-day Communists to establish a world-wide Soviet International.

HOW TO COUNTER ANTI-GOD POST-WAR PROPAGANDA. Sheikh Mushir Husain Kidwai of Gadai. (In *The Islamic Review,* Woking. January, 1932. pp. 5-12.)

"The Christian God-idea is not in the least helpful to mankind, socially, morally or intellectually. . . . Islam alone presents such an idea of God as can be satisfactory even to a 'rational mind.'"

IBN 'ARABÎ. André Harlaire. (In *En Terre d'Islam,* Alger. Janvier-Février, 1932. pp. 10-28.)

Sketch of a celebrated 12th century Moslem mystic, whose contemplations approximate those of Saint Theresa of Avila and Saint John of the Cross, which were written several centuries later.

MR. GANDHI AND THE PROBLEM OF THE EXISTENCE OF EVIL. Khwaja Kamal-ud-Din. (In *The Islamic Review,* Woking. February-March, 1932. pp. 55-59.)

To Gandhi is attributed the statement that God is the author of evil. The writer calls God, then, a great sufferer, seeing evil at work and doing nothing to stop it, and asks how He can remain blameless.

MODERNISM IN RELIGION. K. Kudos. (In *The Islamic Review,* Woking. February-March, 1932. pp. 95-98.)

Books of divine origin cannot be modernized or reinterpreted. "Unfortunately, teachings of Jesus lost their genuineness at their

very inception." . . . "Islam and its Book, the Qur-'ān, needs no modernism."

TEXTES CONCERNANT L'HISTOIRE DE LA MYSTIQUE EN PAYS D'ISLAM. Robert Chidiac. (In *En Terre d'Islam,* Alger. Janvier-Février, 1932. pp. 34-42.)

Detailed and critical review of Louis Massignon's book of the same title, published by Geuthner, Paris, 1931.

A THEISTIC CONCEPTION. K. Kudos. (In *The Islamic Review,* Woking. April, 1932. pp. 103-109.)

Denies the declarations of Moses and other prophets that their writings were true revelations from God. Proves the divine character of Mohammed's visions, as coming during his unconsciousness.

WHY ISLAM IS MISUNDERSTOOD. Khwaja Nizam-ud-Din Hasan. (In *The Islamic Review,* Woking. February-March, 1932. pp. 46-53.)

"So different from modern socialism, (Islam) keeps up a decent level of the standard of life in Muslim brotherhood."

V. RELIGIOUS AND SOCIAL LIFE.

CONVOCATION ADDRESS DELIVERED AT THE ANNUAL CONVOCATION OF THE MUSLIM UNIVERSITY, ALIGARH. K. Nazimuddin. (In *The Calcutta Review,* Calcutta. January, 1932. pp. 108-118.)

A plea for a more diversified curriculum in the schools of India. The need for education is pressing, but for an education to fit students for various fields, not just for a few overcrowded posts.

THE LIGHT OF TURKISH ANKARA. Hoyt Rawlings. (In *Asia,* New York, March, 1932. pp. 148-152: 199-200.)

A teacher from Robert College tells his impressions of Anatolia, where nothing is modern but the rejuvenated city of Angora.

LOOKING IN ON NEW TURKEY. Herman H. Kreider and Maynard Owen Williams. (In *The National Geographic Magazine,* Washington, D. C. April, 1932. pp. 499-508.)

A well illustrated glimpse of modern ways in Anatolia.

THE MYSTERIOUS M'ZAB. R. V. C. BODLEY. (In the *China Journal,* Shanghai. February, 1932. pp. 74-80.)

Discusses the possible origin and the unchanged manners and customs of the Mohammedan "Puritans," living about 500 miles south of Algiers.

NATIONALISM AND RELIGION IN NEW PERSIA. Walter A. Groves. (In *Far Horizons,* New York. March, 1932. pp. 7-9.)

Is Persia becoming Godless, due to the rapid rise of nationalism and the obvious decline of Islam?

VI. POLITICAL RELATIONSHIPS.

THE COMMUNAL PROBLEM IN THE PUNJAB. Gulshan Rai. (In *The Indian Review,* Calcutta. March, 1932. pp. 185-187.)

Analyzes the struggle between Hindus and Moslems, in this area, affected by the Sikhs, selling their cooperation to the highest bidder.

LE CONGRÈS MUSULMAN DE JÉRUSALEM. René Vanlande. In *L'Afrique Française,* Paris. Mars, 1932. pp. 177-180.)

Chief significance seen in the meeting of various antagonistic groups of Mohammedans, and in their expressed unanimity against the Jews, especially in Palestine.

THE FUTURE OF 'IRAQ. J. S. Wardlaw-Milne. (In *The Asiatic Review,* London. April, 1932. pp. 320-329.)

A survey of the British work in 'Iraq since 1920, with a hopeful note for the time when 'Iraq becomes an independent country and a member of the League of Nations.

ISLAM IN NORTH-WEST CHINA TO-DAY. G. Findlay Andrew. (In the *Journal of the Royal Central Asian Society,* London. January, 1932. pp. 89-100.)

The present status of the Moslems in the province of Kansu, and a description of their descent from Persian, Turkish and Mongolian (Hun) sources.

JUDICIAL REFORM AND THE EGYPTIAN SETTLEMENT. H. E. Garle. (In *International Affairs,* London. March, 1932. pp. 229-250.)

Improvement of legal practice and judicial procedure will benefit Egypt and Englishmen living there. The English point of view is stressed, but the desirability of retaining something of the Napoleonic Code is admitted.

MUSLIMS OF SOUTH-EAST EUROPE. Ernst M. Hoppe. (In *World Dominion,* London. April, 1932. pp. 183-188.)

The second in a series of articles; this one covering Yugoslavia, Rumania, Bulgaria and Greece.

POLITICAL RELATIONS OF GREAT BRITAIN WITH MOROCCO FROM 1830-1841. F. R. Flournoy. (In *Political Science Quarterly,* New York. March, 1932. pp. 27-56.)

British interest in Morocco, dating from the 16th century, fundamentally commercial, has been exerted to prevent predominance of other powers in the Mediterranean; thus insuring British trade routes through the Suez Canal to India and the East.

SOME RECENT WORKS ON MOHAMED ALI AND MODERN EGYPT. Halford L. Hoskins. (In *The Journal of Modern History,* Chicago. March, 1932. pp. 93-103.)

Extended reviews of ten books on the subject, published within the last four years.

LES VICISSITUDES DU PARLEMENTARISME ÉGYPTIEN. C. Jacqueton. (In *L'Afrique Française*, Paris. Février, 1932. pp. 86-90.)

Maintains that parliamentary rule has caused only disturbance, the natives being backward and fit only for old type Oriental arbitrary rule.

VOTING STRENGTH OF MUHAMMADANS—CAN IT BE PROPORTIONAL TO POPULATION? Jatindra Mohan Datta. (In *The Modern Review*, Calcutta. March, 1932. pp. 310-315.)

Different qualifications for the franchise in different provinces make the Mohammedan vote disproportionate to population. Must rectification disqualify Hindus?

VII. MISSIONS TO MOHAMMEDANS.

DIE EVANGELISCHE MUHAMMEDANERMISSION VON HEUTE. D. G. Simon. (In *Evangelisches Missionsmagazin*, Stuttgart. April, 1932. pp. 97-106.)

Believes the missionary must not be daunted by the secularism of to-day, but must contradict the teachings of Islam and hold to the Old Testament message.

AN INTENSE PROBLEM IN PERSIA. Bishop James H. Linton. (In *The Missionary Review of the World*, New York. May, 1932. pp. 267-268.)

Gripping portrayal of the difficulties surrounding Christian converts living with Mohammedan relatives.

DIE NEUE TÜRKEI. G. A. Lutterbeck. (In *Die Katholischen Missionen*, Düsseldorf. März, 1932. pp. 70-74.)

Shows the influence of the political ideas of the Young Turks on religious organizations, both Islamic and Christian.

PLOUGHING IN DERA ISMAIL KHAN. C. B. Allinson. (In *The Mission Hospital*, London. February, 1932. pp. 39-43.)

A glimpse of the early work of the C. M. S. on the Frontier, a more detailed picture of the growth in school and hospital work and a plea for more workers, especially for the contacts with women and girls.

LA PROPAGANDE MUSULMANE EN AFRIQUE. Paul Molin. (In *Les Missions Catholique*, Paris. 16 février, 1932. pp. 78-80.)

Notes on the rapid growth of Mohammedanism, and the resultant difficulties for Christian missions.

CONSIDÉRATION SUR L'APOSTOLAT MISSIONNAIRE EN AFRIQUE MUSULMANE. Unsigned. (In *En Terre d'Islam*, Alger. Janvier-Février, 1932. pp. 43-50.)

A résumé of the findings of the Congrès de l'U. M. C. which stressed the necessity for endless patience and for satisfaction in gradual results in missionary work with Moslems.