

THE MOSLEM WORLD

VOL. XXIV

July, 1934

No. 3

RELIGIOUS LIBERTY

What is "religious liberty," and wherein and how far are we justified in claiming it as a natural human right which it is wrong for any person, agency or government to abridge or deny?

Well, first of all, private intellectual opinion ought to be and of necessity is free. No one has a right to dictate or impose opinions and no one has the power to do so. Happily what goes on inside a man's mind is secure. No external influence or authority can penetrate that citadel and bind our freedom to think as we think we ought to think. This is clear.

In the second place, everyone ought to be allowed, as a fundamental right, to express his opinions and to persuade others to share them, under two conditions. First, he must use purely intellectual and moral suasion. He must not use coercion of any sort, physical, social or moral. And secondly, there are limits which the social or political organization to which he belongs has a right to set. A society built on monogamy, for example, has a right to forbid the propaganda of polygamy. And the claim that certain opinions are religious, and that to bar their practice or their translation into action, since these opinions are religious, is to abridge religious liberty, cannot be sustained as an unconditional principle. The thugs of India practiced murder as a religious rite, but they were rightly hanged as murderers. Where then is the limit to be set upon such curtailment of the free expression of religious opinion in

practice and propaganda? It is to be found in the appraisal and judgment of religion. It is conceivable that in a society built on polygamy as a religious principle, the propaganda of a religion requiring monogamy might be banned as irreligious and unlawful. The conclusion is that only those religions will be allowed liberty of expression and extension in any land, whose principles do not conflict with what that land regards as necessary. This may certainly mean at times the abridgment of the liberty of religion, and it will be a wrongful abridgment in the view of those who regard the oppressing religion as inferior or false. What is the remedy? There are various remedies. The main one is the conversion of the mind of the oppressing agency, which is rendered all the more difficult by the denial of the right to seek aggressively to effect this conversion.

It is in the matter of restraining religious expression in the interest of what the civil authority declares to be moral and social order that the door is opened to almost any degree of abridgment of religious liberty, and yet the right and duty of authority is declared to be clear. This was the declaration of the Mandates Commission of the League of Nations at its Twenty-third Session in June 1933:

"It (the Permanent Mandates Commission) did not consider, however, that it should abstain from announcing the criterion which it would adopt, should necessity arise, in judging the legitimate character of any regulations which might, even indirectly, affect freedom of conscience. The Commission therefore drew attention to the fact that the mandate makes the free exercise of religion subject to the condition that it should not be prejudicial to public order, and that, in this connection, the mandate gives to the Mandatory the right to exercise such control as may be necessary for the maintenance of public order. The maintenance of order is the first duty of the Governor, and order is a necessary condition for the full development of all freedom, not excepting freedom of religion.

"Any regulations, therefore, arising out of the necessity for the maintenance of order will, if such order be genuinely endangered, be free from criticism, even should such regulations have the effect of restricting, in some measure, the free exercise of religion. On the other hand, any regulations on this subject which were to go beyond what is required for the maintenance of order, any measure of a vexatious nature or such as might have the effect of restricting the activities of the missions of any particular religious denomination, would be contrary to the terms of the mandate."

How clear this would be if only the authority in question were always representative of a high and true view and were always sincere and just, which it is not.

The third issue relates to the right of worship. No one can interfere with inward worship in spirit and in truth. But the problem arises at once in the case of private and public social worship. Certain limitations are obvious. The worshippers in an old Moslem mosque in an Indian city justly objected to the loud hymns of a new Christian Church next door during the hour of Moslem prayer. Many inter-communal clashes have occurred in India between Moslems and Hindus over religious processions and observances. But the right of religious liberty certainly includes the right of orderly worship, provided it does not interfere with the equal right of others and provided, again, it does not infringe on ethical or social ideas held by the authoritative political or social organization to be inviolable. If these ideas are wrong they ought to be changed by suasion which, as already pointed out, is made the more difficult by the very supposition of the case.

A new set of issues arises, in the fourth place, with regard to property, taxation, education and marriage, and especially with regard to rights of foreigners and natives. The principle of religious liberty, as such, cannot be divided. In so far as it is the universal human right that we contend it is, it belongs to all men as men, and the absolutely unique Treaty of 1893 between the United States and Siam is

notable for recognizing this complete mutuality and reciprocity of religious liberty between these two countries. But the conception cannot be stretched to cover identical rights of property, taxation, education and marriage as between citizens and foreigners. It ought, however, to cover such full identity and equality between religions, except as modified by a just application of true nationalism.

The special problem of missionary freedom and toleration of Christianity in China after the Treaties of 1858 is negligible here. That whole situation was exceptional and temporary. It was an exceedingly interesting episode, and of late it has been viewed in a very one-sided and inaccurate way. It ought to have a free and impartial treatment.

In this present brief study it must suffice to say that the principle of religious liberty simply requires that there should be no discrimination against either citizen or foreigner in the matter of property, taxation or education, on religious grounds. As to marriage, the state has a right to make its own laws, as it does in the United States, and the Church should be free to supplement, but not to violate these, as it pleases. The state may require civil marriage and may allow divorce, but the Church in the case of its own members may require, if it will, religious marriage also and forbid divorce.

It is a vital problem in every country as to whether the state has a right to determine the education of all children, or whether parents and churches have a right to conduct private education. Thus far, with some limitations, almost all Asiatic countries, like the United States and Great Britain, recognize this parental and religious right. It does not follow, however, necessarily that foreign religious bodies could claim that the principle of religious liberty is abridged by the prohibition of foreign schools, so long as *nationals* are allowed to exercise the right of private secular and religious education. A plausible argument might even be made further for the view that the state has a right to control and direct the secular education of children, provided this education is genuinely neutral religiously, and provided

parents and churches are really free to supplement it with the desired religious education.

Difficult problems in regard to religious liberty arise in the field where religion is related to social customs and ideals like marriage relationships, as has been seen, and to political policies, as for example, war and armaments. The Japanese Christians have been face to face with this problem in the matter of the relation of their country to China. And the problem arises also when religion and race are identified or confused. In every land today the internationalism of Christianity collides with false or imperfect conceptions of nationalism, and the latter constantly assert themselves in ways that collide with the Christian consciousness of duty. In the United States the Churches are opposed to increase in armaments and to all war agitation. Their right to argue their case is not denied, but they are under constant abuse and misrepresentation, and it seems likely that in the event of another war they would feel it their duty to take courses of action which might bring them under political punishment. This is just what is happening today in Germany.

Christianity has duties to discharge which it may be difficult to discharge under present conditions. There may be closed places in the world where Christianity should go, and things which Christianity should do which are now forbidden. It does not always follow that every right should be claimed and exercised, but it is clear to the Christian conscience that every duty should be done whether the right to do it is conceded or denied. And today and in the future, as in the past, the bounds of religious liberty are to be widened by pushing against them and paying the penalty for our hardihood. Martyrdom is not common in our world, though with the memory of the World War still vivid and dark, no one can say that lives are too precious to be spared for what can get itself accepted as a Cause, and it may well be that by some such sacrifice the bounds of freedom are now to be wider set. Byron's turgid lines are not likely to be less true than they have always been:

"They never fail who die in a great cause.
 The block may soak their gore,
 Their limbs may sodden in the sun,
 Their heads be strung to city gates and castle walls,
 But still their spirit walks abroad.
 Though years elapse and others share as dark a doom
 They but augment the great and sweeping thoughts
 That overspread all others
 And conduct the world at last to freedom."

New York City

ROBERT E. SPEER.

RELIGIOUS LIBERTY IN THE FIRST CENTURY

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles." Matt. 10:16-18.

"And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard." Acts 4:18-20.

"And when they had brought them, they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God rather than men." Acts 5:27-29.

"They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." Acts 5:41, 42.

TOWARD RE-THINKING MISSIONS

Christian Missions have a very strong basis in Europe, America, Australia, and South Africa; yet in these continents only one-third of the human race is living; two-thirds are in Asia and Equatorial Africa as yet unevangelized. Christianity has advanced during the last five hundred years almost exclusively along the line of least resistance among primitive people; the attempts among the cultural nations of Asia and in Africa have been intermittent and only of slight success. Yet the so-called "Christian nations" have established their rule, or at least their paramount influence, over the greater part of the non-Christian world; only Turkey and Persia in the West, China and Japan in the East have been able to maintain an almost complete independence. That gives Christian missions a great advantage in their advance. Besides, these missions have been able to develop in their propaganda a machinery more important and perfect than any other religion we know of.

We are deeply convinced that in all Christian work, Almighty God, through all turmoil and confusion, is building His everlasting Kingdom; it is an honor to us that in foreign missions we are fellow-workers with God in His comprehensive plan for the redemption of the human race, which is the aim of God's rule over mankind. Jesus Christ is central in our message; it is our highest aim to make men His disciples and to establish His rule in all departments of human life. We know that He is the deepest answer to all questionings of the human soul; and it is our most solemn and difficult task so to present Him that non-Christians can recognize Him in His fulness. To establish the discipleship of Christ is our highest task;

all endeavors to build national churches are only (indispensable) means to that end.

Christian missions in the present post-war period are very seriously hampered by ten obstacles: (a) the financial and economic depression all over the world, compelling the sending agencies to curtail their budgets, to close some missions and to cripple others; (b) the fatal loss of prestige of Christendom owing to the brutalities of the war-psychosis; (c) the unchristian and anti-Christian character of science and technique, the valuable fruits of occidental civilization which the non-Christian nations wish to acquire without their Christian background; (d) the competition between Protestantism and Roman Catholicism which is a cause of some friction; (e) the renewed advance of Islam as a dangerous antagonist of Christian missions, particularly in Equatorial Africa and the Dutch East Indies; (f) the wide propaganda of Bolshevistic Communism; (g) the world-wide recrudescence of nationalism, fortifying all nations against anything foreign of any type, and especially against the Christian religion. (h) An eighth obstacle is gaining weight from year to year, namely, the endeavor of one non-Christian nation after another to restrict the scope of outstanding mission agencies, particularly of educational and medical missions, either by governmental competition or by rules and regulations curtailing their activities. (i) A ninth, and very serious obstacle of present-day missions is the fact of the immoral lives of many representatives of the White ruling class. (j) Lastly, there is a hindrance and disadvantage in our tendency towards institutionalism, by which so many men and so much money are absorbed in the colleges and hospitals that a vigorous and active evangelistic advance is at least much hampered.

It is on this background, about which there will be little difference of opinion, that I raise a series of questions.

(1) Can we expect the Christianization of the great non-Christian nations, either on the model of Constantine the Great and of his proclamation of Christianity as the

state religion of the Roman empire, or according to the example of German and Anglo-Saxon tribes, accepting the Christian religion as a whole (*in corpore*)? Must we not be satisfied with results similar to those of the Buddhist propaganda in Southeast and Far East Asia? Are we preparing the national churches in Asia and Africa for a similar position?

(2) The national churches in the non-Christian countries constitute at present not more than one or two per cent and in some places not even two per thousand of the pagan masses; in no country are they even equal to the natural increase of the population by the birth rate. Are we expecting that these small churches will ever develop a missionary initiative strong enough to grapple with the overwhelming pagan masses? Are we not risking their being overwhelmed and shut off from the main currents of national life or reabsorbed by the surrounding paganism? Or are we intending to continue our foreign missions for an indefinite length of time?

(3) There is always the double danger in missionary initiative, either of concentrating in so small an area that further development is cramped, or of expanding so widely that there is little hope of ever leavening such immense areas with the gospel. Is there any principle to guide us as to what area each Mission Board could take in hand with its available resources? And is there any possibility of missionary comity and cooperation on the basis of such principle?

(4) We are beginning to understand that the social, cultural, and moral life of the nations is moulded by customs or rules which seem closely identified with racial individualities, such as tribalism in Africa, the caste system in India, and the big family system in the Far East. As the customs of those races have moulded the whole background, it is improbable that Christianity will ever be able to substitute different customs. The Christian congregations will either become foreign cultural colonies, or they must be integrated in the racial customs, sublimating them

by Christian idealism. We are just beginning to see this group of questions as to racial customs; is there any satisfactory answer?

(5) The cultural hunger was the widest open door in all Asiatic countries in pre-war times. Now, the intelligentsia of the Asiatic nations are the most ardent promoters of an extreme nationalism and oppose everything foreign. So this door for Christian influences is closing rapidly. Is there any other door in view which might open the way to the hearts of those hundreds of millions?

(6) In rural districts where the civilization is more primitive we have happily experienced many mass movements; particularly among the hill and forest tribes and the *panchayat* of India, among the Alfura tribes of the Dutch East Indies and among some tribes in Equatorial Africa. What will be in the long run the function of these *panchayat* churches in a full-orbed scheme of Christianization in those countries?

(7) We are face to face with two gigantic countries where the traditional religion is breaking down, Equatorial Africa and China. China has lost its Confucianism and Taoism; ancestor worship is breaking down with the big family system; Buddhism for centuries has not been a great spiritual force. The alternative for China seems to be Christianity or Communism. Are our Chinese missions at all commensurate with a problem like that? The crucial question of Equatorial Africa in the near future seems to be Protestantism, or Roman Catholicism, or Islam. Are we grappling with our task from this background?

(8) Islam up to the present has very little organized and coordinated propaganda. But Roman Catholicism is closely organized all the world over. And Bolshevism is starting a world-wide propaganda on an even bigger scale than Rome. The Protestant missionary forces are in serious danger of being scattered in a loose guerilla warfare; and their incoherent denominationalism and thoroughgoing independence are rendering any methods of cooperation under a common leadership almost impossible. In the future

what will be the function of organizations like the International Missionary Council?

(9) There are of course hundreds of extremely valuable translations of the Bible and of the New Testament in the different languages, besides which very much excellent literary work is being done. Yet it is not too late to raise the question of the religious terms. We Germans deeply feel what damage has been done to our soul through the centuries by translating the Greek word *metanoein* by *Busse*, ransom. This danger of using terms, the connotation of which is leading the Christian mind astray even after generations, lurks more particularly in languages which through milleniums have been impregnated by connotations in a wrong direction. The Swahili Bible doubtless needs a new translation in language free from Islamic terminology. The military leader Chiang Kai Shek has several times urged a new Chinese translation purified of Confucian connotations. Are we awake to this demand?

(10) It was more than one thousand years before the German and Anglo-Saxon Christians had attained the essential elements of Christian thought. The Bible translation of Ulfilas, the Heliand, the medieval mystics, the Protestant Reformation, have been stepping-stones in this slow process. The church historian shows how syncretism on the one hand and disintegration on the other were lurking at every turn. Our younger churches in this day are living in an atmosphere of a paganism which is very active and spiritually alive, and they are in at least as grave a danger as the young Christian church at the era of Gnosticism. Are we watchful of this danger? And is the close connection of the younger churches with the older ones which have already passed through it a sufficient safeguard? Just think of men of the highest type divided in mind and uncertain in their innermost soul, like Nehemia Goreh and Upadhyaya Brahmabhandaw.

(11) Some very important non-Christian nations like the Indians and the Japanese, after a long period of spiritual dissolution and transition, are coming to a period

of reconsolidation. Now it seems to be an established fact that great religious changes in cultural nations occur only in such periods of religious dissolution and transition. The nineteenth century evidently had this character in India and Japan; it meant that it was a missionary period. Is that period rapidly coming to an end in connection with the nationalistic and religious reconsolidation?

(12) We have often not taken sufficient notice of a very important factor in our missionary movement. Religious conversions of whole tribes or nations are fairly easy if they are emerging from their primitive state and are just making their appearance on the stage of world history. The situation is immensely more difficult if the new religion is a late-comer after all seats are already occupied and provision for any and all religious needs has been offered by prior religions. Christianity is in this case in Japan, coming after Buddhism; in China, after Confucianism, Taoism and Buddhism; in India, after the evolutions of Hinduism; in the Near East, after Islam.

(13) Are we prepared to face Bolshevistic Communism as being the gravest danger at the present time both for civilization and for the religious life of the human race? The deadly struggle of Germany against that danger is an illuminating example. Nobody can realize the seriousness of the danger as long as he regards Communism as an extremely interesting experiment against a decaying capitalism.

(14) Lastly, since the Lausanne, Jerusalem and Herrnhut conferences, there has been almost a consensus of opinion as to the main content of the Christian message. It is high time to go on to the second question, which seems to be just as important: how to formulate this Christian message in such a way that it may find an open door to the non-Christian heart? We know that we have the all-healing panacea, yet what unskillful physicians we are, unable to apply it in such a way that non-Christian people will accept it with enthusiasm.

Berlin

JULIUS RICHTER.

THE MECCA PILGRIMAGE

I.

Through the courtesy of the Royal Legation of Sa'udi Arabia in London, we have received authentic figures of the numbers passing through Jedda for the Mecca Pilgrimage from 1928 to 1933. They afford a striking illustration of the effect of economic depression on religious observance all the world over, in this case accentuated by the dependence of state finance in the Hijaz on the pilgrim traffic. If we think what the financial position of Switzerland, with far greater internal resources, would be if the number of visitors were reduced to one-fifth of the average, we can realize the present difficulties of balancing the budget in Sa'udi Arabia.

The Hijaz government has done much to facilitate the Hajj by the provision of modern conveniences. These are summed up in a pamphlet we issued last year, and further amelioration is promised. For the journey from the port of arrival the camel still competes with the motor, but the stages and rates for both are fixed by government. Garages and mechanics for repairs are provided at all centres. Houses are guaranteed clean and hygienic; rents are fixed and also the number of persons in each room; in fact, Mecca would seem to have stolen a march on Britain in the matter of slum clearance. The pilgrim may claim free medical treatment. He should boil his drinking water, and use an umbrella if compelled to go about in the heat of the day. There is a useful table of travelling expenses,

provision prices and postal, telegraph and steamship facilities. On arrival in port the pilgrim is met by a guide, who sees him through his business and helps in the due performance of religious ceremonies. When one compares this organization with Doughty's description of the great Pilgrimage caravan from Damascus to Mecca seventy years ago, one realizes something of the change brought about by the modern age. Will the amenities of railway, motor car, and hygiene revive the attendance at this great gathering? We shall await with interest the returns for the current year.

Meanwhile a statement of the numbers since 1928 are worthy of study. The figures given are those of arrivals by sea at Jeddah. They do not include arrivals by land. These are reckoned as about thirty per cent of the total Pilgrimage. From a total of 97,635 sea-borne pilgrims in 1928, the numbers fell in 1933 to 19,259, a diminution of three-quarters. The greatest relative falls are those of Java (from 49,394 to 2,417), Turkey (from 875 to 52) and Persia (3403 to 586). India has fallen less than half (13,781 to 7,040); Nigeria three-quarters (2,051 to 509); Sudan two-thirds (1104 to 420); Egypt very heavily (14,099 to 1,625), but this may be set off by more land traffic. However, the total given as "Natives," presumably Hijazis, has sunk from 1,169 to 524. "Morocco" appears to cover all Northern Africa; it began with 2,825 and finished with 1,284. The number of children included in the Pilgrimage by sea is greater than one would have expected; in 1928 there were 4,942 infant voyagers; in 1933 there were 663. The majority of these come from Java, Egypt and India, but the Javanese contingent has nearly ceased. It is noteworthy that the volume of pilgrimage from British India should be the most relatively stable, especially as compared with that of the Dutch East Indies. The Pilgrimage for 1880 (as quoted in Hughes' Dictionary) totalled 93,250 persons.

Here follow the tables referred to for 1928 and for 1933; there was a steady decline during this period, showing

a decrease in five years in the number of pilgrims arriving at Mecca, and their nationality:

	1346 A.H.—1928 A.D.			1351 A.H.—1933 A.D.		
	Children	Adults	Total	Children	Adults	Total
Abyssinia .....	....	....	....	....	11	11
Aden .....	....	....	....	....	17	17
Afghanistan	5	2017	2022	13	2390	2403
Bahrain .....	....	....	....	3	176	179
Bukhara	28	1959	1987	24	1180	1204
Cape Town	7	105	112	5	32	37
China	2	106	108	....	25	25
Daghestan .....	....	....	....	....	1	1
Egypt	315	13784	14099	40	1585	1625
Hadramaut	10	512	522	6	267	273
India	289	13492	13781	282	6758	7040
Iraq	1	527	528	....	149	149
Java	3866	45528	49394	161	2256	2417
Morocco	18	2807	2825	16	1268	1284
Muscat	7	334	341	....	11	11
Nejd	2	72	74	....	....	....
Nigeria	260	1791	2051	77	432	509
Palestine	2	546	548	2	195	197
Persia	11	3392	3403	1	585	586
Senegal	1	67	68	....	23	23
Somaliland .....	....	239	239	1	74	75
Sudan	28	1076	1104	....	420	420
Syria	20	1089	1109	13	491	504
Turkey	6	869	875	2	50	52
Yemen	7	1235	1242	3	342	345
Zanzibar .....	....	34	34	....	1	1
Natives (Hejaz)	57	1112	1169	14	510	524
	4942	92693	97635	663	19259	19922

London

H. U. W. STANTON.

II.

THE PILGRIMS FROM CHINA

In visiting the Hankow Mosques from time to time I have seen at prayer only one man with a green cap. He had been the fortunate one to make the Hajj. His brother later became my teacher, so I was able to inquire about his history. He had owned a race horse which was a winner. With the gains he was able to fulfill his long desire. He was honored by the whole Moslem community.

In East China during the last few years a bit more interest has been aroused by the wide-spread notice of the approaching season of pilgrimages and the press notices of those who have gone to Mecca. Especially is this true during the past year. Through the medium of the leading Mohammedan paper, the *Yueh Hwa*, published in Peiping, now in its fifth year, a great deal of notice has been taken of those who have traveled abroad. In the issues of 1933 there have appeared extensive articles on Indian Islam, written by one of the returning pilgrims, who had made a stop-over in that country. Three times a month this magazine gives long accounts of the doings of the *Hajjis* and the Chinese students at Al Azhar University.

During the past eleven years eight hundred and thirty-four Hajjis have made the pilgrimage from North and Central China, which of course does not include Sinkiang, or as it is better known in the West, Chinese Turkestan. This number is not great, but when distance and inaccessibility are considered, it is an achievement. Fifty-eight of the total sixty-six who made this 1933 voyage came from the three Northwest provinces, Tsinghai, Kansu and Ningsia, which in most cases is a month's travel by horse or cart to the railhead. Added to this is the fact that the average age was fifty years, the youngest, from Honan, being twelve, the oldest seventy-six, from Kansu. They represent merchants, teachers of the Koran, *ahungs*, students, the military and the farmers. When we consider the difficulties involved and the expenses necessary to make such a journey, to say nothing of the time needed, we can more fully appreciate the statistics of the pilgrimage.

There is practically nothing written about this phase of Chinese Islam. None of the foreign works to which I have access make any reference to this, other than a passing remark. However in Chinese Moslem literature there is a constant repetition of the need of the pilgrimage. There is one very interesting book of some fifty pages, on the record of the journey made in 1842. Ma Fu-ch'u, of Yunnan, the outstanding Moslem apologist of the last

century in China, made the pilgrimage and has left this account in Arabic. In 1861 this was translated into Chinese by Ma An-su, his able disciple.

Following the Salar rebellion of 1785,¹ when those descendants of the immigrants from Samarkand, who were living around Hsunhwa in Northwest China, rose against the local authority, an imperial decree forbade any further pilgrimage to Mecca. This edict also prevented any learned teachers from coming to China to instruct the faithful, as well as withdrawing permission to build new mosques. This order held until the outbreak of the great rebellion of 1863.

In the twenty-eighth issue of the *Yueh Hwa* of 1933, definite notice was given of the departure from Shanghai of one of the Blue Funnel Line boats which was making a special through trip to Jidda. In previous years passengers had to trans-ship at Singapore, which involved delay and expense, but this year a safe journey from Shanghai to Jidda was guaranteed. The date of departure from Shanghai was December 22nd (fifth day of the eleventh month of the Chinese calendar). A very curious note is added in the article, that no passage is booked on the "promise to pay," only cash with the order would be accepted. The Hsial T'ao Yuen mosque in Shanghai acted as host to all the Hajjis as they passed through Shanghai.

The cost of such a trip is listed as follows: from Shanghai to Singapore and return the fare is \$60.00 silver, or at the rate of three to one, the equivalent in United States money is \$20.00. The round trip from Singapore to Jidda is \$307.76 in local currency. This is the cheapest fare, but it includes food without bedding. The round trip is good for two years.

The expenses on arrival in Arabia are as follows: a camel which will carry one person from Jidda to Mecca is one pound sterling. A public bus holding twelve persons is \$2.00 gold each. A small car is cheaper than a camel, as four can use it. From this we see that the total cost of

¹ Broomhall's "Islam in China," p. 150.

these essentials amounts to about \$400.00 in silver or \$130.00 gold. As this is only from Shanghai, getting to the coast from the interior involves even more expense. A Moslem considers that a thousand dollars will cover the whole cost from Hankow to Mecca and return. When one realizes that thirty dollars a month is a good average income² for the ordinary family of four (although few are so fortunate as not to have many more dependents) the above amount for a pilgrimage is a tremendous sum. A trip around the world by many with an income of \$2000 a year and a family of four, in the United States, is easier to imagine. It is the religious urge that makes it possible. However, one hears of men being assisted financially to go as representatives of others who are unable to go.

In a later issue of the same paper a map of the route from Jidda to Mecca is given, pointing out the important places. It also gives a picture of the Chinese guide who is to be trusted about the sacred places. His name is Hassan So-pu Ali. In speaking of the guide at Jidda, the pilgrim is warned that he has to be watched, although he is a Chinese Mohammedan.

Last year, among those who went was the head of the Normal School in Peiping. This man has been very successful in establishing the Tsen Ta Normal School for the teaching of the New Sect teachers. When Dr. Zwemer visited the important mosque in Sining, the "Vatican" of Islam in China, the man who was called to meet him was a graduate of this school in Peiping. To this school, in consequence of the visit of the founder to Cairo after the pilgrimage, two *ulemas* have been sent from Al Azhar, to lead the faithful in the doctrine and customs of Islam. Certainly at the present moment the pilgrimage is playing a very important part in welding the Chinese-Mohammedans into a closer union with the brethren in Egypt and India. I believe the influence is greater now than it has been for many years in the past, certainly since the establishment of the republic.

² Gamble's, "How Chinese Families Live in Peking."

The Hajjis the world over repeat together the pilgrim song as they proceed to Mecca: ³

“I stand up for Thy service, O God! I stand up!
I stand up! There is no partner with Thee! I stand up!
Verily Thine is the Praise, the Blessing and the Kingdom!
There is no partner with Thee!”

Conscious of their comradeship with the white, black, and brown Moslems, they return more ardent for the faith, more missionary-minded and more bigoted.

Hankow

CLAUDE LEON PICKENS.

³ Hughes' Dictionary of Islam, Article Hajj.

THE SON OF MARY

The phrase "Son of Mary," as applied to Jesus Christ, occurs but once in the New Testament, in the story given by Mark, of the critical reception meted out to Him in Nazareth, where Matthew, according to his custom, seems to tone down the harshness of the Nazarene's remark to "Is not this the son of the carpenter? Is not his mother called Mary?"¹ In the Koran, on the other hand, there are twenty-three occurrences of the expression, while those in the *Traditions* are still more numerous, as will be obvious to the readers either of the article by Canon Sell and Professor Margoliouth at the end of the *Dictionary of Christ and the Gospels*, or Mr. Robson's little book, entitled *Christ in Islam*.²

It will be interesting to trace the origin of the Koranic allusions to our Lord as "Son of Mary." Is responsibility for this use traceable in the centuries preceding Islam? Can the phrase possibly come from the synagogue scene at Nazareth? Or has it found its way into the Koran because, by the sixth and seventh centuries, it had become a common appellation of the Saviour in those Christian circles with which Mohammed had some dealings? In his recent lectures "*The Jewish Foundations of Islam*;"³ Dr. Torrey contends that "There is no clear evidence that Mohammed ever received instruction from a Christian teacher . . . and that, on the other hand, the evidence that he gained his Christian material either from Jews in Mecca, or from *what was well known and handed about in the Arabian cities*, is clear, consistent and convincing." "Son of Mary" surely belongs to the second class of evidence, if it came from Arabia

¹ Matthew 13:53-58.

² The Wisdom of the East Series.

³ Bloch: New York, 1933.

originally to Mohammed's knowledge. At all events he took over a phrase from current terminology, and used mostly in honor of the Virgin Mary rather than of her Son.

The verses in the Koran can be divided into groups. In far the greater number of occurrences the phrase "Son of Mary" is prefaced by "Jesus," and the majority of these seem to be connected with incidents in the life of Jesus, as one of Allah's prophets.

Here are a few instances:—

"We gave unto Jesus, Son of Mary, clear proofs; and we supported Him with the Holy Spirit." (2:87. Cf. 57:27).

"We caused Jesus, Son of Mary, to follow in their footsteps, confirming that which was before Him, and we bestowed on Him the Gospel, wherein is guidance and a light." (5:46).

"Those of the children of Israel, who went astray, were cursed by the tongue of David; and of Jesus, Son of Mary." (5:78).

"When the disciples said, O Jesus Son of Mary, is thy Lord able to send down for us a table spread with food from heaven." (5:112. Cf. 114, 116).

"Such was Jesus, Son of Mary" (after a reference to His talking in the cradle, etc.). (19:34).

According to Nöldeke's arrangement of the *suras* this is the first mention of Jesus Christ in the Koran. The story appears in the Arabic Gospel of the Infancy, as quoted by Tisdall in the *Sources of the Qur'an*.⁴ Presumably Mohammed got acquainted with the legend before the story was put out, and the story was from "what was well known and handed about in the Arabian cities."

"We extracted a covenant from the prophets and from Jesus, Son of Mary." (33:7).

Five times comes the phrase "Messiah, Son of Mary," in passages where Mohammed is declaiming against the Christian belief in the deity of Jesus. These are as follows:—

"They surely disbelieve, who say, Lo! Allah is the Messiah, Son of Mary." (5:72).

In the same *sura* (v. 75) the reference is more striking:

"The Messiah, Son of Mary, is but an apostle; other apostles have flourished before Him; and His mother was a just person."

⁴ Page 169-70.

Rodwell has a note here to the effect that the latter phrase meant that "she did not give herself out to be a goddess."⁵ This was in distinct opposition to the attitude of the Abyssinians whom his followers had met on the two emigrations across the Red Sea.

"They have taken as lords besides Allah their rabbis and their monks and the Messiah, Son of Mary." (9:31).

"They indeed have disbelieved who say: Lo! Allah is the Messiah, Son of Mary. Say: Who can do aught against Allah, if He had willed to destroy the Son of Mary and His mother." (5:17).

The combination of "Jesus" with "Messiah" comes twice—in interesting contexts and both in *Surat an-Nisa'*:

"And because of their (the Jews) saying, We slew the Messiah, Jesus, Son of Mary, Allah's messenger. They slew Him not, nor crucified Him (4:157).

"The Messiah, Jesus, Son of Mary, and His word which He cast into Mary, and a spirit from Him." (4:171).

Curiously enough the fuller title appears in a *sura* which has no other reference to our Lord, and in contexts which deal with two of the fundamental facts of the Christian Faith, the Crucifixion and the Incarnation. When Mohammed used the word "Messiah" of Jesus, Son of Mary, was he aware of the connotation of the word in the thinking of the Jews? If he never actually claimed Messiahship himself, does this mean that he was ignorant of the idea? On the other occasions in which "Son of Mary" occurs in the Koran it appears just by itself:—

"We made the Son of Mary and His mother a portent, and we gave them a refuge on a height, a place of flocks and watersprings." (23:50).

"'And when the Son of Mary' is quoted as an example, behold! the folk laugh out." (43:47).

Besides the above references "Jesus" occurs by itself nine times, chiefly in lists of prophets and apostles, but there is a section of anecdote in *Surat Al 'Inran* where "Messiah" by itself occurs once only. What is really to be made of these references? Did Mohammed know Him best as "Son of Mary," and if so, how? The second of the allusions (in *Surat al-Mu'minin*) has the phrase just by

⁵ *ad loc.*

itself, and is probably best dated soon after the return from the first emigration to Abyssinia, and to the connection of Abyssinia with this phrase we shall return. Were "Messiah" and "Jesus" just other names to Mohammed for the same person, or did he gather, from Jews or Christians, that the former at least had a significance all its own? And if "Messiah," then why not "Son of Mary?" The words in 4:171, would at least seem to imply that the Jews could be thought of by Mohammed as speaking of Jesus as "Son of Mary." If they did, would it be out of the question that the *hawariyyun* should so address Him? They too were Jews. So may Mohammed have argued to himself.

But wherever the phrase came from, as used by Mohammed, was it capable of the same meaning, when applied in those later days, as it had in the time when Mark was recording the Nazarene Tradition, or Matthew making his own use of it? The literature of the Apostolic fathers, for example, though plentiful in references to our Lord Jesus Christ, has but rare instances of the phrase, "Son of Mary." These are confined to the Epistles of Ignatius,⁶ Bishop of Antioch; though on the other hand the wording is slightly different from that in the Markan passage, being *ὁ ἐκ Μαρίας* as against *υἱὸς Μαρίας*. This comes both in the Ephesians and the Trallians. It is the form, too, that appears quite universally in the Creeds of later centuries, and in the works of those who did not have so much to do with official creed-making. Irenaeus⁷ has *qui ex Maria virgine*. Tertullian⁸ has an expression that is interesting, when compared with Sura 4:171., *delatum ex spiritu Patris Dei et virtute in virginem Mariam*. Alexander, Bishop of Alexandria⁹ is the first to have *θεότοκος* in this connection. The Apostolic Constitutions¹⁰ state that Christ was "born of the holy virgin Mary," the Antiochene Church adding that she was *ἀειπαρθένος*. Epiphanius¹² has the expression *σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου*. Cyril of Jerusalem¹³ seems to be the

⁶ Lightfoot, *Apostolic Fathers* 107, 108.

^{7,15} Hahn: *Bibliothek der Symbole und Glaubensregeln ad loc.* cf. Bethune Baker: *Early History of Christian Doctrine*, 238, Note 4.

exception among the fathers in not having an "incarnation" clause which includes a reference to the mother of the Lord. It is Nestorius¹⁴ who has "conceived and born of the Virgin Mary," while Athanasius¹⁵ in his dissertation on the incarnation of the Word of God, writes, *κατὰ σάρκα μόνον τὴν ἐκ Μαρίας ἀνθρώπος*.

Side by side with the use of the phrase *ἐκ Μαρίας* in the work of creed-development, comes the single occurrence of the Markan term in the Gospel of Thomas, the Israelite. Despite the prominence given to the Infancy stories of Jesus and the Virgin in the Apocryphal Gospels, it may be surprising that "Son of Mary" is used so scantily. It does come twice in the story of the *Miracle of the Children in the Oven*. One noticeable point here is that this tale does not appear in the Greek and Latin of the *Gospel of Thomas*, but in the Arabic. Other Apocryphal works like the *Assumption of the Virgin* and the *Discourse of Theodosius* point to the growing veneration of the Church for her—a veneration it is hard to suppose was unaided by the inheritance of previous goddess-worship all round the Eastern basin of the Mediterranean. Consequently the transition from Jesus, Son of Man, to Jesus, Son of Mary, may have come about fairly easily among the Christians, whatever was the actual channel through which the phrase passed into Arabic. The actual quotations from the Gospel of Thomas are as follows:—

"O Jesus, Son of Mary, thou good Shepherd of Israel, have compassion on thine handmaidens, for thou didst not come to destroy but to heal."

"See that ye do everything that Jesus, the Son of Mary, commandeth you to do."¹⁶

Both the quotations are reminiscent of Gospel sayings; the latter would seem to be an echo of the scene in Cana in which the mother of the Lord actually figured.¹⁷

But we must return to the Markan passage, which seems to breathe the atmosphere of genuine opposition on the part of the Nazarenes. In view of the scene depicted

¹⁶ M. R. James: *Apocryphal New Testament*, p. 68.

¹⁷ Jno. 2:5.

in Luke 4:15-30 this Markan scene in the Nazareth synagogue is omitted in the third gospel. Matthew, however, deals with it in his usual way. In the interests both of brevity and the desire not to say anything that reflected on the Master, he shortens Mark's statement on the part of the Nazarenes, that the "wisdom" was "given unto him," and also that the works of power were "performed by his hands." Then where Mark has, "Is not this the carpenter, the Son of Mary, and brother of James and Joses and Juda and Simon, and are not his sisters here with us?" Matthew substitutes, "Is not this the son of the carpenter? Is not his mother called Mary? and his brothers James and Joses and Simon and Juda? and are not *all* his sisters with us?" Did Matthew connect this passage with the earlier scene, in Matt. 12:46-50 (Mk. 3:31-35), where in his version the sisters do not appear till the end in Jesus' own remark, as He looked round on the crowd? (Luke has no mention of the sisters here whatsoever). Mark, on the other hand, has them with the mother and brothers on the outskirts of the crowd "seeking for thee." Is the idea of "sisters" avoided except in a purely spiritual sense? Similarly in the reply of Jesus to the Nazarene crowd, Matthew omits the reference to the kinsfolk. Had the idea of the Lord's really having had kinsfolk already begun to be unwelcome?

Lastly, the author of the first gospel seems to have had equal compunction in recording the result of the visit to the "patria" on this occasion, merely saying that he "did not there many mighty works because of their unbelief," whereas Mark is far franker;—

"He could there do no mighty work, except that laying His hands on a few sick folk, He healed them. And He was surprised because of their unbelief."

Is not the point here, not only that Mark has got hold of a very early tradition, which Matthew has altered in the interests of good taste, but that the whole episode breathes the antipathy felt for Jesus on His return to His "patria." Matthew consistently abbreviates and softens the entire narrative. He did not like the reference either to "the carpenter" or to "the Son of Mary," any more than he

appreciated the allusion to the "kinsmen," or to our Lord, being able to perform but a few miracles at the time, or to His surprise at the attitude of His fellow-townsmen. May we deduce that by the time the first gospel came to be composed at Antioch (?) the term "Son of Mary" still held the idea of contempt and antipathy, although there was the beginning of the desire to dissociate Him from His "brothers" according to the flesh? We remember too that the expression used by Ignatius is not "Son of Mary," but "He who was from Mary." Mark is true to the display of contempt on the part of the Nazarenes; the editor of the first gospel does not like to feel that it can ever have been so.

"Son of Mary," therefore, as used in the Markan passage was a title of opprobrium, which matter seems to have escaped the notice of many of the commentators. The suggestion that Jesus was thus known after the death of Joseph is surely out of court in an eastern land. The commentator in the *Speaker's Commentary*, however, realizes that the son after the father's death would still be called after him. The expression "Son of Mary," he adds, was either "contemptuous," or indicated a difference between His position and that of the brothers and sisters by another mother. As a parallel to the first suggestion, "the sons of Zeruiah" are mentioned, but is this quite parallel when the sons in question were those of David's own sister? And is the second tenable, if the *idea* is *first* found in an apocryphal work of the following century? If it were tenable, the most probable interpretation would still be the "contemptible." Renan quotes this passage in support of the theory that the Child was known as the only son of the widow in Nazareth; but against this is the Lukan "Son of Joseph," which finds its echo in the fourth gospel, and is much truer to the East. A mother, like a father, is known by the name of their firstborn—a custom still in vogue in Palestine, and other Near Eastern countries—even after the son dies. But the son takes his name from his father, and less often from another son of his own mother.¹⁸ The

¹⁸ e. g., Abdallah ibn umm Maktum, the blind Governor of Madina.

patronymic after all is found the world over, and how rarely the matronymic! Hence when it does occur, there must be a definite reason for it. In matters of inheritance, for instance, or on amulets and charms, the mother's name might occur. It has been the case even in recent years. But neither of these ideas is in the context here. We are practically tied down to the fact that this phrase was used by the Nazarenes of our Lord in obloquy. "Is not this the son of Joseph, whose father and mother we know?"¹⁹ If Matthew had taken the title in any other sense than this, would he have been at such pains to alter it?

We are consequently obliged to seek the new meaning given to the phrase, "Son of Mary," in contexts outside official Christianity in the first instance. May not even Ignatius, to say nothing of the author of the *Gospel of Thomas*, have been influenced by the background of those pagan elements that were the heritage of the first believers all through the Near East? There was also the Jewish jibe to combat, and more important, the proof that Jesus had "come in the flesh." There is no question of the Virgin Birth in the early context. If there were, it would be far more natural to find Matthew employing the phrase rather than Mark, but he fights shy of it. Later on, it did come, as we have seen from the history of the creeds, to have some connection with the doctrine of the Virgin Birth. *This is surely the significance of the repeated use of the term in the Koran.* It was not a doctrine of Christianity that Mohammed felt capable of tackling or had any desire to deny. The Christians, through force of circumstances, had come to use what had been a term of contumely, but which yet had a biblical foundation (how vital in the days of creed making!), when on the foundation of the Virgin Birth, other dogmas were built respecting the mother of the Lord, relying on the inheritance of these eastern Mediterranean lands, with their goddesses, Phoenician, Greek or Egyptian.²⁰ Most of all does this phenomenon seem to

¹⁹ Jno. 6:42.

²⁰ For instance, The Liturgy of Basil the Great has frequent references to Mary as "the very and true Queen," "the fair dove, which hath borne for us God, the Word."

have been the case with Abyssinia, the Christian kingdom just across the Red Sea from Arabia and the Moslem beginnings. Says a Roman Catholic writer:—"Certainly in no part of the Christian world does devotion to our Lady reach such a point as in Abyssinia."²¹ There was, however, a school of thought in Abyssinia, which maintained that as "Son of Mary" Christ was man only. Later, God infused into Him divinity without changing His human nature."²² Still, be it noted, the main phrase remains.

It is further important in this connection to note that the phrase does not occur in the Koran in the first group of Meccan *suras*. The first mentioned is in *Surat Mariam* and the second in *Surat al-Mu'minin*, both of them in the second group, by which time the emigrants had returned to Mecca, having heard of the *rapprochement* between Mohammed and his opponents—a *rapprochement* that was curiously enough connected with the "divinity" of certain female idols. Added to this is the fact that on the return of the second emigration later to Madina, Mohammed contracted a marriage with Umm Habiba, whose husband 'Ubaidallah had passed away in Abyssinia after becoming a Christian. Most of the references to Jesus are in Madina *suras*. There would seem to be only one of importance in the third Meccan period, and in that the name just stands by itself in company with those of Noah, Abraham and Moses. Is the inference that in Madina Mohammed found that Christianity was more of an entity than he had supposed while in Mecca, and that this discovery coincided with the return of the second group of emigrants, who would naturally tell him of the Abyssinian regard for the Virgin (there are said to have been over thirty annual feasts in her honor) as of the Virgin Birth? Mohammed was not concerned to combat this doctrine, there were other more serious issues with Christianity. He therefore cheerfully adopted the title by which our Lord was known in the country which has shielded the Moslem exiles, with the hope, perhaps, that something might some day come out

²¹ Adrian Fortescue: *The Lesser Eastern Churches*, 318.

²² *Ibid.*, 319.

of it. Those followers of his who ventured northwards would find the same popularity for the Virgin as did the Abyssinian refugees. Did not the Emperor himself organize a pilgrimage of thanksgiving to the Virgin in Bethlehem just about the same time that Mohammed was making his last appearance in Mecca? It must have meant something to be the "Son of Mary." And so what had been a term of reproach and stigma was handed on by the Christian Church to the followers of Islam, as one that had lost the stigma and become one of wide renown.

To sum up. The title "Son of Mary" is often given to Jesus in the Koran. Of no other prophet does the book speak with a title of this nature. There is, however, no New Testament origin for the term, although the fact that it occurs in the second gospel may have given it a biblical basis. In its setting in Mark, it is probably a term of contempt, while the way in which it is worked over by Matthew would in itself support this contention. Hence an origin for its wide use in Koran and Traditions must be sought in some later Christian use. The history of creed-making reveals the fact that for a variety of reasons it was necessary to employ the name of the Lord's mother. In some cases more was built on the phrase than in others. But the subapostolic age seems to have been nearly as free from the use as the age of the New Testament. Perhaps then we may seek the origin in the religious inheritance of the early generations of believers around the shores of the Mediterranean, coupled with the necessity imposed upon the Church of defining her attitude to the person of Christ. Ecclesiastical formulary thus united with mental predisposition. This would seem to have reached its *ne plus ultra* in the Christian kingdom of Abyssinia, which had twice given shelter to Moslem refugees. A combination of circumstances therefore would seem to have been behind this free use of the phrase, the actual source for its use in early Islam coming most probably from Abyssinia.

Jerusalem

ERIC F. F. BISHOP.

ISLAM IN CENTRAL ASIA¹

Whither Islam? ask the authors of an important work recently reviewed in this magazine. On all sides, Islam is suffering formidable attacks, both from the outside and also from within, and the latter are perhaps the more to be feared. Even though Islam knows how to react violently against these attacks, it is experiencing none the less a serious crisis. We wish here to give some details concerning one of the countries of Islam which seems to be most seriously affected, namely, Russian Asia.

In studying the accompanying map of U.S.S.R. (the Union of Socialistic Soviet Republics), we notice at once that the greater part of the territory of the Union is found in Asia; of the 21,236,000 square kilometers of U.S.S.R. (one-sixth of the area of the globe), four-fifths is in Asia. Of course the greater part of the population is in Europe (115,800,000 of the 147,000,00 inhabitants, eight per cent of the total population of the world); but the population of Russian Asia forms also an important number, 31,200,000 inhabitants. These are widely scattered, one and nine-tenths per square kilometer, compared with twenty-four per square kilometer in Russia in Europe. It is estimated that of the 147,000,000 inhabitants, about 80,000,000 non-Russian subjects belong to various other nationalities.

"The U.S.S.R. is a veritable mosaic of peoples, and in many regions there is a vast intermingling of nationalities."²

The Review *Voks*, the organ of the Society for Cultural Relations between the U.S.S.R. and the Stranger,

¹ Translated and reprinted, by kind permission of the author, from *En Terre d'Islam*.

² André Pierre: "U.R.S.S.: La Fédération Soviétique et ses Républiques." Paris, 1932.

tells us that in the U.S.S.R. "the periodicals appear in fifty-four languages, some of which were not put into writing until after the Revolution."

Since their advent during the Revolution of 1917, but especially during the past few years, the Soviets have made earnest efforts to develop among the people of Russian Asia, education, on the one hand, and industry, on the other. They have also extended to these people their anti-religious activity, opposing everywhere all forms of religion. These various activities of the Soviet government naturally exert a considerable influence on Islam, which is widespread in these regions; it is this point which we wish briefly to examine.

The number of Moslems in Russia is considerable: the statistics of 1920 give the number as 19,215,000 Moslems, or sixteen per cent of the population; two-thirds of these Moslems are of Turkish origin. It is evident, then, that the Moslem question is of real importance for Russia.

Since the fifteenth century, (the time of the conquest of the Tatar kingdom of the Volga by Ivan the Terrible), the Russian empire has been concerned with the evangelization of the Moslems: many tribes then accepted baptism, but in general, the greater number remained faithful to the traditions of their ancestors. Besides, the missionary activity of the Russian Orthodox Church, especially among the Moslems, was often hindered by the State, which sought above all, its own political interests. This situation changed at the beginning of the nineteenth century. At that time an intensive campaign was carried on by the Bible Society, which in ten years translated the New Testament into nine of the languages of the inhabitants of the Volga. This society was concerned especially with the development of native schools and the giving of religious instruction in the native languages. The ecclesiastical Academy of Kazan, founded in 1842, established in 1854 a missionary department, and in 1867 the Missionary Society of Saint Gouri commenced to carry on Missions. "The missionary work for the conversion of Islam was particularly difficult

because of the well-developed system of Moslem schools and the great zeal of the Moslem clergy. In order to obtain results, the missionaries generally had to break down primitive traditions and establish for converts new forms of social independent life.”³

This work of evangelization was stopped at the time of the Bolshevist revolution, and it may even be said that among certain classes, only superficially Christianized, there has been a return to paganism or to Islam. “The religion of the conquerors retrograded rapidly as soon as a foreign power no longer encouraged it. . . . One of the first results of the liberty of thought granted the Russian people by the Revolution was the return to paganism of many of the inhabitants.”⁴

The Year Book of the Moslem world thus defines (p. 315) the attitude of the Social government toward Islam: “Outwardly, the Moslem policy of the Soviets, formulated by the Congress of Bakou (1920), consists in freeing oriental peoples, notably the Moslems, from capitalistic and colonial European exploitation. Inwardly, the Moslem policy of the Soviets, defined by Stalin (Reports of 1921) and Sapharov (Report of 1922) tends: first, to divide and allot the great feudal estates; secondly, to dissolve the Moslem congregations; thirdly, to break up the national pan-Turkish movement. It has hastened the emancipation of women, revived the corporations, and restored to second-class nationalities the schools in their own languages and the lands which Russian colonization had confiscated. On the other hand, it has caused a serious deterioration of family and social morality, and, by its inability to organize economic recovery, has caused famines.” Thus, the Soviets practise a double policy: outwardly they proclaim themselves the defenders of Islam, oppressed by occidental “imperialism;” inwardly they persecute this same Islam, for their campaign against all religions has not spared Islam; the atheistic movement works energetically to destroy all religious belief among

³ G. Florevsky: “Russian Missions.”

⁴ René Martel: “Le Mouvement antireligieux en U.R.S.S.,” pp. 5, 188.

the Moslems of the Soviet Union. In the caricatures of anti-religious propaganda, Mohammed is placed in the same category as Christ, Jehovah or Buddha. One of these pictures is particularly significant: it represents a Moslem perched on a camel, and fleeing distractedly before a train penetrating for the first time into this region (this is à propos of the *Turksib*, or new Railway). For the Soviets, religion, *all* religion, must give place to science, to progress, to industry; besides, they believe, the thing is inevitable, for no religious idea can hold its place against material progress. But to hasten this future of atheism, the godless Bolshevists persecute the Moslems just as much as the Christians.

In his important work, abundantly documented, on "The anti-religious Movement in the U.R.S.S.," M. René Martel gives numerous instances in the campaign of the godless against the Moslem people. In the Tatar republic, a congress of atheists, assembled at Kazan, in February, 1931, demanded of the Communist Youth to mobilize five hundred of their best workers to develop the anti-religious propaganda; "on the first of May, 1931, there were 85,000 atheists, and the groups of children numbered 35,000 members. They directed two anti-religious reviews in the Tatar language, one edited at Moscow, the other appearing at Oufa. The atheistic journal *Dinsizlar* in the Tatar language, has been transformed into a veritable daily advocate of the anti-religious propaganda."

Special works are being prepared designed to combat Islam. In the republic of the Bashkirs, which has been at all times the center of the Moslem clergy in European Russia, "one finds Islam concerned in all the counter-revolutionary enterprises which have been directed against the Soviet régime, and this activity was marked in 1930 by a series of terrorist outrages. The Moslem clergy acted in an efficient manner, for it was there that they gathered their forces and strengthened their recruits. However, one hundred fifty churches or mosques were closed in the

course of these last years, at the demand of the people." (p. 192).

In the Caucasus and in Central Asia, the progress of the "godless" movement is found to be very difficult, because of the fierce hostility of the Moslems, especially the *Mullahs*. "If it is relatively easy to close orthodox churches, it is not so with the mosques, whose elimination requires the great prudence" (p. 201). "For a long time the anti-religious propaganda avoided antagonizing the ancient religions of the Orient. These nationalities appeared to them as too backward, the proletariat lacked plans, Bolshevism having been established only recently in all the provinces, the popular masses were very ignorant and their illiteracy attained record figures (ninety per cent of illiterates). The Soviets showed themselves extremely prudent. It was necessary to avoid arousing the enmity of the believers, and yet they must unmask the actual rôle of religion, denounce its class action, and uncover its social and economic roots. It was necessary above all things to modify the conditions of daily life, and in the first place, to emancipate womanhood" (p. 200). At present the fight against Islam is vigorously carried on, especially among the young, who are more amenable to Bolshevik propaganda. "In the republics of Central Asia, one can boldly claim that every man able to read has been gained for atheism" (p. 230).

This movement has naturally excited reactions among the Moslems. On the 24th of July, 1930, the journal of the Holy City, the *Osservatore Romano*, published a message addressed to the Sovereign Pontiff, by the Moslems of Russia: "We permit ourselves to bring to the knowledge of Your Holiness, representing Christianity, that our Tatar coreligionists of the Crimea and of the Volga are bitterly persecuted, the same as the Christians, by the Soviet authorities. Our mosques are closed, our priests thrown into prison, deported, put to death for their faith and for their attachment to the religion of our fathers. The Bolsheviks do not make, in this respect, any distinction between

Christians and Moslems, because the government at Moscow is seeking to annihilate all religious sentiment and to fight against God. As the persecution in Russia threatens faith in general, and morality based on faith, we like to believe that Your Holiness will raise your voice also, in common with public opinion and the conscience of the Christians of the whole world, for the defense of the Moslem religion."

At the Moslem Congress at Jerusalem, in December, 1931, a report was read on the condition of Moslems in Russia, by Iyad Ishaqi, president of the committee for the independence of the Moslems of the Volga and the Ural, director of the Review, *Yana Mili Yul*, which he founded at Berlin in 1929; and another on the situation of the Moslems in the Caucasus, by Said Shamil, president of the national defense of the Northern Caucasus. The report of Iyad Ishaqi gives numerous instances of the persecutions of the Moslems and the anti-religious activity of the "godless," in the Moslem regions of Russia. Following these reports the Congress sent a vote of protest against this attitude of the Soviets.

But even more dangerous than persecution for unorganized Islam, namely, where it is not strong and deeply rooted, among the primitive and ignorant tribes of Russian Asia, is the intensive effort which the Soviets are directing toward their cultural enlightenment, commencing with the lessening of illiteracy. The development of elementary education; the sending of the young people into the larger centers for the purpose of carrying on advanced studies; the change in the condition of womanhood; the introduction of industry—all these beginnings are good in themselves; but carried on by a government imbued with atheism and materialism, which employs these methods as engines of war against religion, they strike hard blows against Islam, which has been hitherto protected by social and political institutions. M. André Pierre (whom we like to quote because he is an impartial witness) writes in regard to one of the three soviet republics of Central Asia, Tadjikistan:

"The efforts made for the past two or three years to civilize Tadjikistan and to develop economic life there, are very characteristic. In that region, which had no roads, where the camel and the donkey constituted the only means of locomotion, they have begun the construction of railroads. At the present time, Stalinabad (the capital) is joined by a railroad to the other sections of the U.S.S.R., while airplanes place the capital in communication with Samarkand and Tashkend on the north, and with Kabul on the south. . . . They have latinized the alphabet, developed the schools, encouraged the culture of grains and cotton in the valleys."

"It is incontestable that the Russian revolution has hastened the development of the ancient colonies of Czarism, which were subjected before the year 1917 to a feudal régime. The Communist régime has not, perhaps, made the people happier, but it is bringing them more and more into the circle of the industrial civilization of the Occident."

It is most important that we study this evolution of Central Asia, which may make as great an impress on the economic situation of the entire world as on the future of Islam. Many writers and, more especially, journalists have written on this question. These works and these reports agree in recognizing the transformation wrought by the Soviets in these backward countries, and among these peoples whose customs had been unchangeable, up to this time; but they show also that these changes concern thus far only a small part of the population, and in a superficial manner. There is much exaggeration in the statements of those writers who are either Soviets themselves or sympathizers with the Soviet régime. We must not, however, fall into the opposite error of denying absolutely all cultural and material progress made by the Soviets in Central Asia. Certainly the hyperbolic style and the dramatic manner of recitals such as those of Boris Pilniak or of Vaillant Couturier place us instinctively on the defense against forced decisions or judgments. It, however, remains true

that there are indubitable facts of cultural and material progress, that there are grave indications of an overturning of Islam in these regions, and that we should give the matter serious attention.

We read, for example, in the work of Mme. Lydia Bach, "l'Orient Soviétique," some of the effects of this evolution on Russian Asia, and especially on Islam:

"Seven and a half millions of indigenous Soviet citizens, in the very heart of Asia. What is done to them and what they are doing is reechoed beyond the frontier, among their neighbors of the same race in Persia, in Afghanistan, in China, and in the Indies. The oriental policy of the Soviet government rests upon its policy among the nations."

Tashkend, a city of 500,000 inhabitants, half Asiatic, half European, the capital, with Samarkand, of Uzbekistan, is the economic and cultural center of Soviet Central Asia. "It is there that we find the controlling power for all that part of the Soviet Orient; the headquarters of the Communist party of Central Asia, the management of the railroads, the direction of the *Pravda*, the University of Central Asia, the Institute of Sericulture, the Museum of Central Asia; also schools of apprenticeship, both professional and industrial. They estimate 60,000 pupils in all the institutions of learning, both secondary and advanced" (p. 28). Doubtless this last figure is exaggerated, and the enumeration of all these institutions must include those which are only embryonic. It remains true, nevertheless, that entire regions are beginning to be modernized, under the action of the Soviets, according to the principles of Lenin, whose bronze statue is placed in the center of his native city:

"Turned toward the East, his right arm uplifted, he stands, prophetically, alongside of minarets. . . We shall find him again and again, cast in the same mould, in a mighty series, at Andijan, at Ashkabad, at Bakou" (p. 23).

Concerning all the signs of this transformation, as well as concerning the results already accomplished, Mme. Lydia

Bach gives a report, well documented and agreeably written, with a hearty sympathy toward the Soviets, but without indulging in panegyrics; for certain ironic reflections tend to suppress an enthusiasm which would be too optimistic. We find here, in particular, some glimpses of the policy of the Soviets toward Islam:

"The Bolshevik formula adapts itself to the Orient. The proletarian sickle takes the form of the Moslem crescent, and its shape agrees. In spite of all measures of suppression, we find Mohammedans associating with the members of the national Communist parties . . . However, they are beginning to lead the anti-religious propaganda. . . On its own account, the Moslem formula is adapting itself to the Soviet Orient. The Moslem crescent is taking the form of the proletarian sickle. Some progressive Mullahs, renovators of Islam, are now preaching that the ideal of the Koran is no different from the Communistic ideal, and that Mohammed and Lenin hold the same doctrine" (pp. 188-189).

In the autonomous republic of Daghestan (845,000 inhabitants) which before 1917 was one of the chief centers of Pan-Islamism, a great reform movement is being directed by the president of the Council of Commissioners of the People, Djebal Korkmassov. He lived in Paris from 1905 to 1917, knows French perfectly, and is directing all his energy toward the westernizing of Daghestan. (*Voks*, 1931, No. 3, pp. 46-69). In the Tatar Republic, there were in 1930 nine newspapers and ten periodicals; there is also a "Maison de la Culture Tatare;" the Soviets have substituted therein the new Turcoman alphabet, based on Latin characters, for the scholarly and theological Arabic (*Voks*, 1930, No. 8-10, pp. 68, 69). In this same republic it is a woman, Achmetshanova, who presides over the higher agrarian Commission. From all this cultural development, we may draw conclusions as to the immense efforts for Soviet propaganda being put forth in Central Asia:—"A gigantic work of socialistic advancement;" "an agent for the transformation of the age-old primitive life

of Central Asia." These expressions are extracts from *Voks*, in its number of the *Turksib*, and may be applied equally well to the entire Soviet program in Central Asia.

This *Turksib* (railway), of which the Soviets are so proud, and which they have presented in a remarkable film, as a means of presenting it to the stranger "is at heart the first means of Soviet penetration. . . Extending along about eight thousand kilometers of the frontier of Western China, it will exercise a great influence on the development of that region." But this will be above all "the great line of cotton," and concerning this the Review has written in that prophetic style which the revolutionaries affect:

"The prospect of industrialization and the creation of new fabrics and goods along the railroad will give birth to a new industrial proletariat, will cause the founding of universities, of technical schools, of high schools, of socialist cities, in a word, of an entirely new life. Machinery and knowledge will open to this great country the road toward a brilliant future. The camel and the earthen hut, built by nomads, will remain as memories of a dim and far-away antiquity."

The attitude of the Soviet government toward the people of Russian Asia is only a part of its Oriental policy. As the Rev. Father Charles Bourgeois has justly remarked, in a well-documented article on the development of Oriental studies in Russia and on the Soviet propaganda in Asia; "without entering into the exaggerations of certain Eurasians who claim that far from defending Europe against a yellow invasion, the program of Russia is, on the contrary, to save the Asiatic world from European influence and to preserve the indigenous spirit of Asia, we can say that before the thirteenth century Russian princes had only slight contacts with Europe, and especially with its culture; that the Mongolian invasion in 1240 acknowledged the relations which already existed with the world of Asia—the Arabs, for example—and opened to them an access to a contact, more and more pronounced, with the people of Central Asia. If, as a result of the European

policy of the Czars of the eighteenth and nineteenth centuries, these relations were often weakened, or took on the character of colonizations, it remains true that in Asia, Russia plays a part totally different from the colonizing powers of Western Europe. She is right there on the spot; she has a remote past of history common to them, and has assimilated within her boundaries peoples whose aspirations and culture are the same as those of the greater number of the peoples of Asia. It is this which gives a great impulse to the present orientation of the Soviet policy in Asia."

Now in order to understand the final aim and also the importance of the attitude of the Soviets toward Islam, we will conclude with this quotation from a discourse of Stalin, the dictator of Russia:

"We must allow national cultures to grow and to unfold, manifesting all their potential virtues, in order to permit them finally to blend into one single culture with one common language. The expanding of cultures, national in form and socialistic in content, under the rule of the dictatorship of the proletariat in any one country, for the sake of their future fusion into one single culture, socialist in form as in content, with one common language, at the moment when the proletariat shall triumph in the whole world, and when socialism shall enter into the customs of the people: here is precisely the logical essence of the Lenin conception of the problem of national cultures."

PAUL CATRICE.

THE ABJAD NOTATION

Abjad means an ancient system of using letters in place of numerals; the word stands for the first four letters of the original Semitic alphabet, A, B, J, D, with an *a* thrown in between J and D to make it pronounceable.

The numerical values of the twenty-two letters of the Hebrew alphabet, the oldest form of *Abjad* still current, are as follows:

Aleph	=	1	Lamed	=	30
Beth	=	2	Mem	=	40
Gimel	=	3	Nun	=	50
Daleth	=	4	Samekh	=	60
He	=	5	'Ayin	=	70
Waw	=	6	Pe	=	80
Zayin	=	7	Sade	=	90
Ḥeth	=	8	Qoph	=	100
Teth	=	9	Resh	=	200
Yod	=	10	Sin & shin	=	300
Kaph	=	20	Taw	=	400

The Arabic alphabet retained the original numerical values of all these letters, although it made considerable changes in the order of the characters, rearranging them mechanically in groups consisting each of the stem form of the group, followed by all of its variants. Paying attention to the outward, calligraphic representation of its sounds, Arabic certainly made havoc of their phonetic relationships; it created an alphabet even less scientific, on the phonetical side, than the European alphabets, which have stuck much closer to the original order of the letters.

When the empire of Nebuchadnezzar passed to the Persians, the latter took over much, nearly all, of the

ancient civilization of the Euphrates and Tigris valley. The Macedonian interregnum, with its emphasis on Greek culture, was merely a temporary interruption and deflection of that stream of purely Asiatic culture flowing on from the Achaemenians through the Parthian and Sassanian periods, to its last high-water mark in the empire of the Caliphs of Baghdad, and those of Cairo, and the glories of Granada.

Seeing that the Hebrews first developed the *Abjad*, it would seem that in this, as in other matters, they had become, before Alexander's time, the real heirs of much of Babylonian science, lore, and tradition. Or, it will perhaps be better if we discarded the term Babylonian in this connection, and speak rather of the civilization and culture of Western Asia, in contradistinction to that of the Mediterranean basin, with Egypt as its chief fountain-head.

It may come as a shock to us that even the ancient Greeks never had any other system of numeration than that of letters. They must have borrowed the *Abjad* at an early date, and they retained it throughout the whole classical period. It is true that at times attempts were made to introduce real numerals. The Pythagoreans have been credited with inventing ten numerals, but the innovation did not take; the Greeks kept on using their letters as numerals. The values of the Greek letters were largely the same as those of their corresponding Semitic prototypes. They agree exactly up to the letter *Nun*, the Greek *Nu*. On the other hand, the Romans early developed numerals, real numerals, which still go by their name. It was and still is, a clumsy system of numeration, far inferior to the Greek system. The chances are that the Roman notation also was largely borrowed from older nations.

The Eastern nations, beginning with the Assyrians, had a system of notation which was accumulative up to the figure four, somewhat like the Roman figures. The figure one consisted of one stroke, two of two, and so on to four. These first four figures, of which 2, 3, and 4 are sign

groups, rather than single signs, are probably the foundation even of the Indian figures. Primitive man everywhere must have made use of counters, or, scratching their equivalent somewhere, one, two, three, and four strokes, with five as tally. In counting ballots we still closely adhere to one of the most primitive devices invented by the human mind, to express and record numbers. The earlier "tally" was, however, four, rather than five.

In the Arabic figures from one to three their origin is essentially the same, and only thinly disguised by their present standardized form. They still consist of one, two, and three strokes of the pen. In this respect these three figures do not differ from their supposed Indian prototypes. (I am merely speaking here of the *form* of these numerals, and not of the Indian system of notation, with its place values, and its wonderful use of the cipher, rightly celebrated as one of the most ingenious human inventions).

The oldest forms in which the first four Indian numerals appear are these:

1. One, two, three, and four vertical strokes respectively, in the Asoka inscriptions, 250 B. C.

2. St. Andrew's cross, an X, is substituted for the four strokes of four in the Saka inscriptions, of some two hundred years later, but the one, two, and three stroke groups for figures one to three respectively continue throughout the range of Indian inscriptions and down to the sixth century of our era. In other words, these groups of one, two, and three strokes, up to that time, were not grouped together in a single symbol each, like our present figures 1, 2, and 3.

When the Arabs, in the time of the Caliph al-Mamūn, brought from India the "*Algoritmi de Numero Indorum*," *algorism*, or what we call arithmetic now, came into use in its present modern form. I have a suspicion, however, that the exact *form* of the first four Arabic numerals, as they exist today, was derived from another than an Indian source. Abū 'Abdallāh Mohammed ibn Mūsā al-Khowārazmī (Al-Huwārizmī of later times), who intro-

duced the Algorithms to the learned, if he was of Arabic stock at all, was a native of Khowārezm, the present Khiva. He, with many other scholars of the golden age of Arabic civilization, clearly belonged in background and training, far more to Persia than to Arabia or Iraq. We shall probably have to look to Pehlevi antecedents for a good portion of the culture of the Abbasids. The very shape of both the modern Arabic letters and figures seems to point in that direction.

In cuneiform, the wedges used in writing figures are grouped in series of threes. The figure three is made up of three wedges standing vertically. Four has one wedge more below the three, six consists of two series of three wedges each, nine of three such rows, the most logical thing. Ten has an angle or wedge with apex to the left.

The grouping of the Pehlevi figures consists of sub-groups of threes and fours, four is either four curves in one figure, or consists of two twos, the five consists of two figures, of three and two curves respectively, the six of two threes, and eight of two fours, the nine of three threes, and the ten, as in cuneiform, has a single symbol of its own.

Going on up to the twenty, one could almost divide all the existent systems of numeration into two classes, those that have no separate single figure for the twenty, and those that do have one. It is notable that it was in India where a separate single symbol for the twenty was early devised, not merely a double ten. The Indo-Aryan numeral eight (*astau*) is clearly a dual form, meaning a double four, a fact also expressed in the form of the eight.

It would be easier to derive the first four Arabic figures from the Pehlevi forms, than from the medieval Indian forms. It is perhaps not too much to say that the whole cultural sphere of the Parthian period of Western Asiatic history has been strangely neglected. It was nearly always taken for granted that little of cultural value was produced during that epoch. That the Parthians themselves were not a highly cultured, artistic race is readily admitted. It is also to be remembered, however, that for these four or

five centuries the Persian genius did not lie dormant, no matter how sluggish the intellectual life of the Parthian overlords of the Persian people may have been. To the survival of the spirit of that innate intelligence, and that ingrained artistry, of the Persian race and culture, the later Moslem culture owed much of its brilliancy. Even in the transmission of the Greek classics, men of other blood than the Arab had perhaps the lion's share, Syrians, Persians and Jews; in other words, Christians, Fire-worshippers and Israelites, largely helped to rear that splendid fabric of Oriental culture in and before the days of Harun al-Rashid.

Kokomo, Indiana

G. L. SCHANZLIN.

THE ARABS OF OMAN

I.

When we speak of Arabia as a country, or of the Arabs as the inhabitants of that country, it is impossible to be all-inclusive and make any one statement, whether it be a religious, political, or social one, apply equally to all parts. Having an area of 1,200,000 square miles, the Peninsula is divided both geographically and politically into numerous provinces. A large and very important one is Oman, in the eastern and southeastern section of the Arabian peninsula.

Oman is by its very geographical contour isolated and separated from the rest of Arabia. Beginning with the great rocky formation at Ras el-Khaimah (latitude 26 degrees N.) and following this down to Ras el-Hadd (Latitude 22 degrees N.), we find a natural barrier between the desert of inland Arabia and the coastal plain. This coastal plain, along with the fertile and quite thickly populated sea coast, is the section commonly known as the territory of Muscat. This designation is political rather than geographical. Oman is the word used to designate a much greater expanse of territory. Geographically, Oman extends from the province of Qatar south and east to the Dhufar province, and includes all the mountainous regions lying between. In ancient times it was even larger. Muscat is the capital, chief port, and political center.

Oman has had a very unique history.¹ At times she has played a definite part in the foreign affairs of Persia, Portugal, France, England, and the United States. The great natural fortress of Muscat bears to this day the definite evidences of Portuguese domination four to five hundred years ago, in the form of huge forts guarding the entrance to the harbor.

¹ Cf. "The Persian Gulf," by Sir Arnold Wilson.

This part of Arabia is the most fertile. One section, Dhufar, belonging to Muscat politically, has an abundant rainfall and practically anything can be made to grow. There I have seen cotton, tobacco, all kinds of fruits and vegetables grow in profusion without much difficulty. As one leaves the coastal plain and climbs to the fertile plateau on the top of the Jebel Qara, one is amazed to find rolling meadows with grass growing knee-high, furnishing abundant pasturage for large herds of cattle. Travelling in and about the oases of Southeastern Arabia one cannot but realize that the soil is very productive, and that irrigation is the one essential need to increase its fruitfulness.

The date gardens along the Batinah coast are extensive and of the very finest. There are numerous springs throughout Oman, and enough water to produce a great deal more in agriculture if it were not for the indolence, ignorance and indifference of the Arab himself. The possibilities are there, but the incentive is lacking. To provide anything beyond today's needs is not a part of the philosophy of a Mohammedan mind. He is concerned chiefly with having enough for the present, and leaving everything in the future to fate.

From a linguistic point of view, the Arab of Oman is the same as the Arab of the other parts of Arabia, except that, due to the intermingling along the coast of Arabs, Beluchis, Banians, Persians and Negroes from Africa, as well as a certain number of Europeans, there have developed a great many dialects or "pigeon"-languages. However, Arabic is universal in Oman and is understood, if not spoken, by all the non-Arab population. Still there is one section, namely Dhufar, where the mountain tribes speak a language quite different from pure Arabic. It apparently has come down from the original masters of the land, whose origin is still an open question. This language, called Jebeliya, resembles some of the Indian languages more than it does Arabic, and is quite unintelligible even to the Arabs of this section.

The Omani is loyal. It is not a loyalty to a cause, or a loyalty to an ideal for the benefit of the group, but rather an individual loyalty of one man to another. It is best exemplified in an intense loyalty to one's leader. It may be seen in the loyalty of father to son, son to father, or tribesman to tribesman. If an Omani assumes a responsibility, he will carry it out regardless of cost. At one time when out on a caravan trail the camel-men revolted. Their demands were beyond reason or possibility. They were indeed a wild group of Bedouin. Things looked dark for a few minutes. My guide had assumed the responsibility of seeing me through the Mahra territory. He stood there alone defying the Bedouin, and exclaimed in no uncertain terms that if anything happened to the doctor or one of his helpers, it meant his life against theirs. His loyal stand made its impression, and we were taken on to our destination. It would have been easy for that guide to have agreed with the camel-men, but his loyalty to the one to whom he had pledged himself caused him to take not the easy natural course but the truly difficult and seemingly impossible one. When this loyalty is translated into a loyalty to Christ, what would not the resultant discipline accomplish in Christ-like living and example?

The Omani is hospitable. He is that almost to a fault. It is an Arab trait to be generous to a guest, but the Omani goes even farther. A meal with an Arab friend in Oman is not a meal but a feast, and this applies to the poorest hovel as well as to the Sultan's palace. Everywhere in Arabia coffee is served as a sign of hospitality; but, not to be outdone, the Omani serves *helwa* (sweets) along with his coffee. I was on tour to an inland town. The Sheikhs welcomed me by serving sweets and coffee, sweets and coffee again, sweet vermicelli and coffee, dates and coffee, followed by a typical Oman meal of rice, mutton, dates and coffee. On another occasion my helper and I were entertained by an Arab Sheikh's wife, because of her husband's absence. She did everything possible for our comfort, and saw to it herself that her orders were

carried out. I know of no other part of Arabia where such a thing could take place.

Along with this hospitality is a friendliness which is likewise characteristic. The Omani is most friendly in a general way to everyone. The men's *majlises* (meeting places) are freer than elsewhere, and no great division of social standing exists. Often in a Sheikhs' *majlis* slaves and masters, bedouin camel-men and rich merchants meet on a common plane to have a friendly chat. This same picture can be found in other parts of Arabia, but in Oman there is more of a democratic spirit. This creates a fine type and spirit of community brotherhood.

The Arab is a great scout. How keen, alert and hardened to the cruelties of nature he becomes! The desert is a severe taskmaster. Its demands are life-taking, and only the strong survive. Hence, the Arab must be courageous and of an indefatigable nature. The Arab of Oman shares this feature with his brothers. Hour after hour, the camel-men will walk along the caravan path, never complaining of their lot. Finally we reach the camel-thorn grove, and will camp for the night. Before they think of themselves or their needs, they trot off and bring food for their camels. Every traveler of the desert admires the almost uncanny ability of the Arab Bedouin to read tracks in the desert sand, much as we do our guide book. These traits are truly phenomenal and are a cause of deep admiration to everyone familiar with desert life.

The Arab of Oman is very religious. He is not fanatical, however, in his religious attitude, as is his brother of the north. There is a much more tolerant spirit and open-mindedness. They talk more freely and frankly about religious matters. On the trek I have many times had the camel-men, while sitting around the camp-fire of an evening, ask in a very sane manner pertinent questions about the Christian Faith. The general attitude at a religious meeting is usually one of intense and real inquiry. However, he is bound by the chains of pride and self-conceit, both of which are direct products of his religion.

This arrogant and self-righteous spirit makes him seem almost impervious to the Gospel message. A missionary to Moslems soon realizes that only the power of the Holy Spirit can break down this pride and self conceit, and then his religious devotion will find its fullest development in fellowship with Christ.

From the point of view of possibilities, Oman stands high among the provinces of Arabia. There are real possibilities for agricultural expansion in the future. But in the matter of religious work progress is slow everywhere among Moslems. It is especially slow in Arabia, the very cradle of Islam. But in this matter also we have one of the most promising fields. The Omani's endurance, courage, religious fervor, hospitable nature, deep loyalty and friendly spirit make him most hopeful as a prospect. Every missionary in Oman visions the capacity for real discipleship that exists in his friends. As the light of Christ shines in, it will flood the darkness of their souls, and there will come forth for that Church of Christ in Arabia valiant soldiers of the Cross. Their real devotion and simple living will provide great lessons for all. Who knows but that they may in turn become missionaries to the West, at least in spirit if not in person, and show the West what it means to take up one's cross.

Muscat, Arabia

W. HAROLD STORM.

II.

Why do we open a Men's Hospital in Oman when the Mission's resources are not sufficient for the work already in hand? It is a natural question. Those who have been there know why. I shall not soon forget a steamy night when Ajman enjoyed a Turkish bath, and I suppose all the rest of Oman with us. We were sitting around stripped to the waist, longing to be packed in ice like mackerel, when we heard groans and calls for help. These came nearer and continued outside our door. Obviously someone was in serious trouble. We opened the door and found a man lying in the sand, stark naked, writhing in

pain. His hernia had strangulated two days before and he had been riding a donkey more or less continuously since that time in an effort to get to us for relief. He had started out dressed like other Arabs but his garments had dropped off, one after another during the last few hours of his trip when the pain was driving him almost insane. The last mile more or less was completed on his hands and knees, doubtless because falling from his donkey, he was not able to get back. Four men were deputed to carry him down to the sea and dip him a few times to take off his sand underwear. By the time they came back preparations for the operation were well under way and in a few minutes he was entirely relieved. His excellent recovery was one of those things that made a year's medical work worth while. A desperate, impossible, obstetrical case, on that same trip, we tried to relieve by means of a Caesarean section, unfortunately with a very different result. Such cases are frequent. God willing, they will not be so common after this.

Preventive medicine is the goal of every doctor, but the day of an adequate public health program would seem to be far distant. However, the Oman Arab has lots of good sense. He already segregates his lepers in a little town not a great distance from Sharga. Once we have an established hospital, it is quite within the realm of possibility that government cooperation can be secured and measures taken to eradicate the disease. Granted perseverance in treatment, the outlook for the leper is by no means hopeless. Once on a trip into the mountain country behind Jebel Achdhar we were able to nip a cholera epidemic in the bud. Men were dying in dozens. "If you will boil everything you drink, and cook everything you eat, the plague will disappear." It is hard to realize how preposterous and impossible such a statement seems to an inland Arab, but this sheikh was a man of unusual intelligence and much energy. Word went out that everything must be boiled or cooked before it was eaten, and the epidemic abruptly stopped. Months afterward a messenger arrived on a fast

camel. He carried a letter from that sheikh. "A bad epidemic of measles has broken out. What shall we do to stop that?"

But the greatest call of Oman is not her physical needs. Half a million Arabs live in those mountains and valleys. They include the fuzziest Bedouins and the most urbane and hospitable cosmopolitans. Their religious earnestness is splendid. Probably no cities in the Gulf fast and pray so faithfully as do Muscat and Debai. But they are willing to listen to a presentation of Christ's message, and their interest is more than mere courtesy. I have never seen an audience in Arabia or at home so keen to ask questions afterward about the meaning and implications of what they have heard, as the little company of perhaps fifty who listen each Sunday afternoon to a simple Gospel talk in Matrah. Oman is a district which forbids the use of tobacco just as Nejd does, but Oman is a land of tolerance and courtesy, which can hardly be said of Nejd. The visiting doctor is not an infidel and the son of a dog simply because he is a Christian. The religious faculty seems fresher and less hardened here than anywhere else in the whole of Arabia.

Tragedy is everywhere. Oman is a nest of slavery, though to be sure not in Muscat, where the British rule. One day in an inland town a splendid youngster came to a crowded clinic. "What is your name?" "Boniface." It was like a whiff of some childhood fragrance. "And where are you from?" It appeared he was a product of Catholic schools in Africa, and, kidnapped from there, is now a nominal Moslem in Arabia. He needed no medicine; what he wanted was help in running away. I have never seen him since. It was another of that race who at the end of a hard day came to ask whether there would be time after supper to read some more parables to him. He was an old man and his face had on it the marks of a long and a hard and a patient life. His simple sincerity made a great impression. The soul locked up in that prison had very few windows to let in the sunshine. A pathetic apprecia-

tion of the simple parables of Jesus may seem a slim basis for any hope of eternal life, but when I remember that humble, earnest, faithful old man, I like to remember that Lazarus gained a place in Abraham's bosom on the basis of his uncomplaining patience through a hard life.

The work ahead of us is enormous. "Yes," said a thoughtful dignified sheikh to me as I sat in his *mejlis*, "I have the Gospel, too. One of your missionaries gave me a copy twenty years ago. I frequently get it down and try to read it, but its Arabic is so strange that I understand nothing." The Arabic of the standard translation is doubtless excellent Arabic for Syria, but a tragedy of that sort can have but one reply. Somebody must burn the midnight oil, gallons of it, so that we can get the Gospel, not simply into men's hands where it does no good, but into their hearts where to some at least it will bring eternal life.

And so now of all times, "brethren pray for us." The Mission opens medical work in Matrah not because she has excess resources of money and men, but because the need is extreme and the opportunity great. We say sometimes that our responsibility ceases with the proclamation of the message. We are here to bring Christ to the Arab. That is an incomplete and unsatisfactory statement. We have been sent here to bring the Arabs to Christ. He has many sheep in this land and He wants to save them. No one can doubt that. Moreover, they are blessed with a spiritual perception and receptiveness far beyond the common run of men, and they have not been seared and branded by contact with western civilization.

Here are men who can travel the seven seas to wrest a slender livelihood from the penurious earth or from the treacherous ocean, men who prize their independence above everything else on earth. Debai, Oman's financial capital, bows the knee to no external power, commercial or political. Fifteen years ago when Great Britain stopped the nefarious arms traffic, the whole interior revolted and has been independent ever since. Debai wants her slaves, and Muscat longs for her old arms trade. No Christian can approve

of the things that these men fight for, but the caliber that this struggle demonstrates is one of the greatest arguments for carrying the Gospel into this country.

For the one thing that the Kingdom of God in Arabia needs now, is a few men who can defy greater adversaries than earthly governments. It is not an easy thing to be a Christian in Arabia. No one will give a day's employment to such a man. He may sit in no reception room in the whole city. No one will give his daughter to be such a man's wife. Who can be a Christian in such a country? We have some men here who can do it, the gaunt tough Arabs who dive for pearls in Ceylon and Sokotra, the grizzled old veterans in whose eyes and voice fire kindles as they tell how Debai has kept out all intruders for decades, men like a benignant patriarch from the desert country behind Ajman. He had my own father's twinkly brown eyes and a superb long white beard. I refused to believe it when told that he belonged to a notorious tribe of bandits, but he repudiated most emphatically the imputation of more peaceable habits. "But," I persisted, still unwilling to classify this living image of Abraham and Moses with Jesse James, "Aren't you afraid that you will be killed some day?" "Yes," said the gentle old man, "I hope so. I certainly do not want to die lying sick in a bed."

A few of those men with Christ in their hearts could be the salvation of Arabia. The numbers that would gather around them might surprise us. But we who have never been hungry in our lives, who have never since we were born faced danger or even hardship, soft children of a soft and luxurious age, how can we call hard and hungry men to be hard, relentless, fanatics for Christ, to bring to Him all their happy-go-lucky endurance of hunger and fatigue and heat and cold, to lay at His feet their cheerful cold bloodedness that would rather be shot than not. We can never do it, but Christ can. Brethren, pray for us.

PAUL W. HARRISON.

THE MISSION TO MOSLEMS IN CAPETOWN

A visitor walking in the streets of Capetown would immediately notice men wearing a bright red or black fez instead of a hat, and women with colored scarves on their heads. A few of the women would be completely veiled except for the eyes. They are the Moslems of the Cape, generally called the Malays.

In 1654, the Dutch East Indian Company began to introduce slaves and convicts from Batavia into South Africa, and set them to work in and around Capetown. In 1694, a party of political prisoners were brought over and settled near the village of Stellenbosch. Their leader was a remarkable man, named Sheikh Yusuf. He was quickly recognised as the leader of the few Moslems in the Colony, and his tomb is revered to this day as a place of pilgrimage. A book written by a civil servant tells us that in 1822 the Moslems had increased to "nearly three thousand." The masters did not encourage their slaves to become Christians, and when they acquired their freedom, it was natural that they should desire to practice some religion. This accounts for many of them becoming Moslems between 1820 and 1830. They are still called "Malays," but the descendants of these slaves and political prisoners have so intermarried with the Cape Colored people, the descendants of unions between European men and Hottentot women, that there are now few pure Malay families left.

The number of Moslems in the Union of South Africa is estimated by the Government at about 50,000, of whom 25,000 live in the Cape Province. Capetown itself has twenty-five small mosques. In spite of many exceptions, the Moslems are for the most part neat and clean, law-

abiding, respectable, friendly and sober members of the Colored community of the Cape. While the Colored Christian faces the West, the outlook of the Moslem is East. The majority of the Moslems are largely ignorant. They understand English, but use an odd sort of Afrikaans at home. Some are able to read the Arabic sounds from the Koran, which they learn by heart in "Malay Schools," but very few can understand the language. If the middle-aged are unlettered, the youths and girls have had an elementary education in the Christian Mission Schools. Thousands of Moslems owe all their education to the Christian Church, through the schools, and they are generally grateful. Now, although there are still many Moslems in our Mission Schools, the Moslems themselves have, throughout the Union, opened twelve small elementary schools of their own, with Government paid teachers, where the Koran takes the place of "Scripture" in the Religious Knowledge period. The old rigid orthodoxy often fails to hold the young, and several of the few really educated Moslems (graduates and doctors) have drifted into secularism and agnosticism. Islam has failed them, and they naturally think that all religion is intellectually bankrupt. They do not become Christians, because their living depends upon their remaining at least nominally Moslem.

In business the Moslem is the trader of the Colored community. When we see the multitude of small provision stores scattered all over the Cape Peninsula, all run by Jews or Indian Moslems from Bombay, we marvel at the lack of business initiative among the Colored Christians. The Moslem is often a small property owner and stands in his own shop. He has his own trade as tailor, carpenter, or mason, and seems to do all the hawking. This gives him a strong sense of economic superiority and independence. Owing to the prohibition of strong drink in Islam, the Moslems, on the whole, are sober members of society.

Religiously the Moslem is proud of belonging to an organization 230,000,000 strong in the world, and although there are many "splits" among them, the Christian Colored

people (who belong to a Church more than twice as large in numbers), would do well to cultivate their sense of solidarity. This pride in the Moslems, from whatever reason, hinders their acceptance of the Gospel more than anything else. They are essentially self-satisfied.

Through the influence of foreigners from North and East Africa, Arabia and Syria, a temporary revival has resulted in the greater use of the veil by some women, and night classes in some of the mosques. Though many do not attend the mosques, most Moslems (but by no means all) try to keep the fast in the month of Ramadan. Capetown stands only second to Java in the high proportion of Moslems who make the pilgrimage to Mecca, and who return with a heightened sense of the greatness of their religion. There is no prostration for prayer in the streets or public places. For the most part the believers are old-fashioned, orthodox followers of the Sunna or custom of the Prophet, in so far as they know it, but the few who desire a spiritual religion are mystics. Most have only one wife, but there are many who, "by Malay rite" (Moslem marriage, not recognized by law unless it is registered), have two or even three wives. As a result of the regulated divorce permitted by the Koran, there are those who have a succession of wives. It is here that the danger comes when a Moslem man takes a fancy to a Christian girl, and promises that he will always be true to her alone.

Efforts have been made by the modernist sect of Ahmadiya, from the headquarters in Woking, England, to introduce their doctrines into the Cape. The old Imams have stoutly opposed it, but Ahmadiya literature and its anti-Christian arguments are often met with.

Now we come to the great problem. Christians and Moslems live next door to each other and often rent rooms in the same house. They grow up from childhood mixed up together. So many Moslems are inoculated with a mild form of Christianity that ignorant and ill-instructed Colored Christians often fail to see the vital difference and the contradictions of Islam against the Christian Faith.

They do not see the anti-Christian denial of the Trinity in Unity, the denial of the divinity of Our Lord, of His death on the Cross, of His Saviourhood, of the Person and work of the Holy Spirit, and the attack upon the high standard of Christian morals. A Moslem man does not wear his fez if he wants to court a Christian girl. When it is too late she finds out that he is a Moslem. Then, misled by such phrases as—"There is only one God," and "It is all the same religion," and "We believe in Jesus, you know" (besides the severity of her parents sometimes), she lapses from the Faith and "turns Malay" to marry. One of the most heart-breaking things for a Christian to see in Capetown is the hundreds of people who are Moslems today, but were baptized, brought up, and sometimes confirmed Christians before they "turned Malay." Some so-called Christian men lapse to marry Moslem girls, but why should it be the Christian who generally goes over? Can the reader imagine how practically impossible it is for any girl to get back, once she has gone over, no matter how much she might long to do so? It works the other way a little too, for in spite of the preparation which has to be faced, many "born Moslems" are baptized every year. For this and other reasons, the circumstances of the Moslem-Christian conflict in the Cape are unique, quite unlike what we find elsewhere. A woman worker on the staff is continually involved in rescue work among women and girls who either have lapsed or are in danger of doing so, quite apart from evangelistic work among Moslems themselves. Much help is needed here, and continued prayer.

Magic or superstition (called "Malay Tricks") is like a diseased finger on the hand of Islam, holding Moslems and weak Christians in secret fear of its supposed power. Even Christians are known to try the "Malay doctor" in sickness, and pay him for quack remedies and charms. How many scores of people would confess Christ openly if they were not secretly afraid of being "harmed!" Far from any belief in it, the more educated Moslems are very much ashamed of it as a blot and disgrace on their religion. Islam

has not the power to wipe it out; neither has education by itself. Only the power of Christ, and the "perfect love which casts out fear," which is part of the Gospel of Salvation, can accomplish it. Hundreds wait for this deliverance who scarcely know their need of it.

As we might expect, race and color prejudice here affects the work greatly. It exists not only among White people against the Colored, but among Colored people who are of lighter complexion than others. Again, there is prejudice among both White and Colored against the native. The younger generation, however, shows some signs of improvement. It is quite incorrect to say that the Moslems have no color prejudice, but unlike the Christians they can say that in their religion there is not one church for the White and often another for the Black. The reason is, of course, that the Moslems have never had to face the problem which the Christian Church faces in South Africa, but the color bar can be used as a strong popular argument in favor of Islam against the Christian Faith. A Capetown Moslem writes to a friend—"I feel convinced that it is neither in the East nor in the West where the greatest struggle between Christianity and Islam will take place. It is on the great African Continent where the issue will be decided. Islam is already very strong in the North, fairly strong in the East, and fast developing in the West. It is in the South where we are weakest. It is here that we require a vigorous campaign, and it is here that we shall find that legislation discriminating against color will be Islam's hand-maiden in the great work."

What is the Church doing? Apart from one Dutch Reformed minister and two women workers, the only regular work is done by the Church of the Province through its "Capetown Diocesan Mission to Moslems" in the Cape Peninsula. For the thousands of Moslems in Port Elizabeth and Durban no direct work is being done—a matter for grave concern indeed. A Mission to Moslems in Capetown was started eighty-five years ago by Bishop Gray, but there was no continuity in the work. For several

periods, amounting to over fifty years, the work suffered through the lack of a trained leader. Apart from the enthusiastic part-time work of the Rev. A. W. Blaxall, the Mission has had no trained leader since 1919, until the arrival of the present priest in charge in 1931. Faithful women workers carried on their efforts in the meantime.

The staff now consists of a priest in charge, two paid women workers and several voluntary workers and helpers, both European and Colored. We have two clubs for Moslem boys, and three or four clubs for Moslem girls. Here evangelistic talks are given about once a month regularly, often every week. Sometimes they have the "magic lantern," which they love, and again the appeal of Christ is conveyed.

Preaching in the street is another method, either in the daytime or at night with a lantern. Literature is distributed afterwards, and visiting is helpful also. The priest in charge has no church of his own, so the work must be done either in the houses of Moslems or in the streets or in the clubs. There will probably be a preaching hall soon, where talks and lectures may be given to Moslems. Nearly every week some congregation or gathering, it may be European, Colored or Native, is listening to a sermon or lantern lecture by the priest in charge about Islam and the work of the Mission. Education will "stop the leakage" to Islam in the course of time, besides rousing fresh interest in the Mission. There is more interest now, more prayer, and more gifts. Several parishes in the Cape make annual grants, and six poorer ones have a scheme of quarterly contributions; this is in addition to private donations from local friends.

The work of the women is splendid and invaluable; clubs, visiting, rescue work, preparing girls and women for baptism, and addressing women's meetings and Confirmation candidates, all comes within their scope. The staff studies together every week, and we have a small library.

Until we have a strong training centre in Capetown—it will come soon, we feel sure—very little can be done in Paarl, Strand or Stellenbosch, where many Moslems are settled within a radius of thirty miles. Some day the Mission will have its own car, which would be a great thing indeed.

As for Port Elizabeth and Durban and other Moslem settlements in South Africa, the “Provincial Missionary Conference” which meets every five years passed the following resolution last October, 1933—“That this Conference calls attention to the spread of Islam in South Africa and urges the necessity for (1) The instruction of Christians in the anti-Christian character of Islam, and (2) The appointment of a Diocesan Mission to Moslems in places where Moslems have settled in large numbers.”

Let us hope and pray that something will be done to put this resolution into action.

In South Africa we have many more advantages and opportunities than in other places where Moslems live. The door stands open to missionary effort. For those who pray “Guide us into the Straight Path,”—Jesus Christ, Who is the Way, the Truth and the Life, is the answer to their prayer. He needs them and they need Him.

Capetown

A. R. HAMPSON.

THE TURKISH CHRISTIAN GAGAUZ

One of the most interesting, but little known, nations of the Balkan Peninsula are the Gagauz. (Turkish name *Karavuzlar*). These Turkish Orthodox Christians, whose mother-tongue is Turkish, are settled in Eastern Bulgaria, along the coast of the Black Sea. They are plainly of a different type from the old indigenous Christian Greek and Slavic peoples. In Bulgaria, the Dobruja and Bessarabia, the current name for these Turkish Christians of Orthodox faith is Gagauz.¹ It is not in recent centuries that these Gagauz have adopted the Turkish language, as is the case with some of the Armenians and the so-called Karamanli Greeks, who are descendants of the Byzantine Greeks in the interior of Asia Minor. According to Jirecek² these Turkish Christians, like the Bazarjane, whose origin is in the Crimea, are a remnant of an old Turkish tribe, who had already been Christianized in the Middle-ages, before the Turkish conquest of the Balkans; they are doubtless descendants of the Kuman.

Concerning the beginning of the foundation of such an Oghuz³ or Uzk state, G. Valatsheff⁴ reports as follows:

The Sultan of the Seljuks, Isedin Kaigavuz, lost his throne on account of the invasion of the Mongols into Asia Minor and surrendered to the ruler of Byzantium, Paleologus, in 1261. This Sultan had lived with the Christians as a good Christian, but under the Turks, he professed the Mohammedan faith. Paleologos promised Isedin his help for the conquest of the Northwestern corner of the coast of the Black Sea, which land was at that time a portion of

¹ Pronounce the Turkish "Z" like the English one.

² Jirecek: "*Das Fürstentum Bulgarien*." Vienna, 1891.

³ By the name "Oghuz" the whole Turkish race is designated, that is, all the descendants of Oghuz, the son of Karas, Chan and father of the sixth Chan. (Report of the Bulgarian Academy of Sciences).

⁴ *Military News*, Sofia, 1917. Number 17. Bulgarian.

the empire of the Bulgarian Czar. This coast-country was known in the thirteenth and fourteenth centuries under the name of Karvunska, with Karvuna or Karbona ⁵ (the present Baltshik), as capital.

The Bulgarian Czar, Constantine the Tranquil, could not drive away his new dangerous enemy, who had settled in the rich territory along the Black Sea. The Byzantines assigned this country to the tribal companions and comrades of Kaikavuz, with the intention of using them as reinforcements against foreign invasions from the North.

After the organization of the state, the Oghuz people sent secret messages to the Turkish families in Anatolia, related to them by blood. Thereupon many of these families migrated into the Dobruja. A number of Turkoman tribes at that time migrated from Nicea, and settled in the Eastern provinces of the land, accepting Greek allegiance. From among them Isedin recruited his strong army. The emperor of Byzantium settled one part of them in the region of Karvuna and Adrianople, where to the present day Christians are found whose language is Turkish. This newly created state of Kaikavus was put under the church authority of the Patriarch of Constantinople. Isedin professed himself to be a Christian. He found in his state the "Uziers" who were related to him by blood, and by their help he strengthened his power considerably, by founding a self-subsisting and politically independent state. According to Valatsheff the Gagauz people of today are descendants of the contemporaries of Sultan Isedin Kaikavuz, from whom they are supposed to have received the name Gagauz. Valatsheff states that through the Boljar family Balikas, ⁶ who reigned in Karbona (Baltshik), an independent Oghuz state existed here for over one hundred years.

Since in the Orient it is not the question of language or race but that of religion which is and has been the

⁵ On Italian maps one meets the name "Karbona" from 1318 until the 16th century. (Jirecek).

⁶ It is interesting that the name of Balika is found even today among the Gagauz. In the memory of this people the prince Balikas is still living. He was a descendant of the Turkish Kuman, who in the 16th century came from the Moldava region to Hungaria and Bulgaria and here accepted Christianity. The Kuman called themselves Uzier or Oghuz. The Uzier state was independent, and not a Bulgarian vassal state.

decisive one, the Gagauz people as Christians were for the Ottoman peoples identical with the Christian Bulgarians. It seems strange that even in Bessarabia, where at present the main body of the Gagauz are settled, their correct name is used quite recently by Russian writers.

They were and still are even today identified with the Bulgarians in whose statistics they are always included. The consequence of this inaccuracy makes it difficult to get hold of exact numbers. Popular opinion and sentiment correctly identifies them as "Pravoslavni Turzi" (orthodox Turks).⁷

Between 1850 and 1860 there were in Bessarabia twenty-four Gagauz colonies numbering 26,000 souls, which, according to Moshkoff's⁸ calculations, are said to have grown to about 70,000. The corresponding figures for Bulgaria, Greece and Turkey are unknown to me. In any case the total number of all Gagauz is above 100,000.

As to language, there is hardly any difference between the dialects of all the Gagauz. Their language greatly resembles that of the Ottoman Turks. For their printed books the "Karamanliski" style was used, that is, the language was printed by means of Greek letters.⁹ However, this was not understood by all. Between the Gagauz and the Kuman languages there is a considerable difference. A comparison of the Kuman Dictionary by Dr. Radloff with that written for the Gagauz by W. Moshkoff and Dimitrijevič¹⁰ clearly reveals this difference.

Finally, let it be mentioned that besides the orthodox Gagauz in Bulgaria there are also a number of Gagauz communities of Evangelical faith. And this handful of people seem to have acquired a missionary interest for work among the Mohammedans.

Sofia, Bulgaria

ERNEST MAX HOPPE.

⁷ Encyclopedia of Islam. Leipzig.

⁸ Moshkoff: Examples of Folklore among the Turkish Tribes: Dialects of the Bessarabian Gagauz. Russian.

⁹ The Turkish translation of the New Testament, printed with Greek letters for the Karamanli Turks, was newly edited in 1877 in London by the British and Foreign Bible Society. The same society in 1927 published in Varna a translation of the Gospel of John in the Gagauz language, Turkish with Bulgarian letters, which found ready acceptance. The same can be said of an evangelical Song book, containing 69 hymns, which I edited in 1928 in Rustshuk, using Turkish with Bulgarian letters.

¹⁰ Dimitrijevič: Gagauz Grammar in *Archiv Orientalni*.

Journal of the Czechoslovak Oriental Institute. Vol. V, Prague, 1933.

THE RELATION OF THE AGGADA TO ISLAMIC LEGENDS

[By special permission of Dr. Cyrus Adler, Editor of *The Jewish Quarterly Review*, we reproduce a portion of the extensive review of Ginzberg's "Legends of the Jews" written by Dr. Bernhard Heller of Budapest for that Quarterly (April, 1934).

An important work on the subject has recently appeared by D. Sidersky, *Les Origines des Légendes musulmanes dans le Coran et dans la Vie des Prophètes*, Paris, 1933. Our readers who desire to follow this interesting discussion will find additional references in the footnotes and in the Quarterly mentioned. The references in the text are to the larger work of Ginzberg. EDITOR].

The reciprocal influence of the Aggada and Islam naturally finds its origin much later, just as does the influence of the Aggada upon the Church. In reality, the dependence of the Church upon the Jewish Aggada is more direct, since the Church Fathers, Origen, Jerome, Aphraates, Ephraim and Bar-Hebraus studied under Jewish scholars. On the other hand, the tannaitic Aggada reacted polemically on the Church. The Koran, as has been demonstrated, knows less of the Bible than of the Aggada—in fact the Koran sees the Bible in the light of the Aggada. There were special authorities on stories from Israel's past. The oldest was Abdallah Ibn Salām, whom already Mohammed converted to Islam. The most important are Kab al Aḥbār and Wahb Ibn Munabbih, Ibn Abbās and Ibn Ishāk.

The Islamic legends manifest a predilection for certain biblical characters. Ginzberg calls attention to the fact (V, 275.35) that the older Aggada, universalistic, favors Abraham; the younger, nationalistic, Jacob. This fruitful thought leads also to the understanding and the estimation of the legends about Adam, Enoch, Noah and Job. However, he also explains the predilection of the Islamic legends for Adam and Abraham. Further explanation is still needed for the preference of Islam for Joseph, Solomon and Ezra.

Predilections are manifested also in certain motives. Thus, Islamic legends are inclined particularly to traducianism. They are fond of transferring consecrated places, transactions and circumstances to antiquity, to ancestors, more especially to Abraham or even to Adam. For instance, according to Islamic legends, Abraham sacrificed where Adam and Abel sacrificed. They delight in extending the sphere of the prophets. They also delight in fairy tales, as, for example, the understanding of animal speech, transformation into monkeys and the roaring of the golden calf.

The Islamic legends draw abundantly from the Aggada. They borrow much, but occasionally they also lend. They often penetrate into the motives of the Aggada, expanding, extending and sometimes deepening it, and this extended and deepened Aggada is found in the later Midrash, especially Pirke R. Eliezer, *Tanhuma*, *Sepher ha-Yashar*, Num. Rabbah, *Midrash ha-Gadol* and Yerahme'el. This

transformation is particularly noticeable in the legends about Adam, Abraham, Joseph and Solomon.

In some instances, the later Aggada is aware of the Islamic legend and controverts it. Again in some cases, the Islamic legend is original.

1. The Favorite Characters in the Islamic Legends

A. *Adam*. The older Aggada is astonished at Adam's wisdom in giving names. The angels belittle the creation of man. What is wrong with him? God, then, says to the angels that Adam's wisdom surpasses their wisdom. God brought to him all the animals. The angels could not name them, but Adam named them all (Gen. Rab. XVII.4). Already, Philo sees a manifestation of Adam's wisdom in his ability to give names (V, 83.29). Whether the fish received their names from Adam together with the animals is also discussed (V, 59.190). The connection of the legend about the fall of Satan with the legend about the giving of names by Eldad Hadani, Ginzberg (V, 84.34) refers to Islamic influence. He also proves the existence of a lost Midrash by Saadia on giving names.

Years of Life Transferred. Adam was allotted one of God's days; this means that he was to live a thousand years according to Ps. 90.4. However, he lived only nine hundred and thirty years and left seventy years to his posterity (Gen. Rab. XIX.8). According to Islamic legend, Adam transferred to David forty years, so that David might round out one hundred years. The late Midrash (Pirke R. Eliezer 19; Num. Rab. 14.12) develops the Islamic legend with a more exact knowledge of the Bible. They say, of the one thousand years, Adam lived nine hundred and thirty, and transferred to David seventy years (V, 82.28; V, 98.72; VI, 246.12; René Basset, 1001 *Contes*, III, 18; Wesselski, *Märchen des Mittelalters*. Berlin, 1925, pp. 188-192; Sidersky, *Les Origines*, etc., pp. 19, 29).

Adam as a Prophet. The older Aggada sees in Adam a sage rather than a prophet. Yet *Seder 'Olam* (XXI) already numbers him among the forty-eight prophets. The Islamic legends honor him as a prophet (V, 83.30). Also, an Arabic legend attributes to Adam the authorship of a book (V, 84.31).

B. *Abraham Legends*. *How Abraham Came to Know God*. In children's tales the story is told how Abraham came to know God. First, he worshipped the sun. As the sun sank, he worshipped the moon. As the moon vanished, he came to recognize the Deity that presides over the changing phenomena. This sublime legend was preserved in Islamic literature. The Koran (6.76) knows this legend. Ginzberg (V, 210.16) sees its origin in Gen. Rab. 38.13. There it is said that Nimrod challenged Abraham to pray to fire. Abraham replied, "Fire is quenched by water." "Let us then pray to the water," said Nimrod. Abraham answered, "Why not the clouds that carry the water?" Said Nimrod, "Let us then pray to the clouds." Abraham replied, "Rather the wind that scatters the clouds." Nimrod answered, "Let us worship the wind." Abraham replied, "Why not man who is able to withstand the wind?" Ginzberg (V, 210.16) shows that already Josephus was familiar with this legend. Nevertheless, its classic form was preserved in Islamic literature.

Abraham the Friend of God. He is so named in Isa. 41.8, II Chron. 20.7, Koran 4.124, and in Islamic literature in general. Ginzberg (V, 207 f.4; VI, 397.33) shows that he is so named in the Hellenistic pseudographic and Christian literature.

Abraham and Nimrod. The old Aggada brings Abraham in contact with Nimrod. When Nimrod threw Abraham into the glowing furnace, Gabriel was ready to save him. God, however, prevented Gabriel from helping Abraham. "I am One in this world and Abraham is one. It behooves the One to save the one." The three youths, Hananiah, Mishael and Azariah, were rescued by Gabriel (Pesahim 118a). All these are collected and supplemented and constitute a mass of Abraham legends which are related in Islamic prophetic stories in the Koran commentaries, in the chronicles and especially in the Abraham Midrash of the Romance of Antar. Arabian fantasy transforms the glowing furnace of Abraham into a paradise. Abraham owes to God and not to an angel his deliverance. The Islamic form of these legends came back to the Jews and are extensively found in Pirke R. Eliezer and in *Sepher ha-Yashar*. These Islamic legends were translated into Hebrew under the title מעשה אברהם (V, 212 f. 30-34; VI, 417.86f.). That Nimrod shot an arrow into the sky and a bloody arrow rebounded to the earth belongs to the characteristically Islamic legends.¹

Abraham, Hagar and Ishmael. Already the Tanna Simon b. Jochai presents Hagar as the daughter of Pharaoh. When Pharaoh saw the miracle which God performed for Sarah, he gave Sarah his daughter; rather should Hagar be a servant in Sarah's house than a mistress elsewhere (Gen. Rab. 45.1). The Islamic legends delight in describing the mother of Ishmael, the progenitor of their race, as a king's daughter (V, 221.74; V, 231.119). Abraham showers love upon her and upon her son. Of all his trials, the separation from Hagar and Ishmael is the severest. This phase of the Islamic legends was embodied in Pirke R. Eliezer (I, 264; V, 246.214).²

C. Joseph Legends. The Joseph legends were very dear to Islam because Mohammed considered them the most beautiful in the Koran (12, Sura 3). The talmudic Aggada calls Joseph יוסף הצדיק (Yoma 35b); as he is called in the Koran (12.46) *al Ziddik*, this designation became very popular in Islam, and Ginzberg; (V, 324 f.3) proves that the name יוסף הצדיק is more frequently mentioned by Arabic-speaking Jews than by the other Jews. In Gen. Rab. 91.6, Jacob warns his sons, in order to avoid the evil eye, not all to enter by one gate. The Koran (12.67) makes use of this idea and it became very popular in Islamic legends as well as in the later Midrash which was influenced by Islam, such as the *Sepher ha-Yashar*, Targ. Yerushalmi Gen. 42.5 and *Midrash ha-Gadol* (V, 347.201). Joseph's torn garment is quoted as evidence of his innocence. Philo finds proof of Joseph's innocence in the fact that his garment

¹ This belongs to folklore, not to the Aggada. Ginzberg (V, 203.88) refers to the Titus Aggada, Git. 56b. There it is said that Titus bored a hole in the curtain of the sanctuary. His sword dripped with blood. He thinks he has stabbed God. About the bloody arrow returning to earth, see R. Basset, 1001 *Contes*, 111, 527-529; Heller, *Die Bedeutung des Antar-Romans für die vergleichende Literaturkunde*, 1931, 21-23.

² The Alphabetum Siracidum praises the piety of Lot. Ginzberg, therefore, thinks it emanates from Jewish sources (V, 240.171). It is, however, of Islamic origin. See Lüt in the *Enzyklopaedie des Islam*.

and not that of his accuser was torn. In the Koran (12.26-28), this proof is adduced from the circumstance that Joseph's garment was torn in the back and not in the front. The later Jewish Aggada, and particularly *Sepher ha-Yashar*, dwells upon this phase of the legend (II, 126 f.; V, 362.340). The legend about Joseph's coffin is given in the tannaitic Aggada. The coffin was sunk in the Nile whence Moses drew it forth. How Moses lifted it is told vividly by Jakubi. He lifted it with the aid of the figures of the four creatures in Ezekiel. This phase of the legend penetrated into the *Midrash ha-Gadol* (V, 376.438; VI, 51.266).

D. David and Solomon Legends. David and Goliath. The old Aggada tells that Jacob placed twelve stones under his head and that these twelve stones miraculously became one stone (I, 350; V, 291.138). The Islamic legend narrates that before David entered the duel with Goliath, one stone said, "Take me in the name of Abraham;" another said, "Take me in the name of Isaac;" and the third said, "Take me in the name of Jacob." David took all three and they all became one stone.³

David Saved by Spider Web. Well-known is the legend that when David was persecuted by Saul, a spider spun its web around David's hiding place, preventing Saul from entering the cave. Targum Ps. 57.3 dwells upon this legend. It is well-known to Islam and it is also told of Mohammed that he was saved in the same manner. It is also embodied in a late Jewish Aggada (VI, 253.47), and was applied likewise to Jesus, Nachum of Gimzo and Genghis Khan (René Basset, *La Bordah du Cheikh el Bousiri*, Paris, 1897, 81-86; the legend of the seven sleepers utilizes it on many occasions, *ZDMG*, LXV (1911), 293, 295, 298).

David's Love of Justice. "Deliver mine only one (my soul) from the power of the dog" (Ps. 22.21) prayed David when two wretched sinners testified against an innocent being (Yer. Sanh. 23b, c): this is also found in Arabic literature (VI, 261.78).

David's Judgments Corrected by Solomon. The Aggada often shows differences between David and Solomon, not without blame to Solomon. In the Islamic legends this relationship is reversed. David makes mistakes in his judgments and his mistakes are corrected by Solomon. The Koran refers to such a case, complaints being made that the sheep of strangers feed in private pastures (21 Sura 78, 79). According to tradition, David ordered all the sheep which fed in the strange pastures to be given to the owners of the pastures. Solomon, however, only demanded that the owners be compensated for the damage done by the sheep. Islamic legends are fond of telling how Solomon corrected the mistakes of David. Later Jewish legends and fairy tale collections have incorporated such material (VI, 283.24; VI, 287 f.27; see Chauvin *Bibliographie Arabe*, VIII, 99; R. Basset, 1001 *Contes*, III, 105 f.; P. Saintyves, *Les cinquante Jugements de Salomon*, Paris, 1933).

Solomon and the Queen of Sheba. The love of the Queen of Sheba is mentioned in the older Solomon legends. In the Islamic legends the Queen becomes the wife of Solomon and this form is

³ Ginzberg refers this legend to the Zohar only. About the form of this legend in Islam, see *Encyclopaedia Judaica*, V, 384 f.

found in the later Jewish legends (VI, 289 f.41; VI, 389 f.21).⁴

E. Ezra Legends. The Ezra legends owe their popularity in Islam to the assertion of Mohammed that Ezra was regarded by the Jews as the son of God (9 Sura 30). Ginzberg (VI, 452.5) refers to the following Yemenite legend: The Yemenite Jews settled in Yemen before the destruction of the Temple. When Ezra asked them to return to Palestine, they refused to comply with his request, the reason being that they foresaw that the Temple would be destroyed again and that Israel would be again scattered. Therefore, Ezra cursed them and in consequence of this curse they remained poor forever. In return, they also cursed Ezra and, therefore, he was not buried in the Holy Land. This being the opinion of the Yemenite Jews with regard to Ezra, Ginzberg is astonished that Mohammed thought of Ezra as the son of God. However, this Yemenite legend, recorded in the nineteenth century by Jacob Saphir, is over one thousand years earlier than the Koran. Perhaps it may be regarded as a polemic against the Koran. Besides, Ginzberg seems to share the prevailing view that Mohammed in his exaggerated opinion of Ezra as the son of God was influenced by the glorification of Ezra in the old tradition whose mightiest expression is found in the fourth book of Ezra. There Ezra is translated into paradise (VI, 446.50). See Heller, *REJ*, XLIX, 207-213; *Encyclopaedia Judaica*, VI, 783 f.; *Enzyklopaedie des Islam*, s.v. Uzair; **עֵיִן**, V (1933), 214-217.

2. Peculiar Elements in the Islamic Legend

Some Islamic legends seem to have no ancient Jewish foundations, but, coming from Arabia and Persia, are peculiar to Islam. This fact, however, does not prevent later Jewish literature from accepting material from foreign sources or even from translating this material into Hebrew.

Arabic legends know of Abel's descendants, while according to Jewish and Christian legends, Abel died childless (V, 54.172). The earth refuses to give the dust for the creation of man (V, 71.14). Adam was a soulless monster (V, 79.22). Adam and Eve were covered with a horny skin (V, 97.69; V, 102.87); similarly Rabbi Isaac, the older, in Gen. Rab. 20.12, *Tanhuma* Buber, I.24. The many fictitious names, such as the names of Cain and Abel's sisters, of the wives of Ishmael, of the wife of the prophet Jonah, are to be attributed to Mohammedan and Christian pseudepigraphic literature (V, 145.42). Islamic legends know of Shem's wise maxims (V, 193.66).

The Islamic legend narrates that the animals which Abraham cut to pieces at the making of the covenant came back to life (V, 229.113). Abraham's hospitable home has four entrances (V, 248.223); likewise Job's home (V, 383.10). Joseph's brothers bring to their father a wolf, which they say killed Joseph; the wolf, however, speaks and defends itself (V, 332.66). Zulaika, the name of Potiphar's wife, derived from Persian, penetrates into Jewish Islamic literature (V, 339.113). The women who blame Zulaika for her love of Joseph are so blinded by the beauty of Joseph that they cut

⁴ Bilkis, the Arabic name of the Queen of Sheba, should not be identified with **פִּלְגֶשֶׁת** for the sake of giving a Jewish origin to the legend. Bilkis, with slight graphic alteration, is known as Nikaule, and the Queen is so named by Josephus (*Arch.*, VIII, 6.2).

their fingers instead of the fruit. The Koran knows this legend (12.30-33) (V, 339 f.118).⁵ Potiphar's infant begins to speak in the cradle defending Joseph's innocence (II, 76 f.; V, 341.134; V, 345.189). As long as the famine lasted, Joseph never ate to satiety so that he should never forget the starving (V, 345.190). Joseph, before distributing provisions to the Egyptians, demanded that they forsake their idols (V, 345 f. 195). Jacob writes a letter to Joseph (V, 350.234).⁶ Arabic sources tell much about Job (V, 390.39). The Islamic legend that Moses dug his own grave and placed himself in it is most touching (VI, 162 f.952). This legend was admirably developed by the Falashas. The motif of digging a grave for oneself also entered into the Russian legend of the death of Byline in the Russian epic dealing with the death of Sviatagor.

The entire head of the bull was originally covered with hair. Now, however, its nose is not covered with hair. Here is the story: Every horse upon which Joshua rode broke down under his enormous weight. At the siege of Jericho, a bull bore him. Gratefully, Joshua kissed the bull's nose. Ginzberg refers to an Islamic legend which tells a similar story of Mohammed (V, 56.184). In Arabic legend, Asaph b. Berehja assists Solomon in his miraculous performance (VI, 298.77). The Djinns profess different religions (VI, 299.84). The legend about the ant who taught Solomon humility, and the story about Shadad ibn Ad, the all-powerful, yet powerless in the face of death, are direct translations from Arabic (VI, 298.79). (See also R. Basset, 1001 *Contes*, III, 45, 96, 171; Heller, *REJ*, LXXXV (1928), 132). The significance of the hoopoe for the legend about Solomon and the Queen of Sheba must be traced to Arabic folklore (VI, 299.85). The origin of the legend about the dethronement of Solomon and how he became a cook at the court of the King of Ammon, marrying at the same time Naamah, the King's daughter, still requires investigation (VI, 300.91).

The legend about Ishmael's visit to Abraham could only originate in Islam, since the visit explains the origin of Mecca as a shrine (I, 266-269; V, 247.218; see also Heller, *MGWJ*, XXXIII (1925), 47-50).

Budapest

BERNHARD HELLER.

⁵ Ginzberg defends strongly the view that this legend has a Jewish origin, since it is found in *Tanhuma*. However, it is only found in the later *Tanhuma*, which is much younger than the Koran.

⁶ Grünbaum, *Neue Beiträge*, 532, sees an Arabic origin in this exchange of letters. Ginzberg is wrong in denying this origin.

HEAD-DRESS AS SYMBOL

All men are born free and equal and may aspire to equality—provided they do not wear hats. Europeans and Americans wear hats, write text-books upon equality, bask in the warmth of those manifold blessings which spring from liberty, but have had no practical experience of what equality really means. Arabs do not wear hats, and would probably not recognize the goddess of Liberty were they to find her enshrined in a mosque, but they know not the meaning of class distinction and in precept and practice proclaim the principle of the brotherhood of man.

The hat of Christendom is but another form of the Liberty cap of the French Revolution, and thus finds its glories immortalized upon Latin American stamps and coins. The fez or tarboosh of Islam escapes such tawdry idolatry, but carves out for itself a shrine in the heart of its wearer, and adorns alike the head of Sultan and servant, soldier and sailor, officer and orderly, pasha and peddler, babbling boy and mature man.

The hat is what it is meant to be—an outward manifestation of power, a symbol, an insignia. Like all articles of apparel it has its history and tells its own story. It began as the simple close-fitting cap, and among the ancient Hebrews and other early peoples it had a religious significance. It is the crown of Kings and Emperors; the coronet whose eight strawberry leaves bespeak the title of a Duke; the tiara of the Pope; the mitre which is the symbol of episcopal office, and the biretta which adorns the head of the humblest cleric; the cap of the College don and the regalia of the dunce. It always means something, and is almost invariably a badge of office. If thrown into the ring, it implies that a challenge is offered or accepted.

The art of taking it off and putting it on is beset with recurring difficulties, and in its proper manipulation, when bowing or saluting, is contained the epitome of a lesson dear to the heart of a Chesterfield.

All of this pageantry and paraphernalia of caste, this protocol and formality of the hat, is unknown to the Near East, because when the Prophet taught men what equality really meant he instilled in their souls an abiding dislike for the hat, and a love for what is now the tarboosh. He told his people that as man is made in the image of his maker, rich and poor, master and servant, all must wear the same head-dress. He proclaimed a doctrine which recognizes no hereditary titles, and he therefore cared nought for strawberry leaves and coronets; he preached a religion which knows nothing of ecclesiastics, and he therefore did not concern himself with tiaras and mitres; he knew that if men were permitted to take off their head gear as a means of salutation abuses would creep in, and therefore his civilization decided that the tarboosh should never be removed—except at night upon retiring. A form of greeting, however, was evolved which in grace and elegance, poetry and meaning far outrivals any similar custom known to Europe.

The Occidental takes off his hat to pay his respects to his friend, and thus unconsciously offers his head for inspection, and often unnecessarily exposes a baldness which may be brilliant but which is not edifying. The Oriental is too courteous to thrust the sight of his infirmities upon his neighbor. He raises his hand to his forehead, places it before his eyes, draws it down to his mouth and lowers it to his heart. All of this is done with a gesture so graceful that his friend is radiant with smiles, for has he not been told that “my mind approves of you, my eyes admire you, my lips praise you, and my heart loves you?”

If every butcher and baker and candlestick-maker of the nursery rhyme has his distinctive hat, just as the Spanish hidalgo and Mexican bandit have their sombrero, the women of the Occident nowhere push their eccentricity

and extravagance in dress to greater extremes than they do in their choice of hats. So little do they understand of the true meaning of equality that not only do they seek to make of their hats an outward proof of their superiority over their sisters, but they carry this symbolical caprice so far that in some European countries peasant women and servants and the wives, daughters and sisters of laboring men are not even allowed to wear hats.

The Oriental woman, however, who cannot grasp what inequality signifies, because she has been reared in the atmosphere of true democracy, never wears a hat, and whether she springs from a castle or is a child of a hovel, simply covers her head with some form of a black shawl or *habara*.

The hat plays such an important part in the life of the West that Baden-Powell teaches his boy scouts that a man's character may be read from the way he wears his hat. If it is slightly on one side, the wearer is good natured; if it is worn very much on one side, he is a swaggerer; if on the back of his head he is bad at paying his debts; if worn straight on the top, he is probably honest but very dull. All this deduction flows from the fact that a man's hat is the portrait of his soul, whereas no such reasoning would have the slightest bearing in the East, where the tarboosh has made the boot-black the equal of the Sultan, and brought about a uniform dignity of bearing and courtliness of manner and poise unknown to the West.

Charity is not only an inspiring virtue, but it covers a multitude of sins. So is it with the tarboosh, for not only is it a most democratic institution, but it is such a becoming article of apparel that besides lending grace to the wearer it softens the lines of the face of the most uncouth proletarian, and gives to the beggar in the streets the same expression of self-complacency and austerity which, linked to his inherent dignity, makes of the Circassian prince the handsomest man on two continents.

The American colonists brought with them to the New World the germ of that liberty which has given to the

United States their supremacy. When, however, the Cavaliers landed in Virginia, they carried with them their distinctive head covering, just as the Puritans did not forget the high-steepled hat dear to the heart of the Regicides. If it be true that William Penn founded a city which he named Brotherly Love, his followers wore the Quaker's bonnet, which was an ensign of sectarianism. These hats may have implied that their wearers meant to fight for freedom, but assuredly they prove that the first settlers did not intend to do away with a head dress which stood for class prejudice. Liberty thrives in America because it was and is indigenous to its soil. No freer man than the Indian brave ever trod the surface of the earth. He believed in liberty, and has disappeared from the world because the advance of civilization encroached upon his freedom. He cared nothing, however, for equality, and made for his chief an awe-inspiring head gear of eagle feathers.

A great World War has been fought. European statesmen strain their vocal chords proclaiming the virtues of democracy, tear crowns from the heads of their rulers—and wear hats. Arabs know what democracy really signifies, prate about liberty and self determination, create new kingdoms—and wear tarbooshes.

The West cannot understand the East, because the head is the seat of the brain, and the true signification of democracy can never be grasped by races which insist upon bedecking the temple of their reasoning faculties with an apparel whose very presence is an affront to democracy. The East cannot fathom the mystery of what liberty and freedom imply, because the spirit of equality has so obsessed them that they cover their cranium with a tarboosh, which immolates upon the altar of equality that healthy initiative, restlessness and spirit of invention and discovery which may not spell democracy but which mark the path of greatness.

Cairo, Egypt

PIERRE CRABITES.

CURRENT TOPICS

The Secretary of the Nizam of Hyderabad on Missions

At the meeting of the Hyderabad Conference of the Methodist Episcopal Church in Hyderabad in December, 1933, the Home Secretary of H.E.H. the Nizam's Government gave an address. We quote the following paragraphs from this appreciation of missions as it appeared in the *Indian Witness*:

"I am deeply sensible of the honour you have done me by inviting me here to address this important gathering, and it is with very great pleasure that I have accepted the invitation, since it gives me the opportunity to express on my own account and also, I think I may really say, officially, appreciation of the educational work which has been done, and is being done in the Dominions of His Exalted Highness by Christian Missions and especially by the Missions of the Methodist Episcopal Church. In expressing such appreciation I, as a Muslim, follow the precepts of my religion—the religion of our Ruler—which enjoins support and recognition of good work by whomsoever done, and I also follow the tradition of all Muslim Governments in India and elsewhere which have always upheld the principle of liberty of conscience and always welcomed the collaboration of Christian missionaries in all that vast field of humanitarian activity which comes within the sphere of every Government, though no Government can possibly, with the men and means at its disposal and its multitude of concerns, deal with it so humanely and so quickly as can devoted private efforts like your own.

"You may think that I exaggerate when I say that Muslim Governments have always welcomed such collaboration, but if you go a little deeply into history I think that you will find that it is so. We have at times objected, objected strongly, to attempts to convert Muslims, but we have always welcomed, acknowledged and rewarded the humanitarian work of Christian missionaries. Whatever trouble has arisen between Muslims and Christians in the Muslim world, you will find that it has not been on account of religion, but was due to political or economical causes; Aurangzeb was down on the Christian missionaries of his day because they took a hand in political matters. We are accused sometimes of fanaticism. Is that fair historically? Is it not rather like pot calling kettle black? You have had Crusades, and I would remind you that in the great days of the Muslim Empire it contained thousands of Christian churches, shrines and monasteries and millions of Christians freely practising their faith, on payment of a tax in lieu of military service, whereas not a single mosque was left to Muslims, not a single Muslim—

man, woman or child—was left alive, in Christian Spain or France or Sicily, or in Greece and the Morea in modern times. Our fanaticism has consisted mostly in reprisals; it hardly existed prior to the Crusades. I repeat what I said before that Muslim Governments have always welcomed the collaboration of Christian missionaries in all that vast field of humanitarian activity which comes within the sphere of every Government.

“Now let me turn to the educational work of the Methodist Episcopal Church in these Dominions which I regard as auxiliary to, and supplementing, that of Government. I have read with great interest the Report of the Hyderabad Annual Conference for 1932 and the Register of Educational Policy, which were kindly sent to me in order to prepare me for this evening’s ordeal. In the latter book I came upon a statement entitled “Policy in Relation to Government” which quite relieved my mind of certain doubts which had before assailed it, since it shows that you as a community have a reasonable regard for the feelings of those who differ from you in religious belief. Allow me to quote a little from that statement:

‘It has never been either our policy or our desire to compel unwilling listeners to hear the truths of Christianity in our Schools. During past years, the largest part of our student community has been of Christian parentage, and such non-Christians as have been in attendance have been both willing and interested attendants on the Bible study hour. Looking to the future, we feel we have no reason to fear any serious or permanent trouble from a Conscience Clause Regulation such as Government is likely to enforce. In view of possibilities, however, we suggest to heads of institutions within our Church, that when the parent or guardian of any pupil makes written application at the beginning of the school year that the said pupil be excused from attendance on the Bible Study Class, the Principal give such application favorable consideration. But, if the school concerned is, to a large extent, made up of non-Christian students, and the number of such applications, if granted, endangers either the existence or the effectiveness of the Bible Study Class, we recommend that, after having given due notice to the local public and to the Educational Department of Government, unless relief is experienced, the school be closed.

‘We accept the principle of the Conscience Clause as expressing our own conviction, that no student should be compelled to sit under religious instruction to which he is conscientiously opposed. We shall welcome the provisions of such a law, if reasonably framed and justly executed, with the expectation that it will be impartially enforced in all schools, both Aided and Government, thus guaranteeing the rights of students of all religions.’

“That is a very honest and very clear statement, with which His Exalted Highness’ Government can find no fault. Indeed, it puts you in complete accord with the policy of Government. But you will forgive me if I am equally frank and tell you plainly that, from the point of view of Government, the most important part of your educational activities is not found in the Bible Study hour. I find that you are training men and women to take an interest in the sanitary and social reform of village life. I find that you are

teaching village industries. I find that you are doing very many things which are of great service to Government. And, greatest service of all, perhaps, scattered as you are through these Dominions, men and women of education and high character yet not too proud to mingle freely with the people, the good example of your daily lives is valuable to the State. Your Girls' Schools have especial value, for we all now recognize the need of more and more Girls' Schools. Moreover, you are training many teachers, and the State will soon need all the teachers it can get, and especially fully trained teachers. You are healing the sick and caring for them, a most useful work from the point of view of Government. And you are teaching the once helpless folk to help themselves, which is the policy of Government.

"That your chief aim may be to make your students Christians does not impair its value from the point of view of Government, which has to care for all the subjects equally, irrespective of religious differences. I noticed in the documents so kindly sent to me, that you wish to convert us Muslims to your belief. I can not blame you for that, since we wish no less strongly to convert you to our belief. But all that is outside the purview of Government, *as Government*. Indeed the religious aspect of the question does not at all concern us except in the event—which I hope will never occur in these Dominions or in connection with the activities of the Missions of the Methodist Episcopal Church—except in the event of its leading to strife between communities disturbing public peace. What concerns us is that the children of the State should be educated so as to become good citizens of the State and loyal subjects of His Exalted Highness. That is a point to which I wish particularly to draw your attention. Do not make them foreigners, make them patriotic Hyderabadiis."

Two Korans from Istanbul

There have come to us from Constantinople two transliterations of the Koran, using Latin letters instead of the Arabic. The purpose is doubtless to enable Turks, who have adopted the Latin letters for their language, to read the Arabic Koran.

Since the Latin alphabet has not enough letters to represent all the sounds of the Arabic alphabet, both of these works made use of signs or characters to supplement them, and they give explanations of the use of these.

The one, *Kur'ani Kerim*, issued by Semih Lütfü, of the Sühulet Bookstore, Ankara St., Istanbul, in 1932, makes use of different fonts of type to represent sounds. The appearance of the page is not attractive. The title page says that in this way it indicates the sounds of the Koran without any mixture of foreign elements, and that the arrangement and correction of the sounds has been made by the teacher Hüseyin Kâzım Bey. In this work, Arabic words are run together so that two or more words often appear without any separation, as if they were one word.

The second work, *El Kur'an*, is from the printing Press of Hilmi Bey, Ankara St. 60-62, Istanbul, 1932. In this the transliteration is said to be the work of a commission, and it is issued

under the auspices of the *Kuran House*. It preserves the separate identity of the Arabic words, and the type is clear and the page pleasing to the eye.

In both works the pronunciation is adapted to Turkish readers, for example, the last words of the Fatiha, or Opening Chapter are written thus *ve leddâllin e*, but an Arab would pronounce them thus, *wa la'd-dâllin*. In both, the prayers to be used at the close of the service are given.

CALEB GATES.

A New Chinese Translation of the Koran

For over twelve centuries Chinese Moslems appear to have managed without a complete translation of the Koran into Chinese. Within the last few years several translations have appeared, and some account of these was given in *THE MOSLEM WORLD* for January, 1933.

Since that account was written, there has been published at Peiping, in 1932, a new translation of the Koran, with commentary. For purposes of reference we may give this new translation the initial "D." It is issued by the Chinese Moslem Progressive Society, and is the work of a number of scholars acquainted with the Arabic and Chinese languages. The whole 114 Suras are translated, and are divided into the traditional 30 sections. We are told that the work occupied 17 months.

The book is in one volume of about 635 pages, well printed, on thin paper. It is bound in green cloth boards, and is a very handy volume. The verses are numbered, in agreement with Muhammed Ali's version, which does not agree with Rodwell's numeration. The style is Wen-li, and is usually quite clear. The use of brackets and distinguishing marks for proper names, etc., greatly helps the reader.

In the Prefaces we find a repetition of the error as to the time of entry of Islam into China, this being put at the time of the Sui dynasty, which is several decades too early. It is also stated that Islam has been in China "over 1300 years," which is incorrect. It is said there are 80 millions of Moslems in China, which must be regarded as a gross exaggeration. It is doubtful if the number reaches ten millions. We are told that the Koran has been translated into French and German, but the translations into English are not mentioned.

In the translated text we find unfamiliar renderings of well-known names, thus adding to the confusion already existing in Moslem nomenclature. We note the transliteration Mo-szu-chih-teh, for *Masjid* (mosque), which is unfamiliar in China, the usual terms being Ch'ing Chen Szu or Li Pai Szu.

The commentary, which annotates the verses instead of being in footnotes, is somewhat arbitrary at times, and, in my opinion, is occasionally unjustifiable. An anti-Christian bias is shown here and there.

This new translation is worth studying by those having to do with Moslems in China, and, if put in the hands of Chinese scholars, it will at any rate enable them to see what a difficult book the Koran is to understand.

ISAAC MASON.

Dr. Ahmed Fahmy of Changchow

We learn from *The Chronicle* of the London Missionary Society that "there passed away in London on December 18th one of the Society's retired missionaries, a man greatly honored and beloved in South China.

"Dr. Fahmy's is an interesting life. Born in Alexandria in 1860, of Moslem parents, of a high class and wealthy Egyptian family, he became a Christian at the age of eighteen, and suffered persecution, even the threat of death, so that he was obliged to flee from his native land. Lord and Lady Aberdeen, who were in Egypt at the time, brought him with them to Scotland, where he studied arts and medicine in Edinburgh, and after qualifying as a doctor, he offered his services to the Society, and was sent in 1887 to inaugurate medical mission work in the city of Changchow, west of Amoy.

"At first he rented a Chinese house, which had to serve both as a hospital and dispensary, and one can realise how arduous his task must have been, with no trained assistants, only four or five young Chinese students, knowing nothing of drugs or instruments, while daily an average of 200 patients applied for treatment at the dispensary!

"After a few years, a hospital building was put up, and there till 1919 Dr. Fahmy laboured with whole-hearted devotion and untiring zeal

"Those of us who saw him at his work knew that he never did slack work on a single patient; every in- or out-patient received as careful professional care as if he had been a patient in London. The Chinese sensed this, and it was the chief reason for their trust in him

"A large-size photograph of Dr. Fahmy hangs in a shop in the main street of Changchow—and after fourteen years of retirement in England, his name and memory are very fragrant amongst the Chinese people.

"By his life and work he fulfilled his own idea of true medical missions—witnessing to the mercy and tenderness of God towards suffering, and the revelation of the character of God as a Father to His children."

"The Age of Ignorance"

Dr. A. E. Olmstead, writing in *The Journal of the American Oriental Society* on "New Testament Times" speaks of the debt the Arabs owed to their predecessors in architecture and art:

"In ground plan and elevation, in detail and ornamentation, the way was being prepared for the more familiar beauties of early Muslim architecture. The temples and palaces and tombs of Dura and Palmyra, the churches and homes of North Syria and the Hauran, no longer appear as degenerations of classical architecture, but as first signs of a new art which was to sweep over our own west.

"The same is true of the so-called minor arts. We are beginning to recognize how superb is the sculpture, how delicate the seals, how masterly the work of the coppersmith, how technically satisfying the

glazed pottery. Virtually every craft in which the Arab excelled was already fully developed in this period of supposed decay.

"To Muslim thinking, the Arabs before Islam lived in an 'Age of Ignorance.' True, it was ignorance of Islam, but the term has cast a cloud over all their earlier history. Until we realize that ancient Arabia had a history all its own, that pre-Islamic Arabia is an essential part of our later ancient oriental history, we cannot hope to understand Islamic origins.

"In the far background, we must place the high cultures of the Minaeans and Sabaeans, which continued in by no means degenerate forms almost to the days of the Prophet. We must not forget earlier Arabs who may have written the current Aramaic but established attractive mixed cultures at Palmyra and Petra, and through Emesa and the Hauran gave emperors to Rome. Above all, we must emphasize Hira and Ghassan, buffer states for Sasanids and Romans, which opened the peninsula wide to culture influences from these centers.

"It was not an age of religious ignorance. A relatively pure Sabaeen religion survived in South Arabia. Zoroastrianism had made some headway. Jewish communities were numerous and large, the famous Abu Nuwas was one of their converts. Christianity had won the kings of Ghassan and some of the kings of Hira, whose population was predominantly Christian; there were many Christians in the peninsula, particularly at Nejran with its bishop and cathedral. Arab thinkers were influenced by their dogmas, even when not actual converts.

"Least of all was it an age of illiteracy. The ancient South Arab writing continued to be used. North Arabia employed Minaean, Thamudenic, Lihyanian, in the Safa east of the Hauran, Allah was worshipped in the speech of the Koran, the grave of a Hira king bore an Arab inscription. Jews and Christians read their scriptures. If illiteracy was more than a pose with poets who basked in the courts of Hira and Ghassan, it was due to invincible ignorance and not to lack of opportunity.

"The Arabs were being prepared for their high mission. The Great Dam of Marib broke and was followed by the breaking of the yet vaster dam of the great Arabian desert. Once more the Orient took its place at the front of advancing civilization."

The Gospel of Barnabas once more!

In every Moslem land missionaries constantly hear of the "Gospel of Barnabas." Ignorant Moslems assert that this is the true gospel. The question of its real character is summarized once more by the editor of *The Epiphany* in reply to a correspondent as follows:

DEAR SIR,—I shall be highly obliged if you will kindly answer in your paper as early as possible:—When, where, and by whom, was the *Gospel of St. Barnabas* written? In what language was it written originally? Was the genuineness or otherwise discussed at the Council of Nicea or at any other council? Also where can I get a copy of the gospel and at what price?

CUTTACK

Yours faithfully,
S. GHULAM GHANUS.

The "*Gospel of Barnabas*" is an Italian manuscript in the Imperial Library at Vienna; and the writing and the paper used make it certain that it was written about A.D. 1500 (900 A.H.). The Italian was later translated into Spanish, but the Spanish document is at present lost.

Since its appearance in Italian, Moslems have claimed that an Arabic original exists dating back to Apostolic times; and Sale himself was deceived about this. But (i) no one ever has, or apparently ever can produce it, and

(ii) The so-called *Gospel of Barnabas* is never mentioned in any writings, either Moslem or Christian, before A.D. 1500 (900 A.H.). It is strange that apparently no early Moslem controversialist had ever heard of this Arabic "Gospel" which contained just what he was wanting.

Ibn Hazm (456 A.H.), Ibn Taimiyyah (728 A.H.), Abu'l-Fadl al-Su'ud (942 A.H.), and even the Bibliography of Hajji Khalifah (1067 A.H.), apparently know nothing of any such "Gospel."

(iii) There are twenty-two places where the Italian so closely resembles the Latin Bible, as to show that the author was translating from it (and not from any Arabic).

(iv) The author claims to have walked with our Lord Jesus Christ Himself throughout Palestine. But he makes strange mistakes about Palestine in the time of Our Lord. For instance, in 19b he says. "Jesus, having embarked in a ship sailed to his city of Nazareth; . . . having arrived at the city of Nazareth the seamen spread through the city . . ." But, in fact, Nazareth is an inland town in the hills, and you cannot sail to it any more than you can sail to Ranchi.

In 1907, Lonsdale Ragg published his English translation, giving convincing reasons for believing that the *Gospel of Barnabas* is the work of an Italian renegade from Christianity, probably at Venice about A.D. 1500. If so, it is a deliberate forgery of no historical value whatever: and the *Encyclopedia Britannica* (11th ed., vol. iii, p. 409) says "*that the Italian was a translation from the Arabic is demonstrably false.*" The only copy which we know of is edited by Lonsdale Ragg, and published by the Clarendon Press for 16 shillings.

Relics of the ancient Faith

The following brief account of Tipaza, an Algerian town near Cherchell, is given in *North Africa*, and reminds us that all this region was once Christian:

"About twenty miles from Cherchell lies the small modern French and native village of Tipaza. It is, in most respects, like other villages of its kind; but its special interest is found in the fact that it is built upon the ruins of a Roman town of considerable size, where in earlier days the Christian religion was widely believed and practiced. Owing to extensive excavations which have been carried out under French directions, many traces of the Christian Tipaza of a bygone century are to be seen. These include ruins of at least three churches, in one of which there is a well-preserved circular baptistry. Two Christian cemeteries have been uncovered, and these contain a great number of stone sarcophagi and tombs cut in the rock.

"Christianity was introduced early into North Africa and in the third century Tipaza became the see of a Bishop. The patron saint was St. Salsa, a young woman who, according to tradition, was stoned to death by the heathen populace and then cast into the sea, on account of her having thrown an idol of a serpent into its waters. It is said that her body was recovered and buried in a small chapel on the eastern hill overlooking the harbour and that her faith and courage led many to trust in Christ.

"This chapel was considerably enlarged later, and today its remains constitute one of the most interesting ruins to be seen at Tipaza. It is said that the marble sarcophagus which contained the remains of St. Salsa was smashed to fragments by the Moslem invaders. Two other very fine marble sarcophagi, however, are still to be seen. One is of a heathen character, bearing carving representing a Roman wedding; but the other is Christian and shows the Good Shepherd bringing home the lost sheep.

"In the fifth century an Arian bishop was sent to Tipaza, but failed to persuade the Christians to accept his teaching. Upon his using force, most of the inhabitants fled to Spain for refuge, whilst many of those who remained were subjected to cruel persecution. There is a legend that they were condemned to have their right hands amputated and their tongues torn out, but that, by a miracle, those who thus suffered were still able to speak. Little is known of Tipaza from the time of this persecution until the French founded the modern town some seventy years ago. Even the invading Arabs appear to have made no settlement there. As to modern Christianity, there is today nothing but a handful of Roman Catholics, whose centre of worship is the small church built on a hill dominating the village.

"Tipaza is only one of the many places in North Africa that remind us of what the land might have been had the early Church remained true to its trust. There must have been sad failure for the pure Christian faith to have so completely disappeared. Yet let us not throw stones; rather let the ruined churches and the silent graves challenge our hearts and burden them with the inquiry, 'Lord, what is my responsibility to North Africa today?'"

L. J. BOCKING.

Marriage and Divorce in Egypt

The government recently issued its first report on Marriages amongst Egyptians, which shows that during the period from July 1, 1930, to June 30, 1931, some 57,500 marriages were contracted. Of this number 42,258 were in the Governorates, 7,598 in the capitals of the Provinces of Lower Egypt, and 6,694 in the Upper Egyptian capitals. The total number of inhabitants of the Governorates and the capitals in which statistics were taken was 2,197,700 on July 1, 1931. Of the above marriages 13,749 men were married for the first time, 10,408 were divorced and remarried, 1,658 widowers remarried, 2,772 married one wife, 177 married two wives and 11 married three wives, 13,153 girls were married for the first time, 14,003 divorced women remarried and 1,619 widows remarried. The number of men who married before attaining the age of 20 was 1,137, whilst the number of females who married before

attaining the age of 20 was 11,958. In the statistics of divorce just published it is shown that during the year July, 1930, to June, 1931, there were some 15,117 divorces amongst Egyptians registered in Governorates and chief towns, as compared with 28,775 marriage contracts signed during the same period, so that the percentage of divorce to marriages was as high as 52.5 per cent.

Moslems Pray for President Roosevelt

According to the *Syrian World*, the Adha holiday, the most sacred day in the Moslem calendar, was celebrated in New York in a quiet and unostentatious manner. Approximately three hundred Moslems, mostly Tatars and Turks, gathered in the big room of the Young Men's Moslem Society, at 1179 Broadway, for worship and exchange of the felicitations of the festival.

At the conclusion of the simple feast and the prayer, a telegram was sent in the society's name to President F. D. Roosevelt. It read:

"The Young Men's Moslem Society in the United States are celebrating their most sacred holiday, called the Day of Sacrifice in the Mohammedan religion. We send you greetings and pledge our loyalty to you, and pray to Almighty God to guide you and to give you strength and wisdom during these trying hours."

The message was signed by Hasan Mahmoud, president, who received a reply the next day from the President's office, through his secretary, Mr. L. M. Howe, saying, "the President very much appreciates your kind telegram and has asked me to thank you and all concerned for sending it to him. He is also deeply grateful for your prayers."

Khalifa or Khaliqa?

Mr. Faris' article in the April number of *THE MOSLEM WORLD* contains the interesting suggestion that for *khalifa* in Surah 2:28 *khaliqa* should be read. One or two objections occur to me. First, he is correct in saying that the word *khalifa* occurs only twice, if he notes the important fact that it occurs *several* times in the plural. I draw attention to this fact because the word *khaliqa* is not found in the Koran at all, and on stylistic grounds it is dangerous to suggest that an author employed a word which cannot be found in his vocabulary.

But there is another and a much stronger reason for holding that the text of the Koran is right. The context of Surah 2:28 has been lifted bodily from Jewish *haggada*. Anyone who will be at the pains to consult the *Midrash Rabba* on Numbers 19:2 and Genesis 1:26 and compare them with Surah 2:28-32 will see that the first two are the parent of the third. God tells the angels of his intention to make man. They (in the *Midrash*, one party of them) protest because of the wickedness that men will do. God answers them, not by denying that they had ground for their objection to the creation of man, but by asserting that man's wisdom is greater than theirs because he knows the names of earthly things, and the angels do not.

The Jewish origin of this and similar passages in the Koran has been known to Western scholars for a century or more, and I only mention it because it is reasonable to suppose that the Koranic version will bear a fairly close resemblance to its Jewish ancestor and decide whether *khalifa* or *khaliqa* is right. It would seem that the evidence for the traditional reading of the Koran is overwhelming. The whole point of Genesis 1:26 is that man is to be created in the image of God (*beṣalmenū*). Obviously Muhammad could not use such an expression, and he paraphrased it: man was to be God's representative. In the *Midrash* the angels demurred at the creation of man because he was to be in God's image and thus in some respects superior to them; while in the Koran it is the fact that man is to be God's *representative* that excites their jealousy. Had *khaliqa*¹ been used there would have been no cause for their objection. They would have had no reason to imply thereby that no *khalifa* was necessary, because they themselves already celebrate the praise and glory of God.

Culham College

ALFRED GUILLAUME.

Mr. Nabih Faris will, perhaps, give a brief reply to this letter in our next issue.—*Editor*.

¹ Hardly a happy sequel to *ja'ilun*. Can we be sure that *khaliqa* was a synonym for *khalq*? (See Lane, *sub voce*).

BOOK REVIEWS

The Eclipse of Christianity in Asia. From the time of Muhammad till the Fourteenth Century. By L. E. Browne. Cambridge University Press, London. pp. 198. \$3.50.

This important, well-written and carefully documented volume is in a class by itself and was described in *The Expository Times* as "the most noteworthy contribution to the literature of ecclesiastical history that has been made for some time." It fills a gap in the story of the church in Asia from the sixth to the thirteenth century, when Christianity was almost obliterated by Islam over a large area. What were the causes of this tragedy? In twelve chapters the author finds his answer. After describing Christianity in the days of Mohammed he tells of the fate of the Christians at the time of the Moslem conquest, of Christianity under the later Caliphs, of Christian teaching and life, of the Christian missionary expansion and its Polemic, together with the Moslem reaction. The three closing chapters are entitled: The Turks and the Franks, Christianity under the Mongols, and The Empty Triumph of Islam. In recounting this sad history, Mr. Browne's view is that the Church in Asia missed a great opportunity; not only so, but it was led astray by a kind of idolatry. "The thing that turned Christians to Islam was the common acceptance by Muslim and Christian alike of the error that the favour of God is shown by worldly success. The vision of the might of the Muslim Empire had the same over-awing effect as the colossal golden image set up on the plain of Dura. They fell down and worshipped."

We agree with the comment and criticism made on this view by the Rev. L. Bevan Jones of India in an appreciative review of the book: "In the field of religious debate, miracles were cited by Christians as proof of the truth of their religion, it being openly confessed that 'Christianity was incapable of intellectual proof.' Small wonder that Muslims took this admission as proof of the falsity of Christianity. The Scriptures, with their prophecies regarding Christ, assumed the place of central importance at the expense of a life of godliness and the indwelling of the Holy Spirit. It was not long, therefore, before the Muslims became busy searching the Bible for predictions concerning Muhammad, and in attributing to him all manner of miracles. And the Muslims held the Christians to the discussion of just such subjects as these.

"In the matter of social status the position of Christians was fairly tolerable—they were a *melet*, a protected subject-people paying the poll-tax—though they often brought trouble on themselves by their factions and intrigues. Occasionally, however, callous Muslim rulers made their lives miserable by the imposition of

humiliating conditions. From their conflict with the Turks at the time of the Crusades the Christians came out badly. Mr. Browne makes it clear that all this mistaken zeal had disastrous results. Already Christ had been misrepresented to Muslims and misunderstood by them, but this so-called holy war was a 'complete denial of Christ.' In his treatment of the period covered by the Mongol invasions the writer stresses the fact that the idea gained ground among both Christians and Mongols that worldly success (such as attended the Muslim arms) was a mark of Divine favour, and that it was for this reason that hosts of Mongols eventually embraced Islam. But it is surely an overstatement to say, as he does in his concluding summary, that, mainly in consequence of the pressure of this idea, 'it needed no preaching of Islam, or threat of the sword, to turn the allegiance of the Christians.' The truth would rather seem to be that a variety of causes contributed to such defection, and that, as these very pages show, the quite natural longing to escape from civil disabilities, persecution and the fear of death at the hands of hostile Christians or powerful Muslims, proved a powerful incentive."

The last chapter shows that the victory of Islam was, after all, an empty triumph. One must read again the story of these "Lesser Eastern Churches" as told by Fortescue to appreciate the heroic resistance unto blood for the faith and the silent witness of Christian lives in the midst of Islamic political and social dominance and arrogance. "At the moment, it seems that the return of Christianity to Asia is a task depending entirely on the missionary activities of the Churches of the West. But it may be that the faithful remnants of the Churches of the East, who, through centuries of oppression such as we have not known, have refused to deny Christ, strengthened now with fresh outpourings of the Holy Spirit, will play their part in the new evangelization of Asia."

Z.

The Hebrew Literary Genius—An Interpretation, Being an Introduction to the Reading of the Old Testament. By Duncan Black Macdonald. Princeton University Press, Princeton. pp. xxiv+227, 1933. \$2.50.

In this volume we have primarily a discussion of the Old Testament as literature. While the author accepts the documentary hypothesis of the Pentateuch (p. 96), he is not concerned with "the sawdust of criticism" (p. 216). He maintains that the analysts have hunted "documents" until the word has become a joke. On page xxi he says: "And now in our day, the methods of criticism, of the analysis and dating of documents and of the apparatus of learning generally, have run themselves to a stop. Critics of critics have become more interested in each other than in the literary reality before them. . . . And through it all, and because of it all, the Old Testament has fallen on evil days."

Dr. Macdonald has noted many ancient Arabic survivals in the Old Testament and made numerous comparisons with Arabic literature. He maintains that the Hebrews were simply an Arab clan which, under strange and unique guidance, settled in Palestine (p. 1): "But they remained Arab, although they denounced the name. And their literature, throughout all their history and to this

day, in its method of production and in its recorded forms, is of Arab scheme and type." This presentation of Old Testament material from the point of view of Arabic life and literature makes the book a notable contribution, which should be read in conjunction with Professor Montgomery's *Arabia and the Bible*, Philadelphia, 1934.

In spite of these relations to the Arabs, Professor Macdonald realizes that there is something unique in the Old Testament, for he says (p. 2): "The Hebrews were dominated by the personality of Jehovah, and there is no such personality behind the world of Islam. Allah is not Jehovah, any more than he is the God and Father of our Lord Jesus Christ." As for the widely-spread belief that the people of the desert were naturally monotheistic, he finds no basis at all for such a theory (p. 50): "Monotheism came into the desert through Christian and Jewish influence."

On page 123 the fall of Nineveh is placed at 608-607 B.C.; at present 612 is the preferred date. Although the writer (p. 217) asserts that the Hebrew records have won their right to respectful treatment on the part of students of history, he expresses (p. 157) grave doubts whether there was a Chaldaean King Belshazzar; his historicity has, it should be noted, been strikingly demonstrated by the discovery of his name on the Nabonidus Cylinder, in which he appears as the son of Nabonidus.

Chapters vii and viii, on the Prophets and Prophecy, deserve careful reading. Chapter xiii, on the Philosophy of the Hebrews, is especially valuable for Old Testament students, since here is refuted a widely-held view that the Hebrews had no philosophy.

In the Epilogue we find an excellent evaluation of the Old Testament; in one of the stories about David "there is more of genuine literature than in all the Egyptian and Assyrian annals." Professor Macdonald makes a plea to give the Old Testament a chance to prove that there is truth in the old belief in the witness of Scripture to itself.

HENRY S. GEHMAN.

Man and Deity. An Outline of the Origin and Development of Religion; with extracts from Sacred Books. By A. C. Bouquet, D.D. W. Heffer & Sons, Ltd., Cambridge, 1933. pp. 451. 7/6 net.

This is Volume V in a series of modern handbooks on religion by the Lecturer in the Philosophy of Religion at the University of Cambridge. The earlier volumes dealt with Theism, Religious Experience, a Christian Church and Origins. The present volume, like the earlier ones, is obviously the cream of wide and accurate scholarship. As a textbook on some of the great ethnic faiths it can be strongly recommended. Although intended for the general reader, each chapter is well documented and an excellent bibliography suggests the more recent books for further study.

Chapter vi deals with Islam. Dr. Bouquet says that: "The fundamental issue between Islam and Christianity is found just where too often they are supposed to resemble each other, namely, in their idea of God. Each is monotheistic. As against idolatry, polytheism and pantheism, Christians feel a strong sense of agreement with Islam, and they seem to themselves to breathe a purer air when they pass out of a Hindu temple, with its idols, and often

its obscenity, into the austerity and simplicity of a Mohammedan mosque. Also there can be no doubt that Mohammed thought he was setting forth the true conception of God, which in some measure the Jews and Christians whom he knew had corrupted, although his methods of proclamation were different from theirs. Even so, however, he believed at first that it was the same God. 'Our God and your God is one,' says the Koran. But they are not the same God at all."

Dr. Bouquet goes on to say: "Moslem apologists for Islam have sought to Christianise the God of Islam. Sayed Ameer Ali first describes the Christian doctrine, and especially the historic view of Jesus and His revelation of God as Father, and then transfers the whole Christian conception to the Allah of Mohammed. But the facts of history cannot be so easily dissipated. The Moslem view of God has been seen both in itself and in its effects to be defective in its unmoral autocracy, its irresponsible fatalism, its implication in human sin, the mere verbalism of its compassion, its inadequacy in holiness and love, the capriciousness of its justice, its repudiation of the conception of fatherhood, and its denial of the possibility of the immanence and indwelling of God."

In chapter iii on the Origin and Early Development of Religion the theory of primitive monotheism receives attention, (pp. 99-110) but the recent evidence for this theory as given by Schmidt, Heiler, and Lowie is not adequately presented. Z.

The Reconstruction of religious Thought in Islam. By Sir Mohammad Iqbal. Oxford University Press, New York, 1934. pp. 192. \$2.75.

Among present-day Moslem writers and thinkers the author holds a foremost place. A philosopher and poet, taught in the schools of the West, he, with other advocates of the New Islam in India, would sweep away the whole traditional and legalistic structure of Islam in order to go back to what they imagine is "the pristine beauty of the matchless Book and matchless Prophet."

In the present volume, Sir Mohammad Iqbal of Lahore seeks to combine the teachings of the Koran with the philosophies of Bergson and Nietzsche. The key-note of his approach to the problem is his emphasis on human personality and the development of character. According to the Preface: "In these lectures, which were undertaken at the request of the Madras Muslim Association, and delivered at Madras, Hyderabad, and Aligarh, I have tried to meet, even though partially, this urgent demand by attempting to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge. And the present moment is quite favourable for such an undertaking."

The subjects of discussion cover a wide range, although with two great and grave omissions. There is no reference to the Jesus Christ of the Koran or his place in Islamic thought; and there is nowhere an adequate treatment of ethics. Successive chapters deal with Knowledge and Religious Experience, The Philosophical Test of the Revelations of Religious Experience, The Conception of God and the Meaning of Prayer, The Human Ego—His Freedom and

Immortality, The Spirit of Muslim Culture, The Principle of Movement in the Structure of Islam, and Is Religion Possible? The outstanding chapter is on God and Prayer; here the author at times voices sentiments equal to the best and highest in Al-Ghazali.

"Thus you will see that, psychologically speaking, prayer is instinctive in its origin. The act of prayer as aiming at knowledge resembles reflection. Yet prayer at its highest is much more than abstract reflection. Like reflection it too is a process of assimilation, but the assimilative process in the case of prayer draws itself closely together and thereby acquires a power unknown to pure thought. In thought, the mind observes and follows the working of Reality; in the act of prayer it gives up its career as a seeker of slow-footed universality and rises higher than thought to capture Reality itself with a view to become a conscious participator in its life. There is nothing mystical about it. Prayer as a means of spiritual illumination is a normal vital act by which the little island of our personality suddenly discovers its situation in a larger whole of life."

There is a strange reticence on the part of the author regarding the Prophet and his life. In two places (pp. 23, 179), he alludes to the statement that "Mohammed was a psychopath," but draws no inference or conclusion. The book deserves attention, it is well written, in clear style, and has the merit of cogency. We are surprised to find so many glaring misprints in a product of the Oxford University Press. For example, Schopenhaure, p. 77; Mammonides, pp. 64, 191; Brahman, p. 88; Mannichaeon, p. 99; psychopath, p. 184; Augustus Comptes', p. 105; Abd-ul-Wahab, p. 145, and elsewhere, instead of Wahhab; Ullah for Allah frequently; and as a climax, on page 70, *Nature non facit saltus!* Z.

L'Empire Egyptien sous Ismaïl et l'Ingérence Anglo-Française. (1863-1879). By M. Sabry. Paris, Librairie Orientaliste. Paul Geuthner, 1933. pp. 570. 75 fr.

In this comprehensive work Dr. Sabry, who is professor in the École Normale Supérieure of Cairo, exhibits the industry and erudition already well known through his "Empire Egyptien sous Mohamed-Ali" (Paris, 1930) and carries forward his monumental diplomatic history of Egypt. Four introductory chapters, constituting Book I, carry the narrative from the accession of Abbas to that of Ismaïl, and bridge the relatively unimportant period between 1849 and 1863. Book II deals with the diplomatic questions raised by the construction of the Suez Canal and by the extensive European borrowings of the Khedive. The consequent interference by the Powers in Egyptian finances and the unexpected nationalistic reaction are described in detail. Book III treats the expansion of the Egyptian Empire into Central Africa, describing at considerable length the administration of the conquered provinces and the activities of Baker and Gordon.

Private and public archives, both in Egypt and in Europe, have been exploited by the author, who has brought to light a wealth of new historical material of great value. The usefulness of the work is increased by frequent references to the sources used, by a brief bibliography, by several maps, and by an index of persons

mentioned. Although matters of detail may occasionally be criticized and a strong patriotic sentiment recognized, nevertheless Dr. Sabry has undoubtedly made another contribution of importance to students of Egyptian history, and the fulfilment of his promise of a further volume on the partition of the empire of Ismail will be awaited eagerly.

W. L. WRIGHT.

Pagan Survivals in Mohammedan Civilisation. By Edward Westermarck. Macmillan & Co., London, 1933. pp. 190. \$3.50.

All students of anthropology and the history of religion know the place Dr. Westermarck occupies as field-worker and author. His great work on Ritual and Belief in Morocco is an inexhaustible source of information and delight to those who wish to understand Islamic folk-lore; even as his Marriage in Morocco was a complete study of that institution in its Moslem environment. Here we have a kind of supplement to these earlier works. The six chapters were given as lectures at the University of London in 1931, and cover no new ground. Zwemer's "Influence of Animism on Islam" (Macmillan Co.) dealt with the same theme from an Arabian and Egyptian background. Here we have the familiar themes: Jinn, the Evil Eye, The Curse, Baraka, and other sacred rites. "Survivals of pre-Islamic faith may be traced to two main sources: first, the Arab paganism prevalent at the time when Mohammed appeared as the founder of a new religion, and secondly, ideas and practices current in the countries to which it spread. Those of North Africa were inhabited by Hamites: Egypt by so-called Eastern Hamites, and Tripoli, Tunis, Algeria, and Morocco by Berbers, belonging to the Northern Hamites."

A paragraph on the *jinn* (quoted without its full documentation in foot-notes) will indicate the scholarly character of this interesting study:

"The beliefs and practices relating to the *jinn* which prevail in Mohammedan countries may be divided into different strata: many of them have been preserved from the Old Arab paganism, others were introduced by the new religion, and others were added from earlier beliefs and practices prevalent in the countries to which it spread. The ancient Arab belief in the *jinn* was on the whole maintained by Islam; the assemblage of these beings was in fact extended by the Prophet, who recognised the existence of heathen gods, but classed them among the demons. Some of the *jinn* were converted by him to his religion, but all the rest were regarded as the enemies of Allāh, which explains their fear of the Koran and the *bismillāh*, the formula 'in the name of God.' Jewish and Christian elements were also infused into the demonology of Islam. For example, the *jinn* who at the gate of heaven listen to the conversation of the angels respecting things decreed by God, are the *angeli desertores* or *proditores* who, according to a Jewish idea, often met with in early Christian writings, stealthily got hold of the divine truth and imparted it to mankind."

The book has numerous illustrations on the Evil Eye, and an excellent index.

L. S. R.

Hārūn al-Rashīd. By H. St. John Philby, C.I.E. D. Appleton-Century Company, New York, 1934. pp. xv-141. \$1.50.

An attempt to extricate Hārūn al-Rashīd from the fictitious jungles of "The Arabian Nights" and to introduce him to the world as the historical figure he was. Unfortunately the author's efforts failed to accomplish his aim. The reader labors in vain to catch a clearer glimpse of the Caliph, but the constant digressions into irrelevant anecdotes, together with the undue attention paid to al-Manṣūr and the amount of space accorded to him (one fourth of the book), and the recurrent clumsy parallels drawn on behalf of contemporary political propaganda confuse the reader, while the true picture of the hero remains hidden in the woods of "The Arabian Nights." The annals of Arab history suffer from no scarcity of material directly or indirectly connected with al-Rashīd, which, if intelligently manipulated, can produce a vivid picture of the most picturesque Caliph of all times. The author, however, admits that he has been "content for the most part to rely on secondary sources." This can hardly give to the work the setting required, against which the life of the hero should be projected. A work on the life of Hārūn al-Rashīd, which draws on H. G. Wells' "Outline of History" for "painting a suitable background" for its hero, has little to recommend it.

The author dwells long upon the work of al-Manṣūr (the honorary title of the second 'Abbasid Caliph was not Manṣūr, but al-Manṣūr) because "historians have indeed scarcely been fair" to him. This is scarcely fair to the historians, all of whom accord to him the position of the real founder. He was to the 'Abbasids what Mu'āwiyah was to the Umayyads. Al-Tha'ālibi tells us that it was common whenever the Abbasids were discussed to single out three: al-Manṣūr as the one who ushered in the dynasty, al-Ma'mūn stood at its middle, and al-Mu'taḍid brought it to a close (*Latā'if al-ma'ārif*, Ed. by P. de Jong, Leyden 1867, p. 71).

Nor can the author lay the credit for the postal reforms at the door of Hārūn without robbing of their rights Mu'āwiyah, who initiated the service, and 'Abd-al-Malik, who improved and perfected it (*al-Fakhri*, Ed. by H. Derenbourg, Paris, 1895, p. 148; *ibn-al-'Umari, al-Ta'rif bi-al-Mustalah al-Sharif*, Cairo, A. H. 1312, pp. 184, 185).

In fairness to al-Rashīd, the charge, made by the author, that he was the first Muslim ruler to impose upon the Jews and the Christians the obligation of wearing distinctive dress (p. 47) and of being intolerant of them should be repudiated. The "honor" belongs to 'Umar ibn-'Abd-al-'Azīz, who also barred them from holding any office in the government (*Ibn-al-Jawzi, Sirat 'Umar ibn-'Abd-al-'Azīz*, Cairo A. H. 1331, p. 100; *ibn-'Abd-Rabbih, al-'Iqd al-Farīd*, Cairo A. H. 1302, vol. II, pp. 339, 40; *ibn-al-Athīr*, vol. V, p. 49).

No mention whatsoever is found in the Arab sources, which were exceptionally fond of such details, of the mutual exchange of presents—not excluding the elephant, between Hārūn and Charlemagne. Scholars hesitate to accept without any question this exchange of courtesies despite their mention by Eginhard in his "Vie de Charlemagne."

Al-Manṣūr (we are tired of him by now) was the brother of al-Saffāh, not his son (p. 79). Under no condition can we speak of a Muslim "church" (p. 86) or of Muslim "clergy" (p. 60).

The author follows no system of transliteration and thus makes it very hard to distinguish the original spelling. He fails to discriminate between the letters *dhāl* and *zā'* transliterating the two by *dh* (see Adharbajjan on p. 29 and al-Kādhimain and Mu'adhdham on p. 14).

On the jacket of the book, al-Rashīd is spoken of as a descendant of the Prophet Muḥammad, while in fact he was only a distant cousin.

NABIH AMIN FARIS.

Studies in Islam and Judaism. The Arabic Original of Ibn Shāhin's Book of Comfort, known as the *Hibbūr Yaphê* of R. Nissim B. Ya'aqobh. Edited by Julian Obermann. Yale University Press, New Haven, Conn., 1933. Plates clvi, pp. 183+lix; \$15.00.

This sumptuous volume consists of three parts: an Introduction consisting of a Foreword, the analytical index of source material, and corrigenda; the facsimile plates of the manuscript in Hebrew-Arabic; and the edited Arabic text with critical notes. The present volume, although complete in itself, is to be followed by an English translation and further discussion of introductory problems. "Moreover, in the notes accompanying the edited text the reader will find the main literary, textual and linguistic peculiarities of the Arabic book dealt with *ad locum*, independent of a more comprehensive appraisal of these peculiarities reserved for the Introduction. And he will no doubt feel sufficiently compensated by the facsimile for the absence in this volume of a description of the unique Manuscript underlying the present edition."

The editor is confident that the author of the Manuscript is Rabbi Nissim bin Ya'koob. He was an African Talmud exegete and moralist of the first half of the eleventh century. He lived at Kairwan, where his father was Rabbi and he received his education. He helped to transmit Talmudical knowledge from Babylonia to Spain by his wide contacts, and was the author of several important books. (See *Jewish Encyclopedia* IX: 315 ff.). The present work is described as "a collection of comforting tales, written at the request of Nissim's father-in-law, Dunash, who had lost a son. This small book, consisting of about sixty tales, is based upon the Mishnah, Baraita, the two Talmudim, and the *midrashic* writings. Some tales seem to have been taken from older collections now lost. The first to ascribe this compilation to Nissim was Rapoport, who declared it to have been written originally in Arabic and translated into Hebrew." D. Margoliouth contested the authorship of this work (in *J. Q. R.* XIII:158), but Obermann states in his Foreword that his own former doubts on the question are removed and that Shāhin is probably the author of *The Book of Comfort*. "The title given on the front page of this volume, at first offered with the hesitancy and caution of mere inclination, I can now uphold with full conviction." The importance of the present work is three-fold. It adds a hitherto unknown specimen to the Arabic *Faraj* literature (the Arabic text is beautifully printed) and for the student of

comparative folk-lore and medieval theology it is very useful. Its vital interest, however, is its value in the history of the interrelations between Judaism and Islam. The text-translation is promised later. In the list of "unidentified material," that is, stories and sayings not traceable to the Bible, the Talmud and the Midrash, there are evidently some from Moslem tradition; but the editor has not indicated these sources. Z.

Educational Problems in the Far East and the Near East. Three Lectures by C. H. Becker. Oxford University Press, New York. pp. 44. 80 cents.

These lectures are published by the University of London Institute of Education. The first and second deal with Aims in Eastern and Western Education, and the Educational Situation in Modern China. The third lecture, on the Europeanizing of the Mohammedan World, is of great importance to our readers. Dr. Becker believes that Islamic civilization possesses elements of intrinsic value, but it differs *in toto* from Western civilization. "The contrast between oriental and occidental points of view is made plainer to us, even in the comparison of current proverbs. Nothing better characterizes the new Europe and the new America than the famous saying, 'Time is money.' Whereas the most typical proverb coined by the Near East is that 'all hurry comes from the Devil.' It suggests to us the question whether such a contrast is capable of resolution."

He goes on to say: "The essence of the Mohammedan conception of duty is conservatism. It means modelling oneself on some authoritative pattern, and acknowledging blindly the principle of majority opinion. The bold innovator who dares to have ideals of his own will wait in vain for approval. The religious life in Islam is regulated by the words 'thou shalt' or 'you may.' Therefore the new world of thought can take root in Islam only if it be regarded as religiously indifferent, and thus permissible." The main danger, he believes, in the Europeanizing tendency is the superficiality of Oriental education borrowed from Europe. Islamic countries should copy from Japan, rather than from Turkey. The former country remained Asiatic, in spite of its development; the latter has taken the wrong road, confusing importation with Renaissance. The whole lecture is worth careful reading and we thank the publishers for the excellent photograph of the late Dr. Becker, facing the title page. Z.

Material for a Corpus of Arabic Documents relating to the History of Syria under Mehemet Ali Pasha. Vol V. Edited by Asad J. Rustum. American Press, Beirut, 1933. pp. 276.

This volume, containing political papers for the year A. H. 1256 (1840-1841), maintains the same high standard of scholarship as in the preceding volumes. The documents deal mostly with the Amīr Bashīr, Ibrāhīm Pasha and the Lebanese revolt, and are all of great importance. The most sensational is the group dealing with a ritual murder accusation in which half a dozen Jews, including a rabbi, confessed to having killed a Capuchin French father in Damascus, in order to secure his blood for communion.

A comparison of the one only document reproduced in facsimile with the editor's reading shows certain discrepancies: *khawāja* (p. 1, 1. 21; p. 3, 1.16) should read *khawājah* (cf. p. 2, 1.16); *našāra* (p. 2, 1.10) should be *našārah* (cf. p. 3, 1.19); enclose *al-dayr* (p. 2, 1.5) within square brackets; add *minhu* (p. 4, 1.10, before 'an); change *annahu* (p. 4, 1.13) to *anna*. Among the typographical mistakes noted are *āla* (p. 5, 1.22), which should be *illa*, and 'id (p. 36, 1.16), which should be 'ind. We hope the index will appear in a forthcoming volume and that the editor will continue to make other such important contributions. It is out of such material that the future history of Syria will be written.

Princeton University

PHILIP K. HITT.

John R. Mott, World Citizen. By Basil Mathews. Harper & Brothers, New York. \$3.

This is a notable biography of a notable man. It is not a complete account. It could not be, for Dr. Mott, although just entering his seventieth year and nominally "retired," is physically and mentally as vigorous as at fifty, actively engaged in Christian world movements, and consulted as an "elder statesman" by many organizations. Basil Mathews is a good writer and a competent biographer. He has been associated with Dr. Mott in various ways for many years, has had access to his correspondence, and has written out of first-hand, personal knowledge. He can hardly be termed an impartial biographer. He is frankly a close friend and a warm admirer. But there is much to admire. In this period when greed and selfishness and worldliness are so rampant, it is a great thing to have an account of a man who, with abilities that might have made him eminent in industry or finance or politics, refused tempting offers of worldly preferment and consecrated himself with single-hearted devotion to telling men about Christ and persuading them to serve Him. To his genius for organization and administration, the Church Universal is chiefly indebted for the development of four of the great Christian Movements of recent times—the Student Volunteer Movement, the World's Student Christian Federation, the international activities of the Young Men's Christian Associations, and the World Missionary Conferences at Edinburgh and Jerusalem and their Continuation Committees. His numerous books are read wherever the English language is spoken, and several of them have been translated into other languages. Universities have bestowed their degrees upon him and governments their decorations, but his highest honor is the impress that he has made upon a whole generation of Christians who have been influenced by his leadership.

It is a great career, one that will live in history. Basil Mathews has rendered a fine service to the cause of Christ in describing it, and his book should be, and we believe will be, widely read. It is a tonic to faith and an inspiration to renewed Christian endeavor.

ARTHUR J. BROWN.

Tanganyika and its Future. By Dr. Julius Richter. World Dominion Press, London, 1934. pp. 104. 3/6-.

This last issue in the well-known Survey Series is undoubtedly one of the best. When Dr. Richter, a historian of missions, takes up his pen to write on Tanganyika territory, a former colony of

German East Africa and the scene of German missions before the War, we may expect much. The reader is not disappointed. Tanganyika is one of the biggest African territories over which the British flag flies and a country of great potentialities. The population is rapidly increasing and is at present well over five million. Of these, perhaps two millions are nominally Moslems. In the area there are 439 missionaries and 96,550 baptized Christians. That is, Protestant missions have only touched one fortieth of the population. After sketching the story of Christian missions, Protestant and Catholic, the author devotes an entire chapter to the growth of Islam, before passing over to the indigenous church, the educational and medical work of missions, and the problem of Christian literature. We quote two paragraphs because Tanganyika is typical of other areas in Africa. The author is explaining the spread of Islam:

"Hence through a thousand indefinable channels, wherever the Germans, and later the British, came, wherever they built *barabaras* (macadams), motor roads or railroads, wherever they started farms, post-offices or administration centres, Muslim influences followed them like a shadow, often against their will. The people, too, rightly or wrongly, have the impression that the Government favours Islam more than Christianity. With the British Mandate came an influx of Indian traders in response to the expectation fostered during the War that German East Africa would become a prosperous field of Indian immigration, and the Indians here claimed equal civil rights with the Britishers. Wherever they opened their *dukan* (small shop) a new centre of Muslim influence was established, as almost all of them were Muhammadans."

Another reason for the attraction of Islam is that "Islam does not interfere with the five points which are decisive in the Negro's life: it advocates polygamy and slavery, it puts his witchcraft on even a higher plane, it recognizes ancestor-worship and increases its hold by its many *pir* or *weli* (saints') tombs, and it maintains the chief's ruthless autocratic rule. It does not demand a regeneration of the heart and a complete change in the way of life as Christianity does, and it gives to its adherents even greater social prestige than Christianity. Is it not a curious fact that many Europeans respect the African Negro in his fez and *kanzu* whilst they do not respect the Negro Christian?"

It is astonishing that in view of this growth of Islam there seems to be so little evidence that the missions are aware of this fact and are grappling with the problem. Dr. Richter goes on to say:

"The third fact, one of the surprises of the post-war period, is that in Tanganyika Territory a well planned and well manned campaign of organized Muslim propaganda has been started, particularly by the Khodja sect of the Shias, the head of which is the Aga Khan. This sect is indefatigable in starting schools, building mosques, and sending travelling propagandists, well equipped with literature, throughout the country"

"The deplorable fact is that up to the present, Christian missions, Protestant as well as Roman Catholic, seem to ignore the rising tide of Islam even at the risk of their fields being slowly yet irresistibly swamped by it. There have been only two missionaries who have concentrated their attention on this problem, Canon G. Dale,

of Zanzibar, and Dr. R. Reusch, of Marangu. Dr. Dale has translated the Koran into Zanzibar Swahili, and has written two very instructive books on the life of Muhammad, and the Gospel and the Koran, to provide a scientific weapon against Muslim propaganda, and Dr. Richard Reusch has written a valuable study on *Islam in Ostafrika* (Leipzig, 1931). While this is a good beginning, it is not enough. Nobody has yet thought out a real plan for a Muhammadan mission in the Territory; nobody has yet made sound proposals as to how to approach the Muslim problem with its particular background which we have tried to sketch in this chapter. Yet two-fifths of the population—the Muslims—are out of reach of present missionary endeavour, and they represent an advancing host intent on occupying all the main roads and the main areas of the Territory."

Not only for the sake of this chapter but because of the excellent maps and photographic illustrations, no student of Moslem missions can afford to neglect this survey. Z.

Die Entwicklung Afghanistans als Staat und seine zwischenstaatlichen Beziehungen. By Dr. Joseph Schwager. Universitätsverlag von Robert Noske in Leipzig. pp. 100. R.M.5.

This study of present-day Afghanistan is one of a series published by the Institute of Politics. It includes a very full bibliography, a sketch map, and translations of the various treaties by the Afghanistan and European nations. The author was for some time the diplomatic representative of Germany at Kabul. Those who desire a summary of the history of this buffer-state, its development, its independence, and its present economic and political status will find it here. Z.

Island India Goes to School. By Edwin R. Embree, Margaret Sargent Simon and W. Bryant Mumford. University of Chicago Press, Chicago, Illinois. pp. 120. \$2.

Here is a book one handles with delight because of its artistic cover and profuse illustrations; reads with interest because of its brevity of style, and puts on the reference shelf because of its permanent value. Two Americans and an Englishman, under the auspices of the Rosenwald Fund, surveyed education in the Dutch East Indies where races and cultures clash. They testify that the Dutch Colonial Government has successfully steered a middle course in education between making the native races "Little Europeans" and destroying the good in their primitive cultures. The four chapters tell of the Island Empire, the Schools, their Present Condition and Aims in Native Education. Those who conducted the survey are outspoken in their appreciation of many features of government education (too little is said of the work of the missionaries), but they are not blind to the perils and problems of Western culture in the Orient.

"This report will serve its immediate purpose if it gives, especially to English-speaking groups, some acquaintance with the remarkable educational work of the Dutch colonial government in the Indies, and some interest in the attractive and diverse peoples who make up this island empire. It will serve its further purpose

if it gives to those interested in education generally some realization that colonial policy of every power and in every native area is simply a part of a world movement of clash and readjustment between the industrial West and the more primitive but no less fascinating East.”
Z.

Armeniertum-Ariertum. Herausgegeben von der Deutsch-Armenischen Gesellschaft. Deutsch-Armenische Gesellschaft, Potsdam. pp. 48. R.M. 1.

This collection of treatises by well-known authorities on Armenia in Germany, among whom I might mention H. H. Schroeder, Professor at the University of Berlin and Director of the School of Oriental Languages, gives us some very valuable information concerning the origin and racial connection of this remarkable people. In addition, it also discusses Armenian history, and its relationship to the western world of culture and the peculiarity of its Christian piety. Of value to all missionaries who come in contact with Armenians in the Orient. The book contains a list of the Armenian literature which has been produced in Germany.

G. SIMON.

Die Welt des Islams. Edited by Professor Dr. Kampfmeyer. Published by A. Collignon, Berlin.

In issue three and four (1934) of this magazine we find two reports by Dr. Propster and Professor Dr. Kampfmeyer concerning the present condition of Islam in North Africa. These reports bear testimony to hostile opposition on the part of the Moslems to all missionary endeavors, including schools and orphan asylums. This reaction became evident in a petition to the government on August 23, 1930. The present administration of justice of the colonial government, in the opinion of the Mohammedans, means an estranging of the Mohammedans from their faith. The protest against missionary work refers to the labor of missionaries all the way from Morocco to Java. On May 16, 1933, a protest gathering took place in Cairo, in which the Indonesian colonies took part. The originator of this movement was the society of young Mohammedan men of Cairo. There it was stated that Islam has three enemies, (1) Zionism, (2) Christianity, (3) Godlessness. The mission was proven to be an especial means of subduing the people to the wishes of the Christian colonial government.

In this issue, Professor Kampfmeyer differs from Professor Massignon (Paris), who considers this North African Movement as harmless. Professor Kampfmeyer, on the contrary, seeks to prove that the movement stands in direct enmity to the French colonial government.

G. SIMON.

Die Russische Gottlosenbewegung. Eine Authentische Darstellung mit reichem, in Deutschland Erstmals Veröffentlichtem Bildermaterial. By Dr. Adolf Ziegler. Verlag Jos. Kösel & Friedr. Pustet, München. pp. 247.

This is perhaps the most important survey of communistic atheism available. The author writes as a Roman Catholic, and in tracing the history of atheism in Europe is not altogether fair to the Protestant Reformation. His facts, however, in regard to the present-day situation in Russia are carefully documented, and the

book is illustrated by material from the atheistic press of Moscow. After sketching the foundations of Marx communism and its attitude toward religion, we have a full account of the organization, the press and the technique of propaganda in Russia. The effect of this godless movement on the Russian Orthodox Church, the Catholic Church, the Jews, and Islam is described, and a final chapter sketches the economic and social results of the movement, especially in regard to youth, marriage and the home. The author devotes only three pages to the effect of the godless propaganda on Islam in European Russia, although he states there are twenty million Moslems in the area of the U.S.S.R. Z.

De Godsdienst in zijn Verschijningsvormen. By Dr. H. Th. Obbink. Published by J. B. Wolters, Groningen, 1933. pp. 288. 7.90 florins.

This illustrated textbook on the Comparative Study of Religion is by the Professor of the History of Religion at Utrecht University. He wrote an important work on "the Holy War in the Koran" some years ago, and is well-known in connection with the revision of the Dutch Bible translation. Dr. Obbink has arranged his material in accordance with the title of his work, "Religion in its Various Manifestations." After a brief introduction, he deals in turn with Man and Nature, Man and Society, and Man and the Future Life or the Unseen. These main divisions are followed by chapters on the Gods, the Cults, and Worship, especially prayer and sacrifice, and a concluding section of the book deals with such subjects as Cosmogony, the Resurrection, Heaven and Hell, and the Idea of Redemption. The author writes from the Christian standpoint, does not place Judaism and Christianity in the same category with other religions, and in addition to an excellent bibliography for each chapter, there is an index to the passages from the Bible referred to. According to Dr. Obbink (pp. 272-273) "Christ is a Redeemer altogether different from all other redeemers," and "the Bible is not in the same class with other sacred books." (pp. 276-279). Z.

Mönchsideale des Islams nach Ghazalis Abhandlung über Armut und Weltentsagung. By E. F. Tscheuschner. C. Bertelsmann, Gütersloh, 1933. pp. 56. R.M. 2.-

The fact that Ghazali not only brought to a conclusion the theology of the middle ages, but that even today his writings deeply influence the noblest minds of Islam, is well known. Therefore it is absolutely necessary for anyone connected in any way with the Moslem world and desiring a better understanding of the same, to acquaint himself thoroughly with his thoughts. For this reason, the above mentioned work, which was prepared for a doctorate thesis at the University of Berlin, is of much importance. This work makes plain to us what Ghazali really understands by the term asceticism. That he does not have in mind a practice of penance nor a means of attaining mystical ecstasy, but only hopes by means of material and spiritual poverty to approach nearer to God, becomes evident here. Ghazali wins our sympathy in that he keeps his attention centered on God. He earnestly seeks to avoid mystical union with God and the theological speculation which loses itself in

boundless nothingness. Nevertheless, he is lacking in the fundamental depths of Christian knowledge and entirely lacking in an understanding of the reality of conscience. This short book shows us with remarkable brevity the great breadth and depth of Ghazali's theology without overlooking its limitations. If Ghazali, as many people suppose, really stood under Christian influence, then one can only lament anew that this influence did not lead him to belief in Christ.

G. SIMON.

Bulletin of the School of Oriental Studies, London Institution.
Volume VII, Part 2. pp. 265-485. 10s.

Among the nine papers contributed to this issue of the Bulletin, only two are of special interest to students of Islam. Sir E. Denison Ross gives a study On a Letter from James I to the Sultan Ahmad, with two facsimile plates, explaining the circumstances which led the King of Britain to write the Sultan, namely, the imprisonment of Sir Thomas Sherley at the hands of the Turks in 1602. The other paper is by Husain F. Al Hamdani regarding certain correspondence of the Fatimid Caliph Al Mustansir-billah (died 1094). Both of these studies throw light on the character of Islam in their respective periods.

Z.

Zanahary in South Madagascar. By Andrew Burgess. Board of Foreign Missions, Minneapolis, Minn. pp. 251. \$1.

"Zanahary means Creator and is the oldest word for God in the Malagasy language," we are told. Yet, in this most interesting sketch of the Malagasy people and the history of Christian missions among them, the author has no knowledge apparently of the part Islam played in the history and civilization of the island. Ferrand's two volumes on "Islam in Madagascar" are not mentioned in the bibliography, and although his own mission is very near the Moslem tribes, no one would gather that there are 600,000 Moslems in the islands of Madagascar and the Comoro group. (MOSLEM WORLD, October, 1932). There is a reference to Arabian names in the calendar and the constellations; also to the practice of divination called *sikidy*—*sikry* or geomancy, exactly as it is known in Egypt. The book is well written and beautifully illustrated. The progress of missions and the triumph of the gospel over animistic superstitions is proof of its ancient power.

Die Moslemische Frauenwelt. By Samuel M. Zwemer. Verlag C. Bertelsmann, Gütersloh, 1933, Germany. pp. 102. R.M. 3.

Korsets Harlighet. By Samuel M. Zwemer. Svenska Missionsförbundets Förlag, Stockholm, Sweden. pp. 119. Kr. 1:75.

Tva Unga Araber. By Amy E. Zwemer. Svenska Missionsförbundets Förlag, Stockholm, Sweden. pp. 184. Kr. 2:75.

These three books are translations into German and Swedish of "Moslem Women," "The Glory of the Cross," and "Two Young Arabs." A biographical introduction to the first book is by Gottfried Simon. The story of Two Young Arabs is even more profusely illustrated than in the original edition.

Zur Terminologie der semitischen Lautähnlichkeiten. By Gunnar Olinder. Håkan Ohlssons Buchdruckerei, Lund, 1933. pp. 53.

The author has entered a new field in his study on Semitic terminology. It is well-known that Hebrew, Arabic, and other Semitic languages are given to alliteration, rhyme, and assonance, or play upon words. Here we have a historical survey of the bibliography on the subject, the terminology used by Arabic grammarians for the various forms of alliteration, examples of this figure of speech in Arabic, Hebrew, and Aramaic, and finally an attempt to classify the various methods used by prefixes, suffixes, and infixes. One of the earliest contributions on this subject, to which the author refers, is that of Silvester de Sacy in his Arabic commentary to Al-Hariri. (Paris, 1822). Carefully printed and edited.

Z.

This our Day. Approvals and Disapprovals. By James M. Gillis. The Paulist Press, New York. pp. 405. \$4.

Among the many exchanges received at our desk the *Catholic World* stands high, not only for its sterling articles and wide outlook, but especially because of its editorials on current topics. Here we have a collection of these editorials for the past ten years. With something of the judicial temper of an Addison and of the enthusiasm of Hazlitt, Father Gillis exposes the follies and absurdities of our day. Like all virile thinkers, the writer has his pet aversions. He abhors bigotry, narrowness of mind, and race prejudice.

Etude Sociologique sur la Famille musulmane contemporaine en Syrie. By Kazem Daghestani. Librairie Ernest Leroux, Paris. pp. 216. 40 fr.

The author declares at the outset that "Le présent travail a pour but de décrire avec le plus d'objectivité possible quelques aspects actuels de la famille musulmane sunnite de Syrie. Nous voudrions qu'on le considérât comme un ensemble de documents authentiques et qu'il pût ainsi être utile à ceux qui s'intéressent ou sont sur le point de s'intéresser à l'étude des questions sociales que pose la Syrie contemporaine."

The four long chapters deal in succession with Marriage, Conjugal Life, Children and Parents, and the Family. As a native of Syria, Doctor Daghestani writes with authority, and as a graduate of the University of Paris, with scholarly touch and the careful documentation of his detailed material. The bibliography includes eighty-five titles, and a map indicates the exact limits of the "champ d'étude," which extended from the Lebanon on the west to Deir-ez-zor on the east, in the shape of an irregular triangle. Conditions of family life are not the same everywhere.

"Mais en dépit de toutes les nuances, il est un caractère général du droit de la famille dont on ne saurait exagérer l'importance. C'est le caractère étroitement religieux et réfractaire à toute évolution prompte."

And we therefore express our doubt whether the author's statement in the last sentence of his book is a sober judgment: ". . . la famille musulmane syrienne doit évoluer graduellement et le plus rapidement possible, tout en demeurant musulmane et syrienne."

Z.

Ars Islamica. Published semi-annually by the Research Seminary in Islamic Art—Division of Fine Arts—University of Michigan and the Detroit Institution of Arts. University of Michigan Press, Ann Arbor. pp. 129. \$5.00 per annum.

This new publication, which is to be issued in January and June of each year, is evidence of increasing interest in Islamic studies. We learn from the Editorial: "With the present issue *Ars Islamica* enters the international family of art periodicals, and hopes to be given an encouraging reception. The principal aim which its publishers—The Research Seminary in Islamic Art, Division of Fine Arts, University of Michigan and the Detroit Institute of Arts—set before themselves is to promote an interest in the study of Islamic Art."

The contents of the first number under the editorship of Mehmet Aga-Oglu include fifteen items. Some are of only technical interest, but we call attention to those by: Maurice S. Dimand on "A Silver Inlaid Bronze Canteen with Christian Subjects in the Eumorfopoulos Collection"; Eustache de Lorey on "L'Hellénisme et l'Orient dans les Mosaïques de la Mosquée des Omayyades;" Hermann Goetz on "The Genesis of Indo-Muslim Civilization—Some Archaeological Notes;" and Nicholas N. Martinovitch on "A Djāmi's Manuscript in the Lafayette College Library." The magazine is published in quarto form, with many illustrations. Z.

Italia e Senussia. (Vent'anni di azione coloniale in Cirenaica). By Fabrizio Serra. Edizioni Fratelli Treves, Milano, Roma, 1933. pp. 183. 15 lire.

This monograph on Italian colonial policy and efforts in Cyrenaica might have been entitled, *The Rise and Fall of the Senussis*. This celebrated *tariqa* or derwish fraternity was the nightmare of those who feared a pan-islamic revolt in North Africa two decades ago. Romance was woven around the successive centers of the movement, Jarabub (1856-1895), Kufra (1895-1899), Juro (1899-1902), and again at Kufra and Jarabub until 1918. Here we have the historical facts as related to Mohammed b. Ali, the founder of the order (1835), his successors Mohammed al-Mahdi (1859-1902), Ahmed al-Rifi (1902-1911), and Ahmed al-Sharif (1911-). The doctrines of the order, its development, its conflict with Italy before, during, and since the World War, the final subjugation of all Senussi territory and their defeat ("*la sconfitta della gloriosissima tariqa*") are described in eight short chapters. Maps, genealogical tables, correspondence, and a glossary add to the value of this excellent study. Z.

Le Livre des Successions du Sahîh d'el-Bokhâry. By G. H. Bousquet and Kh. Takarli. Société Nouvelle des Juris-Classeurs, Paris, 1933. pp. 39. 3 fr.

The title indicates the character of this brochure on the law of succession and inheritance in Islam according to orthodox tradition. There are copious notes, but no index. Z.

Die Mission als theologisches Problem. Beiträge zum Grundsätzlichen Verständnis der Mission. By Dr. Karl Hartenstein. Furche-Verlag, Berlin. pp. 166. M. 4.50.

This is the seventh in a series of studies in the realm of evangelical theology and world-view issued by the Furche Press. The

author is Director of the Basler Mission, and so naturally writes with the background of India and Pagan Africa, where this Mission has its glorious history. The sub-title of the volume indicates the style and aim; the titles of the chapters, the general contents: Missions and Theology; Ambassadors for Christ; The Significance of the term Heathen; Syncretism as a Problem in Indian Missions; The Indian Christ; Missions and Education, the present Crisis of Missions in Africa. The second chapter appeared in a Presentation Volume in honor of Dr. Julius Richter published under the title, *Botschafter an Christi Statt*. All of the chapters give evidence that re-thinking missions by German evangelical scholars leads to directly opposite conclusions from those of the Laymen's Appraisal Committee. The whole volume is a strong apologetic for missions in the world of today. We need its message on this side of the Atlantic. Z.

El Jardin del Amor. Vida de un Joven Emir Damasceno del Sigio VI de la Hejira. By Alberto M. Candioti. M. Gleizer, Editor, Buenos Aires, 1933. pp. 510.

This life story of a young Damascene noble in the sixth century of the Hejira is not referred to in Brockelmann's index to Arabic literature. The author of the present work is a member of the Argentine Legation at Belgrade. He met the reciter of these tales in Beirut. The latter claimed that they were based on an ancient Arabic manuscript of which the date is uncertain. "El Jardin del Amor" fué escrito por el cristiano islamizado de nombre Tomarot Ibn Aledic, que vivió en Damasco el año de la héjira 47." The dramatic story has four parts: The Hero, Fatima, The Tragedy, and the Epilogue, in twelve chapters. There is a good glossary of Arabic words, but the transliteration is sometimes faulty. The book is beautifully printed and illustrated with Arabesques. Z.

The Story of the Student Christian Movement of Great Britain and Ireland. By Tissington Tatlow. S. C. M. Press, London. 950 pp., 13 pp. illustrations. 12/6.

Dr. Tatlow, the author of this history, has been associated with the S. C. M. for nearly forty years—almost since its inception; consequently there is no one better qualified for this task.

The book is a mine of well documented information about the origin and development of the S. C. M., not only in Great Britain and Ireland, but also in its relations with other student societies on the Continent and especially in its early days with the student Y. M. C. A. and Student Volunteer Movements in America.

In the course of the History the names of practically all the outstanding missionary enthusiasts of the present century appear in one way or another.

The great milestones in the development of the Movement—important steps in organization and expansion, quadrennial conferences, international conferences, rise of new departments, and formulation of membership basis—all stand out in clear relief from a background of other interesting detail.

Especially interesting to the present-day student should be the

chapter dealing with University life and thought in Great Britain and throughout the world during the War years.

The aim and style of the book can perhaps best be summed up in the author's own words: "It is a story of the thought and activity of students to whom God was a great reality and who were inspired by the vision of a world made new in Christ. It has been told in a colloquial style as being in keeping with the free and easy ways of students, and this explains the element of informality which runs through the book." (Prologue, p. xi). Through this work, the present student generation as well as those who are no longer students, have an unparalleled opportunity of learning what the S. C. M. and its allied movements have done towards the realization of the Kingdom of God in our colleges during the past fifty years.

TOM BLAKELY.

Der Heilige Fels in Jerusalem: Eine Archäologische und Religions-geschichtliche Studie. By Hans Schmidt. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany, 1933. pp. 106. M. 4.50.

This little monograph, with eight pictures and five maps, is of great interest to all students of Islam. The Dome of the Rock is not only of interest to tourists, but to the student of the History of Religion. Dr. Schmidt in six brief chapters describes the Rock in its historical and geological aspect, its relation to the Temple of Herod, and the Temples of Solomon and Zerubbabel. He discusses the evidence regarding the markings and indentations on the Rock whether natural or artificial and their probable significance, and a final chapter tells of the importance of this sacred rock in the history of religion. Contrary to the usually accepted opinion, Hans Schmidt believes that the Rock in question marks the site of the Holy of Holies in the Temples of Herod and of Solomon, and was not the place of the Altar of Burnt Offering. His evidence for this theory seems conclusive. The illustrations and maps are unique, and this study is well documented.

Z.

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER

Missionary Research Library, New York

I. GENERAL

THE COPTIC CHURCH, A. D. 40-1934. Dom Maternus, O.S.B. (In *Catholic Missions*, New York. March, 1934. pp. 67-68).

Short historical sketch.

L'ISLAM ET LA MUSIQUE. René Dorfranc. (In *En Terre d'Islam*, Alger. Septembre-Octobre, 1933. pp. 333-341).

Material supplementing Mr. Henry George Farmer's "History of Arabic Music to the XIIIth Century." (London, Luzac, 1929) and aiming to discover the attitude of Mahomet and his followers toward music.

MY INTERVIEWS WITH THE GAZI. Charles H. Sherrill. (In *Asia*, New York. March, 1934. pp. 140-143).

Perhaps Mustafa Kemal's greatest claim for lasting fame lies in the friendly relations he has established with his foreign neighbors.

LE SOUVENIR DE CHARLES DE FOUCAULD. J. L. L. (In *L'Afrique Française*, Paris. Février, 1934. pp. 91-95).

Experiences of this adventurous Frenchman in 1883, when he masqueraded as a Jew in Fez to study the customs of the people.

TURKEY'S FIVE-YEAR PLAN. Robert L. Baker. (In *Current History*, New York. March, 1934. pp. 761-762).

Following Soviet Russia, the Turkish Council of Ministers has adopted an industrial undertaking in which state-owned and controlled factories will figure, financed by internal loans and increased taxation and without any foreign capital.

II. ARABIA

A TRIP TO CENTRAL ARABIA. Mrs. L. P. Dame. (In *Neglected Arabia*, New York. March, 1934. pp. 4-23).

Remarkable account of evangelistic opportunities during a visit to Riadh in response to an urgent request from King Ibn Sa'oud for a doctor and nurse to treat women of the court.

III. HISTORY OF ISLAM

L'ISLAM EN ASIE CENTRALE. Paul Catrice. (In *En Terre d'Islam*, Alger. Novembre-Décembre, 1933. pp. 381-396).

Translated in this issue of our Quarterly.

LES TEKNA DU SUD-MAROCAIN. F. de la Chapelle. (In *L'Afrique Française*, Paris. Janvier, 1934. pp. 42-52).

Conclusion of a comprehensive study begun in the October, 1933 issue, and dealing with the geographic, historic and sociologic aspects of these Arab-Berbers.

IV. KORAN. TRADITIONS. THEOLOGY.

DIE BILDLICHE DARSTELLUNG DER KA'BA IM ISLAMISCHEN KULTURKREIS. Richard Ettinghausen. (In *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Leipzig. Bd. 12, Heft 3/4, 1934. pp. 111-137).

Descriptions of Moslem depictions of the Kaaba in manuscripts, embroideries, prayer carpets and tiles.

V. RELIGIOUS AND SOCIAL LIFE

CHANGING PALESTINE. Major Edward Keith-Roach. (In *The National Geographic Magazine*, Washington, D. C. April, 1934. pp. 493-527).

Vivid account, aided by numerous photographs, of the remarkable economic and industrial changes of the last decade.

ISLAM AND MODERN PROBLEMS. Henry E. Allen. (In *The Journal of Religion*, Chicago. January, 1934. pp. 44-52).

But for the factors of fatalism and pride, deadly blemishes in an otherwise laudable religious system, the Moslem world might have escaped the social and spiritual upheaval through which it is passing.

MOSLEM WOMEN IN PALESTINE AND SYRIA. Rachel O. Wingate. (In *World Dominion*, London. April, 1934. pp. 177-185).

In both countries the spirit of nationalism and of the new freedom is felt alike by men and women; but higher education for girls is still largely under Christian influence, thus affording opportunities for teaching the best in Western civilization.

PERSIAN WOMEN. Mrs. O. A. Merritt-Hawkes. (In *The Asiatic Review*, London. April, 1934. pp. 331-341).

Feminism is gaining steadily, especially in Teheran, and the cinema plays an important part by showing romantic love, frequently based on self-sacrifice, devotion and fair play, an unheard-of idea outside of the poems of Firdausi and Nizami.

PLAY IN TURKISH VILLAGES. Helen Vrooman. (In *The Open Court*, Chicago. January, 1934. pp. 48-52).

Despite the attraction of Western sports, such as tennis and basketball, the graceful traditional pastimes are still enjoyed.

VI. POLITICAL RELATIONSHIPS

ARAB AND JEW IN PALESTINE. William Schack. (In *Asia*, New York, April, 1934. pp. 220-223).

The Arab dominant class, though enjoying gains from Jewish and British sources, fears loss of prestige, not only because of further Jewish encroachment, but through the rise in the status of the fellaheen, who cooperate advantageously with their Jewish neighbors and benefit from government expenditures.

THE ASSYRIANS SEEK A NEW HOME. Robert L. Baker. (In *Current History*, New York, April, 1934. pp. 119-120).

The League of Nations looks favorably upon Brazil as a refuge for the persecuted Assyrians and feels that public opinion will force Iraq and Great Britain to pay the transportation charges.

LE CINQUANTENAIRE DES TRIBUNAUX INDIGÈNES. (In *L'Afrique Française*, Paris. Février, 1934. pp. 87-91).

Newspaper quotations with comments showing that after fifty years' experience, Egyptian courts are proved capable of handling all legal questions and that the "mixed courts," established in 1875 for the protection of foreigners, should be abolished.

EFFERVESCENCE ET CHAOS DANS L'ISLAM ALGÉRIEN. A. Giacomبetti. (In *Études Missionnaires*, Paris. Octobre-Décembre, 1933. pp. 251-263).

Continuation of an article in the July-September issue stressing the need for reform and for uniformity in Moslem organization.

EN IRAK: L'AFFAIRE DES ASSYRIENS; LA MORT DU ROI FAYCAL. L. Costaz. (In *En Terre d'Islam*, Alger. Novembre-Décembre, 1933. pp. 367-380).

The harsh treatment meted out to the Assyrians and the loss of their liberal, far-seeking king have occasioned a set-back to the prestige of the Iraqi.

HINDU AND MUSLIM PUBLIC SPIRIT IN BENGAL. Ramesh Chandra Banerjee. (In *The Modern Review*, Calcutta. March, 1934. pp. 312-316).

Comparison of educational and public health work undertaken by Hindus and Moslems shows greatly to the advantage of the former, according to Mr. Banerjee's statistics.

IRAQ AND THE PROBLEM OF THE ASSYRIANS. Lieut.-Col. R. S. Stafford. (In *International Affairs*, London. March-April, 1934. pp. 159-185).

A résumé of the situation from 1918 to 1933, with emphasis on the atrocities of August, 1933, and the subsequent loss of British prestige in the Near East.

VII. MISSIONS TO MOHAMMEDANS

A CHRISTIAN APPROACH TO MUSLIMS. D. A. Chowdhury. (In *The International Review of Missions*, London. April, 1934. pp. 225-233).

Mohammedans are influenced by the sight of loving-kindness, by respect for learning, and by admiration for a holy life. Let the Christian missionary join to these attributes an uncontroversial spirit and he will go far.

EVANGELISTIC OPPORTUNITIES IN IRAQ. Rev. John S. Badeau. (In *The Outlook of Missions*, Philadelphia. March, 1934. pp. 79-81).

Repercussions from the Assyrian disturbances have been felt, resulting in withdrawal from the Mosul field for a short time; but, despite a greatly reduced budget, the work in the Girls' Hearthstone and in the School for Girls in Baghdad has shown splendid progress.

ISLAMIC UNITY IN NORTH AFRICA. James Haldane. (In *World Dominion*, London. April, 1934. pp. 133-138).

Cessation of denominational differences, larger support from the homeland, and united prayer must be mustered to meet Moslem union.

LA MISSION LAZARISTE EN PERSE. Aristide Chatelet, C. M. (In *Revue d'Histoire des Missions*, Paris. Décembre, 1933. pp. 491-510).

First installment of a historical article; from 1604-1842.

MISSIONARY METHODS IN PERSIA. Francis Goulding. (In *The Laymen's Bulletin*, London. February, 1934. pp. 12-18).

Anecdotes of native Christians and their successful evangelizing.

REBUILDING THE NORTH AFRICAN CHURCH. Joseph J. Cooksey. (In *World Dominion*, London. April, 1934. pp. 139-144).

The approachability of the Berbers in Morocco gives promise of a Christian church arising there, though hostile elements will work, as always, insidiously against it.

WHY MEDICAL MISSIONS IN ARABIA? W. Harold Storm. (In *The Missionary Review of the World*, New York. March, 1934. pp. 119-121).

The skillful Christian physician finds a ready welcome among Moslems, so the Arabian Mission of the Reformed Church depends on its doctors to pioneer for its evangelists.

OUTSTANDING NEW BOOKS

The Bible and Modern Research

DR. A. RENDLE SHORT

A book for all who require guidance into modern science as it affects evangelical faith. "A sincere effort to uphold standard points, by an eminent scientist and a consecrated spirit."

Scots Observer.

6/-

The Mirror of Egypt in the Old Testament

VICTOR L. TRUMPER

Provides in popular form the results of modern discoveries in a land which abounds in relics of antiquity, and shows how these findings illuminate many passages in the Old Testament.

5/-

The Church or the World?

C. W. HALE AMOS, D.D.

"Faces squarely those many difficulties occasioned by the disastrous inroads of modernism and the world-spirit in the Churches."

Canon S. M. Warner.

6/-

The Conquest of the Gloom

JAMES L. GRAY, B.A.

Twenty-four devotional studies full of encouragement and simple direct teaching, enriched by illustrations from the work of a missionary in Ceylon. Foreword by DR. STANLEY E. JONES.

3/6

Through the Lands of Nyanza

W. J. W. ROOME

Profusely illustrated. Remarkable triumphs of the Cross in Central Africa. "A clear-sighted study of missionary enterprise." —*Moody Monthly*. "First hand observation, thorough knowledge, vivid descriptions of Missionary work." —*Missionary Review*. "Thoroughly readable, well illustrated." —*International Review of Missions*.

5/-

What is His Name?

JOHN MACBEATH, M.A.

Deals with the names of God in the Old Testament, and explains their significance. "It is a book of expositions of practical value for life's problems." —*British Weekly*.

3/6

Rivers of Living Water

RUTH PAXSON

"Winsome presentations of our loving Lord." —*The Life of Faith*. "A budget of good things." —*The Christian*. "A true setting forth of our possessions." —*Moody Monthly*. "Delightful." —*Evangelical Christian*.

1/-

The Gospel from the Cross

AN UNKNOWN CHRISTIAN

Meditations on sayings and incidents connected with the Passion of our Lord. Rich in ennobling thought, virile suggestion, practical teaching.

1/-

MARSHALL, MORGAN & SCOTT, LTD.
LONDON AND EDINBURGH