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THE PALLADIUM OF ISLAM

It is the irony of history that the fragment of a flying meteor landing in the deserts of West Arabia should become the holy relic of a religion which has for its creed the unity of God, and which has been iconoclastic throughout its long history.

The palladium of the world of Islam is the Ka'aba, in the center of the Mosque court at Mecca. To this sacred shrine pilgrims have journeyed for thirteen hundred years. Toward this shrine every Moslem, praying, directs his gaze. Toward the meridian of the Ka'aba all faces of the dead are turned when they are laid to rest in the grave. But the Ka'aba contains no object of worship, save the famous Black Stone, embedded in the walls, about five feet above the ground, and now worn smooth by the touch and the kisses of thousands of pilgrims.

Before the Hejira, Mohammed made Jerusalem the direction of prayer, but when he was established at Medina, his change of attitude toward Arabian Paganism was shown first by the *qibla* edict (Surah 2: 136-145). In this way the old heathen cult became a part of Islam and henceforth the eyes of all the faithful were turned toward Mecca.

The Black Stone is at the eastern corner of the Ka'aba, and the pilgrims in the days of Arabian paganism, when they made their circuit, began at this point as they do today. The entrance to the Ka'aba is not in the middle wall, but close to the Black Stone. Between the Black

Stone and the door of the Ka'aba is the so-called *Multazam*, or sacred place of refuge where pilgrims press themselves against the wall, cling to the curtain and take their oaths and vows. The Black Stone is often called *the* corner-stone (*al rukn*) as though there were no other corner to the Ka'aba.

The pre-Islamic sacredness of the Ka'aba did not consist in the idols found there. The Black Stone was the actual sanctuary. The Ka'aba was only an extension of this stone and partook of its sanctity. It was therefore not a temple for idols, but itself an idol, an exaggerated holy stone.¹

All the accumulation of superstition of Arab paganism which had gathered in and around the Ka'aba was destroyed by Mohammed the Prophet, when he completed the conquest of Mecca, established his cult and made it include the pilgrimage to the old Arabian sanctuary. The interior of the Ka'aba was cleansed and its pantheon of idols destroyed, *with the exception of the Black Stone*. Not only were there images but pictures in the heathen shrine. When they began to wash off the pictures of the Prophets with *zem-zem* water, Mohammed is said to have placed his hands on the pictures of Jesus and Mary, saying, "wash out all except what is below my hands."² If this tradition is reliable, it throws considerable light on the attitude of Mohammed toward Christianity at this time. Cleansed of its idols, reinstated as "the Navel of the earth," the center of God's favor and grace to humanity, pilgrimage to Mecca and the Ka'aba became the fifth pillar in the Moslem temple of truth.

The importance of the Black Stone is evident from Moslem tradition. The table-talk of the Companions of the Prophet tells what place it occupied in early Islam. Mohammed and Omar wept before the Black Stone, therefore pilgrims are to embrace and kiss it; forgiveness

¹ Wellhausen: "*Reste Arabischen Heidentums*," pp. 74-78; while Hubert Grimme states that the Black Stone was a crude image of the head of Hobal, which was built into the eastern corner of the Ka'aba wall. He gives as his authority the geographer *Maqdisi*.—(*Mohammad*, p. 45; München, Germany, 1904.)

² Wensinck in *Encyclopædia of Islam*—article on *The Ka'aba*, p. 587.

of sins is guaranteed to all who even touch it; during the circumambulation of the Ka'aba, pilgrims are to point to it with a staff if they cannot touch it with their lips. It is specially laid down in orthodox tradition that Mohammed did not embrace or kiss any other corner of the Ka'aba. The Black Stone descended from paradise pure white and will bear witness on the day of Resurrection to those who kissed it. Mohammed offered his prayers regularly between the Black Stone and the Yemen corner of the Ka'aba.³ (The references are given in detail by Wensinck, and are to all the standard collections.) Later tradition added still greater honor to this symbol.

According to Azraki, as quoted by de Goeje, the Black Stone is "the right hand of God upon earth, stretched out to his worshippers, even as a man gives his hand to his brother." He who could not render homage to the apostle of God during his life has only to pass his hand over this Stone and he will thus render homage to God and his apostle. On the day of resurrection the Black Stone will have two eyes to see, and a tongue to speak and give testimony on behalf of those who have kissed it in the sincerity of their hearts.⁴

According to Moslem writers the Ka'aba was first constructed in heaven, where a model of it still remains, called Beit-al-Ma'mur. Adam erected the earthly Ka'aba, selecting the stones from five sacred mountains, and ten thousand angels were appointed to guard the structure. But, as we shall see and as Burckhardt remarks, they appear to have been most remiss in their duty. After the deluge Abraham reconstructed it, assisted by his son Ishmael. He looked for a suitable corner-stone and the Angel Gabriel directed him to Jebel Qubais where he found the Black Stone (*Mishkat*, book xi, chap. IV). The earliest reference to this palladium in literature is, perhaps, the statement of Maximus Tyrius who wrote in the second century: "The Arabians pay homage

³ Wensinck, "A Handbook of Early Mohammedan Tradition," pp. 220-221.

⁴ De Goeje: "Memoire sur les Carmathes du Bahrain et les Fatimides," Leiden, 1886, p. 102.

to I know not what god, which they represent by a quadrangular stone."

Tradition says that the Black Stone was originally white, and there are many fables giving the reason for its present color. The true explanation is found in Azraki (de Goeje, p. 101): "la couleur noire est une suite des nombreux incendies du temple, particulièrement de celui qui eut lieu du temps d'Abdallah ibn Zobair en 64 A.H., et qui eut encore pour le monument sacré d'autres effets funestes." This reference to the burning of the Ka'aba brings us to the chequered history of the Black Stone in the annals of Islam.

Abu Tahir, the head of the fanatic Carmathian sect, built his own shrine at Lahsa in Eastern Arabia, in 316 A. H., and set out to pillage Mecca in January, 317 (930 A. D.). His army of fanatics entered the city at the time of the pilgrimage, butchered many of the inhabitants, mocked their solemn worship, defiled the Ka'aba, and after a reign of terror, they carried away the spoil, including the Black Stone. He celebrated his victory in a famous poem mocking the very Lord of the Ka'aba.⁵

The Black Stone was kept by the Carmathians for a period of nearly twenty-two years and was then restored on payment of a large ransom (de Goeje, p. 146). Some say that the Stone was again broken at this time and was restored to its place piece-meal, being held together by a silver band, but this tradition is contradicted by Azraki, who gives details how the Ka'aba took fire in the days of Abdallah Zobair and at that time the Black Stone broke into three fragments which Ibn Zobair joined with a silver band.

In 413 A. H. the mad Sultân of Egypt, El Hâkim, sent an emissary to Mecca with instructions to destroy the Stone. His object is supposed to have been the diversion of the Pilgrimage to Cairo. The emissary, armed with a bar of iron, entered the Haram in the guise of a

⁵ The Arabic text is given by Ibrahim Rafa'at Pasha in his "Mira'at al Haramain," Cairo, 1925. This is the best recent description of Mecca and beautifully illustrated.

dervish. Striking the stone with his iron bar, he cried "How long will you worship this stone? Till when will you continue to worship this stone and Muhammad?" He managed to chip three small pieces from the Stone before he was seized by the outraged *hâjjis*, and torn to pieces.⁶

"The Stone today," says Rutter, "exhibits a broken-up appearance. In several places the heads of silver nails are visible on its surface, and it is completely surrounded by a ring of brown cement which holds it rigidly in the silver mounting. The latter is extremely massive, and is oval in outline. Its vertical diameter is nearly two feet, and its horizontal diameter two and a half feet. The outward face of the Stone is worn down to such an extent, or is set so deeply in the metal mountings, that when he kisses it the pilgrim's face is completely hidden in the orifice."⁷ Ibrahim Rafa'at Pasha confirms what we have stated above, adding the interesting fact that the Caliph Harun Rashid renewed the silver band which holds together the fragments of the Black Stone in 189 A. H. This would prove that the Stone was already broken long before the Carmathians took Mecca.

The famous tradition related of Omar, the second Caliph, in regard to the Black Stone is as follows: "Verily I saw Omar, (may God be gracious to him) when he kissed the Black Stone, saying: 'Truly I know that thou art only a stone, unable to profit or hurt anyone, and if I had not seen the apostle of God (upon him be prayers and peace), kiss thee, I would not have kissed thee myself.'" Omar's hesitation must have found response in the hearts of many stern unitarians all down the centuries. Is it not taught in Moslem theology, that *shirk-ul-'ibadat* is one of the forms of polytheism? The association of anything or anyone with Allah is unpardonable and this association (*shirk*) includes, according to the Wahhabi teaching, "the perambulation of the shrines of the saints,

⁶ Rutter: "The Holy Cities of Arabia," p. 222.

⁷ Rutter: "The Holy Cities of Arabia," pp. 221-222. The pictures given as frontispiece are from Burekhardt and from Ibrahim Rafa'at Pasha.

bowing down, standing with arms folded, 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." Yet, in spite of this doctrine, the Black Stone retained and retains its place of honor. Who injures it touches the apple of the eye of Islam, even under Wahhabi rule.

A Hejaz newspaper dated July 11th, 1932, gives an account of one Abd es-Sattar ibn 'Abd el-Ghaffar el-Afghani, arrested because he had broken and stolen a fragment of the Black Stone in the sanctuary at Mecca. He also took a piece of the cover of the Ka'aba and two fragments of silver from the stairway leading to the well of Zemzem. Prosecuted by an assembly presided over by the chief judge (*ra'is al-quḍāt*), he was questioned by two Afghani interpreters, confessed his guilt, and was condemned to death. The sentence was carried out on the 8th of July. Later news from Mecca is that the stolen fragment of the Black Stone was returned with great solemnity to its place on the 31st of August. Ibn Saoud, representing the dignitaries of Mecca, offered a prayer at the *Maqam Ibrahim*. He then entered the sanctuary and replaced the fragment of the Black Stone with perfumed cement and amber. All the chief officials of Mecca were present, and a special prayer was offered in the Ka'aba itself at the close of the solemn ceremony.⁸

This incident is typical of the fact that the attitude of Islam toward its palladium has not changed. There is no god but Allah, yet the center for his worship and favor is the Ka'aba with its Black Stone.

We have had a discussion in our Quarterly whether Islam may be called a Christian heresy. Some have raised the question whether it is not more truly a Jewish heresy. Again it seems to be an open question, whether in a true sense Islam may not be classed with pagan cults, as long as its central shrine is the Black Stone at Mecca.

"There have been few incidents more disastrous in their

⁸ *Oriente Moderno*, Revista Mensile, Roma, Sept., 1932. pp. 457-458.

consequences to the human race," says Major Osborne, "than this decree of Muhammad, changing the *qibla* from Jerusalem to Mecca. Had he remained true to this earlier and better faith, the Arabs would have entered the religious community of the nations as peace-makers, not as enemies and destroyers. . . . By the change of the *qibla*, Islam was placed in direct antagonism to Judaism and Christianity. It became a rival faith, possessing an independent center of existence. . . . The keystone of that creed is a black pebble in a heathen temple. All the ordinances of his faith, all the history of it, are so grouped round and connected with this stone, that were the odor of sanctity dispelled which surrounds it, the whole religion would inevitably perish. The farther and the faster men progress elsewhere, the more hopeless becomes the position of the Moslem. He can only hate the knowledge which would gently lead him to the light. Chained to a black stone in a barren wilderness, the heart and reason of the Mohammedan world would seem to have taken the similitude of the objects they reverence; and the refreshing dews and genial sunshines which fertilize all else, seek in vain for anything to quicken there." ⁹

Dr. C. Snouck Hurgronje closes his monograph *Het Mekkaansche Feest* ¹⁰ with these words: "Should it ever happen (although it is very doubtful) that Sprenger's hope will be fulfilled and the Moslem community give rise to a Tübingen school of criticism, then surely the feast at Mecca will first of all be cancelled as of the list of things which do not belong to the essence of Islam."

The change of the *qibla* as recorded in Moslem tradition is one of the major tragedies in the life of the Prophet. It took place about sixteen months after the Hejira. Disappointed at the slight success of his preaching among the Jews at Yathrib, Mohammed turned more and more to the old Arabian tradition, and the Ka'aba at Mecca was brought into prominence. The Koran text

⁹ "Islam under the Arabs," p. 58.

¹⁰ *Verspreide Geschriften*, Vol. I, p. 124 (Leipzig).

(2: 136) says "the fools among the people will say, what has induced them to abandon their former *qibla*?" Then follows the passage establishing the new *qibla*. According to one tradition, the revelation quoted was communicated during Mohammed's morning prayer in the Mosque at Quba, near Medina. The whole matter of the change in the direction of prayer and the introduction of the old pagan Hajj as one of the pillars of Islam, is however an obscure chapter in Moslem history. Tabari states that scornful remarks made by the Jews regarding Mohammed's dependence on their religion was one of the causes of his revolt. Wensinck says "here we have a glimmering of the real truth of the matter, namely the connection with Mohammed's new politico-religious attitude."¹¹

So we ask our Moslem friends to remember the story of the little Mosque near Medina, still in use today, with its two *qiblas*, one toward Jerusalem, the other toward Mecca, and we invite them to return to the old *qibla* and face the facts of history that found their center in Jerusalem—the supernatural manifestation of the one true God in revelation, incarnation, atonement, and resurrection. When the Samaritan woman raised the question, *Where* men ought to worship, Christ's answer was: "Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth."

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S. M. ZWEMER.

¹¹ Encyclopædia of Islam—article by Wensinck on *Kibla*.

THE ORIGIN OF THE 'ID AL-ADḤĀ

The sacrifice of animals formed part of the ceremonies of the Pilgrimage from pre-Islamic times. In Islam it became the custom for Moslems who did not take part in the Pilgrimage to hold a festival and offer sacrifices on the same day—10th Dhī-l-Hijja. This rite is usually founded on the Prophet's example, who, according to Tradition, offered sacrifices in Medina on the 10th Dhī-l-Hijja of the year 2. No Qur'ānic authority is assigned for it, though Sūrah XXII, 29 and 37 are referred to for the merit of bestowing portions of the flesh of the sacrificed animals upon the poor.

This passage, Sūrah XXII, 27-38, containing regulations for the Pilgrimage, is, by Noeldeke-Schwally (p. 214), assigned to the year 6 or 7. This dating appears doubtful, if only from the close association of these regulations with Abraham, and the use of the word *ḥunafā'* in v. 32. Mohammed's reversion to Abraham as his model and precursor belongs to the time of his break with the Jews in the first years of his residence in Medina, and having served its purpose was allowed to fall into the background.

An examination of the passage reveals reasons for suspecting that it has been subjected to revisal and alteration. Vv. 31 and 33, each introduced by *dhālika*, look like additions to something previously laid down. V. 34 must evidently refer to animals for sacrifice; it does not join very well to 33, even if, as we shall see is possible, we take *sha'ā'ira llāhi* in that verse to designate them, as laid down in v. 37. The repetition *kadhālika sakhkharnāhā . . .* (37), *kadhālika sakhkharahā . . .* (38) is almost conclusive proof of an alteration having

been made. It may be noted also that the final phrase of 35 is similar to that of 38. Why v. 36 should intervene in a passage laying down regulations for the Pilgrimage is not at once clear, though it must be admitted that there is no decisive reason why it should not. But why should Mohammed in defining a religious rite connected with the sacrifice of animals, suddenly go off in the middle of v. 35 to insist on the unity of God, and the humility and fear with which His commands are to be accepted? If he were making an alteration on a rite previously ordained, and there were therefore some danger of objections being raised, there would be at least some motive for the reminder. If now we take *fa'ilāhukum* in v. 35 to be the beginning of the alteration which ends with v. 37, and remove that interpolation, v. 35 is left without a conclusion. V. 34, out of place where it stands, would supply it admirably. We thus get as the original of the passage which begins at v. 35, the following:

"35a. For every community We have appointed a pious rite that they should make mention of the name of Allah over the beasts of the flocks with which He has provided them; 34. Ye have benefits from them up to a set time, then their destination is the Ancient House. 38. Neither their flesh nor their blood will reach unto Allah, but piety on your part will reach Him. Thus have We made them subject to you, that ye may magnify Allah on account of the guidance He has given you.

"Give (thou) good tidings to those who do well."

Here then we have it definitely laid down that the sacrificial animals are to be taken to Mecca, as an act of piety on the part of the Moslems. This was altered and the passage made to read as follows:

"35. For every community We have appointed a pious rite, that they should make mention of the name of Allah over the beasts of the flocks with which He has provided them; your god is One God, so to Him surrender yourselves. Give (thou) good tidings to the humble,

"36. Whose hearts are filled with awe when Allah is mentioned, who patiently endure what befalls them, who observe the (stated) Prayer and of what we have provided them with give freely.

"37. The sacrificial animals We have appointed to be amongst the symbols of Allah for you, in which there is good for you; so make mention of the name of Allah over them, standing in rows; then when

their sides are firm to the ground (*i. e.*, when they are quite dead) eat of them and feed the suppliant and the clamant. Thus have We made them subject to you, maphap ye will be thankful."

The force of this is that instead of the animals being sent to Mecca where, according to common ideas, the holy places or symbols of Allah were, the animals themselves are declared to be amongst the symbols of Allah, and thus capable of being made the center of a ceremony wherever they may be. Here then we have the ordinance for the *'Īd al-adĥā*. If now we accept the traditional account that Mohammed instituted the ceremony on the 10th Dhī-l-Hijja of the year 2, the situation becomes clear. Mohammed, revolting from the Jews and reconstituting the religion of Abraham, had adopted the Pilgrimage and laid down the manner of it as given to Abraham, in the somewhat theoretical and poetical passage 27-30, 32, and had then gone on to ordain that his followers should take part in it by sending sacrificial animals to Mecca. This probably took place about the time of the change of *qibla*, or earlier, say in the middle of the year 2. The battle of Badr had then intervened in the month of Ramaḍān, and the participation of the Moslems in the Pilgrimage became impossible, the sending of sacrificial animals to Mecca, absurd. Hence the substitution of the sacrifice wherever the animals might be.

It is not so easy to determine when vv. 31 and 33 were added. It is tempting to take 33 as referring to Şafā and Marwa which in II, 153, evidently in response to enquiries, are recognized as being among the *sha'ā'ir Allah*, and the visiting of them permitted. But it may be that the addition was made in order to prepare the way for the alteration in the following passage, and that the *sha'ā'ir Allah* are the animals which are going to be recognized as such. In any case the addition of 33 was either made at this time or at some later date, for it was probably written on the back of 34, after these words had been cut off from the end of 35, to allow the present ending of that verse to be added.

That *hurumāt* in v. 31 refers to food-restrictions is fairly clear, and the date of its addition will depend on the time at which these restrictions were laid down. As this was one of the first questions of dispute between Mohammed and the Jews, the promulgation of food laws probably took place fairly early. The reason for the addition evidently is that if Moslems took part in the Pilgrimage, especially in the impoverished condition of many of them in the early years, they would be tempted to partake of the flesh of animals which had been consecrated to some other god than Allah. It would be better if they avoided this, though it is not actually forbidden to them. The balance of probability seems to fall on the side of the addition having been made before the battle of Badr had made it impossible for Moslems to take part in the Pilgrimage.

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AMERICAN EDUCATIONAL AND PHILANTHROPIC INTERESTS IN THE NEAR EAST ¹

I.

It is impossible to discuss intelligently the present condition and status of American Educational and Philanthropic interests in the Near East without a brief reference to antecedents. The present is but the result of what has gone before, and can be understood only by taking into consideration American philanthropic agencies, some of which have been operating in the Near East for a century.

America's paramount influence and interest in the Near East was begun and has been perpetuated by American Protestant foreign missionaries. The influence of Roman Catholic missionaries has been important, but these were not from America. The American contact through foreign missionaries began to be exerted in 1820 in the old Ottoman Empire, and during the next half century extended into Persia, Egypt, Arabia, Mesopotamia and the Balkans.

The principal American missionary organizations engaged in the Near East have been and still are the American Board of Commissioners for Foreign Missions, Boston; the Presbyterian Board of Foreign Missions, the Dutch Reformed Board, both of New York; and the Foreign Missionary Board of the United Presbyterian Church of Philadelphia.

These four Boards have sent as missionaries men and women of the most thorough education and of the highest

¹ Address given at the Institute on Near Eastern Affairs, Brown University, Providence, Rhode Island.

Christian integrity, who, through their constructive and many-sided service carried over the decades, have won for them, and through them for America and Americans, a reputation for integrity, devotion to service for others, a new evaluation of human life, especially that of children, interest in modern education and commitment to social and economic betterment.

Each succeeding generation of missionaries has built upon the prestige and reputation of those who preceded. American philanthropic and educational interests in the Near East, at the present time, trace their origin in and owe their present success and prominence to the missionary enterprise begun more than a century ago.

From 1820 the choicest of America's educated youth have entered the missionary ranks in the Near East for life service. They learned the languages of the people, identified themselves with their welfare, and, in most instances, their bodies—when their work was done—were buried in the soil of the land they had adopted. In many cases the second and even third generation of their descendants took the places of the ones who had fallen, and continued their work.

It was inevitable that such persistent devotion to the cause of human betterment should have made a profound impression upon the keen, observing, susceptible Asiatics of all countries and of all religions. For the first two generations of missionaries in the Near East, missionaries were about the only foreigners the people saw or knew. As these came from America, the impression became widespread that America was composed of men and women who were benevolent, unselfish, upright, devoted to the service of others, committed to modern education.

The missionaries introduced modern medical practice into all the countries of the Near East. Owing to the spread of medical knowledge, the training of modern practitioners in the University of Beirut, the National University in Istanbul and the University of Cairo, together with the fact that large numbers of men from the

American Colleges of the Near East have taken medical courses in Europe and in the United States, at the present time the same emphasis is not placed as formerly upon this department.

In all Near East countries the American missionaries have given much attention to the production and dissemination of a religious, educational and generally enlightening literature, chiefly in the vernaculars of the people.

American printing and publishing plants of large proportions are operated in Istanbul, Beirut and Cairo. The American Young Men's and Young Women's Christian Associations have carried on work in Turkey, Greece, Bulgaria, Syria, Palestine and Egypt to a considerable extent, in all cases following up and building upon beginnings made by the missionaries and educators in these countries.

At the present time in Persia, Iraq, Arabia, Mesopotamia, Syria, Palestine, Egypt, Turkey, Greece, Bulgaria and Albania there are more than six hundred American missionaries and educators stationed at widely separate centres, engaged in social, religious, educational, literary, medical, child welfare, economic and general betterment operations, associated with many times that number of trained nationals, who have caught the same spirit and who are taking positions of leadership. In most instances these are operating in and through institutions established, some of them, two generations ago, and which are today recognized by the governments and people as of supreme value to the countries themselves.

In times of famines, plagues and human tragedies of every nature these American men and women have remained with the people who suffered, and have been the channels through which streams of beneficence have flowed to the aid of the distressed. In this service martyrdoms have been not a few, but never desertions.

Again I say—"America's paramount influence in the Near East is that exerted by the American foreign mis-

sionaries and the enterprises and institutions which have sprung from their work." All of the American educational institutions, publishing houses, medical plants and hospitals, welfare and charitable organizations now in the Near East, are the direct outgrowth of the missionary work, begun over a hundred years ago and continued to this day.

II.

In the ordinary use of the term, the missionary operations in the Near East were not philanthropic. Missionaries were not officially dispensers of charity. The people were taught to support, so far as they were able, the schools to which their children went, the hospitals which cared for their sick, and their religious leaders. Missionary societies were not charitable organizations created to dispense alms.

At the same time the missionaries in the Near East were settled among peoples in Western Asia and North Africa where extreme poverty is the rule, and where a sweeping drought, a scourge of locusts, an epidemic of plague or a clash of rival nationalities, throws vast populations into a condition of dire distress and need. As the missionaries and educators were widely distributed over the countries, knew the vernaculars, were trusted by the local officials and the people, and also by the people of America, it was but natural that they should be the first to report the disaster or tragedy, and that they should be made the unpaid distributors of relief funds raised in the United States and elsewhere. During the last century the missionaries in the Near East have been repeatedly called upon to render this service to the distressed throughout the countries where they resided.

We will pass over the many instances in the long past where they have stood between the stricken peoples and death, and here refer to their position during the tragedies of the recent great war, when the entire missionary body in all the Near East, with the exception of some of those in Egypt, were, from the outbreak of the war in 1913,

forced to give their entire attention to caring for the sick, providing for refugees, protecting unattached children and dispensing relief, given chiefly from America.

These unprecedented events are so recent that we need not expand. Suffice it to say that until 1920 the general relief work in the Near East, from the Adriatic to the Eastern borders of Persia and from the Black Sea and the Caucasus mountains to Egypt, was in the hands of American missionaries, doctors and educators, with whom, in closest cooperation, were associated American diplomatic and consular officials and staffs.

As soon as it was possible to secure entrance of volunteer relief workers from America into the stricken areas, the missionaries were gradually relieved and permitted to return to their former work. Hundreds of American young men and women were recruited by the Near East Relief organization, which in the meantime had been incorporated, and were sent into the Near East to continue the work which the missionaries had begun, and to expand it into a child salvaging enterprise of unprecedented proportions. Through this American organization, more than a million lives—some say two million—were saved, the majority of whom were women and children, and over 130,000 children were housed, fed and clothed, and the majority of them given a practical education to fit them to earn their living. These have nearly all been graduated into independent life and work in the Near East, a monumental credit to the thousands of Americans who, at great sacrifice, lived and worked among them, sharing their privations and perils. The \$116,000,000 of money, commodities and supplies used in this work came chiefly from America.

This organization is now passing into history. Its general public appeals were discontinued on June 30, 1929. With the funds then in its possession, and later received through continued voluntary gifts, it began closing its emergency relief operations, which were largely confined to the care and training of the remnants of its

vast orphanage populations, and preparing the thousands of orphans still dependent, without known relatives, for constructive life among their own people.

The American relief operations of the last eighteen years, carried on in all of the countries of the Near East, has been unprecedented in volume and continuity, and has made a profound impression upon the people as a whole and upon all of the governments. It has won for America and Americans the sincere appreciation of all classes and has demonstrated that America has no ulterior designs upon the countries of the Near East, but stands as a friend of all.

III.

When plans were being formed for terminating relief emergency work in the Near East, protests arose on every side against the withdrawal of America's cooperation in the work of reconstructing the social, moral, economic and industrial conditions thrown into chaos by the tragedies of the war, and which had been begun in various forms by the Near East Relief in its work among refugees and in the training of its orphan wards. Thousands in America who had become deeply interested in the countries and the historical peoples dwelling in the homestead of Christianity and of the human race, joined in protest against withdrawal. The Near East Relief decided adversely to prolonging its own operations beyond the emergency period.

After a thorough survey of all the conditions involved by experts and interested persons, none of whom were personally concerned in any future plans for continuance, the decision was unanimously reached by the Executive Committee and the Board of Trustees of the Near East Relief, that, while it was itself unwilling to become a continuing organization, it favored the creation of such a body, in order to conserve enormous moral and economic values existing in the tens of thousands of trained orphans in all areas of the Near East and in the eagerness of the governments and peoples for constructive help. There

seemed no way to meet these needs, almost demands, but to organize a new body to be the residuary legatee of the Emergency Committee, as a conservation organization to preserve the good already gained, to carry out some of the recommendations of the survey embodied in the volume "The Near East and American Philanthropy," and to build upon foundations so firmly laid.

The Near East Foundation was organized at the request of the old Relief Committee, with Cleveland E. Dodge as President, Edwin M. Bulkley as Treasurer, and a working staff formed.

While the Foundation is Christian, it is not ecclesiastical. It forms no churches, but operates with all religious bodies throughout the Near East. It does not proselyte. It works in sympathetic cooperation with all missionary and educational work in all areas. Its activities are carried on at the present time under the following categories:

1. Acting *in loco parentis* to the vast number of orphan boys and girls who were rescued and trained by the Relief organization, affording the more brilliant opportunity for further study, and guiding the energies of others in constructive lines of action, and maintaining the *esprit de corps* among the alumni of the American orphanages.
2. Instructing the populations of the Near East in modern methods in agriculture, horticulture, animal husbandry, etc., in order to correct traditional wasteful and non-productive practices, and enable the people to realize material increase in land products.
3. Introducing modern methods of hygiene and sanitation, calling for better home construction and more wholesome methods of living.
4. Teaching the people how to combat preventable diseases, which now sap the energies and deplete the lives of all classes in the Near East. These diseases are chiefly malaria, tuberculosis, trachoma and intestinal diseases.
5. Instructing in child care and training, in countries where child mortality is cruelly high. This means playgrounds and special feeding for the undernourished, early attacks upon tuberculosis, baby clinics and itinerating health wagons.
6. A general service for rural villages, whereby social centers are opened and maintained by the villages, in which libraries are established and lectures given upon topics practical to the entire life of the village.
7. Cooperating with the Eastern churches in securing modern leaders in religious education to work under the control of the church.
8. Furnishing trained experts to cooperate with local governments and agencies in all departments of the work—using nationals, including

graduate orphans, as apprentices who will extend these operations over the countries of the Near East.

The American University at Beirut and the International College at Smyrna are sponsoring a Rural Life Program under the Foundation. This opens a large and important field for American Colleges in the entire Near East.

The Foundation is operating from the old headquarters of the Near East Relief, and is employing some of the staff of the old organization, who have become widely experienced in conditions and needs of the Near East, and are known and trusted by missionaries, educators and the government officials of all countries in which work is carried on.

IV.

The beginnings of missionary operations in the Near East were practically all within the former bounds of the old Ottoman Empire. Persia was the exception. The first approach was in the form of primary education, which soon expanded to higher grades. The entire country was absolutely void of anything that might justly be called education. The response upon the part of the non-Moslem races was phenomenal. Curricula were expanded and extended until many High Schools emerged, and some of these in turn began to approach college grade.

It was inevitable that colleges should begin to appear in the centres of larger populations. These continued to add to their curricula and faculties under the demand for better education, until the name college befitted the school. These American institutions of learning, beginning with the High Schools and extending through the colleges, arose from a widespread and popular demand for Western learning, as over against the antiquated method of education that prevailed throughout the Near East fifty years or more ago. This thirst for education was not confined to any one country, but existed in all parts of the Near East. It had its origin in the schools

of lower grade begun and promoted by the various missionary societies.

Some of these American Colleges have national and international reputations for the class of work done, and from the character and ability of their graduates. They have been instrumental in awakening the youth and the forward-looking leaders to the place of exact and scientific knowledge in the educational systems of the countries, as well as in the training for a high service to society and the state. These American educational institutions have had a large share in helping change the educational systems throughout the Near East.

It should be here stated that National Universities have been established in Bulgaria, Greece, Turkey and Egypt, in which modern sciences are taught by competent teachers and which meet in part the demands for modern learning. Some of these, especially those in Mohammedan countries, are considerably handicapped by tradition and nationalism.

There are eighteen American higher educational institutions in the Near East, differing from each other in curriculum and discipline according to the demands of the local constituency. They are called "American" because they were originated, have been chiefly supported and are now more or less under the direction and control of American boards of directors. The presidents of all, with the exception of the Hebrew University in Jerusalem, are Americans.

These Institutions are here named by countries without regard to the order of their emergence into College grade:

ALBANIA

1. The *Albanian Vocational School* at Tirana, the Capital, a theoretical and practical institution, backed by the Albanian government and the American Junior Red Cross. Its school plant is the best in the country. The courses include agriculture.

BULGARIA

2. The *American College of Sofia* of Gymnasium grade, its students going directly into the University. The Bulgarian government fully

cooperates. This is the only coeducational college of the group. It occupies a wholly new plant of twenty-three buildings and is incorporated under the laws of Massachusetts.

GREECE

3. *The American Agricultural and Industrial Institute* at Salonika. Its course is practical, has the favor and cooperation of the Greek government and is expanding its plant and curriculum. It is incorporated under the laws of New York.

4. *Anatolia College*—formerly located at Marsovan, Turkey, enjoys special privileges from the Government, and is expanding its plant to meet more adequately the demands upon it. It is responsible for a girls' department carried on at present upon an entirely separate campus. New buildings are under construction. It is incorporated under the laws of Massachusetts.

5. *The American Junior College for Girls, Athens*, has recently occupied its new and commodious site at Ellenico in the suburbs of the city upon the sea, given by the Government. This school was transferred to Athens from Smyrna when that city and school were burned. It is under the control of a mission board.

6. *Athens College*—Recently organized through the initiative of interested Greeks, "to be a Robert College in Greece." It receives only boys, and is incorporated both in the state of New York and also in Greece. It has had no connection with a missionary board.

TURKEY

7. *Robert College* is the pioneer of all the Near East Colleges, located above Constantinople upon the Bosphorus. It was never under the control of a missionary board. It was founded by a missionary, and has always had a missionary for its president. It is incorporated under the laws of the State of New York. It has a department of engineering and agriculture.

8. *Constantinople Woman's College*, upon the Bosphorus above the city, puts special emphasis upon scholarship rather than the teaching of subjects practical to the life of the country. It is incorporated under the laws of Massachusetts. It is the highest institution for girls in the country.

9. *International College, Smyrna*, has a department of agriculture in addition to liberal arts, and is endeavoring to make the curriculum of the entire school fit into the needs of the country. It receives boys only. It is incorporated under the laws of Massachusetts.

SYRIA

10. *American University of Beirut* has expanded into a University, with five schools, namely: arts and sciences, medicine, dentistry, pharmacy and nursing. It draws students from Syria, Palestine, Arabia, Egypt, Turkey, of a variety of races and religions. Its students are all men. It is incorporated under the laws of New York.

11. *Junior College for Women* is a mission high school in Beirut that has grown into a college and still remains under the control of the missionary board.

12. *Junior College for Men, Aleppo*, was in Aintab, Turkey, but at the time of the war was compelled to retire to Aleppo. It is in-

corporated under the laws of Massachusetts, but is controlled by a local board in Syria. It has a new campus, upon which it hopes soon to build.

PERSIA

13. *American College, Teheran*, is the only school of high standing for Persian boys; its work is carried on with the cooperation of the government. The college has a commanding campus outside the walls of the city, and is incorporated under the laws of New York.

14. *College for Women, Teheran*, is another one of the colleges that has grown up from a mission high school, but which remains under the direction and control of the missionary board. It is just beginning college work.

PALESTINE

15. *The Hebrew University, Jerusalem*, is the first university for the Jewish people. The American members of the Board of Governors are incorporated in the State of New York as "American Friends of the Hebrew University." There is also an American Executive Committee. Besides Jewish courses, it has Oriental studies, Arabic language and literature, and the Humanities, with an Institute of Mathematics. Its support comes chiefly from America.

EGYPT

16. *American University, Cairo*, has a college of arts and sciences, a school of Oriental studies, a school of education and a division of extension. The majority of its students are Moslems, while twenty nationalities are represented in the student body. It is incorporated under the laws of Pennsylvania. The University is located in the city.

17. *American Mission College for Girls, Cairo*, is carried on and controlled by the original missionary board. It provides for girls what the University does for boys.

18. *Assiut College, Assiut*, is the largest of the Near East Colleges still under the direction and support of its original mission board. It is located at Assiut, up the Nile in the interior.

All of these American colleges, owing to the absence of a sufficient number of satisfactory preparatory schools in the countries, have preparatory departments. Most of these include the high school courses, and some supervise and control intermediate schools. In the number of students given, the preparatory students are usually reckoned. These are included in this paper. The number in the actual college department is a small per cent of the entire student body enrolled.

Of the eighteen American colleges and universities in the Near East here named, only the Albanian school, Athens College, (which is practically an offshoot from

Robert College) and the Hebrew University in Jerusalem, did not spring directly from the missionary educational work. All the others were in their origin for a longer or shorter time supported and directed by a board of foreign missions. Of the colleges here considered, five are still under the control and direction of the originating missionary society. One of these is in Persia, one in Syria, two in Egypt and one in Greece. The remaining thirteen are under separate boards of trustees, each one independent of all others, and none controlled by a missionary society. Each college board holds the legal title to its properties.

These independent boards of trustees hold relations to their respective institutions somewhat similar to that held by college trustees in the United States, except that distance from the institution supported requires special arrangements for local control. Some colleges have on the ground local boards of managers appointed by the trustees in America, others advisory local boards. All of these institutions have local recognition that gives them official standing in the countries where they are located. They have become an integral part of the educational system of their respective countries, and are subject to the local educational laws of the country, except in cases where special enactments have been passed in their favor. Bulgaria requires that history of Bulgaria and the Bulgarian language shall be taught by a Bulgarian, while Turkey requires that all history be taught from a text book prepared by the Turkish educational authorities and by a Turk.

The purpose for which these higher American institutions have been formed and supported is specifically set forth in the prospectus of two of them. The American College of Teheran, Persia, says:

“It is the purpose of the American College of Teheran to educate young men who will be able to enter every phase of life in Persia with an intelligent understanding of the new problems of all sections of the country, and at the same time

to develop in them an integrity of character that shall insure the stability so essential to progress."

International College, Smyrna:

"The purpose of the college is to afford to the young people of Turkey a thorough literary, scientific and practical education that will develop in them a high character and that will fit them for the duties of citizenship and service in their own country."

These two statements of purpose would probably be heartily accepted by the others as embodying in substance the aim held by all.

These schools do not give free education. In all cases the charges are higher, often much higher, than in government schools. The American schools are patronized because of the value put upon the discipline and instruction. In the American College, Sofia, Bulgaria, the fees collected are three times the total of the funds sent from America for the support of the college.

None of these colleges have religious or national tests for admission. As there are many nationalities in all of the Near East, the language questions are many. In the University of Beirut, for instance, there were twenty-five nationalities represented in its student body, in Robert College twenty-four, and Teheran, Cairo and others meet the same problem. In many cases a different language means a different religion. In some cases English affords the most practical solution. The English language holds a prominent place in the curriculum of all the American schools, except the Hebrew University.

The Presidents of the seventeen colleges, with the exception of the Hebrew University, are Americans. In all cases the majority of the college teaching and administrative staff are nationals, many of whom have academic degrees from Western universities and colleges. The following colleges have authority to confer academic degrees, namely: Anatolia, Athens, Robert, Constantinople, Smyrna, Beirut University, Teheran Boys' College, Hebrew University and Cairo University.

In 1919 there was incorporated in New York the Near East College Association,—

“To give each college a sound business management, to secure funds to cover the deficit incident to the war, and to work out a financial program which would enable the institutions to operate like privately endowed colleges in America.”

Six of the Near East colleges are members of this Association, namely: Robert College, American University, Beirut, Constantinople Woman's College, American College of Sofia, Athens College and International College of Smyrna. This Association deals only with securing funds for the colleges of the group and maintaining a central office with staff in New York as headquarters in America. It assumes no responsibility for the conduct of the affairs of the colleges, but leaves them in the sole charge of their respective boards of trustees.

Membership in the Association is made up of appointees, from their own numbers, by the boards of trustees of the six colleges, the three larger institutions appointing two each, and the smaller one each. The colleges in this association own plants valued at \$6,000,000, hold endowments of over \$13,000,000 and remitted last year towards the support of the six colleges \$715,000.

V.

Let us examine American interest in philanthropic and educational work in the Near East measured in terms of money given for its support.

It is impossible to record with any degree of accuracy the financial value of the missionary plants and institutions, since these investments, covering a century or more, are widely scattered over the entire country and have been greatly affected by recent war conditions. Moreover, there is in most cases no local standard of value. It is no exaggeration to say that they represent many millions of dollars given in the first instance for land and buildings.

It is of interest to know that last year there were given by the four principal American missionary societies al-

ready named, for the support of their missionary operations in the Near East countries, not including the independent colleges here enumerated nor the Y. W. and Y. M. C. A., \$1,323,122. To this we should add the \$500,000 used by the Near East Foundation in its work of philanthropy in the same area. This makes a total of American missionary and philanthropic contributions to the Near East last year of \$1,823,000.

Space has prevented mentioning in detail the American college campuses and plants. As these colleges are of much later origin than the missionary work, and as several of them have been recently formed, we have fairly accurate figures regarding the value of the plants they own.

The grounds, buildings and equipment occupied and owned by these eighteen American educational institutions in eight of the countries of the Near East, have a financial value, based upon costs, of nearly if not quite \$11,000,000. If measured in terms of American prices, this figure would need to be multiplied by three or four.

Nearly all of these colleges have endowments held by their respective boards in this country, amounting in all to \$15,492,000. Last year there were sent to these colleges by their boards of control to help meet in part the expenses of instruction and administration, \$1,360,525. These figures show that during the last year from which we have reports, there were sent from the United States for the support and aid of American philanthropic and educational operations in the Near East, \$3,183,000. This does not include funds used by the Young Men's and Young Women's Christian Association and minor American missionary, charitable and educational work carried on in different parts of the Near East.

These eighteen institutions had last year in attendance some 6000 boys and 2500 girls, a total under instruction of 8500 nationals from all of the countries of the Near East and representing many nationalities, languages and religions.

These American colleges in the Near East are the visible interpretation of a message of good will from the people of America to the historic peoples who dwell in the homestead of races and religions. They are Christian in spirit and in discipline, but are not sectarian. While they are pre-eminent in the education they offer in the arts and sciences, as well as in matters directly practical to the life of the people, peculiar emphasis is placed upon laying foundations of character that will stand the strain of the peculiar temptations so universal in those lands. The paramount aim is to produce men and women who will become master workmen in whatever walk of life they enter.

That the people and the officials as well as the governments are increasingly recognizing the permanent values that emerge from the Western education given in the American schools and colleges, is clear evidence that they are needed and appreciated. It is expected that, as time passes, the national schools will more and more put emphasis upon character training, and so shape their education that service to the best life of the country will take precedence over mere scholarship or personal gain.

Brookline, Mass.

JAMES L. BARTON.

EARLY NORTH AFRICAN CHRISTIANITY

SOME LESSONS FOR TODAY

The history of the early Christian Church in Egypt and in the districts now known as Tripoli, Tunis, Algeria and Morocco deserves to be rehearsed again and again for the sake of the many valuable lessons to be gained therefrom. In all the centuries of Christendom, the history of no single portion is so fraught with triumph and tragedy, greatness and meanness, persecutions and persecuted, victory and defeat, orthodoxy and heterodoxy, fraternity and perfidy as is the history of early Christianity along the south shore of the Mediterranean.

Introduced into Egypt and into North Africa in the first century, Christianity made very considerable progress by the time of Origen and Tertullian in the early third century. It came to what was perhaps its zenith in the early fifth century and was made practically extinct by 698 A. D., when the Mohammedans captured Carthage. It eked out a miserable existence for the next nearly nine hundred years, and finally became totally extinct, except for the Copts in Egypt, in 1583. Out of such a tragic history there arise many lessons to which the Churches of the present and future may well give heed.

Before we consider the beginnings of Christianity in northern Africa we need to remind ourselves that the population was very heterogeneous then as now. The Moors and Berbers whom the successive colonizers, namely, the Phœnicians, the Greeks and the Romans found there, seem to have been formed by the amalgamation of a dark brown race from the south and east with a lighter brown race from the northwest. With these

Moors or Berbers, neither of these three colonizing groups ever united. The Greeks never gained much of a foothold. The Phœnicians did succeed in establishing colonies which persisted for centuries. The Romans came into practically full possession of North Africa from present-day Tripoli on the east to the Atlantic coast on the west and as far south as the Sahara; though, as I have already noted, the Moors remained quite separate and distinct. The Phœnicians were the main source of the Punic language, the tongue of the more civilized Berbers. The Berbers of the country sections and of the highlands spoke Libyan.

As between the North Africa country and Egypt, the Cyrenian Desert formed a natural barrier. The Egyptians traded mainly with the Greeks; the North Africans traded at first with the Phœnicians, then with the Romans. Among the former, when they did not speak Egyptian they spoke Greek; among the latter, Latin or Punic was the language used respectively by the colonists and by the more cultured native groups. Because of the geographic, racial and lingual differences of these two portions of the North African coast and because their civil and commercial relations were so unlike, we shall make a slightly separate study of the course of the Christian Church in each of these two main divisions.

Into Egypt, according to tradition as referred to by Eusebius, Christianity was introduced by Mark. He writes: "And they say that this Mark was the first that was sent to Egypt, and that he proclaimed the Gospel which he had written, and first established churches in Alexandria. And the multitude of believers, both men and women, that were collected there at the very outset, and lived lives of the most philosophical and excessive asceticism was so great, etc., etc."¹ While Eusebius labels this as being tradition, subsequent events abundantly attest to the excessive philosophy and asceticism. Egyptian Christianity particularly, and North African

¹ Eusebius, H. E., Book II, Chap. XVI.

Christianity in parts, were marked by these characteristics. Especially the Cyril of Alexandria type of theology, in fact, much of the theology of the School of Alexandria, together with the later heresies of Monophysitism (Copts and others) and Monothelitism, all savored too much of speculation and too little of emphasis upon Jesus' humanity, with almost a total ignoring of historic Christianity. In these faults we have the first cause for the final extinction of Christianity in these regions.

As the Christian religion began to take hold in Egypt there arose (A. D. 185) the catechetical school of Alexandria with Pantænus as the founder, who had Clement, Origen and others as his successors. It was in Alexandria that the great bishop, Dionysius, whom Athanasius called the "teacher of the Catholic Church" was active. In the same city, Athanasius succeeded Alexander in the bishopric, and though he was exiled five times he nevertheless wrought a mighty work as the defender of the Nicene Orthodoxy. It was in Egypt that we have the beginning of the Christian hermit life by Anthony and Paul of Thebes, and of Christian Monasticism under the leadership of Pachomius. By the fourth century mostly an excessively ascetic type of Christian Cenobitism had taken possession of Christianity in the land of the Nile.

In North Africa Christianity, introduced, very likely, directly from Roman centers, soon became a very considerable religion among the Roman colonists. Here it had as its rivals the cults of Isis and Mithra and the worship of the Cæsars. Various forms of dualistic ascetic philosophy were prevalent, especially Manicheism. Within the life of the North African Church there arose the very bitter and divisive controversies generally termed Montanism, Novatianism, Donatism, Pelagianism, Monophysitism and Monothelitism. Montanism, arising in Asia Minor as a protest against growing legalism in the second century and as an effort to revive prophecy and freedom in the Holy Spirit, entered North Africa. By

207 it had won Tertullian to its numbers. Bitterness and schism resulted. Novatian, the rival pope of the minority faction in Rome, which would forbid the restoration of the lapsed, had many followers in Africa. The Synod of Carthage of 253, which took a liberal attitude in this matter, embroiled Bishop Cyprian in the controversy, with the result that many of the African Church with narrow fanatical tendencies were permanently offended. The Donatist quarrel, which arose in Carthage in 311 and continued until the seventh century, arrayed the less Roman section of the African Churches (who, as Donatists, insisted that a bishop and his consecrators must in every case be above all reproach if his ministry is to be valid) against the more Romanized portion of the African Church and population, who held a more lenient view. Though Bishop Augustine sided against the Donatists and though the Donatists were too frequently mere rigorists and boastfully self-righteous, yet the Roman Church's seeming disregard of the necessity of personal morality and faithful witness on the part of the clergy further permanently wounded those of the Berbers or Moors who might have otherwise been made the nucleus of an indigenous North African Church. Tragedy of tragedies, the Roman Church in the Novatian and Donatist controversies sinned away or, at least, lost Christendom's best opportunity to win permanently the Moorish peoples to the Christian faith. The great Augustine shared in this mistake. Catholicity was maintained at the expense of rigid morality and strict puritanism. The native Africans, who very probably would have been attracted to rigidity and strictness, were seriously offended. This constitutes another chief reason for the failure of early Christianity in the northern lands of the Dark Continent.

As for Pelagianism, which began here with the coming of Pelagius in person in 409; as for Monophysitism, which arose preceding and following the Council of Chalcedon of 451; and as for Monothelitism, which arose

in connection with the Council of Constantinople of 681, the Christian laity and clergy of North Africa were found for the most part on the orthodox side, though in the latter instance in 681 there was only a bare remnant remaining to raise a voice on behalf of orthodoxy. It was in the midst of Egyptian Christianity that Monophysitism, (the heresy that Christ has but one nature, and that nature essentially divine) led to a bitter schism, the Copts being the heretical schismatics. When in the seventh century the Saracens came conquering across Egypt and North Africa, these Copts aided the Saracens in the defeat and slaughter of the orthodox. We have thus pointed out two further reasons why African Christianity ceased to be, namely, iniquitous, debilitating, schismatic quarrels in the midst of the Christian groups and treacherous, perfidious treatment of the orthodox by the Copts in league with the Mohammedans. These two reasons or factors alone are sufficient to bring the Church of Christ in its earthly career to the brink of ruin in any age.

From the year 438, when the Vandals invaded Africa, until 533 when the Roman Belisarius recaptured Carthage from these Corsairs, North African Christianity found itself in the hands of Arian overlords, especially in the persons of the Vandal emperors, Gaiseric (died 477 after a reign of over thirty-seven years), Hunneric (died 484), Gunthamund (died 496), and Thrasamund (died 523). Arianism, conceived and born in Egypt, having converted many of the Teutonic peoples to its views through Ulfilas, now returned to plague the remainder of African Christianity through its professors, the semi-barbaric Vandals, who entered Africa by way of Spain and Gibraltar. These Arian Vandals succeeded in reducing orthodox Catholic Christianity in their new African empire almost to the vanishing point by two means. They forced, by violence and persecution, many of the Orthodox to become Arian. Thousands who refused were martyred outright or by cruel exile. The Vandal anti-

Roman policy caused North Africa gradually to be deserted by its Roman colonists. Orthodox Christianity, never having won any others but Romans, departed from Africa in proportion as the Romans departed. Here again we have two additional reasons for the failure of the Ancient Church to establish itself permanently on the Southern Shores of the Mediterranean.

The final *coup de grâce* which wiped out North African Christianity, except for nearly nine hundred years of a lingering death struggle ending in 1583, fell on or about A. D. 698, when the Mohammedans, after several successive expeditions, came into control of the whole of the territory under our consideration, meeting no serious check until they were defeated at Tours in 732. The story of the rapine, slaughter and inhumanities in connection with the Mohammedan advance need not be repeated. The tenaciousness, the persistence of the Christians in maintaining some semblance of their Church life may be realized when, according to an old manuscript published by Bishop Beveridge at Oxford in 1672, there were listed in the eleventh century some forty-seven Sees still claiming existence in North Africa. But this claim was as a last gasp before final extinction.

Thus passed the African Churches of Mark, Clement, Origen, Cyril, Dionysius, Athanasius, Tertullian, Cyprian, Augustine; of Saturus, Perpetua and Felicitas and of hosts of others who filled martyrs' graves. Are there not many great and important lessons to be learned? Will we and those of future generations give heed?

Pittsburgh, Pa.

GAIUS JACKSON SLOSSER.

A TURKISH INTERPRETATION OF WORLD HISTORY

Ghazi Mustafa Kemal Pasha has taken a radical step in Turkey by publishing a world history in four volumes. Such a publication is important in the life of the nation, at this time, because it brings in a new world vision to Turkey. It is part of the program of building up a new Turkish mentality to take the place of the old, which has been shattered during these last ten years. The series deals with the history of the world from the creation to the present time.

As the adoption of the new alphabet has cut off the rising generation from access to older Turkish thought, this history is prepared to fill the void. Of the four volumes, the first deals with the prehistoric period to the Greek and Roman. The second deals with the Middle Ages, giving much space to Pre-Ottoman Turkish Kingdoms of that time. The third volume deals with the Ottoman Empire, and its relationships with Europe; woven into this is a certain amount of late Mediæval and Modern European history. The fourth volume deals with the creation of the Republic by the successful War of Independence at the close of the late World War, and the extraordinary accomplishments of the last ten years. A great deal of this material is similar to such historical material as one would find anywhere. In this review, however, I wish to mention the material which would not be given as much emphasis in a history written in the West, such as the amount of space given to Turkish origins. I will mention also the attitudes which one might not expect to find in Turkish histories, such as the friendliness toward Judaism and the origin of Christianity.

The history begins with a discussion of creation, and breaks with traditional Islam by its statements that God had no part whatsoever in the development of the world. As students of Islam know, Mohammed's great argument for the existence of God was the fact that He created the universe. This comes out time and again in the Koran, and "The Creator" is one of the common Moslem expressions for God.

This history was prepared under the personal direction of the Turkish President, Ghazi Mustafa Kemal Pasha, by a commission of Turkish historians, and is copiously illustrated with pictures and diagrams, so that it will catch the eye of the average reader. It is based on Eastern and Western historical works, and shows the results of careful preparation. Among other sources, Wells' "Outline of History" was translated into Turkish. Every student in the country in any public or private lycée or high school is required to use this history and every teacher in the country, from primary grade to the university, has been required to buy the set. These teachers are active civic leaders, working through the national clubs and other organizations, so they will interpret the content of the book to the public at large. Since everyone knows that the President participated in the development of this work and determined its philosophy, it will come with telling influence to the average citizen, and as the Commission contained most of the historians of the country, it will carry weight with the educated classes.

The work itself, in its description of early human life, enters a lengthy discussion of Turkish origins. Acknowledging early Central Asian migratory movements westward as Turkish, they show the early Turks as members of a virile race with a vigorous background and an early civilization.

In the historical period since the decline of the Roman Empire considerable space is given to various Turkish kingdoms. In the book it is brought out that the building

of the Great Wall of China started Turkish migration westward, and subsequently was the cause of the barbarian invasions of the Roman Empire. A number of Chinese dynasties were Turkish in origin, and the brilliant Mogul period in India was also Turkish, as well as the Mameluke dynasty in Egypt. Caravans from China to Europe passed through the various Turkish empires of Central Asia, and thus the compass, gunpowder and printing press reached Europe. For several hundred years the medical schools of Europe studied the works of the great Turkish doctor, Avicenna. It is very natural that the Turks, in preparing their own history, give considerable space to these activities of the early Turkish countries, before the rise of the Ottoman Empire. Our Western histories should devote more space to them than they do. Throughout these periods it is stressed that the Turk was a peaceful and civilizing person, with power of creativity in the arts of peace. The new books definitely try to break the impression that the Turks are a race of warriors, and picture them rather as pioneers in civilization. The aim of course is to build respect for heroes of peace as well as for heroes of war. In the peace psychology that is being built up all over the world, the emphasis is of great importance.

In the Ottoman period, the benefits of democratic government compared with the shortcomings of the Sultan are pointed out, as well as the triumphs. The old financial dependence on Europe and its bad effects are emphasized. Turkish policy is economic independence, and the people have been willing to undergo many hardships to maintain this policy in recent years.

In view of the popular idea as to Turkish hostility toward Christianity, westerners are surprised by the attitude taken toward Judaism and Christianity. The Old Testament is extolled as a book which has had great influence on literature and art in Europe. The pioneer work of the Jewish Prophets in raising religious and ethical standards, and in fact the whole work of the Old

Testament is dealt with in a way that should make people want to read the Bible itself.

"These (Old Testament) stories gave and continue to give inspiration to artists and poets. These stories not only from a religious point of view but also from that of literature and art, are of extraordinary importance. The Old Testament is recognized as holy in the Moslem religion. . . . The Old Testament is indeed a high literary work."

The story of Christ is placed under the history of ancient Italy, with the spreading of Christianity in the Roman Empire, a European rather than an Asiatic setting.

The material about Christ's life and His principles disentangles Him from present-day Christian ecclesiasticism. The Eastern Church places emphasis on the doctrine of the Trinity, so the text goes out of its way to state that Christ preached the unity of God, that tenet dear to the heart of the Moslem. Jesus is pictured as a Man uninterested in formal worship, but as One who came to bring the good news of a better life. Some sentences taken from this section bring out the point of view:

"He taught belief in one universal God. Jesus' principle in religion was to elevate and unify spirits rather than to prescribe forms of worship. . . . The earnestness, self-sacrifice, and courage of the early propagandists succeeded in winning the souls of men to Christianity."

Such a respectful attitude toward Christ, when taken in connection with the life of Christ recently printed by the Government, shows the definite desire to break down old prejudices and hatred against everything Christian.

Coming to volume four, we have a book which I hope it may be possible to translate into English very soon. This volume gives in summarized form the amazing accomplishments of the New Turkey under the leadership of Ghazi Mustafa Kemal Pasha during the past ten years. The first part of the volume deals with the story of the military campaign which placed Turkey in a position of equality with the Allied Powers. It then takes up the various lines of reform that Turkey has engaged in during this period. It deals with legal reform, the abolition

of polygamy, the adoption of the Civil Code, the abolition of *Sheri'at* (Moslem law). It takes up the development of a modern, nation-wide school system, from primary school to university, and the abolition of the old mosque parochial school system (*medresseh*). It deals with the building up of transportation by automobile roads and railroads. It shows the transfer from the old absolutism of the Sultan to the new democracy of the Republic, in which all power is vested in the Grand National Assembly. A great many writers, eastern and western, have written articles, and quite a number have written books, giving different points of view about this change which Turkey has undergone so recently, but here at last in this volume we get the official story, told by the men who engaged in the process, giving the goals toward which they were aiming, why they did what they did, and how they accomplished their purpose.

The history represents the third stage in the Turkish revolution. During the first period, the progressives succeeded in having one reform after another accepted, in a society which remained essentially Moslem and conservative. The second period began with the Nationalists' success in 1922, and was a period of the destruction of the old—old laws, old social standards, old methods, old dress. The last year starts a distinctly new period: that of substituting new literature, new philosophy, new methods, new government, for the old. The lives of Henry Ford and Andrew Carnegie stand out, whereas the life of Mohammed is difficult to locate. A new series of books on civics has been prepared by the President's adopted daughter, Afet Hanum, and by Recep Bey, head of the Peoples Party. Into this period comes this most important document, the Turkish outline of history, which is intended to bring home to the Turkish citizen a new Western mentality, a new loyalty to the Republic, a new appreciation of Western scientific civilization and of things Turkish.

Izmir, Turkey.

LEE VROOMAN.

THE Y. M. C. A. IN THE NEAR EAST

“Fulan Pasha is a wonderful man, but he drinks like a fish.” “Fulan Bey is the cleverest financier in the country but he cannot be trusted.” “Fulan Effendi is the ablest lawyer before the native bar but his one ambition is to make money—he’d sell his mother for a price.” Remarks like these are commonly heard in the Near East when national leaders are discussed. With the new freedom and modern institutions of self-government has come the demand for a new standard of character in men who by virtue of office or family set the example and control the destinies of their countrymen. There is increasing recognition both of the need for reliable men and for influences and processes that will develop men of character in the younger generation.

The Young Men’s Christian Association came to the Near East to cooperate with existing Christian institutions, and all other agencies concerned with the welfare and development of men and boys. Its central purpose is the development of manhood on Christian lines; to help prepare the leaders of the future, challenging them with the duties of citizenship and brotherhood. It was asked to specialize on the educated classes—students in schools, government officials, and business leaders. To this end it has had to develop its own type of approach and program to meet the situation it finds in different countries. The development of mutual understanding and good will among the many national and religious groups is a definite objective. “Peace on earth, good will to men” is the basis for its policies.

This movement has developed steadily in the Near East during the past thirty-five years. The student Asso-

ciations in American colleges at Assiut, Beirut, and Constantinople, and later Associations of the city type in Istanbul, Jerusalem, Cairo, Alexandria, Assiut and Beirut attract several thousands of young men from all nationalities and religious groups.

Aiming at the development of indigenous National Movements, the pioneers of the Association have pressed forward persistently in a policy of enlisting leadership from among the nationals of each country. A score of these, well-educated and capable, are devoting their lives to the service of young men in the Association secretaryship. There are among them Egyptians, Greeks, Palestinians, Armenians and Turks. The North American Associations now support only seven Americans in the whole area. The English National Council, which at one time maintained workers here, had to withdraw because of financial retrenchment. The chief executive positions in Cairo and Assiut are held by nationals.

Through committees that carry increasing responsibility, programs of activity are carried on. The controlling bodies are composed of Christians. They include members of all the Protestant churches as well as Roman Catholic, Orthodox-Greek, Coptic, Syrian and Armenian communities. The processes of planning and executing these programs constitute a valuable training in self-government and cooperation. Christian, Moslem and Jew join in making and carrying out the different performances in which all members participate. Local autonomy is real and growing.

Local Committees of Management have full responsibility for the administration of local Associations. This includes the approval of operating budgets, the raising and disbursement of funds, forming general policies, employing personnel, approving programs, and establishing the Association as an integral part of the community's life. Alexandria is a good example of a Board of Directors from eleven nationalities and practically all the Christian communions. Its program is carried on in

three languages. In its membership there are twenty-seven nationalities. It meets all its local operating expenses including the rental of fine premises. Through the courtesy and generosity of a Moslem notable who provides the land free of charge, it operates a fine playground and athletic field where leaders in physical education are being trained under the expert supervision of a Greek secretary trained at the Y. M. C. A. College in Chicago. Other organizations, including the Government, are benefiting directly through the leaders trained in this center.

From the outset, it has been a cardinal principle of the Association that local expenses must be met from local sources. Foreign funds are applied to the support of foreign and training of native secretaries. This has borne rich fruit in the development of a sense of community responsibility for the Association.

A good example of the effectiveness of the Association's approach to the community is seen in Assiut, Egypt. Within a dozen years, a small Association which began with voluntary leadership, renting two or three small rooms, has steadily developed into a strong self-sustaining one. It owns a fine property, has its own full-time Egyptian secretary, and meets its own operating expenses, all under the auspices of an Egyptian Committee of Management. The building, opened last April, stands on a well located site, one and a half acres in size. It furnishes a splendid center for the program of social, religious, and physical activities developed by and for the Egyptians themselves. There is no foreign secretary and only one foreigner on the Committee of Management. Christians and Mohammedans contributed to the building fund, unite in providing current expenses, and in the benefits of the program of activities. The Egyptian secretary is a graduate of the American College (United Presbyterian) at Assiut, the Y. M. C. A. College at Springfield, Mass., and has an M.A. from Teachers College, Columbia University.

The leaders of the Association feel that the key to the success of the Movement is to be found in the selection and training of secretaries. Consequently, great care is exercised in choosing these men after they have had a period of from two to four years as volunteer or part-time workers in one of the Branches. Such candidates are tested by one to three years of full-time service in a local Association, and then sent to one of the Association Training Colleges in America or Geneva for specialized training in Association technique. The secretarial *cadre* in the area includes men of many nationalities whose position in the Association is determined not by their national affiliation, but by fitness for their posts, judged by experience, training, and gifts of leadership. *Esprit de corps* is maintained by conferences, retreats for secretaries and laymen, and frequent visitation by supervising secretaries.

Those responsible for directing the Association are dominated by the purpose of bringing men and boys into conscious fellowship with Jesus Christ, and of providing channels for the sharing of that fellowship with their friends. Thus their interests may be enlarged, their horizon broadened, their attitudes to their neighbors become brotherly, and the purpose of their lives become dominated by unselfish motives. It is felt that the currents of nationalistic feeling everywhere running strong may be so utilized as to assist in forming citizens with a sense of responsibility for their communities, their nation, and the larger world of international affairs.

A continuous program of public meetings is carried on, at which the Christian message is presented without apology or modification. Attendance is of course voluntary; it is not confined to members. Moslems and Jews of high standing and large influence are invariably among those present.

Special series of evangelistic meetings are held each year and there is an astonishing attendance, including men of all religious faiths. Two thousand men secured

tickets for one such five-day series at Cairo, led by Sherwood Eddy. As the hall seated only seven hundred, it was necessary to repeat the addresses three times. Eight hundred men signed cards stating their desire to study the Bible.

Even more effective than the large meetings are the summer camps, the regular discussion groups, and the informal conversations in office and home. Unique opportunities come to the Association workers, and there seems to be good reason for this: there is no compulsion in attendance; no attack on any man's belief or faith is allowed either on the platform or in groups; all the program of the Association is conceived to be an integral part of a religious society, and the place of religion is seen to be natural and normal in every situation.

A Mohammedan friend said to me, "The thing I like about the Y. M. C. A. is that it is not religious." I replied, "Do you know, the thing I like about the Y. M. C. A. is that it is *all* religious." "What do you mean?" he asked. In the conversation that followed, I pointed out our belief in the sacredness of all life and God's concern for man's well-being in all that affects his existence. Then I pointed out the "inwardness" of the religion of Jesus, dealing with inner desire and imagination, His insistence upon spiritual integrity which expresses itself in outward acts. "Oh," said my friend, "that appeals to me too, but that's not what I call 'religion.'" He went on to describe religion in terms of ecclesiastical organization and control, along with external forms in worship, etc. It was a unique opportunity to share with an honest but secular-minded Mohammedan the most intimate experience of religion; and it grew out of a discussion about a piece of land, the use of which he was giving to the Association for a playground!

Special emphasis is given in all the Branches to the value of international and interreligious cooperation. In the early days it was not uncommon to see the disputants in a controversy arising over a basketball game, for in-

stance, divide into two parties of Christians and Moslems respectively. A recreational game became a source of "religious" antagonism! That spirit has gone and now one finds Christians, Moslems and Jews dividing up without regard to religious affiliation, disputing the point at issue on its merits. Even preparations for religious meetings are sometimes shared by non-Christians and it often happens that they are more realistic and definite in their desire for spiritual light on every-day problems and spiritual help in meeting them than many of the Christian members.

Games are proving to be one of the most useful methods of bringing together men of different and even antagonistic groups. In Jerusalem, on the first anniversary of the massacres of 1929, when the Arab community went on general strike, the Christian Association undertook a demonstration of friendly cooperation. A tennis party was arranged. The participating players were Moslems and Jews, respectively. The guests included people from different communities, Palestinian, English, American, German. Good sportsmanship prevailed, Jews cheering Arab achievement with cries of "good shot," and Arabs returning the compliment in like spirit. Tea for about fifty followed the games, and Palestinians, Englishmen and Zionists enjoyed the hospitality of their Christian hosts, forgetting that one large section of the country that day was commemorating the horrible massacres of the previous year. Peace and good will had been dominant in at least one group; hospitality, an Eastern virtue, rose above community rivalry.

The restricted social life of young people under the old régime is rapidly giving way, and Western social customs are crowding in. Nowhere is this more acutely felt than in contacts between men and women. The Associations are trying to help in developing sound social conventions and to create in the minds of young men expectations and desires for their women folk which will result in larger opportunities for women and a more satisfying

home life. American women secretaries are at work in Jerusalem and Cairo, and experience has shown that the right kind of women can render very great service in this men's organization. As an illustration of this, one may cite the remark of a Mohammedan lawyer speaking at a farewell party given to a woman secretary in Egypt. Turning to her father, he said, "Since your daughter has been with us, we have come to wish that all our women were 'Jane Does.'" The example of Christian womanhood in free contact with men has awakened new ideals and hopes which the men themselves must help to translate into reality for their own women-folk.

There are many forces of opposition, of course. A few years ago the Moslem Young Men's Association was organized in Egypt and Palestine with the avowed purpose of keeping Moslem youth out of the Christian Associations. It receives only Moslem members. The editor of the leading Arabic daily in Cairo wrote a stinging editorial criticising this exclusive policy and cited the Y. M. C. A. as the ideal, with its ready welcome for men of all faiths and nationalities. Not long ago, a leader in the M. Y. M. A. became a supporting member of the Christian Association, his reason being that he found that it was effectively building up a spirit of friendship and cooperation between the younger members of the different communities, "and," said he, "that is what we have got to do if Egypt is to become a strong, united nation."

The magnificent new building in Jerusalem, opened in December last, will be a center not only for that city, but for all Palestine. It contains every conceivable feature which might be useful for the purposes of the Association. It was made possible by the generosity of the late James N. Jarvie of Montclair. The formal dedication of the building will take place on April 16th. Lord and Lady Allenby are to be the guests of honor on that occasion. Their acceptance is significant: "Here in Jerusalem is erected an international monument of peace and brotherhood. Under its shadow, jarring sectarians

may cease from wrangling, fierce passions be tamed and men's minds be drawn to loftier ideals. . . . Here is a spot whose atmosphere is peace, where political and religious jealousies can be forgotten and international unity be fostered and developed." British and American officials of highest rank and business men of many nationalities have shown by their service and financial support how much they expect from this Movement. H. E. Ahmed Ziwar Pasha, Ex-Prime Minister of Egypt, gives an enlightened Moslem's opinion in remarks made in a recent public meeting at Alexandria:

"Today when the world is suffering from a lack of cooperation between nations, I think one feels even better how valuable is the task which the Y. M. C. A. is undertaking. And it is precisely because it is laying emphasis on the personality and character of the individual, which is the base of social life, and because it seeks no political goal, that the Y. M. C. A. is building in the world an extremely useful organization."

The continuous cooperation of the Missionary communities is seen in their actual service on Committees, their gifts of money, their ever-ready response to requests for help in program. Friendly cooperation of all elements in the country for the benefit of men and boys of all communities is the keynote and aim of the Associations in the Near East, as elsewhere. Thus that peace that grows out of growing good-will is developed and extended; thus some of the values of the Christian gospel are demonstrated in the every-day affairs of men; and thus is arising in the minds of youth a realization of the vital importance and significance of Jesus Christ, if an abundant life is to become theirs.

New York City.

WILBERT B. SMITH.

SPIRITUAL RESULTS AMONG MOSLEMS IN CHINA

“For of all the soil in the world our Moslem soil seems the most barren, and all around, friends and foes, repeat the same words, ‘It is useless to plant anything, the earth is dead.’ . . . In the teeth of both friends and foes, in the teeth of the hosts of darkness, who take up the words and fling them at us with a stinging taunt, we aver and affirm, ‘No, it is not dead—it is only dry.’”—I. Lilius Trotter.

In like manner we believe that the Water of Life has reached some of the barren souls among the Moslems in China. There are, first, some who have confessed Christ openly in baptism. From letters, mission reports, and personal experiences there is sufficient to know that ex-Moslem Christians are found in many of the provinces. One is Bishop over a large diocese, another is pastor of a church near the Moslem section of an important Central China city, and some are over other church responsibilities. They are found among teachers, soldiers, merchants, craftsmen and other classes of the people. The number is not large but they have borne good witness and endured a good deal of persecution. One whom I knew most intimately, died on his knees in Christian prayer. While one must record a few cases in which the pull back to Islam has temporarily been too strong, yet the continual unhappiness of the ones who have relapsed bears witness to the Spirit’s convicting power.

Next, there are those in transition (hidden, secret, or “Nicodemus” disciples). These evidence true belief in their hearts, and on occasion witness to friends or relatives. A certain man and his wife come especially to mind. Superstitious practices in Islam led them to doubt the efficacy of that faith for salvation. They then found Christ as their Saviour, but have not yet openly confessed

Him in baptism. Another example comes from the Hochow east country; a Moslem of Mongol extraction, a total stranger to me, in our first interview evidenced a clear understanding of the Holy Spirit as being the Eternal Spirit of God. He said he had accepted Jesus as his Saviour. On one occasion, in his home village on a big market-day he stood with the Christians through the preaching, even though it drew forth the taunts of many in the crowds. An apt illustration from India, of this type, is recorded in the life of Bishop French: "I was most refreshed by meeting such a gentlemanly, humble, modest enquirer, to whom the truth seemed as clear as fresh water out of the springs. . . . This Nicodemus said, 'You must have the Holy Spirit dwelling in you' . . . the thought had taken hold of him in a strange way."²

Lastly, there are those who are found wherever the Christian message is proclaimed with convicting power. These are by far the most numerous yet the most elusive of analysis. They are Moslems upon whose hearts the Holy Spirit is acting, in response to some hidden longing for a peace and rest not known in Islam, so guiding, disposing and directing their hearts that they desire willingly to obey the teachings of the Lord Jesus Christ. This action is what some theologians have termed the common, in distinction from the special, grace of the Holy Spirit.³

Outside of the influence and work of the Holy Spirit there cannot be the slightest spiritual result. That this is more patent among Moslems than among the rest of mankind we will see later. How truly a verse of Auber's hymn illustrates this:

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

"Canst thou find out the Almighty unto perfection?"⁴

² Life of Bishop French, Vol. ii, page 59.

³ See Editorial in THE MOSLEM WORLD, July, 1930.

⁴ Job 11:7.

asked Zophar of Job long ago, and corporate Islam judged by its searchings would bring a negative answer. The confusion that has existed in Islam on the subject of the Spirit was shown in recent numbers of *THE MOSLEM WORLD*.⁵ It matters not whether the mediator between the human and the divine, the finite and the infinite, the temporal and the eternal be described as a reflection, a word, a light, a soul, a name, a man, an angel, a spirit, or defined as the perfect man or the pre-eminent spirit, etc., this mediator in Islamic theology is intentionally, guardedly, uncompromisingly limited, usually as a created, temporal, finite being. A very few Islamic thinkers have gone a step beyond this, as the late Canon Gairdner of Cairo has written: "It seems clear that Moslem theologians, though following the way to truth, wavered when within a step of their goal, out of respect for their commendable Unity of the Deity. They saw the transcendental character of the Spirit, even admitted (some of them) that *It* is uncreate, but hesitated to admit *Its* Eternity."⁶

How near one of the Mystics came to the threshold of Deity the following example will show:

"For granite man's heart is, till grace intervene
And, crushing it, clothe the long barren with green.
When the fresh breath of Jesus shall touch the heart's core,
It will live, it will breathe, it will blossom once more."⁷

Al Ghazali, called by Professor D. B. Macdonald, "the greatest figure in the history of Islam" combined in his practical theology the highest aspirations of orthodox Islam with the best in mysticism. "In him we doubtless see Islam at its best," wrote Dr. S. M. Zwemer, and yet even of him he says, "How mortal eye can see the immortal, how the finite can behold the infinite without an incarnation of God, Al Ghazali does not make clear."⁸ In different parts of China Al Ghazali is honored with the title, "The Great Imam." Islam in China, although

⁵ Ruh (Spirit) by Professor D. B. Macdonald, January and April, 1932.

⁶ Canon W. H. T. Gairdner, Paper for the Jerusalem Conference.

⁷ From the *Masnavi*.

⁸ "The Disintegration of Islam," Dr. S. M. Zwemer, pp. 64 and 72.

split into minor divisions, is solidly under the School of Abu Hanifa, so the attitude to the Deity of Christ and Spirit of God is identical with that in Moslem lands.

When a Moslem in China, as elsewhere, believes, however tremblingly, that God has provided the only mediator between Himself and man, that new attitude is totally alien to Islam. It is a basic spiritual change produced by the Holy Spirit. No Moslem has ever by searching found out God, but God has revealed Himself in Christ to those who believe.

Space will only allow of a few concrete examples of some of the spiritual results. These examples are mostly from China.

Teaching regarding the Holy Spirit becomes intelligible to the Moslem who hears the Gospel message.

Among the well educated a typical incident has occurred while preparing this article. A venerable old man was describing to us the creation of Adam. Literally, he said, "Come here, spirit, you enter into that lump of mud," as a master would order his slave or a small boy command his dog. In contrast to this how suggestive is the following incident. A young Sufi had called and having gained the missionary's acquaintance came repeatedly. He had, when a boy, seen a vision of Jesus. A Bible had come into his possession a few years ago. In some books of Islam which he produced, hidden in his garments, he pointed out many passages which hinted at what he now believed. The *Ruhu-l-Qudus* (Holy Spirit) was one with God and Jesus could be nothing if not Divine. What a joy to read with a man like this the fourteenth to the sixteenth chapters of John's Gospel.

Again, divine mysteries of the Bible become clear to them. One young Mullah coming to argue about "Ye believe in God, believe *also* in Me," later was gripped in his inmost being by the verse, "I came forth from the Father and am come into the world, again I leave the world and go to the Father."

In other cases, mistaken ideas are corrected. "I was

always taught that Christians worshipped three gods. Now I know that I was misinformed," was the confession of one such inquirer.

False ideas give way to the true, and to the Truth. A middle aged Moslem was reading Luke's gospel, chapter twenty-four. He read of the crucifixion with intense interest even though he disbelieved its actual occurrence. Then as he read, "Into thy hands I commend my spirit," he cried out with great relief, "Ah, then Jesus did not die." But in the very utterance of this thought the belief came into his heart that this gospel record might be the true one. He was then willing to listen to other Scriptures which revealed the deep meaning of the fact of the death of Jesus Christ, the Son of God.

A dissatisfaction with the dead formalism of Islam is also one of the results. An old man who has been my friend for many years has read much of the Bible in Arabic and Persian. One day, commending the Sermon on the Mount to fellow Moslems, he said: "Jesus said these words and lived them, we Moslems say many good things but cannot do them." Someone has said of Islam that "The Mohammedans consciously or unconsciously have placed upon their necks the yoke of Ishmael and bondage." Just how this yoke bears down, a distinguished convert in India has described:

"I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly. Rites, ceremonies and theories I found in abundance; but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death."⁹

Finally, the fruit of the Spirit is manifested in word and action. Love, joy and peace are proclaimed from the face and by word of mouth from those Moslems who have found heart-rest and a certainty of relief from the

⁹ Testimony of the late Reverend 'Imadu'd-din, D.D.

bondage of law and the flesh. Here, is an ignorant country woman who has grasped the way to true purity of heart; there, is a man who now worships God from the motive of love and not blind fate or fear.

To find the way to peace many Moslems in China go on long pilgrimages, visit the tombs of reputed saints of long ago and far away, or they follow blindly some living guide or teacher who has gathered about his person a reputation of sanctity. But they find no peace. What peace results when such a seeker finds the Holy Spirit as his ever-present guide, the Bible, the authoritative Word of God, and Jesus Christ, the only infallible Saviour!

Taking the next cluster of the Spirit's fruit,—long-suffering, gentleness, goodness,—are these qualities that we usually associate with Moslems in our thoughts? What caused the change in that man who came one day boiling over with arguments against Christianity, holding forth for over an hour in an impatient and excited manner? After the storm subsided, a few verses of Scripture caught his interest,—but it was the Spirit's work on his heart that brought him back on subsequent occasions to listen to the Christian message with a tranquil and gentle spirit.

The readers can, doubtless, add more and better illustrations from their own experiences. This is only a suggested outline, to crystallize thought on the subject.

How is the one in contact with Moslems to recognize these spiritual results? Is there a life which has exemplified this spiritual discernment to a signal degree? I believe there is one, especially, and the record of her life is mainly a setting forth of those soul experiences that could not be laid bare to a wider circle until her earthly life was ended.¹⁰ One who knew her well has summed up her life as "a life of vision and a life of prayer. . . . Her eyes seemed ever looking upward and also gazing below the surface of things." Her life was a concrete

¹⁰ Life of I. Lilius Trotter.

answer to the question, "What are the special qualifications needed by the missionary to Moslems?"¹¹ The source, the quality, and the out-reach of her spiritual insight are revealed in her own words, "One's spirit can go straight as a line through the precious blood into the Holiest unhindered by any drag of bodily incapacity." "It must be ten years now since the burden of this place began to gather. Oh to learn how to fight through the battle in the heavenly places till the day comes!" "We write for a people yet unborn spiritually."

The following quotations, not in the order in which they appear in her biography, are gleaned to show her keen spiritual insight.

"There was the sense of the Spirit's presence . . . their (powers of evil) stirring is the first thing we are conscious of . . . sense of real conviction weighing him down . . . we could see that the seed sown in such weakness long ago was springing up . . . had anything penetrated? Just a ray, I think by the fact of contradiction rising . . . the story of Jesus the Sin-bearer seemed to come to her like dew . . . there was no sense of heart touch until . . . in living light that tells the Holy Spirit is present."

How earnestly she watched the eyes and faces of her hearers for the faintest response, the following words among many will show: "There was a wistful look in his sunken brown eyes . . . the shining of his face told that he was free . . . a great response in his face . . . drank in every word with such a soul in her eyes . . . we had seen by his face that he was on our side—on Christ's side rather . . . the men sat on the mat eagerly grasping the books and drinking in intently . . . drinking thirstily their first drops of living water."

Could one find anywhere a more unassuming yet more exalted picture of our high calling than the following?

"Just to put it (the seed) in the place where God's

¹¹ "The Crusaders of the Twentieth Century," Rice, Chap. II; "The Missionary," pp. 19-45.

powers are free to work on it—that is all that we can do, but oh, the joy of doing even that moment's transfer."

"Christ the Bread of Life passed through our hands to theirs, that is our high calling."

"Face to face with the soul starvation of Islam we have 'as many as he needeth.'"

How truly her own prayer for "spiritual discernment of His ways" had been answered!

Our aim should be such spiritual results and for them we should ever be looking, whatever our type of work. Of Dr. George King, whose labors in China were mainly as a medical evangelist, it is recorded in the foreword of the biographical sketch of his life, "The characteristics of George King were an unwavering faith, a quiet dauntless courage, and a passion for souls."¹² Another missionary who gave his life for the Moslems of China, Rev. Mark E. Botham, in the few strenuous years allowed him, in educational work and direct evangelism, exhibited this spiritual insight in a notable way. At one time he wrote of the Moslems and other peoples of Kansu, "How utterly dark their souls! How hopeless their outlook! How desperate their bondage to sin and superstition! . . . a dull round of unmeaning ceremonial, a priesthood whose moral condition is much viler than the common people. . . . In the face of it all, how poor and ineffectual seemed the few tracts and books distributed, and the few words spoken. 'We have here but five loaves and two small fishes.' 'He said, Bring them hither to me.'"¹³

Sining, China.

GEORGE K. HARRIS.

¹² "George King, Medical Evangelist," Foreword by Dr. Cochrane, p. vi.

¹³ "Two Pioneers," Mrs. Mark Botham, p. 122.

FROM BAHRAIN TO TAIF

A MISSIONARY JOURNEY ACROSS ARABIA

On Thursday evening, May 19th, a messenger came from the Bahrain agents for Ibn Saoud, saying that a telegram had just come from the King asking me to come at once to Taif, Hedjaz, to treat a member of his family. On Friday all preparations were made, our baggage put in a launch which then sailed around the island to Zillag, and at midnight we went aboard there. The next morning just after sunrise we arrived at Ojeir. A car was waiting for us and after arranging for our baggage, which had to go by donkeys, we were off. In two hours and twenty minutes we were in Hofuf. We spent the day there calling on friends and waiting for baggage. Lorries were sent to the edge of the sand-dunes to meet our baggage and returned with it in the afternoon. On the morning of the twenty-second we started the long journey almost across the peninsula. We left Hofuf about 8:30 with a Chevrolet touring car and two lorries. We carried petrol, water and food sufficient to get us to Riadh if necessary, though we did replenish our water at two wells and bought a sheep for dinner at one of the wells.

We arrived at the small town of 'Arier shortly after noon and rested for about an hour. Three other cars were there, large open busses, en route to Hassa from the Hedjaz. There were twenty passengers, fourteen of whom were young Hedjazis who had learned to operate wireless telegraphy and who were going to man the wireless stations or relieve men already at work at Hassa, Ojeir, Katif and Jubail.

'Arier has perhaps thirty houses belonging to the Ajman tribe. It is one of the towns started during the

Ikhwan movement. A small date garden of about fifty trees testifies to the attempt made, when greater zeal reigned, of becoming urbanites. These trees have not been watered for two years, showing a withering of spiritual as well as of natural resources.

The Sheikh, Ibn Juma', gave his verbal allegiance to Ibn Saoud during the rebellion of 1930-31, but secretly he is said to have helped the rebels. One of his sons was killed fighting with the rebel forces. Just a few months ago it was learned that the old Sheikh had killed or caused the death of seven men in a sortie, burying them in the sand. He was fined Rs.14,000 and is now a permanent invited guest at Ibn Jalooie's court. When we stopped at 'Arier en route home we were entertained by a son of Ibn Juma', a very spirited young man who rules the small town with a high hand.

From 'Arier on we had a very bad stretch of desert-sand, hummocks and ruts—and we made very slow progress. Our lorries got stuck several times and all hands (twenty pairs in all) were required to push them out. One of them had engine trouble too. We lost sight of this car eventually and spent some time looking for it. It would have taken several hours to repair its damages so we took off most of its load and went on without it.

We spent the first night in Wadi Jidda and the second night at Wadi et Tairie. Here were a couple of wells and also some rain water in a deep ravine. We cooked our supper, made coffee and then drove a safe distance from the Wadi to sleep, for there were many mosquitoes and sand flies. There was considerable vegetation here, mostly acacia trees.

We had not followed the usual caravan route between Hassa and Riadh and so did not strike Abu Jifan. We were about forty or fifty miles north of that route and thus avoided the sand dunes of the Dahna. The Dahna here was sandy but quite level and not very hard to cross. The next morning at eight o'clock we arrived in Riadh just forty-eight hours after we had left Hofuf. We had

travelled just about half of that time, taking twenty-four hours to do three hundred miles, or just less than fifteen miles per hour. This part was by far the worst stretch of the road; beyond Riadh we made better time. I was surprised at the definite roadway, not one of macadam, but made only by tracks of numerous cars.

A telegram had been sent from Hofuf, at our departure, so Riadh knew when to expect us. The same telegram had been sent to the King in Taif and he had directed the Crown Prince, Amir Saoud, to have me examine his (the King's) five small sons and then to speed me on and not to allow more than two hours in Riadh.

The Amir Saoud resembles his father more than ever. He has the same cordial greeting for visitors that the King has and that same charming smile. I was given the same room in the Palace that I occupied in 1923, and at once a swarm of visitors and patients came in. We were soon invited to lunch with the Amir and five members of the Rashid family, who, as permanent prisoner guests, dine with the Amir daily. Then I saw the five young princes, several more patients, and was taken by the Amir to his summer palace on the Wadi Hanifa, near Deraiyah, where his ancestors ruled years ago. The Amir and a younger brother wanted examinations. We were shown around the Amir's very fine gardens as well as the palace and then departed.

Another car joined our party, also bound for Taif. We left Riadh at 1 P. M. We had been held up five hours instead of two as ordered by the King. Our course now lay northwest in the Wadi Hanifa, the same road our camel caravan had taken eight years ago when bound for Shukra. Here are the ruins of Jubaila, where we filled our water skins and drums; and farther on are the ruins of 'Ainain. The latter must have been a very large and prosperous city. Parts of the city walls still remain, enough to get an outline of the city. Ruins of houses and wells are everywhere and it is safe to estimate a population of 25,000 at least. It is referred to as the country of

the Bni Mu'amer, who cursed the prophet Mohammed and were cursed of Allah for so doing. It is also said that armies of locusts caused the ruination of the town. I wonder how much lack of water had to do with it.

After the Wadi we entered the Ared hills and found a very acceptable motor road. For some distance it runs on the ledges of the hillsides. We left these hills by a rather steep decline on a well made road. Jebel Tuwaik was now visible to our right and we were on the Ared-Washem plateau. Here are small "farms" where wheat, oats and alfalfa are grown.

The house, well and stable are surrounded by a high wall, so built because the memory of other days is still fresh. We also saw the towns of Awained, Burra, Thurmada, and camped at sunset outside the walls of Meerad. There are perhaps a thousand date trees in its oasis and other fruits also.

I think most of us went to sleep almost at once for we had been on the go since four o'clock that morning. But our cook got firewood from the town, bought and butchered a sheep and at eleven P. M. wakened us for a good dinner. Half an hour later we started off again and rode three and a half hours, making very good time, for the roads were fair. But the Nefud es Sirr was now ahead of us and we waited for dawn to lighten our way across it. It took us about an hour and a half to cross the Nefud; and just after sunrise we arrived at Dowadamie. Just outside the town is a large castle built last year by the Government. It is a supply house where we replenished our petrol, oil and water; it also has sleeping rooms built especially to accommodate the royal family when travelling.

From here on the road was not bad, and except for stops for some engine and tire trouble we made good time. We now passed through the country of the Ataiba Bedouin, who were tending thousands of sheep and goats, for this is good pasture country. We camped that night at Bir 'Afeef, bought a fat young lamb, got buckets of

milk, and feasted well. In Nejd all sheep are black; we were now nearing the Hedjaz border, and saw both black and white sheep; in Hedjaz all sheep are white.

The next morning we started at three o'clock, for there was still a long, hard road ahead of us. At dawn when the Arabs stopped the cars for morning prayers we were in the midst of a large meadow, and it seemed to be full of singing meadow-larks. Their full-throated, joyful acclaim of the new morning burst upon us as a most pleasant surprise.

At about eight A. M. we passed a large "General" truck, stalled for want of petrol. It had come from 'Anaiza and had been in this spot since sunset of the previous evening. As soon as our driver saw the car he ordered that our extra tin of petrol be hidden and it was with considerable disfavor that he followed my request to give some of our supply. The next supply station was only another hour's drive and we had an ample supply, but self-preservation is the first law of the desert. Desert dwellers or travellers do not give water or petrol (both now in the same class) to strangers.

We now crossed a salt-pan and somewhat later a field that at a distance looked snow-covered but on approaching it proved to be covered with small white flints. About nine o'clock we arrived at El Moiya. Here a fort stands on the edge of a wadi. It too is a supply station and we replenished all our needs. We also had a good meal of rice, *dihan* (clarified butter), dates and bowls of butter milk. We resumed our journey at eleven A. M. and had the best roads of our trip, for we crossed the Rukba plains. These plains are good grazing lands, especially for camels, as the trees and shrubs, mostly of the acacia family, are plentiful. This part is perhaps seventy-five miles wide. The King has an annual gazelle hunt here and his cars and guns are said to have brought down four hundred gazelles in one day last year, but we saw none on our two crossings.

We were now approaching some hills, and dark clouds

indicated that a storm was imminent. At Er Rashaida there was much evidence of heavy rains; the road was washed away; young grass was shooting forth; and the wells and wadi were freshly filled. It looked for all the world like a large picnic grove with plenty of shade trees for all. There were about twenty cars parked, mostly of the open bus variety. Some were en route for Riyadh but most were Hedjaz-bound after having delivered returning pilgrims.

Er Rashaida is a preparation place for the entrance into Mecca or Taif. Caravans water their camels here for the last time; passengers bathe and put on fresh clothes and rest for the night or often for a day and a night. We too refreshed ourselves a bit and began on our last lap, another three hours' ride.

Soon we saw cultivation, a few small towns, huge boulders and valleys, and then several cars with royal servants who recognized us and sped ahead to announce our coming. We were within sight of the Palace when a car came to meet us, and half an hour before sunset we were ushered into the marble-floored vestibule and up the marble staircase into the King's reception room.

The journey from Riyadh to Taif had taken us two and a half days. The distance is six hundred miles. We covered it in thirty-one hours of actual driving or at an average rate of about twenty miles per hour. We had made the whole trip from Bahrain in six days. A camel caravan would have taken from thirty to forty-five days to cover that distance.

The King has changed but little since I last saw him. He was most cordial in his greeting; and all during my two months' stay he was ever kind and cordial. Physically he is perhaps a bit stouter than he was a few years ago, and now has a sprinkling of gray hairs. He still captivates his callers by his very charm and graciousness. One day as I was sitting in his reception room a white-bearded old religious leader called. As the visitor was crossing the room toward the royal seat, the King arose,

took several steps toward him, extended his hand, smiled most graciously and led him to the seat at his right, saying that he had not learned of the old man's arrival until that very morning but that had he known he would have called on him. "We are duty bound and rejoice to honor you. You are our father in age, also in wisdom and we respect and honor you, etc., etc."

I was told of a leading Moslem from India who had written and spoken much against the Wahhabis and their chief, especially after their capture of the Hedjaz. In due time he came to Mecca on a pilgrimage. The King through a mutual friend had the Indian pay a visit to him, and just the personal contact made a loyal admirer out of a bitter enemy.

The government is rather hard pressed just now financially. This year there were only about 20,000 pilgrims instead of 100,000. The government budget is still on the basis it was on four years ago, and not till this year have they begun to cut down expenses. The government is considerably behind in paying bills and salaries, but no more and perhaps less than more highly complicated governments. One thing is certain, the King himself is not amassing great wealth. Compared to the rulers of native states in India he is a poor man. True, the government is practically a one-man government, and all the possessions of the government are his, but that is only in property and rolling stock—cars particularly. It would be unthinkable for the King to amass unlimited quantities of gold, as did his predecessor in the Hedjaz. I was told that on one occasion he told a group of merchants to be careful of the common people, and not to rob them, adding, "Rob me as much as you can, others are doing it too, but I do not want you to put heavy burdens on the people." There is now a Dutch Financial Adviser with offices in Jidda. It is too early to tell how much he can accomplish.

Certainly, Arabia has not been so knit together for years, if ever. In no country is life or property more safe

than there. Crime is at a minimum, and raiding by Bedouins is hardly known. The rebel Bedouins received such a crushing blow two years ago that it will probably be a long time before they dare make another attempt. The recent attempt of Ibn Rifadah, coming out of his hiding place in Trans-Jordania, is illustrative of what happens. He expected, apparently, a general uprising, and Egyptian and Continental newspapers led the public to expect as much. Yet he could not lure more than four hundred men to his banners. The King was slow in attacking, giving him plenty of time to raise recruits; in the meantime, carefully completing his own preparations. When all was ready the whole force was wiped out, the leader being among the dead. Just before this battle some twenty citizens of Jidda and Mecca were suddenly arrested and sent to Riyadh for safe keeping. There was pretty strong evidence that they had been corresponding with and giving secret information to enemies. After the slaughter they were released.

My chief regret is that so little progressive work for internal development and improvement is done. There is no development of primary education. The plan to send a score or more promising boys and young men out of the country for schooling has fallen flat. The plan for dispensaries and hospitals has not advanced, except in a very limited way. Too much money has been and is being spent on motor cars, petrol, and personal expenses. The Saoud family is rapidly getting more numerous, and their upkeep is keeping pace with their numbers. On the other hand, progressive legislation and its execution is a very difficult task. The King is far in advance of his citizens, and it means pushing or pulling them where they have no interests. Then, too, men who can really help him in guiding and executing governmental affairs are rare in his own land. Nearly all his chief advisers and department heads are at present Syrians with a scattering of Egyptians, Nejdies and Hedjazies. The medical department is a case in point. For several years this de-

partment was receiving £30,000 annually for its expenses. Yet from what I saw and what I learned of it, the government is not nearly getting its money's worth.

We were given the third floor of the same building in which the Taif government dispensary had its quarters on the first floor. There were two doctors in Taif, the regular dispensary man, and the surgeon, who had come from Mecca about three weeks before to look after the case for which we were called. Patients were few and far between, certainly not more than twenty-five daily. The Director of Health for Hedjaz arrived from Mecca the day after we did and remained there all the time. He was told by the King to give us a place to work and to prepare an operating room, which he did and did well. At once that dispensary was crowded with patients, the street was jammed, the hallway, the stairs and the corridors to our living rooms as well. This was a great surprise to me, for I had no idea that we would get any rush of patients. It did not take us very long to fill the ward space allowed us, and we had to slow down.

After remaining there a month I asked for permission to leave and this was granted. People had been coming from Jidda, Mecca, Medina and many smaller places. Many more inquiries were coming in, asking about the length of our stay. When they learned we were leaving, a petition signed by about two hundred citizens was presented to the King asking him to have us stay at least another month. We promised another two weeks. When that was up, some special friends of the King from Mecca sent him a telegram and a messenger asking that I be detained to treat some members of their family. After that I was detained some more because of the illness of the Amir of Jidda; and lastly I was detained several days in Riadh by telegraphic orders of the King to treat a member of his family there.

In one respect this tour was different from any other of my experience, in that we had to work with other doctors. Our relationship was very pleasant throughout,

and they helped us in every way possible. The surgeon was especially helpful. Every afternoon we operated together and it was a pleasure to both of us. He is a man of about thirty-eight years, born in Mecca, educated in Beirut and in the French medical school there. Then he returned to Mecca and became the Director of Public Health under King Hussain. When Ibn Saoud came he was dismissed but later was given a position as government doctor. After a couple of years he went to Europe to study surgery, where he spent two and a half years, mostly in Paris. On his return he was appointed surgeon to the Mecca hospital and the Hedjaz Department of Health. He is an able man, but not very happy in his post.

I met many people from Mecca,—Arabs, Indians, Javanese, Bokharies, etc. Mecca must have a very mixed population. It is said that there are at least five thousand Javanese and many more of mixed parentage; the Bokharies from Chinese Turkestan number at least two thousand.

One of the most interesting Meccans was the Keeper of the keys of the Ka'aba (House of God). This office has been kept by the family of Shaibah since Mohammed appointed them. The old man, now Sheikh, is very proud of the fact that the Koran charges their family with that trust. He is over eighty years old and is ailing with a malignant illness. In spite of his close proximity to the "house of God" all his life, he is terribly afraid of death. I was a frequent visitor to his house and always found him and his family very friendly and congenial. A grandson spoke English fairly well.

When the Ikhwan attacked Taif, this family, like many Meccans in the summer, was living in Taif. There was considerable slaughter and one of the Sheikh's sons was killed before his eyes. He wept most bitterly and with red eyes and profuse tears was dragged by some Ikhwan to their chief who asked him why he was weeping so. The old man responded that he was weeping for

joy for now the real Muslimin had come to the Hedjaz and, glory be to God, he could now die as a real Moslem. This answer so pleased the Ikhwan Sheikh that he released the old "Keeper of the Keys," for he had now professed his conversion to true Islam.

Another interesting group were some Indians from Delhi, here called Dehlawies. They were loyal supporters of Ibn Saoud; in fact were accused by the Ashraf of having been in communication with him during the reign of Sharif Hussain. The one with whom I became best acquainted had had a price placed on his head by the former King. These people have lived in Mecca for a hundred years or more but still maintain their Indian dress, food, language and customs. Their women speak no Arabic. They also have more of the milk of human kindness in their make-up, a quality perhaps acquired in India. They were appointed by the King to distribute alms among the needy of Taif after its capture by the Ikhwan and to restore the aqueduct leading water into Mecca when it was damaged; and they paid a good deal of this out of their own pockets. Obaid Allah Dehlawy had never seen a Christian until he met me. Now he is anxious to see a Jew!

The Ashraf and Sayyad are also an interesting group. Their number is legion. During the reign of the Turks many of them lived in Istanbul, and, I was told, received allowances from the Turkish government. Soon after Mustafa Kemal became dictator, these allowances were stopped and they were reduced to poverty. Many of them had some property in the Hedjaz and returned, hoping to live on the income of that. Naturally, they are not overwhelmed with enthusiasm for the Wahhabi government but they are making the best of their lot.

The dinners we were invited to were very interesting. One variety was probably in Turkish style though my host claimed it to be Hedjazy; perhaps it was a mixture of the two. Plates, knives, forks and spoons were used, though fingers were called upon to assist. A tablecloth was either

spread on the floor or on a low table about a foot above the floor. Food in large bowls was placed on the middle of the table and each person helped himself. When one course was finished, the bowls were removed, clean plates, forks and spoons supplied and a new course brought on. Eight or nine courses were customary. For the benefit of our housekeepers I give one of the menus: soup, rice and mutton, spiced meat stuffed in cucumber jackets, pudding, stuffed tomatoes, spiced meat in dough jackets (pigs in blanket), chicken, meat *pilau*, fruit.

Several dinners were very plain,—roasted sheep and plain white rice with clarified butter and fruit. The Syrians also put on several very fine dinners. My chief objection was the long wait for these meals. It seems to be their custom to have their after dinner conversation before dinner, for we invariably had to wait from one to two hours. There were some very interesting conversations too. One of the men was a very well read Arab historian, and history, philology and biography were the chief topics of conversation. Many a good story, usually at the expense of the devil or the *jinn*, was also told. Religion and politics were very carefully avoided on such occasions. The long waits for food had to be filled in some way, so one man conveniently sent for the barber. He sat in the bay window of the parlor getting his hair cut and beard trimmed, while the doctors were asked by another diner to examine his abdomen as he lay on a couch in another bay window, his shirt pulled up over his head.

Abd el Latif, former Customs Director of Kuwait, was also in Taif, a guest of the King. He had just been to Iraq, Persia and Syria, developing a scheme and a company to carry pilgrims from those countries to Mecca. Concessions must be gained from these various governments as well as the Nejd-Hedjaz government. The chief obstacle seems to be that each country wants the lion's share of the profits and it seems as though either the poor pilgrims will be robbed or the company make no divi-

dends. He was ever a loyal friend of our mission in Kuwait as he was to me in Taif.

Taif has many street singing minstrels, mostly boys, with some men. They are all Yemanies and have quite a repertoire. The first time I heard them it was particularly good, an antiphonal chant by a man and a boy of ten or twelve. The boy had a very sweet soprano voice; I heard him a number of times during my stay and was always delighted with his performances. Latterly he seemed to have organized a company of his own, in which he had the leading part and two or three smaller boys the lesser parts.

Taif itself was rather disappointing. Perhaps I had expected too much for I had heard so much about its wonders and beauties. No doubt it was a much larger and more beautiful city some years ago. When Sharif Hussain rebelled against the Turks, Taif was an early objective. The Turks retired into the city, which is walled and fortified; by so doing they deserted a suburb of beautiful houses and delightful gardens. These were totally destroyed by the Ashraf, and the Turks retaliated by destroying the houses of the Ashraf within the city. When the city was captured the Turkish army destroyed what remained of the Ashraf houses outside and the Ashraf destroyed Turkish houses inside the city. During the Sharif's rule no rebuilding was done, and when the Ikhwan came there was more destruction. The ruins of the destroyed suburb with all its fine gardens are still seen, and a very nice district it must have been.

Many of the original inhabitants of Taif have lovely grape arbors in their compounds, and every available foot of space is covered with flower pots and boxes. Houses occupied by Nejdies have no such encumbrances, for the goats have free run of the houses and compounds. There are lovely gardens around Taif and in the valleys; grapes, peaches, apricots, pears, apples, plums and other fruits grow abundantly. The prickly pear or "bur-shamie" is particularly fine; it grows in and around Taif, but the best

variety comes from Es Shefa, about five or six hours' donkey ride up the hills. The fruit comes to Taif packed in twigs of pine trees.

My two Moslem helpers visited Mecca twice during our stay. It is only about eighty miles from Taif. The best I could do was to talk to them over the telephone, which I did, so that my voice at least penetrated to the confines of Mecca.

The inhabitants of the Hedjaz are of course strongly Moslem. It matters not whether their origin is from Chinese Turkestan, Java, Egypt or Mecca itself. In fact many came to Mecca to be near "the house of God" and the "holy city," but there is not the fanaticism among them so common in Nejdies. There was no difficulty in starting religious discussions but neither were these discussions heated. Most people willingly accepted Gospel portions and some even asked for more. One evening a group of five or six had carried on a prolonged discussion; in the end one of them assured me that Mohammed was well versed in anatomy and medicine; that the Koran was the final authority on astronomy, science, law and religion. They certainly are loyal to their prophet and their book.

We started our return journey on July 24th, following the same route by which we had come. We stopped to replenish our water at four desert wells and two towns between Taif and Riadh. At each well there were numerous flocks of camels, sheep and goats being watered. This was not so on our inward journey for the desert vegetation was still green then from the late rains. Now it was brown and yellow and dry, and the flocks had to be watered much more often. We got liberal supplies of milk without difficulty at each well but one. There our guide did not wish to ask the Bedouin. They were known to be a churly lot.

"But just tell them that we will pay for it," I urged.

"No, no," said the guide, "I was with Ibn Jaloovie when he passed here last year going to the pilgrimage. They wouldn't even give *him* any."

"But did he offer to pay for it?" I asked.

"No, of course not," was the reply.

I flipped a *reāl* (dollar) in the air so that the Bedouin could see it and told them we wanted milk for money. I turned to our guide and said, "You know that a Bedouin will do anything for money. Why, he would sell his own mother. Just wait and see how quickly we get some milk."

In a few minutes we had a large bowl full and the donor went off with his *reāl*. Within the next ten minutes four more bowls full were brought for less reward.

On the evening of the twenty-sixth we camped outside the walls of Riadh and entered it early in the morning. Amir Faisal, second son of the King, and governor of the Hedjaz, was in Riadh, just having returned from his third European trip. He had returned via Angora, Teheran, Baghdad and Kuwait. He had not seen Riadh for seven years, having been in the Hedjaz since its capture. We had a very pleasant visit one evening. He looked tired after his long and strenuous journey but he also looked very much the man of the world. The rigid life of Riadh would be less pleasing to him than the freer and easier existence of Mecca and Taif, I fear.

We left Riadh on the morning of the thirtieth and arrived in Hofuf two days later. The following morning we started off for Ojeir and Bahrain, making the whole trip in nine hours. We had been away two months and thirteen days and had travelled nineteen hundred miles.

Bahrain, Arabia.

LOUIS P. DAME.

THE RELIGIOUS BACKGROUND OF THE INDIAN MOGHULS

It is surprising how little attention has been paid to the religion of the Moghuls. In the colorful web of the history of the Moghul age the thread of religion must have been a predominant factor. Not only do we have the attempt of great Akbar to establish a religion of his own, but the whole background of his dynasty, from Babar downward to the last and weakest of the Timu-rids, was saturated with religious elements. It is rather surprising how many of these influences were of Shi'a and Sufi origin, seeing that the dynasty officials professed the Sunni faith.

The Shi'a and Sufi currents are, however, easily explainable, from the fact that the Moghuls had come from Central Asia; from the close connection, peaceable and otherwise, with the Sufave dynasty of Persia; and from a third fact, namely that with the rising fortune of the Moghuls in India, at least down to Jehangir's time, adventurers from almost every Mohammedan country flocked to the Moghul standards. Such adventurers, if not actually Persians by race, were at least so in culture, language, and religion. The Moghuls themselves, being Sunnis, had indeed their distant kinsmen, the Osmanlis, as co-religionists, while nearly all the other dynasties of the time, notably those of the Deccan, were Shi'as.

It did not escape the observant eyes of European travellers how awkward this situation was to the Moghuls, and how carefully they had to manœuver, at times, with nearly all the prominent men in both their civil and military service, either Hindus or Shi'a Mohammedans.

Bernier says in one of his letters to Colbert, giving a

number of reasons why the Great Moghul is compelled to keep Hindus in his service:

"The sixth and most considerable (reason) is, to employ them against the Persians upon occasions; not daring to confide in his Omrahs, who for the greatest part are Persians and consequently have no stomach to fight against their natural king (the Shah of Persia); because they believe him to be their *Imam*, their *Caliph* or High-priest, descended from Aly, and against whom, therefore, they believe they cannot make war without a crime, or a great sin" (pp. 190, 191, "Travels in Hindustan," Bangabasi Reprint, 1904).

Professor Jadunath Saeker, in his "Life of Aurangzeb" has pointed out how much this impediment in their outward affairs counted in the unfortunate expeditions connected with Qandahar. He rightly says that these campaigns were a signal blemish to Moghul prestige, a blemish from which it never quite recovered, though Shah Jehan was then still living. It is not the aim of this paper to show the effect religious conditions had on politics in India from Akbar's time down to Aurangzeb. It must suffice to point out some of the religious factors that shaped the lives of the chief actors in those animated and stirring times. The real conflicts and clashes of race, clan and religion came only in the days of the decadence of the empire. These conflicts came to a head when not merely the Mahrattas, but also the Sikhs appeared on the stage to add still more ferment and excitement to that of Moghul and Afghan, of Arab and Persian, of Rajput and Jat.

In religion, then, we have in the Moghul Age, first the good-natured, gentle cynicism of Akbar himself, his easy-going typically Turkish eclecticism, his large human tolerance to the opinions of other men, and other communities. I hope to show that this is not all there is of Akbar; there was a deep side to him, I take him to have been a deeply religious man, a child of his own age, of course. There are also the deeper, even if more supersti-

tious, religious feelings and stirrings of Jehangir, his fits of remorse, his striving darkly after an ideal of rectitude and purity, which he could only despair of ever reaching. Even Shah Jehan, three-fourths Hindu, as he was, seems to show those dark melancholy traits of his family, religious bodings, and broodings. In his case such traits worked out in the realization of his artistic nature, in the erection of things of beauty, such as few mortals, artistically gifted, had the opportunity of creating.

During the long and not inglorious reign of Aurangzeb, the older type of Sunni Islam came to the front again in the austere life of the emperor himself, and in his bigoted and short-sighted orthodoxy; a most fascinating object of study. Who was this Aurangzeb really? Was he an old snivelling hypocrite like Louis XI of France? Or was he the last real Cæsar of Timur's line, an ascetic and a general, a *faqir* and a statesman, all rolled into one, like a Hadrian, or a Julian the Apostate, the last prop of a falling empire? Somehow, with all his emotions penned into the narrow channels of Sunni orthodoxy, and a policy that partook of the narrowness of his creed, his splendid energies seem to have been largely wasted in attempts at doing the impossible. It is possible that his time was suffering from the after-effects of the policies of his greater and more brilliant successors. One has a feeling that religion, after all, was again in his case a predominating factor in the destinies of the Moghul dynasty and empire, as much or more than in any of his predecessors.

What was the religious background of these men of royal race, leaders and rulers of the most magnificent empire modern times have seen? We may infer what they believed, if we know what religious influences shaped their lives when they were young, what books they read or heard read, and what spiritual advisors and teachers they had. It seems to have been a religious background in which the Persian Sufi element was a large factor. Naturally men with a religious bent like Akbar would be inclined toward that philosophic mysticism that seems

to balance so nicely, fervor, faith and speculative imagination, with cool, rationalistic, almost irreligious reasoning. It was especially the *Masnavi*, the 'great Sufi classic of Moulana Jelal ud Din of Konia, which was a favorite book in Moghul times. Akbar must have owed much to this book, which was, and still is a real classic, that has appealed to all scholarly minds, and lovers of beautiful literature. It is a manual of mysticism which in Islam so curiously contrasts with the legalistic and pedantic aspect of its literature and practice. Thus, although a somewhat sectarian production, the *Masnavi* has for centuries been the great devotional manual of the cultured in Mohammedan countries. It was especially and still is, a favorite of the Mohammedan Indians from the Moghul age downward. There are *Masnavi* manuscripts in most public and private libraries in India, some of them of great artistic beauty. The *Masnavi* is recommended in Akbar's great Gazetteer, the '*Ain Akbari* in a reading course to be used by the imperial governors (*sepahsillars*).

"When he is at leisure from religious and worldly duties, he should peruse books of philosophy, and guide his actions by their precepts. If he is not in a temper of mind to relish this study, he may read the *Masnavi*, regardless of the letter, but considering the spirit of the author. He ought also to cultivate his mind with the approved tales of the Kalilah wa Dimnah, thus making the experience of ancient times his own."

Wise Akbar! To bracket the mystical Sufi work in the same reading course with Kalilah wa Dimnah, the delightful story of the two Jackals, that great collection of Hindu folk-tales, our present *Panchotantra* and *Hitopadesha*. Folk-tales, indeed, but with a large meaning for statesmen and rulers, a real *Niti shastra*. In religious matters Akbar never forgot what he owed to all the communities in his empire. In Fatehpur Sikri, "His majesty had caused to be erected upon the top of the mountain, a mosque, a college and a monastery for *Soofees*, which

are the admiration of travellers" (Gladwin's *Ain Akbari*, p. 328). What was Akbar's relation to the leaders of religious opinion in his own community? At once we come across the curious phenomenon of Moslem saintship.

Akbar attributed the birth of his son 'Alim, the later Jehangir, to the intercession of two Sufi saints, the one *living*, and the other dead. Jehangir himself in his Memoirs tells us how his father's anxious thoughts turned to the Saint Mu'inuddin Chishti at Ajmere (1142-1236), vowing to make a pilgrimage on foot if the Saint could help him to get a son. After Salim was born, his father did walk the two hundred twenty-eight miles from Agra to Ajmere, bowing in gratitude at the tomb of the Saint. (See Beni Prasad's splendid History of Jehangir.)

The living saint was Sheikh Salim of Fatehpur Sikri. The empress before her delivery was taken to Salim's house, so that the event of the prince's birth might take place in that auspicious spot. The prince was given Salim's name, which he only later in life exchanged for the name Jehangir. He somewhat naïvely, in his Memoirs, states that he wanted to change his name, because the Emperor of Rum (apparently Salim II 1566-1574) had the same name. Seeing that Jehangir only ascended the throne in 1605, it is hard to see what objection he could have had to the name Salim, even if it was the same as the man's who had ruled the Osmanli empire in Jehangir's boyhood days.

There is a curious saint of the Sufis, a rather puzzling figure in Mohammedan lore, of whom there are some traces in the religious life of Moghul times. I refer to Khidr, a somewhat fabulous being of a curiously baffling character. In the Koran, Sura IV, a certain "servant of God" comes to Moses, to teach him humility. This personality was later on said to have been Khidr, and some Mohammedan divines did not hesitate to give him the title of prophet, calling him even the *Pir* of Moses, while others thought the prophet Elijah, or some other prophet, was that mysterious personage in the above-mentioned

Koran passage. Khidr here, and in other places, is described as a special representative of God here on earth, doing things that are as difficult to understand as some of the actions of God, or of Providence, which man must accept without understanding them.

The name Khidr occurs fairly often as a given name in Moghul times; a number of leading men in the civil and military service of the time had this name. (By a secondary derivation, from the names of such persons we have today at least two places called Kidderpore, one in Assam, the other, the new port of Calcutta.)

The quasi-prophet Khidr has a considerable place in Sufi literature, and it would seem that Khidr was a living reality to the faithful in Moghul times. He is always connected with water and became the patron saint of rivers in Eastern Bengal and in other places, where Mohammedans predominate or rule. Thus Khidr has become a great figure in folk-lore, which we cannot go into here.

Murshid Kuli Khan, governor of Bengal, used to keep the festival of the prophet Khidr, we learn from the *Tawarikh-i-Bangala* and other sources. (Gladwin's *Transactions in Bengal*.) It was a river festival, when rafts and paper boats, lighted with lamps, were set afloat upon the river. It probably is still observed in parts of Bengal and in other countries.

Of Murshid Kuli Khan's successor, Sirafrax Khan, the *Transactions* mention, that he was greatly attached to the doctrines "of the Shiites, and other heretics, and associated with those who were used to talk disrespectfully of the companions of the holy prophet" (Abu Bakr, Omar, Othman, Ali). When Sirafrax was killed in battle, he was sitting on his elephant, in one hand the Koran, in the other the *Dera Soofee*, some book of curses for enemies (p. 94).

An earlier governor of Bengal, 'Azim us Shan, the grandson of Aurangzeb, lived for some years at Burdwan and was in the habit of listening to the reading of the

Masnavi (*Transactions*, p. 14). He also visited the Sufi saint, Baizeed (Bayazid) of Burdwan, although Azim's son, Ferukhshir, carried off from that saint the blessing and promise of kingship. When Azim entreated the saint for the kingdom for himself, the Sufi replied, "that which you require, I have already bestowed upon Ferukshir; my prayer, like the arrow, which has left the bow, cannot be recalled" (*Transactions*, p. 16).

'Azim us Shan consequently transferred his attention to Abdul Kadr of Roygong. There was another celebrated Sufi at Burdwan, Ibrahim Sooka, at whose tomb 'Azim us Shan made vows and offerings. (I am not sure whether this is the tomb where also Sher Afkhan is buried, or is it the other one, a rather striking building, in some other part of old Burdwan.)

Bernier has a number of curious references to "the great mystery of the *Cabala* of Jaugis (Yogis), as the *Soufys* (Sufis) say." He mentions Goultchen-raj (Gul-sehan-Raj) and thinks, that the *Cabala* of the Sufis is explained in the Persian verses, so sublime and emphatical in their *Goultchen-raj* or *Parterre* of *Mysteries* (p. 324).

From all these accounts, and many more could possibly be found, we see what a large share all these more or less heterodox elements had in the religious, social, and political life of Moghul times. Murshid Kuli Khan frequented the congregations of the Sunnis, but he could probably not afford also to pay his attention to the popular river saint Khidr. Shi'as were not exactly loved in India for their doctrines and practices, but they were everywhere and had to be reckoned with. Sufi influences, both in literature and by living precept, were a powerful factor in shaping the religious and social, public and private life.

In the latter decades of Moghul times, when the moral fibre and mental stamina of the ruling races had become more and more decadent, there was a corresponding growth on the side of miracle-loving credulity, and

on the other hand, a decreasing inclination to live up to the great precepts of religion. No more a living conviction in the hearts of men, religion more and more became degraded into superstition still afraid of spiritual powers, and groveling before them, yet not a vital, character-building force, and not a real power in the land.

Whether the strength of the Sufi and other movements in Islam was played out, or whether these systems had always labored under an inherent weakness, these are questions which the writer feels neither called on nor able, adequately to decide. A noticeable decline in mental, spiritual and moral energy seems to be the keynote of eighteenth century India.

That does not, however, mean that all interest in religion had ceased. While under Aurangzeb's weak successors, the Sunnis fought and quarreled a good deal with the Shi'as. The living forces of religion were active in other quarters. Witness the rise of the Sikhs, a phenomenon that has perhaps never been dealt with satisfactorily from the standpoint of the study of religions. Witness also the Hindu revival of the Mahrattas. On the other hand, religious creative activity had not quite ceased even in Islam. It was no one less than Nadir Shah, the gloomy butcher of men, that tried another experiment. It seems that he intended to heal the schism between Shi'as and Sunnis by selecting the sixth Shi'a Imam, Jafar Sadiq, a great grandson of Husain, son of Ali, as the starting point for a new religious system, calling his new religion, which apparently was Sunni in all other respects, by his name Jafari.

This innovation in Islam does not seem to have survived its author very long. It was too late in the day to create new sects in Islam.

Baltimore, Maryland.

G. L. SCHANZLIN.

THE BULGARIAN KORAN

In the year 1871, when the Bible had been translated into the Bulgarian language by P. R. Slaveikoff, Dr. Elias Riggs, Dr. Albert Lang and H. R. Setschanoff, the wish was born amongst many Christians of the Bulgarian nation to have a Bulgarian translation of the Koran, of this holy book of two hundred million followers of Islam, which binds the seven hundred fifty thousand Mohammedans in Bulgaria so closely together with the Islamic world. At that time, while living at Philippopol, I was well acquainted with the late Reverend Nikola K. Litza. He took up the thought of a translation, and in the year 1905 printed the first few pages, but unfortunately, for many reasons, it remained at that beginning. With interest and impatience the Bulgarian Moslems awaited a completion of this book, especially as the Turks had ruled Bulgaria for five centuries. But such hope was ruined and the work failed absolutely, when later Mr. Litza died and there was no one who had the courage to complete the enterprise.

Thus many years passed, until in 1922 a missionary, Mr. E. M. Hoppe, came to Bulgaria and did everything possible to again take up the neglected work of God amongst the Mohammedans in Bulgaria and to continue it. He was afraid of neither labor nor trouble and worked in every way to lead the Mohammedans to the feet of Jesus Christ. He also began to create for them a national Christian Literature. A fundamental book in the Bulgarian language for the use of the Mohammedans as study and to settle differences between Christianity and Islam, between Bible and Koran, was still wanted. Its possession was a logical supposition and became very

urgent, if the work was to grow into the breadth and depth of the interested people. The Bulgarian census counts six million, but the Bulgarian alphabet and orthography have been changed during the years since the war. Thus the old partial translation of the Koran was of no more use for the present day. A thoroughly new and complete translation of the Koran had to be made, and after overcoming divers difficulties Mr. Hoppe succeeded in the year 1930. The sacrifices and labors have not been in vain. As was to be expected, the Koran in the Bulgarian language found a good reception amongst the people. Well-known Bulgarian authors and other prominent men testify to it in the press as the following extracts show:

"I have before me the Bulgarian translation of the Koran. I look and can scarcely believe. What we should have done, a foreigner, a German, has at last accomplished. He did it, to make an approach amongst the Bulgarians possible, whom we have up to this day kept so unintelligibly at a distance, amongst a Bulgarian population of more than six hundred thousand souls in the Bulgarian boundaries, Turkey, Greece and Albania. We did not even learn from the Serbs, who published, about twenty years ago, a Serbian Koran for their country people—the Mohammedan Bosnians. Therefore we thank Mr. Ernst Max Hoppe for his service and wish him every success for his work, which from this moment henceforth we must make our own, namely to smooth the way for our country people in the translation not only of the Bulgarian Koran, but also of more Bulgarian books, to thus bring them into nearer contact with their own Bulgarian native Spirit."—Stilijan Tschilingiroff.

"Here is a book which up to now we have not known in our mother language; a window, enabling us to look into the soul of a nation, amongst which we have lived for centuries. For those of the blood of Orchan it will be a teacher of the Bulgarian language; for the others whose ancestors have accepted the Islamic faith during those bygone days of terror and suffering it will speak loudly of the blood shed by their fathers; it will whisper of the soul of their fatherland, which lies hidden in this language, and it will thus help to make ready the way of enlightenment, the way of the Gospel from the Crescent to the Cross."—Dr. B. Jotzoff, Professor at the Slavian Seminary.

"I have before me a beautiful book of 536 pages in oriental binding, with a characteristic Arabic ornament on the title page. It is the Koran or 'Moslem Reader.' I have often been obliged to make statements about it. But it always had to be done in foreign languages. Now I have great joy to see the translation of this book which is interesting in general, but more especially so for us Bulgarians. We wish it an extensive spreading, especially amongst the intelligent members of our society."—Professor Dr. T. St. Tomoff.

“At last we have the Koran—the religious book of the Mohammedans—which was written by Mohammed about six hundred years after Christ. But the majority of Christians scarcely know how many things were taken from the Bible for Mohammed’s purpose. It is fit to know the Koran and we ought to know it well to be able to make use of it in missionary work.”—Duhuwno Slowo.

“At last the Bulgarian book-trade has taken possession of the Koran. We have now in our hands this Bible of the Islamic world. First of all, we must acknowledge that the Koran translated into the Bulgarian language is of importance to everyone who wishes to get acquainted with the contents of a religious book which is at the same time the foundation-stone of legislation, administration, and jurisdiction of the Islamic world. This is not an insignificant matter. And the Koran offers acquaintance with these elements of a Musulman’s faith. It is a collection of tales, instructions, laws, rights, prayers and commands, which Allah is supposed to have imparted to his apostle through the Archangel Gabriel. The translation is good. The book also contains a chronological table, an index, and an introduction, in which the Arabs before Mohammed are historically considered, as well as the life of Mohammed, his activity, and his teachings, the Koran and its contents, and also its importance to Islam.”—Professor Dr. S. S. Bobtschaff, former Minister of Public Instruction.

“The holy book of the Islamic world—the Koran—has now been translated into most European languages. Thanks to the liberal mind of Mustafa Kemal Pasha, it has during the last few years even been translated into the Turkish language, something inconceivable till then. As it had been written in the Arabic literary language, this historical book remained for centuries unintelligible for the majority of the Turks. Thanks to the efforts and sacrifices of Mr. Ernst Max Hoppe, the missionary amongst the Mohammedans of the Southeast of Europe, the Koran has now been translated into the Bulgarian language and forms a valuable contribution to our young literature. With it the possibility has been created for many Mohammedans of our country—more especially for our fellow countrymen, the Pomaks,—to get accustomed to the Bulgarian book, and with it to slowly approach the Christian Bulgarian literature. There is no surer and more impressionable argument than the attractive Love of Christ. Therefore, Mr. Hoppe deserves great thanks for having given us the Koran in the Bulgarian language. The translation has been made by the well-known linguist Dr. St. Tomoff, with the cooperation of Mr. St. Skuleff and this is a sufficient guarantee for a literal translation. Lastly, we express our joy that the work of the late Mollah Mehmed Schukru (Pastor Johannes Aveteranian) this servant of Jesus Christ has found such worthy successors.”—W. Todoroff-Hindaloff, Turkologue and Historian in Zname.

Perhaps it will now be of interest to hear how the Mohammedans themselves in this country have received the Bulgarian Koran. The leading Turkish intellects with their primeval Islamic view of the world, evidently did so with great discontent. For it is known that by

Islamic teaching "the Koran in the Arabic language is holy, and may not be translated lest it lose its power." Thus millions of Moslems read and sing the Koran without ever having understood its meaning. What an illogical fanaticism, which considers the Arabic letters and the paper of the book of the Koran so sacred. Formerly, I myself was a Muezzin, blinded in this faith, till Christ enlightened and freed me. Even the first followers of the Islamic faith evidently feared that by translating the Koran into the languages of nations with higher development one might perceive how much had been borrowed from Christianity, Judaism and Paganism. Therefore the holy command was not to translate. Mohammed's single miracle was not translatable into other languages. Some Turkish newspapers here tried to proclaim that the Bulgarian Koran was not well translated, but their proof is still wanting. The learned amongst the Pomaks tried to warn the people saying it was sinful to read the Bulgarian Koran. This they did, in face of the fact that the Pomaks are pure Bulgarian Mohammedans and use only the Bulgarian language. Such statements, however, cannot hold their ground long against enlightenment. Therefore they are not to be taken as discouragement but only as an encouragement. As night must give way to the day, the time will come when the Bulgarian Mohammedans will gratefully respect those who worked for them so untiringly. Whom they thought their enemies they will then recognize as real friends of the people, who love them with their whole hearts.

Razgrad, Bulgaria.

NATANAIL NAZIFOFF.

CURRENT TOPICS

Iraq now a Nation

The *British Empire* comments as follows on the entrance of Iraq into statehood:

With the admission of Iraq to full membership of the League of Nations, a new and, it is to be hoped, abiding triumph of British genius in dealing with dependent peoples has been registered. It is eleven years only since the Emir Faisal was elected and crowned King, and the work of creating a nation was inaugurated under the British mandate. The result has been due to the fine spirit of cooperation which has animated tutor and pupil. Grateful acknowledgment of the manner in which Great Britain has discharged its mission is made by King Faisal and his representative at Geneva, and the event is a complete answer, as Sir John Simon said, to the cynics who saw in the whole mandatory system only a cloak for colonization and annexation. Fully to appreciate what has been achieved, it is necessary to turn back to Sir Percy Cox's address and the subsequent discussion, at a meeting of the Royal Empire Society in February, 1929. The emergence of the Arab kingdom as an independent state is the opening of a new chapter in a tragic romance of history covering more than 12 centuries. For Iraq the Great War meant emancipation from the Turkish yoke after nearly 400 years: a yoke which has been described as "the greatest sterilizing agency the world has known." British and Indian soldiers at immense sacrifice rescued Iraq, and British Civil Servants have nursed it till it is able to run alone. "The example given by the greatest Empire deserves to be studied and followed," said Noury Pasha el Said.

The Bible in Hausa

The British and Foreign Bible Society has issued a well-printed Bible in Roman type extending to 1,100 pages for the Hausa people in Northern Nigeria. They occupy a territory which extends from Lagos to the Sahara, and their language is described as the most far-reaching in West Africa. Some seventy-five years ago they received the Gospel of St. Matthew. Over thirty years later the Hausa Association, formed in Great Britain, began a new translation in Arabic characters. In 1903 a new effort, started under the leadership of Dr. Walter R. S. Miller, of the C. M. S., and other C. M. S. missionaries, completed another version in Roman characters. The New Testament was issued in 1912. Representatives of other missions, including those of the Sudan United Mission and the Sudan Interior Mission, joined Dr. Miller in preparing the Old Testament. They were assisted by two Hausa-speaking boys living in Birmingham who helped to pass the proofs through the press.

Stop Polygamy by Legislation

The following letter and reply appeared in *The Light*, Lahore, September 16, 1932:

SIR,—I am glad to read the article "Mullaism and Islam" published in your paper of August 8, 1932, written by Moulvi Mahmudur Rahman of Noakhali. The writer of this valuable article has shown how these narrow minded creatures are misleading the Muslims of India. Here I want to put a similar example which I got from one of these unfortunate beings to show how these enemies of Islam are disgracing our Holy Prophet.

The other day I asked one Mullah who was the keeper of four wives and whose worldly condition was very bad, why he married four wives as he was not able to support even one wife properly.

The Mullah replied, "I have performed the *Sunnat* of Muhammad and by marrying four wives I have shown great respect towards him."

Now, I want to know through your esteemed paper whether it is true that by marrying four wives the *Sunnat* of the Prophet is performed and if a man marry only one wife can it be said that he has shown less respect to the Holy Prophet of Islam? If not, then, is not the time now come in India to take some action so that the Mussalmans of India should not marry more than one wife at a time, as the Mussalmans of India are now too poor to support four wives and many Mussalmans of India are so poor that it is very difficult for them to support even one wife. If my view is correct, I appeal through your highly esteemed paper to the Mussalman members of the Legislative Assembly to bring a Resolution in the ensuing Assembly Session that no Mussalman of India will be able to marry more than one wife at a time. Is there any such courageous man like Mr. Har Bilas Sarada amongst the Mussalman members of Assembly to bring such a resolution?

Shillong.

S. M. A. SATTAR.

It is wrong to say that polygamy is the *Sunnat* of the Prophet. In normal conditions, his *Sunnat* is one man, one wife. Did he not confine himself to one wife—and that too a widow—while he was in the full bloom of youth, up to the good old age of 53? If polygamy were something desirable for its own sake, the Prophet certainly would have set that example long before the declining years of his age. Other wives were forced on him by circumstances and the motive underlying these was, not sensuality as in the case of the Mulla you speak of, but shelter and protection to helpless women. We would certainly welcome some sort of legislation to check this evil. As in Turkey, a second marriage may be allowed only when a good cause has been shown for it before a Court of law.—*Editor of "The Light."*

Opposition on Arabia's Frontiers

The following incident reported by the Reverend W. F. Smalley shows the cost of missionaries' success:

"The religion of Mohammed was propagated with the sword, there is no god but God!" Shouting this rhythmic, blood-stirring couplet, the angry mobs came down the street on feast day. Their co-religionists

were offering their sacrifices at Arafat. Tens of thousands of animals had been slain that day everywhere as a sacrifice in memory of the day that—as Moslems believe—Abraham almost offered his son Ishmael as a sacrifice to God, and local religious zeal was at such a heat that anything might have happened. There was more than usual reason for all the excitement because one of their number, a fellow townsman, had openly stated to a friend in the market that he had become a Christian. The town had been disgraced—its honor was at stake.

When the mob arrived at the missionary residence they bombarded the door with stones and animal refuse. It was only after the arrival of the soldiers with their sticks and the officers with their promises, that quiet was restored. As the mob dispersed, each individual went his way home muttering, "The religion of Mohammed was propagated with the sword, there is no god but God!"

Ma'an had never before yielded one of its own to Christianity, and therefore the excitement. It happened last year at the feast period, April 16th and 17th. The convert was taken by the authorities. Koranic arguments were brought to him and he answered from the Word of God; promises of a good position with a large salary were made; he was assured of a wife, daughter of the faithful, to become the mother of his believing children; he had only to assert that he was a Moslem and no Christian. He refused to do so. Then sleep was denied him, and when he would drop from exhaustion someone would come and in no gentle way awaken him. Every now and again someone would rush at him with drawn dagger and threaten to kill the "infidel." When he was caught reading the Bible it was burned and he was beaten. All this is part of what it costs a Moslem to become a Christian in this year of grace and in an area where there is a strong restraining influence exerted by British officers. Witnesses have been brought to state on oath that this man trampled on the Koran and cursed the prophet of Islam. He is forbidden to leave the town and he never knows what is going to happen to him next.

Political Meetings in Mosques

The following significant editorial appears in the *Sunrise*, Lahore, under the above title:

"A letter recently addressed by the Chief Commissioner of Delhi to the Managing Committee of the Jumma Mosque in the metropolis has raised the question whether Islam allows the holding of political meetings in Masjids. Christian churches are still used in the West for purposes of political propaganda. The campaign waged by the Catholic clergy in Malta, which resulted in the recall of its last Governor by the British Government, is fresh in the public memory. The Prophet of Islam (peace be on him and Allah's blessings) delivered sermons in mosques which had a distinctly political flavor. Masjids were also used in his time for preparations for the Jihad and he himself helped one of his wives in witnessing the performance of manly exercises in the now famous *Masjid-i-Nabawi* at Medina. The same practice was followed by his four rightly guided successors and if some tyrants later on forced the Muslims to use the mosques for prayers alone, they did so in defiance of the injunctions of Islam. It is therefore absurd to assert that mosques are meant for religious worship alone. Like Christianity,

Islam makes no difference between politics and religion and any one who interferes with the holding of political meetings in mosques is guilty of interference with the Muslim religion.

"But while Islam does not ban political meetings in 'mosques, it insists that the sanctity of these places of worship shall be observed. It forbids, for instance, loud talk in mosques or the creation of any disturbance therein. Muslims are not allowed to enter Masjids when they are in an impure condition or have eaten anything like raw garlic or onions which gives out a bad smell. Nor are mosques to be used for purposes of trade or commerce, though any trade contract reached in a mosque is binding on the parties. But whether or no there has been a breach of the sanctity of a Masjid it is for the congregation to determine, and the authorities have no right or title to butt in unless there is an apprehension of a serious danger to the public peace."

The Turkish Press in Bulgaria

Mr. Ernst M. Hoppe, writing in *World Dominion*, says that among the elements which are new in the missionary situation in the Balkans none perhaps is more striking than the changing attitude of the Turkish Press. In Bulgaria, for example, eight Turkish newspapers appear and all of them save two are breaking away from the policy and ideals of the old Islam. Some of them are protesting against certain usages founded upon the *Sheriat* (Koranic religious law) which hinder progress, and boldly attack the *hodjas* (priests).

Two recent issues of *Halk Sesi* (*Voice of the People*), printed in Sofia, reproduced, under the title, "The Turkish Population of Bulgaria against the Lying Hodjas," an open letter addressed to the Minister of Education which had appeared in *Deliorman* (*Wild Wood*), also printed at Sofia. The following extracts throw an instructive side-light upon what is said to be happening inside the mosques.

"Lately we have observed that the pulpits of the mosques from which religion and morals should be preached have been transformed into political platforms; Moslems who believe in God and in Mohammed, His prophet, have been called heathen because they wear hats. A Moslem may wear a fez or a hat, these being simply external things and of no religious significance. Moreover, certain hodjas have been giving themselves airs on the score of covering their heads with a turban, though they pursue their own selfish and sordid interests, even selling indulgences like the Jesuits of the Middle Ages. Lacking even elementary intelligence, we have heard them say that those who think that all men—Moslems or non-Moslems—are brothers, thereby prove themselves to be the greatest of sinners. The Turks of Bulgaria feel that such nonsense preached in their mosques is an affront."

Koran Ritual halts Trial in New York

Judge Rosalsky had to adjourn the assault trial of an Indian in General Sessions yesterday because another Indian, the complainant, in accordance with the Mohammedan religion, balked at testifying until he was permitted to return to his home to bathe and change his undergarments as a preliminary to being sworn on the Koran.

Assid Ali of 148 Orchard Street, employed as a bus boy in a

restaurant, had been called as the first witness against Mabarak Ali, 36 years old, of 245 Broome Street, whom he accused of being one of four natives of India that on June 19, in his home, threatened to kill him with a pistol unless he withdrew a summons proceeding against one of them in a magistrate's court.

The trial was adjourned until today, Judge Rosalsky ordering an attendant to accompany the complainant to his home for the cleansing ritual, and then take him to the House of Detention as a material witness.—*New York Times*.

The Radio in Egypt

Al Sh'aab (Cairo), recently had an article (translated by *The Egyptian Gazette*) on Egyptian social life, showing the effect of Western civilization upon the life of the people:

"The radio set as a means for improving culture is not likely to live long in this country. And yet the number of radio sets in Cairo is estimated at 50,000. The radio set is an instrument for the connection of thought between the East and the West before it is an instrument for amusement and joy. It enables one to hear lectures on various subjects, and to follow the development of thought in all parts of the world. But do all Egyptians who have radio sets in their houses know how to derive the desired benefit therefrom? Or do they buy them simply because they are a new thing which is worthy of being acquired as a piece of furniture? And do they care to listen to a lecture given in French or English or even in Arabic? It is almost certain that many of the Egyptians who have radio sets in their houses never use them except only to reproduce the voices of Amm Kalsoum, Mohammed Abdel Wahab (well-known Egyptian singers) or the monologue of the stupid pupil, etc. In other words they use the radio set as a phonograph.

"The same thing applies to all the other products and fruits of civilization. The Egyptian people always hasten to buy everything new and are inclined to spend much on outward appearances. And while the Egyptian people spend so generously on their material life they take little or no notice of their mental life.

"The same phenomenon appears in the countryside, though somewhat modified. For villagers cannot keep pace with material development owing to the poor wages they receive and owing to the nature of their environment. But their minds have been enlightened, not because they were taught in school, but because the wave of civilization has changed their views of life. This is why mental development in the villages goes faster than material development.

"The only remedy for this situation is that town dwellers, especially the richer classes, should cease to pay attention to and take interest in outward appearances and should give more attention to promote the moral side of life.

"We may say that Cairo can be compared with London or Paris as regards charm, beauty, and wide and long streets, but we cannot dare compare between them from educational, cultural and moral points of view. The Europeans care first for culture and education and for material appearances next. But we in Egypt and in the East in general care first and foremost for material appearances, on which we spend very much until we fall in debt.

"To sum up, we care for the appearance more than we care for the substance. This explains the reason why some people have been deceived in exaggerating the Egyptian awakening, whereas it is, in fact, more of a material nature than of a moral nature. For an awakening to be fruitful, the extent of progress on the moral side must be equal to the extent of progress on the material side, otherwise it will be mere false imitation."

Wireless Stations for Iraq Pipelines

The following interesting item appears in *The Near East and India* under the above title:

"A chain of Marconi stations is to be built through Iraq, Syria, and Palestine to maintain communication along the projected oil pipelines which are to connect the wells of the Iraq Petroleum Company at Kirkuk with the Mediterranean ports of Tripoli and Haifa. The erection of wireless stations along the pipeline routes will serve a double purpose during the actual laying of the pipes and after they are completed. By their means, messages can be flashed from point to point along the pipelines, giving information to all the engineers of any breakdown in the line or accidents to personnel. In addition, the use of wireless communication will greatly facilitate and expedite the gigantic engineering task of building and maintaining hundreds of miles of pipeline over undeveloped territory, providing a means of rapidly interchanging reports of progress and minimizing any delays that may arise through temporary breakdowns or difficulties with supplies.

"The wireless stations will be suitable for both telegraph and telephone services, so that while normally they may operate on the Morse system, it will be possible in the case of urgent messages for the engineers at the salient points on the pipelines to speak personally and directly with their distant colleagues. The wireless services afforded in this way will constitute the most rapid and complete system of cross-desert communications in the world."

Prayer should be in Arabic

Protesting against the use of Turkish in prayer, a writer in *The Islamic Review* (London) says that Mustafa Kemal is undermining Islam.

"The common use of Arabic words and phrases in every Moslem home, the world over, has gone such a long way to build a homogeneous, international outlook, the life breath of a faith professed by four hundred millions of men, that the reform effected by Mustafa Kemal is a step in the direction not of progress but of retrogression.

"If Arabic is discarded, certain forces would be let loose which would in course of time result in distorting and mutilating the face of Islam beyond recognition.

"If every Moslem nation were to follow the example of Turkey and come wholly to depend for its knowledge and practice of Islam on its own native translations and commentaries, the day will not be far off when it will have sacrificed its dearly cherished ideals and conceptions by trusting their expression to languages, infant and undeveloped, subject to the aforesaid law of flux, and certainly not capable of that trust.

Cultural disintegration, leading by stages to complete religious amnesia, will be the only logical result of banishing Arabic from the service of Islam."

"After the first verse" in St. Mark

The Moslem mind moves alike in every part of the world. Every colporteur of the Bible Societies knows that the Gospel most acceptable to Moslem readers is Matthew, but that the first verse in St. Mark is a stone of stumbling. To say that the last clause is wanting in some manuscripts does not help matters. The following account by George K. Harris on the Chinese frontier is interesting for this and other reasons.

"Our most distant follow-up work was explaining the Gospel to a Turki Ahong who was with some merchants in the inn. He is a native of Khotan near Kashgar and had heard something of the Gospel from the missionaries there as well as from Mr. Hunter of the C. I. M. at Urumchi (Tihua) Sinkiang.

"The contact which led to our most interesting experience happened while Mr. Street and I were 'chop-sticking' into our mouths some steaming hot food in a Moslem restaurant (run by a descendant of one of the old Mongols). A young man began talking with us about a Gospel of Mark which a colporteur had given him. *After the first verse*, he said, it was interesting reading. He mentioned the village where he owned a shop and invited us to call and see him. Two days later on a visit to his village we had one of the most interesting experiences I have ever had. The mosque is a splendid one, just completed, so Mr. Street was glad to get a few pictures on his kodak. The Moslems let us go inside the mosque for an interior of the 'Mihrab' prayer niche and jumped about clearing away debris for us to take a view of the exterior of the mosque. From the minaret a bearded villager called 'the faithful' not to prayer but to have a photo taken. We got a fine view of this group and one of the minaret. What was most unique was the way they heeded our request for a picture of the beautifully carved coffin-shell which stands in every mosque enclosure; this they hauled out into the sunshine for a snap. As we departed, a sight I shall not soon forget was one of the Ahong with his hands full of our Arabic tracts and a promise made before many of the villages that he would distribute them to all and sundry. The young man whom we had met in the restaurant was the son of one of the most influential Moslems anywhere about."

To the Friends of the Moslem World Quarterly

OUR MAGAZINE is in urgent need of more subscribers. We confidently turn to you. If you have found the Quarterly helpful, will you not recommend it to others, place it in some public library or send us a list of those who would like to receive a sample copy? The price is \$2.00 (eight shillings) a year; \$1.50 (six shillings) in clubs of five or more.

Do It Now

Reply to Professor Margoliouth's Article, Jan., 1933

This article, called out by my own in the April number, 1932, on Islam as a Christian Heresy, seems to demand some notice from me. It is not intended, I suppose, as strictly a reply to my article. Prof. Margoliouth and I start from different views of the whole question of heresy, and the two discussions have therefore fundamentally nothing to do with each other. While he denies that Islam is a Christian heresy in *his* sense, which I immediately and cordially admit, it may still be one in *my* sense. Prof. D. B. Macdonald, in the article preceding Prof. Margoliouth's, takes the same view that I do as to Islam as a Christian heresy.

There are, however, three points in his article upon which I ought, perhaps, to say a word. I regard the "Arabic Gospel of the Infancy" as pre-Mohammedan, while he accepts the "quite recent authorities" who make it post-Mohammedan. I am prepared at once to accept Prof. Margoliouth's authority upon this subject. He is an eminent Arabic scholar, one of the first now living, among whom our own Macdonald is to be numbered. I do not regard myself as belonging in that class at all. My life has been given to the study of Christian Doctrine. But the removal of this reference from my argument does not affect its validity in the slightest. Prof. Margoliouth himself cites a number of other possible pseudo-Christian sources for the materials found reproduced in the Koran, some of which, at least, must be classed as pre-Mohammedan. And, at any rate, the idea that Jesus did not die on the cross is a Gnostic idea, and the Gnostics long ante-date Mohammed.

As to the rendering of xliiii. 61, I think Mr. Pickthall's rendering, accepted by Prof. Margoliouth, decidedly better than the traditional one. Besides the testimony of the context, the word *'ilmun* (which is the pointing of the texts) does not mean *sign* (Lane), which meaning requires the pointing *'alamun*. But, of course, the historic Mohammedan interpretation is against Pickthall.

My list of certain Mohammedan doctrines at the end of my article Prof. Margoliouth calls "preposterous." Here, I think, we must allow the dogmatician to utter a word. If the Professor will read my (very) "Brief Doctrinal Commentary on the Arabic Koran" (SPCK, London, 1932) he may perhaps modify that unpleasant word. Dr. Zwemer's note to my article, which he approves, was attached to a word, "greater," which crept into my text, I do not know how, and which I should have removed, had I had proofs sent me. I had already written (article p. 126), Mohammed "placed himself upon a higher level than that upon which he conceived Jesus to stand." For "greater" (p. 132, 10), "only less" would have been substituted.

Oberlin, Ohio.

FRANK HUGH FOSTER.

BOOK REVIEWS

Whither Islam? A Survey of Modern Movements in the Moslem World, edited by Professor H. A. R. Gibb. London, Victor Gollancz, Ltd., 1932. 384 pp. Price 15/-.

The body of this work consists, as we are told in the Preface, of four papers, "which are expanded from a series of lectures entitled 'Modern Movements in the Islamic World,' delivered under the Forlong Bequest at the School of Oriental Studies of the University of London in November, 1931." These four papers deal with the following Mohammedan regions—French North Africa; Egypt and the Near East; British India; and the Dutch East Indies; being written respectively by the following authors, namely, Professor Massignon of Paris, Professor Kampffmeyer of Berlin, Lieut.-Col. Ferrar of the Indian Army, and Professor Berg of Leiden. As three of these four papers were written by University Professors, it is not surprising to find that they view Islam rather from a literary and historical standpoint than from the point of view of men who have lived their lives in intimate association with Moslems. These papers occupy 24, 72, 66 and 76 pages respectively; and the editor, Professor Gibb of London University, writes the Introduction and a concluding chapter, of 66 and 65 pages, in which he gives a very excellent summary of the present condition of the "World of Islam," and of the results of the investigations made by the writers of the four papers.

In the Introduction Professor Gibb refers to the wide extent of the World of Islam, and proceeds to show why the Islamic civilization, which he describes as "a whole complex of cultures which have grown up around the religious core," is so uniform in its character and shows such remarkable solidarity; for this he gives three reasons: (1) The territorial expansion came in a series of rapid bounds, the first of which carried the conquests of the Arabs from the Atlantic to Central Asia, and after a period of two and a half centuries was followed by further extension in West Africa, Asia Minor and North India, and then after another two centuries by another wave which reached Russia, the rest of India, and the Malay islands. Thus "Islam was not exposed simultaneously to the competing influences of a number of divergent cultures." (2) Moslem culture possessed the power "of weakening, in some cases even of obliterating, the memory of old cultural traditions amongst its converts, and replacing them with its own background of history and tradition;" and (3) A constant intercourse has been kept up between the various regions of the Moslem world, by means of the pilgrimage to Mecca, and also by the missionary labors of the Sufi fraternities. Thus in the more recently converted areas the Islamic tradition and culture have been reinforced by immigrants from the center, and also by pilgrims returning to their native lands. Professor

Gibb then shows how Islam, constituted on the Mediæval idea of Society on a religious basis, met with new ideas which brought trouble sometimes with startling suddenness. The commercial prosperity of Islam in the Orient was destroyed partly by the cupidity of their own rulers, and partly by the discovery of the sea route from Europe to India round the Cape of Good Hope, and thus European trade with the Orient was established at the expense of Islam. In the Near East, after Napoleon's expedition to Egypt, "Christian domination rapidly materialized with what, to Moslem eyes, appeared almost brutal aggressiveness and rapidity." It is stated, however, that more important for us than the disintegration of Moslem empires is "the gradual division of the Moslem world into distinct zones, between which the political rift became ever wider." Professor Gibb then proceeds to describe the gradual growth of nationalistic ideas all over the Moslem world, and the secularization of Islam, largely as the result of Western education through "a vast network of schools spread over the majority of Moslem countries, particularly in Turkey, Syria and Egypt, mainly by the efforts of various Christian missionary societies . . . they exercised an enormous influence in the Moslem world. . . . During the latter part of the century, this process was carried still farther by the development of secular education under English control in Egypt and India." The influence of the Arabic press in Egypt is then discussed, and it is stated that it "was the principal instrument for the spread of western ideas among the mass of the people." The army is also stated to have had a powerful influence: "The adoption of European military tactics and weapons, and training in European methods of military organization, had resulted in making the army the most westernized element in political life, and in giving the military officers a preponderating position in any movements for the reform of political organization. . . . Military officers have taken the leading part in all the subsequent developments in Turkey." In Egypt the revolt of Arabi Pasha was suppressed by the British occupation, which, "while outwardly a political setback, in reality caused the westernizing movement to broaden out and to flow into deeper channels. Cairo became the center where all the active forces in the Moslem world met . . . and fought out their disputes." Professor Gibb then explains how the liberal theologians in Egypt found a notable leader in Shaikh Muhammad Abduh, the Rector of al-Azhar, who "began the process of reform of religious instruction by the introduction of modern subjects into the curriculum," and also how "his work was continued after him by his disciples, who . . . carried the principles of his teachings with tremendous effect into all parts of the Moslem world, principally by their monthly journal al-Manār, 'The Lighthouse.'" "Outwardly political reform came first, with social reform a poor second," but "a revolution in political ideas must of necessity affect Islam itself as a system of thought, a philosophy of life, and a religion."

Professor Gibb holds that "the heart of Islam remains, now as ever, the central *bloc* formed by Turkey, Egypt, and western Asia, and it has been mainly from these regions that the most vital of present-day Islamic influences have radiated." It is perhaps unfortunate that only one of the four papers which follow Professor Gibb's excellent Introduction deals with what he calls "the heart of Islam," and the writer

of that paper on "Egypt and Western Asia" is so obsessed with his ideas of the importance of the Young Men's Muslim Association that he has devoted almost his entire paper to that organization, and has only made brief references or no reference at all to the really important movements which have taken place in Egypt. Moreover, as to Turkey, or Syria and Arabia, or Persia, very little is to be found in this or any other of the four papers. Professor Massignon's paper on Africa (excluding Egypt) deals chiefly with the Moslem attitude towards France, and with those aspects of the movements in Islam which are related to French colonial policies. Lieut.-Col. Ferrar's paper on India is an important study of present conditions among the seventy millions of Moslems scattered throughout that vast territory. It is based not only on his own long experience among Moslem soldiers in India, but also upon the recent book by Dr. M. T. Titus entitled "Indian Islam," and on the illuminating report by Dr. Kraemer on "Islam in India," published in the *MOSLEM WORLD* in 1931. He points out the abiding influence of the educational work for Moslems initiated by Sir Sayyid Ahmad Khan, and shows that although the educated leaders of Islam in India have presented a united front in the London sessions of the Round Table Conference, and know their own minds, yet the illiteracy of the great mass of the people and the waning of the power of formal religion over them present a great obstacle to the leaders in their efforts to carry the masses with them. "Here as elsewhere, there may be a race between the rationalists and a kind of general dull unbelief. If this is to be so, then the need for education becomes as pressing on religious and ethical grounds as it undoubtedly is on grounds of economics, hygiene and general welfare." Professor Berg's paper on Indonesia gives an excellent historical account of Islam in the Netherlands Indies, showing the tremendous influence which still remains in the populous island of Java from the ancient Hindu civilization which was so firmly established there centuries before the coming of Islam, and the development of the various native organizations which in the last two decades have had a part in the great changes which have taken place in the political, social and religious life of Java itself, and to some extent of the whole group of islands. Of these organizations Professor Berg remarks: "It may suffice to remark that each is still more keenly nationalist than the other, and that the anti-Dutch tendency is showing itself more and more freely." Communism has made some trouble, but its success "may be explained by the fact that its propagandists were the least scrupulous in promising fulfilment of all possible desires." Apparently western education is looked upon as being the most revolutionary force in Indonesia. The statement is made that "about 100,000 children of various Indonesian nationalities are receiving Western elementary instruction, whilst a considerable number are attending high schools and universities in Indonesia and in the Netherlands." These young intellectuals "under the influence of neutral education have become indifferent with regard to religion generally," and this "led finally to the intellectuals' declaring themselves religiously neutral, as the president of the Perhimpunan Indonesia recently emphasized strongly at a meeting of Dutch students in Leiden." "Western education of the modern type, as foreign to the spirit of Islam as it is to the spirit of Christianity, proceeds, though in silence, to lay the seeds of further dissolution."

In the concluding chapter Professor Gibb sums up some of the evidence produced in the four papers, grouping the statements made under the headings of commercial, governmental, educational, literary and secularizing tendencies. He says: "The most remarkable feature of the Moslem world . . . is not that it is becoming westernized, but that it desires to be westernized." He thinks that "Islam, as a religion, has lost little of its force, but Islam as the arbiter of social life is being dethroned," and yet he says eight pages further on (page 343) "The vital forces of Islam, as a creed, as a rule of life, and as an ethical system remain unimpaired." Later on, however, he says that "the crucial question is that of leadership," and on page 371, though admitting that the great Moslem masses are so far unaffected by western religious influences, he says that "it is not to the masses but to the leaders that we must look if we are to judge of the present tendencies in religious thought;" and on page 374, "modernist views have gained such a hold in Egypt, to say nothing of Turkey, that they can hardly be uprooted without endangering the whole fabric of Moslem society."

W. G. SHELLABEAR.

The Muslim Creed: its Genesis and Historical Development. By A. J. Wensinck. Cambridge University Press and The Macmillan Co., New York, 1932. pp. 304. \$4.

The author, who is Professor of Arabic in the University of Leiden, remarks in the preface: "A general survey of Muslim dogmatics may be found in various works on Islam; there are also in existence translations of single creeds and monographs dealing with special aspects of the problem. But there would appear to be a want of a comprehensive study of the historical development of Muslim dogmatics, and this book, consisting for the most part of translations of, and commentaries upon, the creed in its various forms, is designed to supply that want." The treatment is therefore historical, rather than systematic. The first five chapters are introductory and deal with the origin of "creeds" in Islam, faith and works, the relation of God to the world and the crisis in Islam, owing to the struggle between orthodoxy and rationalism. In chapters 6, 7, and 8 we have a translation with commentaries of the four most important Moslem creeds, namely: (a) the *Fiḥ Akbar I*, ascribed to Abū Ḥanīfa, with a commentary; (b) the *Fiḥ Akbar II*, also ascribed to Abū Ḥanīfa, with a commentary by Abu'l-Muntahā; (c) the Testament (*Waṣīya*) of Abū Ḥanīfa, with a commentary by Mollā Ḥusain ibn Iskandar al-Ḥanafi; (d) the *Ibāna 'an Uṣūl al-Diyāna* of al-Ash'arī, with three appendices by later authors. During the lifetime of Mohammed and in the Koran itself there is no formal creed, only the word of witness. During the theocracy at Medina, Islam was occupied with temporal affairs. According to Dr. Wensinck, Mohammed was not conscious of a universal mission. He was the Prophet only of the Arabs. "His cast of mind was not that of a lawgiver, or that of a philosopher; three centuries were yet to elapse before the juristic and theological system of Islam could be completely worked out. In the course of these centuries there would be occasion for it to formulate its creed. We must not seek to find it in Mohammed. Neither his nature, nor the course of his life, can justify us in expecting a creed from him."

The value of this work consists not only in an accurate translation

of these three creeds, but we have the parallel passages of other creeds of later date and the learned author's commentary on each of the creeds. Chapter 9 deals with the later development of the creed in Islam.

Z.

The People of the Mosque. By L. Bevan Jones. Student Christian Movement Press, London. pp. 327. 10/6.

Dr. Jones has done a great service to the Indian clergy, pastors and evangelists in writing this book. The author states in the preface that a study book along these lines ought to be made available for them. It is a study of Islam, its rise and expansion in Arabia. There is one chapter on Arabia and one on the prophet Mohammed. We are shown what Islam stands for, and how it has developed into various sects and creeds, showing at the same time what each sect teaches.

A special study is made of Islam in India, its conquests and the reform movements in the religion itself. The last quarter of the book is devoted to Christianity and Islam. The strength and weakness of Islam are presented. The great doctrines of the Christian Religion are upheld, and a new approach to the Moslem problem suggested.

One would conclude that the author is very much opposed to controversy. He admits, however, that the old apologists, like Bishop French, Tisdall and Pfander—no mention is made of the more modern ones—did great things for the kingdom of God. That it is difficult to avoid controversy becomes evident in chapter five, where the author says: "It is for us to prove that with Jesus there has entered a new stream which has not been derived from Humanity." On page 292 a refutation is made of the statement by Maulana Muhammed Ali in his book, "Muhammed or Christ" that Christ was not crucified. Dr. Jones says that a professor of the Agra college "proved the statement to be an impudent lie." The author has evidently come to close grips with the Ahmadiyyas of India, and has come to the conclusion that strong language was advisable, although this should not be followed with Islam as a whole.

The last chapter, entitled "Our Supreme Task" contains valuable suggestions for the missionary to Moslems. The author is very emphatic in his statement that we are to present Christ, *as crucified* set forth in the words of the Saviour, "I, if I be lifted up, will draw all men unto myself." In spite of the fact that the cross is a stumbling block to the Jew and the Moslem, the fact remains that victory comes through the cross and life through death. This emphasis is of great significance, coming as it does from an experienced missionary and a teacher in Islamics.

G. D. VAN PEURSEM.

Le Message du Pardon: d'Abou' l'Ala de Ma'arra. By M. S. Meissa. Paul Geuthner, Paris. pp. 203. 20 fr.

The author of the celebrated *Rasalet al Ghufuran* is one of the most interesting figures in Arabic literature. Although blind from his early youth, he was a man of genius, a great poet, and a great humanist, but a pessimist in his outlook on life. In his poetry we see the age in which he lived (973-1057) depicted without fear or favor. Brockelmann, (Volume I, p. 254), gives a list of his works. This is a French translation with a brief biographical introduction and some notes.

Z.

Hadramaut: Some of its Mysteries Unveiled. By D. van der Meulen and Dr. H. von Wissmann. E. J. Brill, Ltd., Leyden. pp. 248. 23s.

This is probably the most important book on Arabia that has appeared during the past decade. In the introduction Professor C. Snouck Hurgronje points out that in the penetration of Arabia, Hadramaut has been left to the last. "Van der Meulen and von Wissmann have laid solid foundations for a detailed exploration of Hadramaut; they have smoothed the way for later investigators, who, provided they are endowed with the same tact and modesty, and with the same understanding of Arabian psychology, will be able to complete the task; by their behavior they have sown the seeds of respect and esteem for the name of European." The reason for this is undoubtedly in large part the character of these explorers, their knowledge of the Arab mind and customs acquired by long residence among them. Mr. van der Meulen indicates another reason for the success of the expedition, namely, "the share that the Dutch Foreign Office has had in the production of this book. Not only would the expedition never have taken place without the official commission from the Minister of Foreign Affairs, but ever since that commission was given I have enjoyed more support and appreciation from the Foreign Office than I could ever have anticipated." The contact of the Dutch with Hadramaut is due to the fact that thousands of people have migrated from Hadramaut to Java, and after making their fortune, returned. "In the whole of Hadramaut there is sympathy for Holland and gratitude to that country for the hospitality and good treatment enjoyed by the Hadramis in the lands under her rule. Hope is expressed that an enduring contact between Hadramaut and Holland may spring from this visit."

After a brief historical survey of the earlier explorers in Hadramaut we have an account of Makallah on the south coast from which the expedition set out to Wādī Do'an. The journey proceeded through the Wādī to the interior by way of Hureda, Henin, Shibām, Sewūn to Terim. This ancient capital still has its palaces and retains something of its ancient importance. An excursion was made to the grave of Hūd and to the neighboring Bir Berhut, which Mohammedans, according to an old tradition, consider the entrance to the abode of the souls of unbelievers. An attempt was made to reach Aden overland but this proved impossible, and the travelers returned by way of Wādī Hajr to the coast and embarked at Makallah. There is a strange absence of dates and distances in the itinerary, but the maps are superb and the one on large scale is the best map of Hadramaut published. It has insets of the port of Makallah and of Terim the capital. More than eighty excellent photographic illustrations add to the interest of the text, and are proof positive of some of the extraordinary conditions that obtain in this part of Arabdom. It seems incredible to read of the "skyscrapers" in neglected Arabia and to learn how the march of Western civilization has entered this part of the world. Outside of Shibām the Sultan met the travelers in magnificent new motor cars, and they were driven along newly-built roads to garden pavilions, where they could swim in mason-work swimming-pools and partake of tinned provisions which are imported for the nobility from Java and Europe. Ice water was brought to them at Terim in huge thermos flasks, and we read: "In the afternoon the Sultan takes us by car to a broad plain where the

mountain-wall recedes. He would like to make an aerodrome here and wants therefore to have our opinion. The aeroplane would be an ideal means of transport for the whole of Arabia, and especially for Hadramaut." Not only is there material progress amid all its natural poverty, but there is a revival of education; under Sayyid Abū Bakr el-Kāf "schools, endowed and maintained by him, are scattered all over the country. The Qe'eti Sultans and Governors have them in their residences, and the influence of these little schools will slowly penetrate through the whole land. His other sensational enterprise, which may become of the greatest significance for the country's future, is the construction of a motor road from the Hadramaut valley to the coast. Although the road is not yet completed, its influence is already making itself felt. The most difficult 'aqabas have been conquered, so that it is possible to bring cars into the valley of Hadramaut, though the transport of these is still expensive."

The political future of Hadramaut depends on better irrigation and on peace between the tribes. Constant warfare has broken down agriculture and impoverished the country for many decades. Mr. van der Meulen was asked on several occasions to act as arbitrator between rival Sultans, but he states: "So long as the Dutch could only enter the doors of Hadramaut with Britain's permission, so long would direct contact between our Government and the authorities of that land remain difficult. Also, as long as there existed no central power in the country, such contact would be out of the question. I could only give the advice to strive for unity and the formation of a central power. If they could not do this alone, then cooperation with the British authorities in Aden, to whom, also, they had turned in former times, seemed to be the obvious way." In some respects Hadramaut is still a "valley of death," which was the name given it from the earliest times (Gen. 10:26), either because of its unhealthiness or perhaps as an early battlefield. The country is dreadful because of its desert tracts, its poverty, heat, and general boredom. The lavish hospitality of the Sultans in their many-storied palaces is in sharp contrast with the abject destitution and misery of many of their subjects. The book before us comes as a challenge to Christian missions, especially medical missions. Ever since Mohammed's successors blotted out the dying Christianity of Nejran and Yemen and Socotra this "valley of death" has never heard the message of Life. In Hadramaut there are inscriptions that tell of a Christ who is known no longer. In Socotra, on the hill Ditrerre, of the Hamar range, "a perfect mass of crosses" of every possible shape is carved, perhaps to mark a Christian burial-ground. *Alas! now neither the hill tribes of Yemen, nor the people of Socotra, nor of any part of Hadramaut, have a single living witness for Christ.*

The original manuscript was apparently written in Dutch, and the preface states that it was translated into English by Miss M. Barber. Because it is a translation and printed in Leyden, the proof-reading has not been as perfect as we would expect, and there are many printers' errors, especially in the spelling of English words. These minor flaws, however, do not detract from the sterling character of a work which will long remain among the best books on Arabia. Z.

The Old and New Testaments in Muslim Religious Art. By Sir Thomas W. Arnold. Oxford University Press, New York, 1932. pp. 47. \$2.

This posthumous work of Sir Thomas Arnold will prove of deep interest to every student of Islam. The editor of the manuscript, Professor H. A. R. Gibb, has made the collection of nineteen plates as representative as possible. "It is one of the ironies of religious history that the Christian Church should have handed on the tradition of its own distinctive art to the rival faith of Islam—and that in the face of the hostile attitude of the Muslim theologians, who condemned all such forms of representational art." Sunni Islam has never had pictorial religious art of its own. Only among the Shiah of India and Persia do we find examples such as are given by Dr. Arnold. The book falls into three parts of which the first deals with origins, the second, Old Testament characters in Moslem art, and the third, New Testament characters. One is surprised to learn that, in spite of religious prejudice, there has been so much religious art in the Islamic world, and that examples have survived from the thirteenth century on. The influence of Christian art on Mohammedan painting came through the Nestorian and Jacobite churches, rather than the Byzantine.

"In the service-books of the Jacobite and of the Nestorian church and in illustrated copies of the Gospels belonging to these churches, we find undoubted examples of the work of painters belonging to one or other of these two churches, and if it can be shown that the same characteristics reappear in illustrated MSS. of works of Muhammadan literature, it then becomes clear that Christian artists, or painters carrying on the same traditional methods as those of the Christians, were employed by the Muhammadan owners of these MSS.; and this transference becomes doubly clear when in examples of Muslim religious art the whole representation, and not details merely, is found to have been transferred from Christian art to Muslim art."

Among the Old Testament pictures reproduced we find Adam and Eve, Cain and Abel, Noah, Abraham, and especially the story of Joseph and Moses. From the New Testament we have examples of the Annunciation, the Nativity, the Last Supper, the Baptism, and (of later date from the palace of Jahangir) pictures of the Virgin and the Child. The interest of these pictures consists largely in the evidence that they afford of the refusal of the Moslem artistic sense to give way before ecclesiastical prohibition, and the insight they give into the psychology of Islam and its attitude toward the Scriptures. In some cases, even as in our day (e. g., on the cover of an Albanian Koran), Moslem artists have not scrupled to take a Christian theme and wrest it out of its setting. Dr. Arnold gives an example:

"We have also in a MS. (British Museum Add. 7293, fol. 285 b) of the *Maqāmāt* of Harīrī, copied in A. H. 723 (A. D. 1323), a picture which was clearly originally intended to be a picture of Christ in the midst of the doctors in the Temple. The attitude of the Child and the looks of perplexity and inquiry on the faces of the older men seated around Him all point to such a conclusion. But the artist has transferred this representation to an entirely different story, how a rascally boy whose father had been preaching and exhorting his hearers to show charity to the poor, takes advantage of the effect produced by his father's

eloquent words, collects money from the congregation, and then goes off with his father to spend it in a wine-shop." Z.

Marriage Conditions in a Palestinian Village. By Hilma Granqvist. Akademische Buchhandlung, Helsingfors, 1931. pp. 200. 75mk.

This monograph is an illustration of the value of close scientific investigation. In a review published in the only English daily newspaper of Palestine we read: "Things happen within a few kilometres of our homes and we know nothing of them. A Finnish lady has to come to Palestine before one-half of Palestine can know how the other half is living." The thesis embodies the results of ethnological research carried on for three years in a small Mohammedan-Arabic village, Artas, a few miles south of Bethlehem, at the edge of the Judæan desert. After giving in detail her method of investigation, which included the story of every marriage that took place in this village for the past one hundred years, she divides her subject as follows: chapter II tells of The Age of Marriage; Betrothal at birth, and reasons for Child and Early Marriage; chapter III gives details on the choice of a bride, by whom she is chosen, from which circles, and how a stranger bride is found. In chapter IV we have a full account of marriage for consideration, namely the exchange of bride for bride, the bride price, and the discussion of bride purchase. There are extensive genealogical lists and marriage tables, illuminating notes, and a select bibliography. As an example of field study in the realm of anthropology, this is an admirable piece of work. Perhaps the writer does not emphasize sufficiently the Islamic background as reason for the conditions that obtain in this Palestinian village. Z.

A Brief Doctrinal Commentary on the Arabic Koran. By Frank Hugh Foster, Ph.D., S.T.D. The Sheldon Press, London. pp. 83. 3s.

In spite of the title, which is perhaps too ambitious, this little volume is in every respect of sterling value. It consists of word studies on forty select *suras* of the Koran. The author expresses the hope that this method of treatment will help the student to arrive at an independent and first-hand knowledge of Mohammed's theology. The object of the commentary being doctrinal, other matters are passed over, although there is a final chapter on the ethics of the Koran, too brief for thorough treatment. The *suras* are arranged in chronological order in four groups and the author's comments are generally excellent, although more careful study of Nöldeke would have modified some of his statements. Dr. Foster is doubtless not responsible for some misprints in the Arabic text, for example, on page 55. The book is intended to be used in connection with the Koran text of Rodwell. The indexes are useful. Z.

Raymon Lull: A Medieval Bhakta. By P. G. Bridge. Christian Literature Society for India, Madras. pp. 107.

The sub-title is the key to this admirable, brief biographical study. It is the fourth in the series on the Bhaktas of the world, under the editorship of Dr. A. J. Appasamy. The author is Principal of St. Paul's College of Calcutta, and the book is largely based upon the life of Raymon Lull by Professor E. Allison Peers. There are no references

to other biographies and only nineteen pages are devoted to an account of Lull's life. The remaining chapters tell of Spain in the Middle Ages as the background of Lull's philosophy, and describe his quest for God, his teachings regarding sin, the cross, and communion with Christ. We are especially grateful for the prayers at the close of each chapter, taken from Lull's own writings. Z.

Persien: Entwicklung und Gegenwart. By Dr. Fritz Hesse. Zentral-Verlag G.m.b.H., Berlin, W.35, Germany. pp. 92. 3 RM.

This is Band 26 of the *Welt-Politische Bücherei*, a series of handbooks on present-day world politics. In compact form we have an account of the geography, history, population, religion, and economic development of Persia. The statistics are up-to-date but the bibliography meager. Reference to the educational work of American and British missions in Persia is limited to three lines. Z.

Religion in Various Cultures. By Horace L. Friess and Herbert W. Schneider. Henry Holt & Company, New York. pp. 586. \$5.

This is an exceedingly well-illustrated, well-printed, and well-documented work in the comparative study of religion. The authors belong to the Department of Philosophy in Columbia University. The aim of the book is to provide material on the various religions as factors in the life and organization of particular cultures. The bibliography extends to over fifty pages and there are more than two hundred illustrations, none of which are commonplace. The book, however, is not complete. It deals with Primitive Cultures, Shintoism, Hinduism, Buddhism, Greek religion, Judaism, and Christianity. We are promised a second volume on Islam, the religions of China, and of the Near East. This division of the subject is neither logical nor chronological. The authors have "refrained, as far as possible, from passing judgment on religious beliefs and institutions." They have also tried to avoid any comparisons, but in the study of religion one must occupy some standpoint and it is unfortunate that the origins of Christianity are treated with less sympathy and insight than the origins of Buddhism. Jesus is introduced on a purely humanistic basis, and even the so-called "legends" about his birth, resurrection, and ascension are passed over in silence, while in the case of Buddha we have the birth story. In the bibliography and in the treatment of the chapter on Primitive Cultures, there is no mention of P. Wilhelm Schmidt and his school of thought. Shintoism has thirteen pages, Hinduism sixty pages, Buddhism ninety pages, and Christianity one hundred and ninety pages. Early Christianity, the Eastern Churches, Roman Catholicism, the Protestant Churches and Present-day Christianity all receive special attention. Where the treatment is so condensed and covers so large a field, inaccuracies are unavoidable, but the work as a whole gives evidence of careful preparation and scholarship. Z.

The English Translation of the Holy Traditions with short Notes. By Mohamed Manzur Ilahi. Vol. 1—First edition. Ripon Printing Press, Lahore, India. pp. 212. Rs. 3.

This is a book of 210 pages, containing 369 traditions from the vast field of Moslem traditions. The text contains very copious footnotes.

In these the author points out what he thinks real Islam teaches on the point in question. Not infrequently, efforts are made to show the defects of Christianity in contrast with Islam. It indicates that Christianity is the real opposition to Islam in India. On page 28 we read: "Christianity in present form, being opposed to the true teaching of Christ, is thus the only Anti-Christ known to Islam." And further: "Islam knows no aggressive religious *Jihad* of the sword."

Missionaries in Arabia will question the following statements found on page 32 in the notes. "In serious cases of *habitual* stealing, punishment is very severe, *cutting off the hands.*" But according to Islam in Arabia this is the punishment for the *first* offense. And further—"Islam takes very high view of sexual morality." Any one knowing the system of concubinage in Arabia, knows that the above cannot be true in the land of the Prophet.

G. D. VAN PEURSEM.

Purdah: Behind the Veil in India. By Frieda Hauswirth, (Mrs. Sarangadhar Das). Kegan Paul, London. pp. 289. \$4.

The author, born in Switzerland, educated in the United States and married to a Hindu, has had eight years of intimate contact with Indian family life. Loyalty to her adopted country undoubtedly prompted the opening sentences of the introduction of her book, in which she refers to the "Western woman, who, searching for copy on conditions in India, covered the field kangaroo fashion, peering into dark corners and seeing just what she wanted to see, stopping only at cess-pools and calling upon Heaven and earth to witness such iniquity," etc., but adding: "and a good deal of truth her indictment contains."

The opening chapters give a most interesting account of what many of the present-day Indian women are doing in social and political life, in spite of long years of seclusion. The study of the rise and gradual development of the purdah system up to the present-day freedom is intensely interesting, not only to those whose years in India give them a sympathetic understanding of conditions, but to the many others who are deeply interested in the history of that fascinating country.

Beginning with the "Freedom of the Vedic Period" there is a wealth of facts from which it is difficult to choose. The Vedas reveal the significance of the exalted position given to women as equal partners in the home and nation. Nowhere in the Vedas is there the faintest suggestion of any law for child marriage or for the seclusion of women. In the period following the Vedic days, the Brahmin, the warrior and the peasant or artisan, completed the trio of the twice-born of the Aryan invader. The Brahmin was becoming the guardian of all things spiritual, and claimed material assistance and spiritual honor from all the lower castes. He recognized the fact that his greatest rival in spiritual power and influence was woman, and knew that there could be no uncontested supremacy until woman lost her estate and was branded as an inferior being. Then began the slow, persistent and finally successful effort to wrest from her religious and social power.

Following the rule of Brahminism, came the revolt from their authority. The Sikhs and Jains each did away with some of the old systems as the "Puritan Movement" of Buddhism had already done. Among the very first to challenge Brahmin anathema were women. Thousands of them became Buddhist nuns, to escape from the persecu-

tion and social obloquy of widowhood or childless wifhood. In the eleventh century came the Moslem invasion, and Mohammedanism was an outstanding factor to work against the interests and progress of Indian women. As polygamy and veiling of women, which were Moslem practices, were adopted, they would only intensify already existing evil. Frequent divorce among Mohammedans, where the women had the right to demand divorce, was distasteful to Hindu men. If their women should demand such a right, their men might not be able to hold them, and marriage with the conquering race was unthinkable. So their concern was to put a strict guard on their women folk—not an easy task! Moslem religion forbids the carrying off of married women as slaves, so as a means of protection their daughters were married as infants and promised in marriage at birth. But when the conquerors, in spite of their religion, began to carry off married women, it behooved Hindu men to guard more closely their women, and strictest seclusion was enforced—hence the zenana.

In the chapter "Personal Observations" one gets an unusual view of the home life of India, which rather startles the reader who has been led to believe that conditions in that stratum of Indian life are ideal. The book as a whole is a valuable source of information as to the rise and reason of the purdah system, with its attendant child marriage, suttee, etc., and the author's own observation and stories of happenings in the lives of some of her own Indian friends show the results of age-old "Purdah."

ELIZABETH J. CONKLIN.

A History of Urdu Literature. By T. Grahame Bailey, D. Litt.; B.D., M.A. Association Press, Calcutta, and Oxford University Press, London and New York, 1932. Heritage of India Series. pp. xiv, 119. Rupees 2/-; \$1.

Students of Moslem India have long felt the need of a history of Urdu literature, since this language is the principal Moslem tongue of the 77,000,000 followers of Islam in this country. Dr. Bailey has therefore rendered a real service to the public generally in bringing out this very readable and scholarly study. He begins naturally enough with the history of Urdu itself, and shows how the language developed originally, in the 11th century A. D., from the admixture of Persian and Arabic words with old Punjabi in Lahore and its neighborhood, and thence spread to Delhi, Lucknow and South India as Moslem troops and influence moved farther and farther afield. He makes it clear that Urdu literature is not confined to the northern part of India as is generally supposed, but that South India has also contributed a fair share of poetry and religious literature.

Poetry rather than prose forms the bulk of Urdu literature, therefore the greater part of the book deals with Urdu poets and their writings. One is given a very good perspective of the work of the great poets Mir, Ghalib, Wali, Dard, Hali and the rest down to Iqbal, while the reforming influence of such modern prose writers as Sir Sayyid Ahmad Khan, Shibli, and Nazir Ahmad is clearly depicted.

There is a valuable critical bibliography, and an index of persons and subjects, both of which add greatly to the usefulness of the volume.

M. T. TITUS.

A Descriptive Catalogue of the Oriental MSS. Belonging to the Late E. G. Browne. By Edward G. Browne; completed and edited with a Memoir of the Author and a Bibliography of his Writings by Reynold A. Nicholson. The Macmillan Co., New York; Cambridge University Press, London. pp. 325. \$13.

All Orientalists will regret that Professor Browne did not live to finish the Catalogue of his Oriental MSS. on which he had been engaged for several years before his last illness. It is now published in sumptuous form by his literary executors. "It was his thirst for knowledge, and the depth and breadth of his interest in Islam, that created the Collection and gave it so much of the personal character and individuality that we find everywhere in his writings, just as it was his study of the materials which he gradually accumulated in the course of his life-work that enabled him to strike off from the familiar highways of Orientalism and penetrate into regions hitherto little known or altogether unexplored."

The total number of Manuscripts included in this Catalogue is four hundred and sixty-eight. They are classified into Koran Commentaries, Works on Theology, the Shaykhi and Babi Sects, General History, Biography, Geography, Medicine, Persian poetry, etc. By far the larger number deal with the poetry of Persia and the Rise of the Babi Movement. In the introduction we have a sketch of Dr. Browne's life and a complete bibliography of his own writings. The titles of the manuscripts, and in many cases extracts from them, appear in Persian text. There is a full double index, Persian and English, to the entire collection. One can only admire the superlative work of the Cambridge University Press in the preparation of the volume. Z.

Palästina: Land und Wirtschaft. By Alfred Bonne. Deutsche Wissenschaftliche Buchhandlung, Leipzig, Germany, 1932. pp. 285. 14 R.M.

We take pleasure in commending this excellent monograph on present-day Palestine, its economic, agricultural, and industrial resources. The author was director of the Economic Archives for the Near East in Jerusalem. The volume tells of the extraordinary progress made since the War, and has a number of statistical tables, diagrams, maps, and sixty photographic illustrations. Trans-Jordania is left out of the Survey. It will astonish the reader to learn that the orange industry has developed within the last two decades, until now nearly three million cases of oranges are exported from Palestine annually. Z.

Legends of Palestine. By Zev Vilnay. The Jewish Publication Society of America, Philadelphia, 1932. pp. 492.

This collection of folklore on Palestine is of extraordinary interest. The present collection is a translation, with additions, from the Hebrew volume published by the same author, under the title "Agadot Erez Yisrael," which appeared in London in 1929. The stories as given are from Hebrew and Arabic sources, both literary and oral. They cover a wide period of Jewish history including Palestine after the Mohammedan conquest. The sources of the legends are given in detail (pp. 431-480) in references to Hebrew and Arabic authors. Of the 217 legends a large proportion deals with the geography of Palestine and Jerusalem; others, with the Wailing Wall, the Graves and Shrines near Jerusalem,

Bethlehem, Hebron, etc. Of special interest to our readers are the legends connected with the Mosque of Omar and the stories connected with the Koran. Here, for example, is a legend of the Oven of Mother Eve, referred to in the Koran (11:40, 23:27): "Among the ruins of the hill where the city of Gezer stood, a long tunnel of one hundred and thirty feet is hewn out. This tunnel is like an oven; and they say that this was the oven of Eve and here she baked her loaves. This oven had been handed down through the ages from one patriarch's wife to another until the time of Noah. When, in the days of Noah the righteous, the foundations of the deep burst forth and the earth was flooded, a stream of water flowed from Eve's oven as well, flooding all the land of Judah." The 69 illustrations found in the book are of unequal value. Z.

Texts and Studies in Jewish History and Literature. By Jacob Mann. Vol. I., Hebrew Union College Press, 1931, pp. xvi + 728 including 27 facsimiles.

In this valuable volume we have a first-hand picture of Jewish life in the Middle Ages as found in the countries under the sway of Islam. While the Jews of that period lived their own communal lives in devotion to their traditional ideals, some rose to distinction and influence, as Hisdai ibn Shaprūt, the treasurer of 'Abd ar-Rahmān III. An important factor in Mediæval Jewry under Islam was Karaism, which extended also to Christian countries. On page 313 is found a reference to the collapse of the dome of the Mosque al Aḳsa as the result of an earthquake in 1016 A. D., when Solomon B. Yehudah uttered a prayerful wish that "a permanent building" be soon erected in its stead, i. e., the Jewish Temple at the Messianic age. While the volume is primarily of Jewish interest, it throws many valuable side-lights on Islamic history, not only in the Orient, but also in Spain, and is therefore to be recommended to those who wish to correlate Jewish and Moslem history.

HENRY S. GEHMAN.

L'Italia e l'Arabia Centrale. By Ugo Bassi, in Quaderni di Politica Estera e Coloniale, N. 2. E. Bassi & Nipoti, Modena, 1932. pp. 53. lire 3.

We find in this pamphlet a résumé of Wahhabism, which is followed by a brief account of the rise of Ibn Saoud and his relations with foreign nations. The book concludes with the text of the treaty between Italy and the King of the Hijaz, the Nejd, and its dependencies; three pages of Bibliography are given at the end of the book.

H. S. G.

L'Italia e la Nuova Turchia. By Ugo Bassi, in Quaderni di Politica Estero e Coloniale, N. 3. E. Bassi & Nipoti, Modena, 1932. pp. 56. lire 3.

We have in this presentation a brief history of the dismemberment of the Ottoman Empire, the rise of the New Turkey, and the present relations between Turkey and Italy. The text of recent treaties between Italy and Turkey is included. Three pages of Bibliography conclude the work.

H. S. G.

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER
Missionary Research Library

I. GENERAL.

CONTACTS AVEC L'ISLAM, PAR XXX. (In *En Terre d'Islam*, Alger. November-December, 1932. pp. 363-368.)

Entertaining notes on people seen and talked with in visits to the mosques of Cairo by a Christian interested in Islam.

ELIAS RIGGS—A PIONEER IN TURKEY. Charles Trowbridge Riggs. (In *The Missionary Review of the World*, New York. January, 1933. pp. 30-32.)

A sketch of sixty-eight years of active mission service, 1832-1901.

A GREAT MUSLIM NATIONALIST. St. Nihal Singh. (In *The Modern Review*, Calcutta, December, 1932. pp. 616-624.)

Personal and political reminiscences of Sir Syed Ali Iman.

THE TOUAREG BEFORE TOURISM. Robert du Chalieu. (In *Asia*, New York. December, 1932. pp. 649-654: 661-663.)

Continuation of an article begun in the November, 1932, issue.

A TOUR THROUGH MUSLIM LANDS. Sir Abdul Karim Ghaznavi. (In *The Islamic Review*, Woking. November, 1932. pp. 391-396; December, 1932. pp. 436-438.)

First and second numbers of a series.

II. ARABIA.

THE ANCIENT AND MODERN INHABITANTS OF ARABIA. Henry Field. (In *The Open Court*, Chicago. December, 1932. pp. 847-871.)

Data are scarce but point to three basic stocks—Mediterranean, Armenoid and Negroid.

AN EXPEDITION TO TA'IZ. P. W. R. Petrie. (In *The Edinburgh Medical Missionary Society Quarterly Paper*, Edinburgh. August, 1932. pp. 150-155; November, 1932. pp. 181-185.)

Intimate picture of this section of the Yemen.

IN THE QUEEN OF SHEBA'S KINGDOM. K. S. Twitchell. (In *Asia*, New York. January, 1933. pp. 5-9: 63-67.)

Account of an expedition, conducted under the auspices of Charles R. Crane, to examine mineral and agricultural resources in the Yemen for its ruler, Imam Yahya.

LITERARY LIFE IN THE ARABIC PENINSULA. Taha Hussein, translated from the Arabic by Martin Sprengling. (In *The Open Court*, Chicago. December, 1932. pp. 828-846.)

"... Arabia at present encompasses two widely different types of intellectual life: one conservative, held fast in the grasp of ignorance and widespread illiteracy; the other modernist, steadily rising by the force of its connection with Europe and advanced Islamic lands."

MYSTERIOUS ARABIA MODERNIZES. M. Sprengling. (In *The Open Court*, Chicago. December, 1932. pp. 793-805.)

Sketches the slow penetration into the country by explorers, from ancient times to the end of the nineteenth century, and stresses the rapid advance made thus far in the twentieth century.

THE POLITICAL SITUATION IN ARABIA. Ameen Rihani. (In *The Open Court*, Chicago. December, 1932. pp. 806-827.)

Discusses problems in the various sections of the country, and finds least discontent and most unified advance in the states under Ibn Sa'oud and the Imam Yahya, which are freer from foreign intervention.

RUB' AL KHALI. H. St. J. B. Philby. (In the *Journal of the Royal Central Asian Society*, London. October, 1932. pp. 569-586.)

Explorations, in the Great South Desert of Arabia, searching for an ancient, buried city, Wabar, which proved to be only meteoritic craters.

III. HISTORY OF ISLAM.

ABU BAKR, THE TRUTHFUL. Ahmed Shafi. (In *The Indian Review*, Calcutta. October, 1932. pp. 705-710.)

A boyhood friend of Mohammed and the first Caliph, he was an exemplary ruler, tolerant to Christians.

IV. KORAN. TRADITIONS. THEOLOGY.

RASĀ'IL IḲHWAN AŞ-ŞAFĀ IN THE LITERATURE OF THE ISMĀ'ĪLĪ TĀIYIBĪ DA'WĀT. Ḥusain F. al-Hamdānī. (In *Der Islam*, Berlin. Band 20, Heft 4 (Schlusheft) pp. 281-300.)

Dissertation on the authorship and character of this important work.

THE TA'RĪKH AL-ISLAM OF ADH-DHAHABĪ. Joseph De Somogyi. (In *The Journal of the Royal Asiatic Society*, London. October, 1932. pp. 815-855.)

Discusses separation between political history and historical biography in Arabic literature. To a brief biography of adh-Dhahabī is added a catalogue of his writings and of the manuscripts of the Ta'rīkh al-Islām, with an analysis of the latter. A chronicle is made

from A. H. 301-700 and comment is given on biographies and sources.

V. RELIGIOUS AND SOCIAL LIFE.

LE IIE CONGRÈS DES ETUDIANTS MUSULMANS NORD-AFRICAINS. J. Desparmet. (In *L'Afrique Française*, Paris. Octobre, 1932. pp. 572-575.)

The students showed keen interest in science, but they laid the emphasis of the meeting on their Moslem faith and their Arabic language.

ICONOGRAPHIE DE LA MARIÉE CITARDINE DANS L'ISLAM NORD-AFRICAÏN. J. Jouin. (In *Revue des Etudes Islamiques*, Paris. Année, 1931. Cahier IV. pp. 313-339.)

A finely illustrated study of customs and costumes.

THE YOUNG NATION ON THE TIGRIS. Ameen Rihani. (In *Asia*, New York. December, 1932. pp. 603-607: 655-656.)

A visit to the Agricultural and Industrial Exhibition held in Baghdad last April plainly indicated the awareness of Iraq to modern trends.

VI. POLITICAL RELATIONSHIPS.

IRAQ: THE END OF A MANDATE. Rupert Emerson. (In *Foreign Affairs*, New York. January, 1933. pp. 355-360.)

Points out fundamental flaws in the mandatory system, which have been brought into prominence in the case of Iraq.

LA JUSTICE CIVILE MUSULMANE AU MAROC. Paul Marty. (In *Revue des Etudes Islamiques*, Paris. Année, 1931. Cahier IV. pp. 341-538; à suivre.)

A thorough summary of the laws and judicial procedure of the Protectorate, as now established; especially the very delicate adjustment between native and foreign claims, which involve the old, Mohammedan, sacred law.

THE MOSLEMS IN TUNISIA. Lieut.-Commander E. S. Williams, R. N. (ret.) (In *The Journal of the Royal Central Asian Society*, London. October, 1932. pp. 653-666.)

High praise for the constructive administrations of France and Italy in North Africa.

UNREST IN THE PESHAWAR DISTRICT, 1930-1932. H. R. S. (In *The Journal of the Royal Central Asian Society*, London. October, 1932. pp. 624-642.)

Abdul Ghaffar Khan, the "Red Shirts" and an infiltration of the doctrine of self-determination combined to create a seditious spirit, which was forcibly suppressed by the British government.

VII. MISSIONS TO MOHAMMEDANS.

AFTER TWENTY YEARS—AN APPRAISAL. Rev. John Van Ess. (In *Neglected Arabia*, New York. July-September, 1932. pp. 3-7.)

Reports fine progress in the Basrah Boys' School.

THE BENI M'ZAB OF THE ALGERIAN SAHARA. Percy Smith. (In *World Dominion*, London. January, 1933. pp. 21-28.)

A missionary opportunity is to be found among these intelligent people, who are avid readers even of Christian literature.

DIFFICULTIES AND ENCOURAGEMENTS AT SHIRAZ HOSPITAL. V. St. G. Vaughan. (In *The Mission Hospital*, London. January, 1933. pp. 12-15.)

Though this enterprise is of recent origin, the fact that the church numbers have trebled since 1927 shows that Christian medical work is a potent missionary agency.

THE EVANGELISTIC CENTER AT BAGHDAD. Rev. John S. Badeau. (In *Neglected Arabia*, New York. July-September, 1932. pp. 8-9.)

Describes the activities of a member of the United Mission in Mesopotamia.

"HE WENT ABOUT DOING GOOD." Rev. G. D. Van Peurse. (In *Neglected Arabia*, New York. July-September, 1932. pp. 10-12.)

Tells of the work of Dr. Harold Storm among the Ja'alan Arabs of South Arabia.

ISSUES IN MISSIONARY EDUCATION IN THE NEAR EAST. Lee Vrooman. (In *The International Review of Missions*, New York. January, 1933. pp. 50-62.)

A plea for national loyalty and tradition in public and school education, for a conviction of message and for the power of Christ, undetected in any other source.

NEW OPPORTUNITIES IN NEW PERSIA. R. E. Hoffman, M. D. (In *The Missionary Review of the World*, New York. December, 1932. pp. 633-635.)

Suggests the desirability of health surveys, varied social work, treatment of specific diseases, pharmacists and medical literature.

A PLEA FOR MEDICAL MISSIONS TO MOSLEMS. Rev. S. M. Zweemer. (In *The Edinburgh Medical Missionary Society Quarterly Paper*, Edinburgh. November, 1932. pp. 171-173.)

States three reasons for medical work, which are compelling alike to Christians and Moslems: compassion, practicability and the idea that Christ was primarily a medical missionary.

A CHANNEL FOR GOD ON THE NORTH-WEST FRONTIER. Rev. J. S. Dugdale. (In *The Church Missionary Outlook*, London. January, 1933. pp. 5-7.)

All Saints Church, Peshawar, with a devoted congregation of untouchables of the Punjab, needs help to promote better homes and education for the children, to protect these sturdy Christians against the hostility of Moslems.

