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TOR ANDRAE'S MOHAMMED

The character of Mohammed, his mission and his sincerity, have been a perennial stumbling-block to Christian students of Islam and a perplexity to those who have approached the problem objectively without any religious bias. In our Quarterly, Professor Joseph Horovitz traced the growth of the Mohammed legend (Vol. 10:49); G. W. Broomfield made a study of his psychology (Vol. 16:37); the late Temple Gairdner revealed what orthodox tradition tells of his life and practice (Vol. 9:25); Henri Lammens raised the question of his sincerity (Vol. 5:262); and Arthur Jeffery gave an excellent résumé of the Arabian Prophet before the bar of his detractors and laudators in the Quest of the Historical Mohammed (Vol. 16:327). In our last issue Dr. Foster attempted an autobiography of the Prophet based solely upon Koran references. But, as an Indian writer recently expressed it, "unless the traditions are scrapped it is absolutely impossible to rehabilitate Mohammed in the eyes of those whose moral sense has been developed and influenced by Christian truth."

To no single aspect of Islam, however, have Moslems always been more keenly sensitive than to any breath of criticism of the Prophet of God. But it is too late in the day for such obscurantism. Leone Caetani has given the western world access to all the sources of Moslem Tradition and to all the earliest biographies in his "Annali dell' Islam". No one can pretend to know the Prophet if he ignores Ibn Hisham, Ibn Sa'ad, Tabari and the rest of the

standard histories of early Islam. The severe judgment of early western writers has been tempered by a better knowledge of these sources and the value of Muir's biography, and that by Margoliouth is right here.

No one today desires to recall that Dante consigned Mohammed to the twenty-eighth sphere of his *Inferno,* with his body split from the head down to the waist, because he was chief of those who brought schism into religion; nor that Voltaire, acknowledging his greatness and his abilities, severely censured his cruelty and brutality. Carlyle's opinion in his famous lecture on the Hero as a Prophet is that Mohammed was not only sincere but a true prophet of God and a great reformer. This opinion, however, was radically modified in Carlyle's lecture on the Hero as Poet, in which he speaks in far different terms concerning Mohammed and his revelation—terms too severe to be quoted with approval.

The latest characterization of the great Arabian is by Professor Tor Andrae of the University of Upsala.[1] His first work on Mohammed appeared in 1918 and he later published a book on the origins of Islam and of Christianity. This earlier work was reviewed in our Quarterly in 1922 (p. 312-313). The German edition of the present work appeared in 1932 and was also reviewed in our Quarterly (Volume 23, p. 417). Already translated into Spanish and Italian, it now appears in an unabridged English edition by Theophil Menzel. The work is primarily not a biography of Mohammed; rather we have here an appraisal of Mohammed's religious character.

Six chapters describe Arabia at the time of Mohammed, his Early Life, his Religious Message, his Doctrine of Revelation, the Meccan and the Medinan periods of his career, and a final chapter gives the author's views of Mohammed's personality.

The theory that underlies this new and somewhat startling interpretation may be summarized in Tor Andrae's own words (pp. 124-126):

[1] "Mohammed, the Man and his Faith", by Tor Andrae. Translated by Theophil Menzel. Charles Scribner's Sons, New York.

"In my opinion this, along with other reasons, proves that Mohammed received from the Nestorians of Persia the impressions which decisively influenced his personal religious message. The Christian Arabs in Hira, on the border of Mesopotamia, with whom the Meccans were in especially vital contact, belonged to the Nestorian Church . . . .

"The Prophet was not only acquainted with the main outlines of the Christian doctrines of judgment, retribution, and good works, but he reproduced in detail the interpretations of these doctrines which were prevalent in the churches of the Orient, and at times he even employs a style and expressions which must have had a Christian origin. This riddle can be solved only in one way. At some time Mohammed must have heard a Christian missionary sermon. As I have tried to prove in an earlier work on the origin of Islam, one often notices in Mohammed's revelations a fixed rhetorical scheme with approximately the following outline: (1) A description of the blessings of God as revealed in His providence, especially in the wonderful creation of man, and the life-giving rain which brings about productive growth for the nourishment of man. (2) The duty of man, therefore, to serve God alone in faith and good works. (3) The judgment and retribution which shall come upon all who do not fulfil this duty. Ever since the days of the Christian apostles this has been the prevailing style of Christian missionary preaching. We know that none of the Oriental churches carried on so active a missionary programme as did the Nestorians, who established important Christian churches in Central Asia, India, and China. It is not overbold to assume that Nestorian monks from the Arabian churches in Mesopotamia, or from Nejran in Yemen after the Persians had conquered this country in 597, in the course of their preaching tours among their pagan countrymen, visited Hejaz, with whose capital city the Christian Arabs maintained a lively contact. As a matter of fact, tradition tells of a Christian preacher named Kuss ibn Sa'id, who is said to have been Bishop of Nejran, but who belonged to a tribe living at Hira in Mesopotamia, whom Mohammed is supposed to have heard preaching in the market at Okatz."

If this be true, then perhaps the earlier judgment of Koelle will bear investigation:

"Not want of opportunity but want of sympathy and compatibility kept him aloof from the religion of Christ. Having no adequate conception of the nature of sin and man's fallen state, he also lacked the faculty of truly appreciating the remedy for it which was offered in the Gospel." [2]

[2] S. W. Koelle, "Mohammed and Mohammedanism", p. 471. Cf. the entire argument in Book III, pp. 447-485.

In any case we must not underestimate the influence of Christianity on Islam, even in the Meccan period of Mohammed's life. Tor Andrae tells of a Christian poet, 'Adi Ibn Zeid, who swears by "Mecca's Lord and the Crucified, together" (p. 31). And so far from monotheism being the invention of the Great Arabian, our author agrees with the result of the investigations of Schmidt, Preuss, Brockelmann and Pettazoni that it is "actually possible that the belief in Allah, the creator of the world . . . . and the Mighty One who watches over the sacredness of oaths, is part of the autochthonous religion of Arabia" (p. 33).[3]

The long and interesting chapter on Mohammed's doctrine of revelation (which appeared first in our Quarterly, July, 1933, translated by Professor Arthur Jeffery, and is so acknowledged in the preface) has a theory on the Hanifs which seems rather difficult to follow. Nevertheless, Mohammed's conception of that doctrine betrays a close relationship to the Ebionitic-Manichaean teaching which cannot be accidental. The same is true regarding the Koran denial (4:156) of Jesus' death on the Cross.

In regard to Mohammed's attitude toward the Arabian cult, which found its palladium in the Ka'aba and the Black Stone, he never spoke a word against it, although he denounced idolatry.

"According to his opinion, and that of the others also, the Ka'aba was consecrate to Allah, and from the very beginning to the end of the Prophet's career it was the sanctuary of his heart, the holy House of Allah."

With real sympathy and due allowance (p. 167) for the times and the environment in which Mohammed lived, Tor Andrae traces the growing self-consciousness and arrogance of the prophet as his power increased.

"The actions which seem to cast a shadow upon Mohammed's character are often difficult to interpret, and we are always uncertain whether we have understood and evaluated them correctly. Omar's character reveals no dark areas. He stands before us clear, upright, and without blemish. That such a friend became and

[3] Cf. D. C. Brockelmann, "Allah und die Götzen: der Ursprung der vor-islamischen Monotheismus", in *Archiv für Religionswissenschaft*, Vol. XXI, pp. 99-121.

remained Mohammed's most loyal helper, in spite of occasional differences of opinion, that the faith and conduct of the Prophet became his *Sunna,* his holy custom, which he maintained and guarded with unalterable consistency, is the most important and conclusive proof of Mohammed's religious and personal integrity."

"Later in his career at Medina", says Tor Andrae, "what offends us is the calculating slyness with which he cleverly provokes [at Bedr] Abdallah's action without assuming any responsibility for what occurred. This event reveals a trait of his character which is particularly uncongenial to the ideals of manliness of the Nordic races. He lacks the courage to defend an opinion openly, revealing a certain tendency to dodge and take advantage of subterfuges, to avoid an open espousal of his position."

Not only at Bedr, to which this refers, but later the Prophet revealed sinister motives. In the episode of Zainab (Surah 33:37) it is difficult to reconcile his conduct with his sense of an apostolic mission. The same is true in the case of the war against the Bni Koraiza. "On this occasion he again revealed that lack of honesty and moral courage which was an unattractive trait in his character". Nevertheless, the final conclusion of Tor Andrae is that Mohammed "had an overwhelming and convincing faith in his own message and guarded his call with the utmost sincerity". But "unfortunately it cannot be said that righteousness and straightforwardness are the most prominent traits of his character as a whole". Some of the cases recorded "show a very repulsive leaning toward craftiness and trickery. However, an analysis of Mohammed's character proves that certain things can and should be said in his defense." We have no right to judge the Prophet of Islam according to Christian moral standards (so Tor Andrae says), but only according to those of his own revelation. But even so, is it true, as one reads here, that "he faithfully observed his own restrictions and that he sought to control intemperate license in sexual matters by legislation" (p. 268)? The earliest extant biography of Mohammed by Ibn Hisham (died 834 A. D.) tells too much for us to accept without question, *all* the shades of the portrait painted by the scholarly artist of Upsala.

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THE ROMAN CATHOLIC CHURCH AND ISLAM

[We are happy to present this viewpoint of Islam as a missionary problem, in a scholarly article prepared at our request. However, we do not hold ourselves responsible for all the opinions expressed. ED.]

Since the war, mission work in the Catholic Church has undergone an intensification. This was true of the pontificate of Benedict XV [1] (1914-1922). It has been increasingly true of that of his successor, the present reigning Pontiff, Pius XI, who by his interest in missions has won the title "Pope of the Missions", [2] and whose encyclical letter, *Rerum Ecclesiae*, [3] in which he reaffirmed Benedict's program and outlined his own, has been justly called a mission charter.

It is not surprising in this general renewal of mission fervor that "the most neglected of men", as Charles de Foucauld frequently called the Moslems, began to receive more attention than had been hitherto paid to them. Pius XI in another encyclical letter, *Rerum Orientalium*, [4] was most emphatic in his expression of concern for these nations and mentioned as a source of special gratification the chair of Islamic studies which he had established at the Oriental Institute in Rome. [5]

It is very probable that this increasing preoccupation with the Moslem *bloc* is more than an echo of the general missionary revival, being stimulated as well by the situation which obtains in Islam itself. It has long been apparent to students of the subject that Mohammedanism is undergoing a profound change. The leaven of new ideas and

Abbreviations used in these notes: ETI for *En Terre d'Islam*; AAS for *Acta Apostolicae Sedis*.

[1] Cf. letter of Benedict XV. *Maximum Illud*, Nov. 30, 1919. AAS. 11 (1919) 440-455.

[2] Cf. G. Tragella, Pio XI Papa Missionario (Milan 1930).

[3] Feb. 28, 1926. AAS. 18 (1926) 65-83.

[4] Sept. 8, 1928. AAS. 20 (1928) 277-288.

[5] For other authoritative expressions of interest in Islam, cf. letter of Pius XI to Cardinal Charost (Aug. 25, 1925) on occasion of the Lavigerie anniversary. AAS. 17 (1925) 531. Also letter of Cardinal Van Rossum, at the head of Catholic mission activity, to the editor of *En Terre d'Islam*. ETI. 1928, 211.

new aspirations is stirring the whole mass, and—at least many so think [6]—disturbing the communal unity and intellectual isolation which have immunized the world of Islam to all Christian efforts. The reaction in the Church has been a general eagerness to take advantage of the opportunity. From all sides one hears expressed the conviction that a new day is dawning, and herein perhaps we have the first characteristic of the modern attitude of the Catholic Church towards Islam,—a general spirit of strong optimism.

It will be helpful, before going further, to attempt a definition of terms in order to clarify the discussion. Writers speak of two forms of apostolate, the direct and indirect, but do not always state accurately where the distinction lies. For clearness let us call the direct apostolate that in which the communication of the Gospel is primary, not merely in the teleological order but in the order of execution as well. Clearly this type of apostolate is restricted principally to preaching and catechetical instruction. The indirect apostolate on the other hand includes all other efforts to convert the unbeliever, that is by the exercise of charity, by prayer, by the care of the sick and poor, by education, by example, by removal of prejudice. Obviously it is a wide term and in a sense embraces each and every Christian who by prayer, by example or otherwise marshals spiritual or material forces for the conversion of souls.

It may be said in general that hardly anywhere does a direct apostolate for Moslems exist. In fact those who have had most authority to speak on the subject, men like Cardinal Lavigerie and Charles de Foucauld, have cautioned their followers against undertaking any direct preaching to the Moslems. [7] Everywhere the Catholic missionary has followed the indirect method, working among the Moslems, caring for their sick and poor, urging them to fidelity to their own standards of virtue, where

[6] Cf. ETI. 1934, 3. Also P. Charles, "Islam Moderne. Dossiers de l'Action Missionaire", No. 2, 1.
[7] Cf. A. Le Genissel, "L'Apostolat de l'Église en Terre d'Islam." ETI 1929, 333.

these standards permit such a course, striving always to break down the prejudices which stand like a wall between Islam and the missionary of the Gospel.

In those countries where there are other considerable non-Christian groups besides Islam, the Catholic missionaries have made little or no attempt to work for the Mohammedan as such, but have busied themselves in the conversion of the non-Moslems, though, needless to say, the Mohammedans are frequently the beneficiaries of the missionaries' charity and must always be to some extent under their influence.

In order to get an impression of the nature of this indirect work, it will be helpful to consider some concrete expressions of it. The ultimate goal of all Catholic missions is the establishment of the Church in stable form. This presupposes a considerable number of conversions and from this point of view there is nothing very golden to report of the Moslem missions. Regarding conversions, Freitag says truly, that "the direct results obtained by missionaries in strongly Mohammedan countries have been *nil* as far as the Mohammedans themselves are concerned". [8] As Charles points out, the very fact that there has been so much discussion about the possibility of converting Moslems, is proof sufficient that the apostolate among them has not enjoyed, up to the present, much success in that regard. [9]

What the other results of this indirect ministry are, no human statistician can discover, but the proportions of the gentle steady pressure which is bearing upon Islam the world over may be gauged to some extent from the following facts concerning the three great Moslem strongholds,—North and Northeast Africa, Western Asia, and India. [10] In the year 1933 there were in North and Northeast Africa [11] 285 elementary schools with 40,417 pupils,

[8] A. Freitag, "Die gegenwärtige Afrikamission im Lichte seines Missionsobjektes." *Zeitschrift für Missionswissenschaft.* 24 (1934) 316.

[9] P. Charles, "Islam Moderne, Dossiers de l'Action Missionaire." No. 2, 1.

[10] Statistics throughout are taken from L. Massignon, *Annuaire du Monde Musulman* 3. (Paris, 1929), "Guida delle Missioni Cattoliche" (Rome, 1934), "Gli Stati del Mondo" (Milan, 1934).

[11] Roughly that territory north of a line drawn from the Rio de Oro-Morocco border to Mogdishu, Italian Somaliland, except Tunisia, N. Algeria, Spanish Morocco, Eritrea and N. Abyssinia, which are not under the Congregation for the Propagation of the Faith, whose figures we give.

103 secondary schools with 8,653 pupils, 32 medical missionaries, 41 hospitals with 1,408 beds, 139 dispensaries where 2,946,077 received treatment or direction in one year, 7 leprosaria with 378 patients, 94 orphanages with 3,644 charges, 19 homes for the aged with 2,471 inmates, 7 printing establishments with 14 periodicals having a circulation of 13,060. These figures are for that part of Africa which is most strongly Moslem (68%), some parts being extremely so (Morocco 97% and Egypt 91%). It follows, therefore, of necessity that much of the work will be directly, not to say exclusively, for Moslems. This will be true especially of the dispensaries (5 in Morocco and 40 in Egypt with a total of over 2,000,000 helped [12]) and of lower schools (28 in Morocco and 123 in Egypt with 30,232 pupils).

In Western Asia (Turkey, Iraq, Persia, Syria, Palestine and Arabia) records show a no less impressive volume of work, with less emphasis on dispensaries and more on schools. Though here the work is principally directed to elevating the condition of the suppressed Christian groups, the influence upon the Moslems, in some places at least, is very extensive. In Syria, for example, there were in 1925, 993 Christian schools of which 758 were Catholic. The school population was 113,359 and the number of children in Christian schools 79,854. Yet the population of Syria was 76% Moslem. [13] So too the University of St. Joseph in Beirut, though it has only a small percentage of Moslems among its students, [14] exerts an influence, with its three Arabic periodicals and other scientific activities, which escape mere statistics.

In India, exclusive of Ceylon, Burma and the *padroado* dioceses, [15] there were, according to the latest statistics, 8,121 missionaries at work. This total includes 1,113 foreign and 919 native priests, 282 foreign and 262 native brothers, 1,842 foreign and 3,508 native sisters, and 195

[12] Out of 2,946,077. cf. *supra.*
[13] G. Levenq, "La Nouvelle Mission de la C. de J." (Beirut, 1925) 59.
[14] 49 out of 799 in 1929. ETI. 1930, 42.
[15] Archdiocese of Goa-Damão, and dioceses of Cochin and St. Thomas of Mylapur which are not under the Congregation for the Propagation of the Faith. AAS. 20 (1928) 129-134.

medical missionaries. There were 3,891 elementary schools with 207,454 children, 562 secondary schools with 79,190 students, 40 hospitals with 1,016 beds, 245 dispensaries at which 1,711,245 persons received aid, 8 leprosaria with 750 patients, 273 orphanages with 17,698 charges, 49 homes for the aged with 1,413 inmates, 25 printing establishments with 69 periodicals having a circulation of 98,565. This is an imposing array of figures, but in a study of the Moslem question they need considerable qualification if they are to be read in their true meaning. The Moslem population of India is 77,000,000. Two-fifths of this number (31,420,018) are gathered in the four dioceses of Dacca, Chittagong, Krishnagar and Lahore, namely around the basin of the Ganges and in the far north. These dioceses show an average of one missionary to 170,000 population. On the other hand, in the comparatively Catholic tip of the peninsula, in the dioceses of Kottar, Mangalore, Tutikorin and the archdiocese of Verapoly, there is one worker to 3,900. In other words, our conclusions from the general statistics of India must be strongly modified by the fact that the greatest Moslem density and the greatest Catholic missionary density are found in widely separated sections. Similar caution must be used in reading the figures for Asia Minor, and in general for any country where the populations are mixed.

There is a fourth great Moslem center which presents something of an exception to the rule of Moslem mission work. Java alone, of all the lands where the Crescent flourishes, presents the spectacle of numerous conversions. This work has been carried on almost exclusively through schools, and 80% of the Catholics of Islamic origin are former pupils. The missionary work in Java is very young, having begun in earnest only with the turn of the century, but in the fifteen years from 1910 to 1925, 10,000 Moslems received baptism in the Catholic Church, and—perhaps most important of all—there are rather numerous vocations to diocesan seminaries and religious novitiates. [16]

[16] P. Van der Deyl, "L'Islam à Java." *Sixième Semaine de Missiologie de Louvain* 1928, 163-166. A. Brou, "L'Islam aux Indes Neerlandaises", ETI. 1932, 247.

These figures represent in some way the indirect apostolate in action. But what of the results, it may be asked. According to Brou, to seek statistics on this head is to show a complete misunderstanding of the work being done. [17] The objective of the ministry has been to prepare the soil in which the seed must be sown, and all missionaries seem to agree that the indirect method has been successful in accomplishing this result. The attitude of Islam towards the missionaries themselves has become more friendly and tolerant. The presence of Christian morality has toned up the morality of the Moslems, lessened divorce, improved marriage conditions. There is still a gigantic amount to be done in this direction but in general, considering the workers and the time involved, one must agree with the statement of a speaker at the Sixth Missiological Week of Louvain that "the indirect method has produced the results expected of it". [18]

But the actual work being done and the results achieved are not the most impressive thing about the present position of the Church with regard to Islam. Paradoxically, the most impressive thing about the present position lies largely in the future. The awakening of interest of which we spoke above has taken one very definite direction. All are in accord in demanding from the future that men be especially trained for work in Islam. Pius XI said when inaugurating the Mission Exposition in Rome, December 21, 1924, "We live in times when it is clear that the heroism which is inseparable from the missionary life, if taken alone, is not enough. Experience does not suffice to assure a successful apostolate. If one wishes to gather the full fruit of his sacrifice and labor, he has to seek from science the light by which to discover the most direct ways and most efficacious means". [19] No branch of missionary activity has learned this lesson more thoroughly, and from all sides comes the demand for a "Moslem missiology". [20]

These ideas are of course not new. There have always

[17] A. Brou, *Bulletin des Missions*, Études 206 (1931) 81.
[18] R. P. Guilcher, "L'Islam Égyptien et les Idées nouvelles." *Sixième Sem. Miss. Louvain* 1928, 155.
[19] Cited by P. Bohain, "Quand l'Islam sera-t-il Chrétien?", Xaveriana 1925, No. 4.
[20] J. Declercq, "Recul ou Attente?" *Sixième Semaine de Miss. de Louvain* 1928, 219.

been men of vision who saw the need of a different approach to Islam. But it is only today that the belief has gained universal acceptance. The main reason for this scientific preparation has been stated by Pius XI in the passage just quoted, namely "to discover the most direct ways and most efficacious means", in other words, to provide a Moslem methodology. The ideal therefore will be to have as the missionary to Islam a man who knows the people thoroughly and has purged his mind of all misconceptions and popular generalities, and who appreciates their short-comings and—what is more difficult—their virtues. He will present Christ's teaching as something *supra*—, or better, if we may coin the word, *omni*-national, as much at home in Arabia as in Limburg, meant for the Oriental or African, because meant for mankind, capable of wearing any sound autochthonous culture gracefully and of being worn gracefully by any people, capable of becoming indigenous, not as a mere matter of geography but as the perfection and natural (though really supernatural) complement of all that is noblest and best in the race.

The desire for a more scientific method has not confined itself to mere words, but has found expression in substantial advances. Naturally, many of the subjects which demand study and investigation are not peculiar to the Islamic field, and all the courses in the new science of missiology established in different Catholic educational centers, [21] are answers to the general cry for scientific mission study, of which the special Moslem need is a part. In not a few of these missiological courses the Moslem problem has received special treatment, either by way of occasional courses or as a definite integral part of the scholastic schedule. Notable among instances of the former was the series of lectures given at the Catholic Institute of Paris, 1926-1927. [22] In 1933 the University of Ljubljana in Yugoslavia offered a course on Islam and

[21] "Guida delle Missioni Cattoliche", (Rome, 1934). General account of Missiology.
[22] These lectures published under the title "L'Islam et les Missions Catholiques", (Paris, 1927) have been very useful in the present discussion.

Missions among the Moslems. At the Gregorian University in Rome and the allied Biblical and Oriental Institutes, among the subjects of the three-year missiological course are found: Islamic Theology, The Text of the Koran, Islam in Africa, and the Arabic, Turkish and Syrian Languages.

No account of this intellectual crusade would be complete without mention of the *Semaine de Missiologie* which is held each year at Louvain. This congress concentrates its attention rather on basic general problems. than on special questions, but rarely does a year go by without valuable contributions to the field of Mohammedanism. [23] Notable, too, among the advances which have been made in the realm of Islamic studies was the establishment in 1926 of *En Terre d'Islam,* which of late years and especially under the direction of the Lyons office has attained such prominence and significance in this speciality. To its richly-stored pages we must acknowledge indebtedness for much that has been said in this discussion.

There is one phase of Catholic mission work which can indeed in no exclusive sense be called modern, but which does form an integral part of the Moslem missionary picture and must be included in any adequate delineation. It is the apostolate of prayer. It is a commonplace of Christianity that, though Paul may plant and Apollos water, it is God who gives the increase. [24] In accordance with this truth, groups of priests, religious and laity have banded themselves together to pray for the success of the mission work among the Moslems. [25] One of the most interesting perhaps of these organizations is that known as the *Ligue du Vendredi,* [26] so called because it consecrates Friday as a day of special prayer and sacrifice for the conversion of Islam. The idea originated with a young Moslem convert [27] who chose Friday for the double reason that it is the day of our Lord's Passion and sacred to the Moslems.

[23] Each year the Museum Lessianum publishes a *compte-rendu* of the lectures. These have been valuable sources in the present article, especially that of 1928, *L'Ame des Peuples à Évangélizer.* (Louvain.)
[24] I Cor. 3:6.
[25] "Guida delle Missioni Catt". 517B.
[26] ETI. 1934, 282.
[27] ETI. 1931, 38.

A very striking form of the same apostolate is found in the proposal to establish contemplative orders among the Moslems. It will be remembered that Europe owes its civilization in large measure to these orders, and it is very possible that their presence would exert a no less benign influence, though no doubt in a different way, upon Mohammedan communities. Both the symbolism of the liturgy and the contemplative method [28] would exert a certain influence upon the people, but neither of these constitutes the primary purpose of the movement. The primary purpose is the establishment of centers of spiritual energy. In the letter we have quoted above several times, Pius XI makes a plea for the foundation of contemplative orders among the nations who are to be brought to Christ. "These men (contemplative religious)", he tells the missionary Bishops, "will win wonderfully rich graces for you and your work". [29] If one understands this, he understands why the Church has chosen as patroness of the missions and placed side by side with St. Francis Xavier, who walked half the Orient as a pioneer missionary, one who never saw a mission field, the contemplative nun, St. Theresa of the Child Jesus, "the Little Flower".

The first small beginning of this movement among the Moslems occurred in September, 1933, [30] when five priests took the habit of Père de Foucauld's foundation, the Petits-Frères du Sacré-Coeur, and a month later established themselves at El Abiodh Sidi-Cheikh between Aïn-Sefra and Géryville in Algeria in the prefecture of Ghardaïa "to lead the hidden life of Nazareth". [31] The exquisitely prayerful character of their mission is shown strikingly in the instructions left by the man [32] whose life is the inspiration of the movement. "Perpetual exposition and adoration of the Most Blessed Sacrament are our special characteristic work. The Blessed Sacrament should

[28] *Rerum Ecclesiae.* AAS. 18 (1926) 79.
[29] Ibid.
[30] *Bulletin de l'Association,* Charles de Foucauld. 42 (1933) 70.
[31] *Ibid.* 39 (1933) 22-25.
[32] R. Bazin, "Charles de Foucauld, Explorateur au Maroc, Ermite au Sahara". (Paris, 1921). English trans. P. Keelen under title "Charles de Foucauld, Hermit and Explorer". (New York, 1923). Cf. also excellent brief study based upon above, L. de Grandmaison, "Un Homme d'aujourd'hui, Le Père Charles de Foucauld". *Etudes* 169 (1921) 408-32.

always be exposed in each fraternity.[33] By the presence of our Lord, always exposed in the Sacred Host, the people round about are wonderfully sanctified. So the house of St. John was sanctified by our Lord, while still in the womb of His Mother the Virgin Mary. And by this presence of our brother Jesus, our life becomes the life of the divine house of Nazareth, a delightful, blessed life passed like that of the Blessed Virgin and St. Joseph in continual sight of Jesus, our Love".[34]

The movement is still too small to permit the predication of more than hopes. Nevertheless it merits the brief mention we have given it because of its significance as an expression of a general tendency, which must be taken into account if one wishes to understand the current Catholic mind on the Islamic apostolate.

The Catholic Church and Islam therefore present the following picture: up to the present, an activity which has had for its purpose the preparation of the Moslem world to receive with docility and attention the preaching of Christianity,—a silent obscure work, whose results, not flamboyant but on the whole satisfactory in the sphere envisaged, have been the modification of the spiritual atmosphere. In the present, an alert Church confronts a troubled Islam that no longer presents the same unbroken impermeable front to all without its house. In the future, a more scientific approach taking more seriously into account native needs and problems, evaluating more accurately consecrated avenues of approach, and, always and everywhere, prayer is to assure the assistance of Him without whom man can do nothing.

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[33] This is the name de Foucauld gave his communities. He had called his own hermitage in Beni-Abbès by that name (*khaoua*). L. de Grandmaison l. c. 424.
[34] ETI. 1933, 129.

EARLY MOSLEM LEADERS IN CHINA

Islam in China can roughly be divided into two periods. The first begins with the early influx in 633 and goes through to the end of the Ming Dynasty (1368-1644) when Islam lived in comparative peace within the Empire. The second period commenced with the founding of the Ch'ing or Manchu Dynasty (1644-1911) and brought a new status into Islam in China. Before 1628 the persecution of Moslems is not recorded, but, afterwards there were a number of very serious and widespread revolts as well as persecutions, both physical and mental.

The history of the first period can best be studied in the lives of outstanding individuals. Some dozen names are guide posts through the haze of these early years, and around them we see the Moslem community of China taking root. These names help to explain some of the difficult questions such as, why Islam prospered yet Eastern Christianity was entirely wiped out of China, although they arrived in China together, and for seven centuries lived side by side. Also, these names help to explain why some sections of China are so strongly Moslem, while others have hardly a beef shop.

We must not consider Islam as a missionary faith coming to China.[1] It was brought in by traders and mercenary soldiers who seem to have made no extraordinary effort to convert the Chinese to Islam. That many Chinese embraced Islam there is no doubt, but it was not through preaching, but through means which made it an advantage to be a Moslem, as it is today in certain sections of Eastern Tsinghai, where one's faith often determines one's property rights, to say nothing of political aspirations. Such cases were no doubt true in Yunnan in the

[1] C. W. (See Key on Bibliography at close of article.)

Yuan (Mongol) Dynasty (1280-1368) and Northern Anhwei and Honan in the Ming Dynasty.

T'ANG DYNASTY

The T'ang Dynasty (618-907) had hardly introduced the Golden Age of Chinese culture when Islam first arrived in China. The first Emperor brought again the Tarim Basin in Central Asia into the Empire and linked the West to Cathay as had the Han Emperor Wu Ti in the second century, B. C. Then commerce flourished and with this new rise in trade, Arabs appeared. Therefore, when the teachings of Mohammed began to flow out from the walls of Medina, they spread quickly along the Arab stream into China. Christianity, too, in this great avalanche of foreigners from the west, came in the early years of the seventh century.

Seyyid Wakkas (Wan Ko Shih or Kan Ko Shih) was, according to Chinese Islamic tradition, the first Moslem to bring the faith to China. Around his life many strange tales are told. Liu Chiai-lien, China's outstanding Moslem writer in the 18th century says that Mohammed's maternal uncle, Seyyid Wakkas, was sent to China upon the request of the Chinese Emperor. In Canton the "Prophet-Remembrance Mosque" is supposed to contain the remains of this man. However, all foreign writers now agree that it could not have been the Prophet's uncle, but that no doubt it contains the remains of a very early defender of the faith. Mr. Isaac Mason suggests that this tomb is that of Ibn Wahab, an Arab traveler of the 9th century. [2]

The first Moslem of prominence to appear in Chinese History was Ko Shu Han, a descendant from Tatar ancestry. He was the famous commander in the service of T'ang Huan Tsung. In 747 he was appointed Viceroy of the region comprising a great portion of Turkestan. Nine years later he was called back to China proper to help defend the failing imperial cause against the attack of the traitor An Lu Shan. Against his own better judg-

[2] Mr. I. Mason in F. M. Volume IV, No. 1, page 6; Mr. I. Mason in F. M. Volume IV, No. 4, page 4-9; Mr. I. Mason in F. M. Volume V, No. 3, page 16; H. C. page 3; C. C. page 83; I. C. pages 68-9 and 76-77.

ment he was forced to give battle in an unprotected position east of the famous Tung Kuan Pass in eastern Shensi, where he was disastrously defeated, and later beheaded by his enemies. It was during his favor at court that the famous Sian Tablet of 742 was erected. [3]

Another name comes to us during this period as the leader of the Moslem community in Sian, the capital of the T'ang Dynasty. His name, Pai Tu Er Ti, appears in the tablet mentioned above, which is now placed in the Great Eastern Mosque in that city. He is said to be an Arab. There is nothing known of him, other than that he headed the community there; however, he must have been of some importance, for the community was a large one. To say that the tablet is of a later date, as many are now deducing from internal evidence, does not satisfy the question as to whether such a tablet could not have been prepared when Islam was in such high favor. Even if this tablet is, as Broomhall suggests, a product of the 13th century, it may be a recut and a revision of an earlier one, for with the mention of men as prominent in the government as Ku Shu Han, the importance of the Moslem community is guaranteed. [4]

NORTHERN AND SOUTHERN SUNG DYNASTIES (960-1280)

Two names come to us out of this period. The first is that of Mi Yuan-tsang (Mi Fei) 1051-1107, a celebrated artist of landscape, figures and animals. According to a Moslem writer, he was a native of Taiyuan in Shansi but moved to Siangyang in Hupeh, where he became famous. He was the descendant of a long line of military leaders and he himself received a military appointment in Anhui. But he was soon called to be court-painter and later became secretary of the Board of Rites. Giles speaks of him as "a monomaniac on the subject of cleanliness, refusing to use towels or plates and bowls which had been served for anyone else". He was most eccentric in his ways, which considerably hampered his success in official life. He visited Sian, and in the Great Eastern Mosque there is still pre-

[3] C. R. page 93; C. C. page 88; B. D. page 373.
[4] Y. H. Volume V, Number 1, page 21; I. C. page 86.

served a tablet containing five characters written by him, TAO FA CHEN T'IEN TI. The meaning is, "The Doctrine and Law of Islam permeate the Heaven and the Earth". Although the author of a book on the science of drawing, there is nothing from him on Mohammedanism, so far as we know. [5]

At the time when the Sung Dynasty consisted of only the southern part of China, another Moslem appears on the scene. Pu Ha Tin or Beha Ud-Din whose sphere of influence was the city of Yangchow, which, but a short time after his death, was governed for three years by Marco Polo for Kublai Khan. Little is known of his life, but the *ahung* at his interesting grave across the Grand Canal from Yangchow reverently speaks of him as one of the first missionaries from Arabia to that area. He died in the year 1275. Beside the shrine grows a stately ginkgo tree, often found at sacred places in China.

YUAN DYNASTY (1260-1386)

To the people of the West the Yuan Dynasty is better known as the wave of Mongols who threatened to sweep over all Europe. The grandson of Genghis Khan, the founder of the power which controlled the nations between the Mediterranean and the Yellow Sea, was Kublai Khan, the first Mongol Emperor of China. When he came to make Cambaluc (modern Peiping) his capital, he brought with him many followers from Central Asia. Among these there were a number of Moslems who played an important part in governing the Empire.

One of the chief of these men was Seyyid Edjill Chams ed-Din Omar who was given the posthumous title of the Prince of Hsien Yang (the ancient capital of the Chow Dynasty (B. C. 1122-255). He was known in Chinese history as Sai Tien-ch'ih, one of the best of Kublai's chief ministers, and was a native of Bokhara. During the reign of Mangu Khan, when Kublai Khan had conquered Yunnan, this man was left to govern the newly conquered territory. Before this, he had distinguished himself as

[5] C. C. page 94; C. R. page 167; B. D. page 586.

governor-general of Kansu-Shensi-Szechuen. It was due to his influence that Mohammedanism was introduced into Yunnan, it being recorded that he built the first two mosques in that province. Although he was buried in Yunnan about 1279, there is another grave outside the east gate of Sian, Shensi, in which his official clothes and insignia of office are buried. His descendants have been many and have held high positions under the Mongols. Even today, they pride themselves upon being his descendants. Ma Chi, a famous writer of Yunnan of the last century, claims him as an ancestor. [6]

Na Su La Tin, son of the man mentioned above, is best known to the West in the writings of Marco Polo. His name appears there as Nasr-ud-Din. He followed in his father's footsteps as governor of Yunnan until his death in 1291 and also distinguished himself in the war against the southern peoples of Cochin-China and Burma. Rashid-ud-Din, an Arabian traveler in the thirteenth century, also bears witness to his greatness as a valiant and able soldier, with great experience in arms. He was the father of twelve sons, five of whom held high office. Bayan, one of his sons, who also bore the title of his grandfather, Sayyad Ajill, was Minister of Finance under Kublai's successor, and Hala is mentioned as one of the governors of the province of Fu-chou. [7]

MING DYNASTY (1368-1644)

Here we come to a very interesting part of the history of Islam in China. The Ming Dynasty was a Chinese one which rose in revolt against the oppression and misrule of the later Mongol Emperors. It was a time when every effort was made to crush anything that even savored of being tainted with foreignism. For example, the Christian Church of the East, which had prospered and flourished so under the Mongols, was completely wiped out by the Mings. China was literally swept clean of everything that had played a part in the last rule. Why was it then that

[6] C. C. page 96-97; R. M. page 28 and 272; M. R. Volume I, pages 270-1; M. P. Volume II, page 104; H. Y.; I. C. page 125-7; T. S.

[7] C. C. page 105; M. P. Vol. II, pages 104-5 and 111; M. P. Vol. I. pages 270-1; H. Y.; H. C. page 7; I. C. pages 128-9.

Islam, which certainly held high position in the Yuan Dynasty, should seem to flourish even more under the Mings? It certainly has been a problem for anyone interested in the Moslem history of China, and it is not entirely answered yet. However, we find in studying the history of the founding of the dynasty, that there were a number of influential Moslems who took a prominent part in establishing the new government.

Chu Yuan-chang, who later became the first Ming Emperor Hung Wu, was originally a bandit chieftain of Anhwei Province. When he raised the standard of revolt, two Moslems gathered around him with their bandit hordes, and brought victory to the new cause. The first of these was Sang Yu-ch'uin. His extraordinary acts of valor have won him a place in the ranks of great warriors. On several occasions during the struggle to gain the empire, he turned defeat into victory; more than once he saved his master's life. He was made a State Councillor and also became the Duke of Wo (modern Hupeh). Brave to a fault, he treated his men with kindness. He was a good strategist though no scholar. He lived only long enough to see the new Dynasty in existence for one year and died in 1369.[8]

The second Moslem to be of assistance to Chu Yuan-chang in establishing the Mings on the throne was Mu Yin, a native of Tin Yuan in Anhwei. In 1384 he was appointed Governor of Yunnan, an office held by his sons in succession. In 1388 he gained a great victory over the Burmese, who were led by the rebel Chinese Commissioner Ssu Lun-fa. His cannon and powerful crossbows proved too much for the mailed elephants. In the following year Burma acknowledged the suzerainty of China. He was for a while Minister of War before his death occurred in 1392.[9]

Another man who also held the office of Minister of War under Hung Wu was T'ie Hsuen, a native of Tengchow, Honan. In contrast to the two men mentioned above, he

[8] C. C. page 108; B. D.; L. T. Bk. 21, page 2.
[9] B. D.; C. C. page 110.

left a reputation as a scholar which is commemorated to this day by a board, written by him, in the Great Eastern Mosque in Sian. His career extends through the reign of the first three Ming emperors. Upon the death of the first, he remained loyal to the man appointed to succeed as the second emperor, Chien Wen. However, the new emperor's uncle raised a revolt which was successful and established himself as the third emperor, Yung Loh. T'ie Hsuen was captured and brought before the new Emperor, whom he refused to face. In consequence, his nose was cut off and he was made to eat it. When asked by the Emperor how it tasted, he replied, "the flesh of a loyal minister and a filial son, should it not be sweet-tasting?" He was then sent to be boiled in oil. Even in the cauldron of oil he refused to face the Emperor, although servants attempted to force him to do so with long poles. All this so impressed the Emperor, that he permitted a proper burial. [10]

The next Moslem to be mentioned here is known as the most widely travelled Chinese in history. Cheng Ho (or more popularly known as San Pao Tsai Chien), who was a native of Yunnan and a famous eunuch, and was sent out to the "Western Ocean" by the Ming Emperor Yung Loh to search for the dethroned nephew Chien Wen. The Emperor sent a series of powerful expeditions with Cheng Ho in command, to visit various islands and littoral states of the South China Sea and the Indian Ocean, present gifts at their courts and persuade them to send embassies with tribute to China in return. He went out seven times and was taken prisoner twice. Later, other bearers of commissions to the countries by the seas were wont to impress the other nations by Cheng Ho's name. His travels carried him to Ceylon and into the Persian Gulf. He died in 1431 after a long career. [11]

Another name which stands out during the reign of Ming Hung Wu is that of Sai Ha-chih, a descendant of Sai Tien-ch'ih, seventh generation removed. In 1393, he

[10] C. C. page 114; L. T. Bk. 20, page 3; T. S.
[11] C. C. p. 104; N. C. Volume LXIV page 16; Y. H. Vol. V. page 13 No. 14; I. C. page 89; T. S.

had an audience with the Emperor in which he obtained great concessions for the Moslems. This decree has been recorded on a stone tablet in the Great Eastern Mosque in Sian, a picture of which is recorded in Broomhall's "Islam in China". Sai Ha-ch'ih received for each Moslem household fifty ingots of silver and two hundred bales of cloth. He also received permission to build a mosque in Nanking and Sian. The Moslems were to be allowed to travel freely for trade throughout the empire. [12]

There are no doubt many more names that might have been added here. It is not too easy to determine who are Moslems and who are not, but by going to the sources mentioned in these footnotes, it has been possible to gather this material. Also, present-day scholars among the Moslems have been questioned, as well as other Chinese, as far as possible, and this field of study is only in its beginning. It will be profitable and interesting to trace the influence of these Moslems of the past on the position of the Mohammedans in China today.

Hankow, China CLAUDE L. PICKENS, JR.

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[12] I. C. pp. 90-1; C. C. pages 104 and 111.

JINN AMONG THE MOROS

Sometimes in the late hours of the night, we hear a birdlike call, more akin to the peep of the hawk, sometimes a flipflap just over the house, or a *sotto voce susurrus* somewhere around the premises, and, at times, a subdued snore or a wheezing cough which gives an icy feeling and causes the hair to stand on end. Parents often narrate to their children, especially to the fretful who broadcast unwelcome cries when sleep is at its sweetest, diabolical devilkins who tramp at night looking for troublesome awakened children to eat. Pregnant women used to put at their side a sharp *bolo,* a sword or any trenchant blade to scare the maleficent nick that steals children from the womb. When we walk alone at night we are told to whistle or strum our guitar, if we have any, and the maternal woman to spread her hair over her shoulders so that the enterprising imp will not come across our way.

The above evils are called by the Moros *"balbalan"* (*jinn* in Arabic) by the Tagalogs *"aswang",* by the Ilocanos *"borroka",* and the Visayan *"kwak-kwak", "aswang"* or *"kik-kik".* They are believed to be human beings who can transform themselves into any shape during darkness, but most often like the form of birds.

While I was still a school boy, I overheard a story that in one of the out-of-the-way towns in Luzon, the people were celebrating their town fiesta. It is customary for the people of the surrounding towns to attend the fiestas of their neighbor towns, especially when the celebration is known to be lively and pompous. Two woman peddlers of clothes from a thriving town happened to know of this fiesta, and believing that their commodities would have a ready sale, joined the train of men, women, and children

going to attend the fiesta. So many people went to attend this fiesta that the houses within the town were all filled to capacity and a great number were forced to lodge on the outskirts of the town. Among them were the two peddlers, who found a small neat-looking *nipa* house of a couple outside the *poblacion*.

The couple were hospitable to visitors but the peddlers observed that they had a queer way of living. The first night the peddlers went home late and found the house empty. They thought in themselves that the couple had not returned. At the wee hours of the morning, before there was a streak of light visible in the sky, they heard a droning above the house followed by flaps and recurred by an aspirate ripple. Immediately after they heard the couple pacing in the kitchen.

The following morning the peddlers left the house for their business of the day while the couple were still sleeping.

Unfortunately, the peddlers were not able to dispose of all their goods readily as they expected during the fiesta day, and stayed for another two days in the place.

The peddlers observed the same occurrence the following nights. When darkness had enshrouded the world, the couple would leave the house and return before the faintest light had appeared in the matutinal East. The couple ate just twice a day and their aliment consisted only of pure meat and rice. They had no condiments whatsoever, including the indispensable salt, the elementary want, as termed by economists. The peddlers did not have their meals in the couple's house for they were only accepted to lodge provided they ate somewhere else.

One of the peddlers became suspicious that the couple were strange and queer people. For curiosity's sake, during the third night when the couple were away, she got her flashlight and perceived the whole interior of the house. What do you think she beheld? Two pieces of humanity without heads, arms, and bodies, except the waists and lower limbs, were leaning against the wall in one of the neat corners of the kitchen. Without losing a minute, the

two peddlers packed their things and left the house for good.

The peddlers soon found out that the couple were *"aswang"*. When the couple left their house at night, they went out to hunt for meat, (human meat is preferable,) for their victuals. The parts of human bodies found by one of the peddlers were the bodies of the couple which were left when they transformed themselves into birds. The strange noises heard by them were the voices of the couple. The couple did not have any condiment because any condiment, specially salt, garlic, and pimento, or pepper, is a vexatious abomination and pesky damper which dispirits the *"aswangs"*.

Once while I was poring over my lessons, almost at the dead of the night, my grandmother heard a "quack-quack" which seemed to be just overhead. Instantaneously, she halloed *"Asin . . . bao . . . ang . . . pamienta . . . . "* I asked her why and she said that would drive away the *"borroka"*. It is believed that if salt, garlic, or pepper is put on the remaining bodies of the *"aswangs"* when they are on hunt, they will never return again and will become spirits that dwell in the air.

The Mohammedans also believe in the presence of persons in Morolandia, such as those found by the two woman peddlers in Luzon, and they call these persons *"balbalan"*. It apparently shows therefore that from boreal Basco to astral Sibutu, the *"aswang"* has infested the minds of the people. The *"balbalan"* is considered by the Mohammedans as a devil, a wicked and a profligate person which is one form of the satellites of Shaitan or Iblis. It is believed that the *"balbalans"* are ruled by Jann, the progenitor of evil genii who is called Azazil for having a possessed authority over the animal and spirit kingdom.

An interesting story about the origin of the *"balbalan"* pulsates with the beliefs of the Sulus. There lived once in Jolo a wise man whose knowledge of the Koran and the Mohammedan religion was sought throughout the Morolandia. His wisdom and understanding of the Moham-

medan writ brought around him Moslems from distant shores to study and imbibe his great teaching. Old and young alike filled his home everyday. So he built a house and organized a school.

Many became his pupils—some learned easily his teachings, while others hardly understood him. Among those who learned fast was a group of seven youths from different strands who became very much attached to each other, due to their common understanding and equal brilliancy in assimilating their master's profundity. Even this wise man was astounded at their comprehension and acumen. In many instances, they pumped questions which confounded their teacher, as new wine flusters the mind, and offered fertile answers which bore out their gnosis and intuition.

Days rolled on and the friendship of these seven youths crept gently up to a great height. They became inseparable, even more than brothers.

But one day the wise man manifested that he had a greater love for his youngest pupil, Ahmad, than any of the other six bright ones. For he saw in the young lad indicatory and premonitory signs that some day Ahmad would prevail over his six friends. But the other six did not regard their master's love toward their youngest companion. They were sure that they could forgive and share with one another, for their souls were grappled with hooks of steel.

But time came when their teacher showed more attention and lavished greater favors on Ahmad. Inequality (for Nature has no equality) partiality, and discrimination reigned in the master's school.

Simultaneously, the other six boys slowly lost their virtues and turned narrow-minded. Envy and hatred struck roots in their bosom. Following the course of Joseph's brothers, they gathered together and schemed a plan to get rid of their youngest chum. Concerning the failings of mankind, Mohammed says in the *Mishkat,* "Verily, the devil enters into man as the blood into his body" and "sticks

close to the sons of Adam", and Jann, the fallen angel, who refused to prostrate before Allah, the compassionate and the magnificent, took possession of the six envious youths.

There came a day to materialize their plan. Their teacher sent them, including Ahmad, to the forest to gather firewood, gathering firewood for their teacher being one of the duties of the pupils learning the Koran. Nearby is a primeval boskage and the seven youths entered into the thickets. Instead of gathering firewood, the six boys brought their youngest companion to the heart of the woods and followed their perfected plan to efface Ahmad from existence. With a strong vine, they trussed him up to a tree, and beat him to death. As they manhandled him, they whooped with a merry shout like a challenge to the witnessing merry creatures about them. "This is your last, you, honey-boy of the partial master", they bellowed at the top of their voices. But Ahmad never gave the faintest sound. He just looked at his merciless friends with pleading eyes and met his death with silent martyrdom for, as he suffered the unbearable blows, he remembered what the Prophet Mohammed had said to his believers, "Every soul must taste death". (Surah iii:482.) "Whosoever loves to meet Allah, the magnificent and compassionate, He will love to meet him, and there is nothing which a believer likes so much as death". (Surah i:17.) And "Verily, when a Muslim separateth from the world and bringeth his soul to futurity, angels descend to him from the celestial regions, whose faces are white".

The bright boy succumbed to the nefarious and excruciating ordeal he yieldingly underwent. But the six were not satisfied with killing him. Lest their sin be found out, they excoriated him, ate his flesh and meat and drank his blood. The remaining bones and hair, they buried at the foot of a balete tree.

The six youths returned to their master with a heavy load of firewood and reported that Ahmad got lost in the forest or had absconded for his home place. The teacher

believed the former report rather than the latter. So he told the six boys to return to the forest and locate Ahmad, but at dusk they came back without their friend, Ahmad. This made the wise man snivel like a child and blubber with maudlin lamentation. His dream was wrecked, for he expected Ahmad to assume his place when he died.

That night the wise man prayed throughout the hours until the following morning that no evil might befall his beloved pupil. (Surah xi:42—"Seek aid with patience and prayer", and Surah iv:4—"When you have fulfilled your prayer, remember God standing and sitting, and lying on your sides".)

The following morning before daybreak, he started for the forest in search for his loved pupil. He walked and walked until he came to the very tree where, at its roots, lay Ahmad's remains. In the midst of the sibilant rustle, in the stillness of the forest, a faint murmur came to the teacher's ears. The voice became audible as he listened until he realized that the sod where he was stepping was where the lad's blood was spilt and his bones buried.

He went home filled with sorrow and joy—sorry to have lost his intelligent pupil, but happy that Allah, the magnificent and compassionate, had heard his prayers.

When he arrived home, he met the six boys and saw a guilty conscience in their eyes. The master lifted his heart towards heaven for Allah, the magnificent and compassionate, to deal with them.

Simultaneously, the six boys took the form of devils who would feed only on flesh, and drink only blood forevermore. The wise teacher, conscious that Allah, the magnificent and compassionate, had given a justified punishment to the six boys, died a peaceful death, and his school was closed.

Thus came the origin of *"balbalan"*, which are much feared, specially at night, not only by the Moros but by many people throughout the length of the archipelago.

Jolo, Sulu, P. I. José R. Collante.

THE RELIGIOUS EDIFICE AND COMMUNITY LIFE

(AS EXEMPLIFIED BY THE CITY IN MEDIAEVAL FRANCE AND IN IRAN)

In a consideration of the resurgent influence of religion upon community life and development, the most interesting material is to be found in those periods in which religion was the primary motivating force impacting against the civic evolution and conduct of whole races. In these periods religion was not misunderstood and mistreated as a philosophical system or entity but it was part and parcel of the daily existence of people of every class. Such periods seem to recur in cyclic form although never ushered in by any one set of conditions.

Certainly one of the longest and most widely spread periods of vital religion was that which extended from the eighth through the fourteenth centuries. The effect of this period can be traced over all Europe and Hither Asia and it seems to reflect the preponderance of a particular universal state of mind. What was this state of mind? It was one of an intensive interest in man's relationship to both the visible and the unseen world. The interest in an attempt to set down all human knowledge makes its first reappearance since the Graeco-Roman period. Culture and the first foundations of science were being established hand in hand with a proper appreciation of religion. The same force of intellectual ferment was common to all these lines of thought, and bound them inseparably together in the east as well as in the west.

Contemporary works of art and literary productions do show certain facets of the thought activity of a period, but a more comprehensive expression of all the tendencies

of the period may be found in simple form in the town and city plans. City plans are the less particularized and hence more valid reflections of the civic consciousness of a people than are the products of any individual mind. There should be no question of the truth of this statement. One typical example may serve to illustrate this idea. We are all familiar with the catalogued oriental habits of mind but we may not be aware how clearly these habits are reflected in the layout of their towns, from the broadest features down to the most specific architectural details. Moreover, the persistence of very similar town layouts in the eastern countries over long centuries of time shows how such habits of mind and thought persist in an unchanging environment.

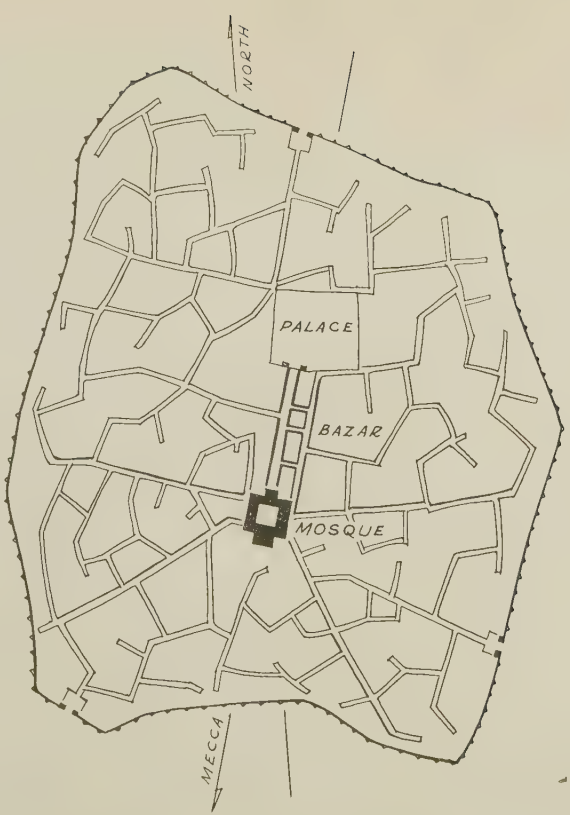
The inherent cultural and communal characteristics of contemporary races are best brought out by examining the city plans in Mediaeval France and Islamic Iran during this long period when both countries were animated by vital religious enthusiasm.

Iran is chosen in preference to another country of the Mediterranean region because of the flourishing indigenous architectural forms within the country, upon which the new towns could be firmly based, and because it is a more individualized example than the sea-bordering Islamic countries whose heritage from the Graeco-Roman world was stronger and very uniform in character. It is quite necessary to present the briefest background against which the towns may be seen—to see how religion was being spread in each region, before we can see how it was being translated into architectural terms.

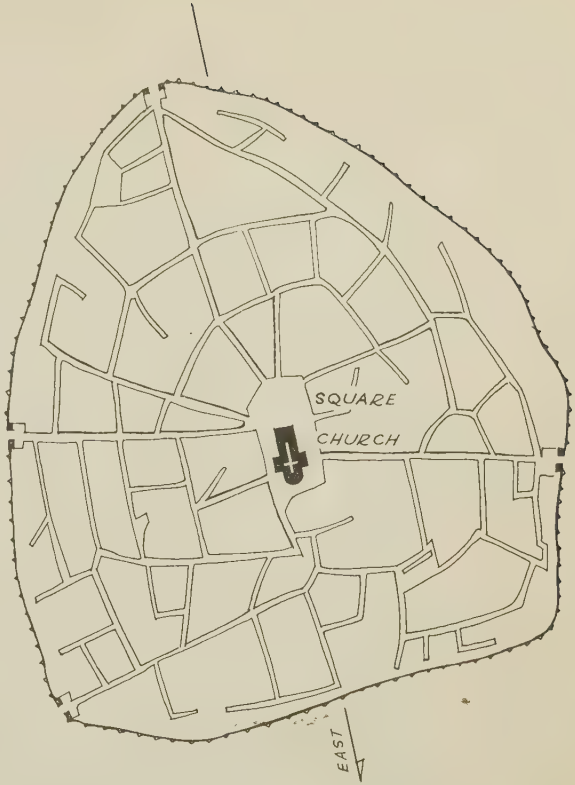
France, and all of central Europe as well, had been brutally torn and assaulted for centuries following the decline of the Roman empire, by a series of recurrent invasions. At length in the tenth century a gradual change, a definite and perceptible trend away from anarchical conditions found a reflection in communal life. The populations began to concentrate in fewer and more closely clustered settlements.

At first the scheme of the feudal system dominated these tentative agglomerations; the fortified château was the central element of this mass, with its own chapel attached to it. Gradually two focal points began to emerge, the château and the church, with the château tending to disappear in the maze of the growing city. The final victory of the religious edifice was achieved in the eleventh or the twelfth century at just the time when the congregational mosque was becoming the main focal point of the Iranian towns. Once these new French towns did begin to expand in size they did so in the most rapid manner, not according to carefully premeditated schemes but more in the fashion in which rank vegetation springs from fertile soil. It was indeed fortunate for the towns and their people that the religious edifice either in the form of the abbey, the monastery or the church, was everywhere present and could easily assume a predominating place in their communal lives. Religion was very real to these people, the supernatural had its daily manifestations in their lives and it was the most natural move for them to choose to make the church the center of their material as well as their spiritual lives. There were a number of very concrete advantages in such a move. The religious groups were housed in splendid buildings, nearly always on strong natural defensive positions. They were the industrious centers of commercial and handicraft activity. To dwellers in the close proximity, the religious buildings radiated a moral support and guidance so essential to people who saw clearly that the salvation of the soul lay in clinging closely to God.

Such was the situation under which the towns arose; the next step must be to establish the actual plan-types of the towns. The significant fact that the sites were usually on hills or natural defensive positions has been already noted. Around the edges of the chosen site a wall was first erected; although the early walls were fairly simple affairs and it was not until the thirteenth century that the full complexity of these fortifications was achieved. Inside



IRAN



FRANCE

the walls and surrounding the religious edifice there was no rigidly geometrical plan. It was the position and attraction of the church which alone caused an intuitive organization of the town. Streets radiated from this focal point to all quarters of the enclosure. The large blocks of buildings thus formed were in turn cut up by a less regular series of concentric lanes and alleys creating a number of buffer rings which seemed to enclose and protect the nucleus of the town. A large square was set apart in front of the entrance to the church to serve as the main center of civic life and in many cases this square became also the chief market place of the town. A schematic plan showing the appearance of one of these towns is given in the illustration. As certain of the towns grew slowly to an imposing size the parish church was replaced by the cathedral. The cathedral was an even more dominant expression of the focusing of civil life around religion, for not only was the position in plan the same essential one, but the cathedral counted strongly in elevation as well, since the lofty west façade with its two soaring towers could be seen from any point within the city walls and was a landmark visible to approaching travelers long before the mass of the town itself could be seen.

In Iran the growth of the villages and the towns was of quite a different nature. The rise of Islam brought a sudden end to the century-old independence of the Iranian empire. The armed forces of the Caliphate swept into the country well before the end of the seventh century and subdued it with little difficulty. Pausing after battle to take stock of their conquests they found that there was much to be learned from the administrative system and from the developed architecture of the country and they were sensible enough to preserve or adapt such native elements to their own needs instead of destroying them. The soldiers of the vast armies were divided up and new towns established to contain them; into these the scattered native population was quickly attracted. These new towns then served as the bases from which new expeditions of conquest

were to range still further to the east. The Arab invaders were religious fanatics bent on propagating their new belief, but whether the actual conversion of the conquered areas was carried out more by the sword, as has been commonly believed, or more by incisive example is a problem still open to question. Whatever manner of conversion was the principal one, it had a great success, with the result that the mosque was everywhere accepted as the rallying point of communal life.

The Islamic towns in Iran were nearly always located upon flat sites and in exposed situations—very often upon the ruins of earlier Sassanian villages. A certain regularity was apparent from the first in the layout of these towns and indeed there were a number of conditions which tended to bring regularity into being. There was the perennial influence of the typical ancient oriental circular walled town surviving through the centuries; there was the fact that many of the Sassanian towns in Iran had been designed in a simple organized form; and, finally, there was the thorough knowledge of Euclidian geometry brought by the Arabs, which was so logically fitted to the establishment of regularized city plans. The accounts of Arab and Persian geographers describe these towns shortly after their foundations and in many cases actually mention the type of geometrical organization that was used.

In the very earliest period of the architectural history of these towns the mosque and the palace were placed together at the center of the town in much the same manner as the château and the chapel were in the center of the French settlements. This identity of the civil and religious power seems to have continued through the eighth and ninth centuries. During the same period numerous other mosques, generally quite small in size, were erected throughout the town. At length, with the stability of material prosperity and the ability of the architects to erect really large-scale monumental buildings, one mosque was chosen to be the most important mosque, the congregational mosque, of the whole town, and no care was

spared to make it the all-important feature. It was placed near the center of the town and so aligned that its sanctuary pointed directly towards Mecca. Not only was this direction towards Mecca, called the "*qibla*", of grave importance for religious reasons, but it worked to determine the orientation of the entire town. For the side of the mosque opposite to the sanctuary was joined to the palace area, also located somewhere near the center of the town, with a wide avenue whose direction paralleled that of the *qibla* of the mosque. This avenue was the natural channel of public life and the immediate result of this fact was that bazaars sprang up along both sides of its entire length and were roofed over in what became the typical Iranian manner. Thus was formed the standard nucleus of the Iranian town—the mosque and the palace joined by the long avenue of the bazaar. The schematic plan of the illustration shows clearly this kind of town plan.

Again, as in European towns, the religious element dominated civic life by moral precept as well as by plan position. Under Islam the status of religion was primarily that of a code of laws for public behavior rather than the inspirational source that was the Christian religion, and hence the actual ritual processes and acts of the religion were ever-present features of daily life in the Iranian towns. The five daily calls to public prayer are a typical example of these ritual processes. Further, these calls to prayer were one of the factors active in bringing into being the feature that many of the streets of the town radiated directly from the court of the mosque. The court of the congregational mosque established itself as the center of public life. From the first it was a spacious enclosure, in the beginning large enough to hold the entire male population of the town, to which all the men could be summoned in time of war, or in which they could be accommodated during the great religious festivals. There was little of the particularly hallowed quality and sanctity of the Christian Church about either the court or the spacious halls of the mosque. Much of the business was transacted within the

mosque area; often the chief wells of the towns were located here, so that there was a constant stream of women and children in and out of the enclosure; at every period the mosque served as a place of shelter where the poorer transients could spend the night and receive food from the public bounty.

Certainly the picture that has been presented seems to be a very clear-cut one—in two countries far removed from each other, possessing religions with diametrically opposed tenets and with environments of a most different character, at the same period, under comparable condition of emotional stress, towns grew up for which the all-important nucleus was the religious edifice.

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THE NUMERICAL STRENGTH OF ISLAM IN THE SUDAN

There have been many attempts to estimate the numbers of Mohammedans throughout the world, but few have made a special study of Africa. This continent presented a difficult problem before 1900, because of the lack of a framework of boundaries and the absence for large areas of information of any kind. Travellers, who necessarily went from town to town under the protection of native "kings", got an exaggerated view of the problem, and their reports led to unreliable estimates. When actual attempts at counting the numbers were made, tremendous difficulty appeared in deciding whether communities or even individuals were Moslems.[1]

Since 1920, the colonial and national boundaries have been fairly well fixed. The principal alterations have been:—

a) A small withdrawal of the northern frontier of Northern Nigeria to give the French a moderately fertile strip along which to reach Lake Chad.

b) The annexation by France of 3,000 square miles of Northeastern Liberia in 1907.

c) A number of awkward readjustments with reference to the allocation of the "Military Territories" and the creation of Niger Colony, which are difficult to allow for in estimates.

d) The division of Haut Sénégal-Niger into Soudan Française and Haut-Volta after the War.

e) The abolition of Haut-Volta and its mergence with French Sudan, Niger Colony Ivory Coast and French Guinea in 1932—a change which has scarcely been noted in the outside world as yet.

[1] See, for example the remarks of the Director of the 1921 census in Northern Nigeria in "Northern Tribes of Nigeria", by C. K. Meek. Vol. II., p. 172. Oxford, 1925.

f) Some internal readjustments, as in the provincial boundaries of Northern Nigeria in 1926.

g) Most important were the divisions of German territory between France and Britain, but usually statistics for these are kept separate. The alterations of boundary between French and German Cameroons prior to 1914 scarcely affect the present problem.

Several official estimates of Moslem population have appeared for French territory. Not until 1911 did the British Protectorate make any but local estimates (e.g., Lagos and Freetown) and these are incomplete and inexact. The important Moslem area of Nigeria did not get one until the 1921 census, but this, even though made by an inadequate staff among illiterate and suspicious peoples, is probably the best one existing.

The present aim is to take available estimates, compare them and assess their value, and if necessary attempt to correct them. The results make no claim to exactness, since not even the best-conducted census can do that.

References to 1906 are to the estimates of C. R. Watson in "The Mohammedan World of To-day" [2] but are chiefly mentioned to show the degree of inexactness it was possible to reach; to 1914 to Westermann and Zwemer in THE MOSLEM WORLD; [3] to 1923 to Zwemer in the same periodical. [4] In 1920 appeared the Peace Handbooks, which were presumably written by persons with unrivalled access to official sources, but they seem to need much correction. The estimates of 1914 and 1923 are based on the 1911 and 1921 censuses for French and British colonies, and it is these which are quoted, sometimes corrected, in the following.

I. BRITISH WEST AFRICA

(a) *Gambia*: Gambia's population in 1911 was officially 138,400, but Westermann and Zwemer put it 14,000 higher. There seems some reason to doubt the official figure, for in 1921 the population was 209,000, represent-

[2] p. 284.
[3] THE MOSLEM WORLD, 1914, pp. 150-153.
[4] Ibid, 1923, pp. 288-289.

ing a supposed increase of 50% in ten years; whereas in the subsequent ten years only 1,000 increase was recorded. In 1914 there were supposed to be 120,000 Moslems (80% of 152,000). In 1921 the Peace Handbook tortured probability by giving a population of 240,000 and 28,000 Moslems (11%). The "Annuaire du Monde musulman" [5] gave the estimate of 70,000 out of 146,000 but did not quote its sources, and its population figure is obviously out-of-date. In 1921 the census counted 132,000 Moslems, but it had no cognizance of the number in the South Bank Province, so this figure is only out of a population of 170,000 (78%), and in the absence of further information this must also be regarded as a mean percentage applicable to the 39,000 persons in South Bank Province, bringing the total to 163,000. The best check on the 1921 census is the 1931 census. If there had been no conversions or Moslem immigrants, the proportion of children brought up as Moslems would presumably keep the total number of Moslems in much the same relation to the population as before, giving about 163,800 out of 210,000 in 1931. Actually the census made it 168,694 (80%) which, for an area where there are relatively few heathen left to convert, is a remarkably good increase. If there had been a similar increase of 2% in the decade 1911-21 the 1911 figure would stand at 76% of 152,000 or 115,500, which is not too far from the 1914 estimate.

(b) *Sierra Leone*: The colonial census (as contrasted with the Protectorate) is of long standing, the proportion of Moslems being approximately:

1891	1901	1911	1921	1931
10%	12%	14%	19.5%	26.2%

This shows a distinct gain and an increase of proselytizing of recent years, but for a coast region in contact with the Futa Jallon whence strong Moslem influences have radiated for the past one hundred fifty years, it is not a big proportion. The reason is probably that the presence of a Christian population, numbering from 40 to 50% of

[5] 1923. ed. L. Massignon.

the total, is a serious limiting factor on the operations of Islam. The official populations and numbers of Moslems for the last three census years were:

1911	1921	1931
75,572	85,163	95,558
11,450	16,600	25,350

The totals for the Colony are fairly reliable. The Protectorate figures are less easily obtainable. The estimates of 1914 only concerned the Protectorate, and gave 250,000 out of 1,327,000 (18%). In 1923, the estimate was 300,000 out of 1,404,000. The latter figure is mysterious because it is too low even for the Protectorate alone, yet it is adopted also by the "Annuaire du Monde musulman" which, however gives a Moslem population of 450,000. The census of 1921 actually gave the Protectorate a population of 1,456,000, so the 1923 estimates obviously had no access to the 1921 census and clung to the 1911 figure for Colony plus Protectorate. Even if the 1923 estimates be regarded as out of the 1921 population for Colony and Protectorate together, they made 19% or 29%. They are seriously divergent and both unlikely. Unfortunately the 1921 census gave no estimates of Moslems for the Protectorate, but a proportion higher than, or even similar to, the Colony's proportion is, for historical reasons, very unlikely. The only indication of the Protectorate's total is in the 1931 census, giving 193,650 out of 1,667,790 natives (11.6%), only four out of the twelve provincial divisions having more than 10%, while five had under 3%.

The 1931 census enumerated the tribes. Those likely to contain a significant proportion of Moslems were the Temne, Mandingo, Lima, Susu, Fula, Kono, Vai, Kuranko, Kissi and Yalunka, constituting nearly 50% of the total population.

When the Colony had a similar low percentage it increased decennially by only about 2%, and in the absence of better information it is proposed to reckon the Protectorate's figures on the same basis and give it 9.5% for 1921 and 7.5% for 1911. This gives the following figures for

the Protectorate, and totals and percentages for the whole of Sierra Leone:

Year	1911	1921	1931
Protectorate	103,000	138,300	193,650
Total Sierra Leone	114,450	154,900	219,000
Percentage Sierra Leone	8	10	12
Total Population	1,403,132	1,541,311	1,763,348

(c) *The Gold Coast*: It is here proposed to attempt the differentiation between the three parts of the Gold Coast with a view to getting some idea of the distribution of the Moslems. Mandated Togo is included.

As the Colony is a larger area and less exclusively coast than the Colony of Sierra Leone, the proportion of Moslems becomes smaller in relation to the number of surrounding animists. The 1911 census was admittedly not a good one, but gave the Colony 43% of the total population, or 648,000 out of 1,504,000. The 1914 figures for Moslems are for the whole of the Gold Coast (108,000) and seem far too large compared with later estimates. However, Rodger, writing in "The Journal of the African Society" in 1909 [6] had put it at 100,000 and the "Annuaire" also quoted 1911 figures, giving 75,000 Moslems.

In 1921, the population of the whole Gold Coast was 2,100,000, and the 1923 estimate gave 101,400 Moslems. The official estimates however were incomplete, as they confessed to knowing nothing about Ashanti. They gave the Colony 32,800 and the Northern Territories 25,000. This would, according to Zwemer, give Ashanti the very unlikely total of 43,200, or a much higher proportion than the Northern Territories, which are actual Sudanese lands. If the "Annuaire" had been correct for 1911, 6% of the whole population were Moslems, therefore in 1921, at least 126,000 were Moslems without additions from conversion and immigration. This is an even less probable figure.

The proportion of Moslems in the Colony (pop. 1,143,000) in the 1921 census figures, was 2.7%; in the Northern Territories (pop. 530,000) 5.7%.

[6] Sir J. Rodger: "The Gold Coast of To-day". *Jour. Af. Soc.* Vol. 9. p. 14.

The 1931 census fortunately included Ashanti in its religious estimates, but made a puzzling reduction in its estimates for the Colony and Northern Territories. Of the population of the Colony (1,571,362) only 25,163 were Moslems (1.6%); Ashanti had 9,873 out of 578,078 (1.6%) but the Moslems of Kumasi Town and Bekwai Town were not included, so the proportion would probably be a shade higher. Northern Territories had 17,465 out of 717,275 (2%). The whole Gold Coast had 1.8%, or 52,500 in a population of 2,866,715.

It is, perhaps, better to rely on the 1931 census, low as its figures are. Because they are so low it seems best in estimating totals for 1921 and 1911 to leave the percentages as they are and assume that Islam has increased at the same rate as the population. In any case the actual figure will not be far astray, and the idea is supported by an official statement *re* Ashanti in 1921—"Muhammadanism does not at present seem able to proselytize among the Ashantis and there is thus a clear field for the Christian missionary".[7] And again in 1931, "There is no reason to suppose that any advance has been made in the conversion of Animists";[8] and also by the fact that in both 1911 and 1921, such Moslems as were actually counted in the same districts on both occasions make almost exactly the same proportion of the total population in the Northern Territories. On this basis, therefore, the figures are (population first)—

	1911	1921	1931	%
	648,000	1,143,000	1,571,000	
Colony	10,500	18,300	25,163	1.6
Ashanti	287,800	407,000	578,000	
	4,600	6,500	9,873	1.6
N. Terrs.	360,000	527,900	717,275	
	7,200	10,600	17,465	2
Percentage	1.8	1.8	1.8	
TOTALS	1,504,000	2,078,043	2,866,715	
	22,300	35,400	52,501	1.8

[7] "Report on the Census of the Gold Coast, etc." 1921. p. 123.
[8] A. W. Cardinall "The Gold Coast, 1931". (Census Report) p. 180.

If these figures be justifiable the old idea of the amazing progress of Islam in the Gold Coast must be abandoned.

(d) *Nigeria*: The Mandated Territory will be considered separately. The 1921 and 1931 censuses of Nigeria were perhaps the best ever achieved in West Africa. Moreover the 1931 census is a check on that of 1921.

In Northern Nigeria 67% of the population (6,700,000 out of 10,000,000) were Moslem. In 1931, in a population of 11,435,000, there were counted 7,549,275 Moslems or 66%. This apparent decrease is not very likely to exist. In so large a population a difference of 1% on the religious estimates is hardly beyond the limits of possible error.

In 1911 there was no census, and estimates vary. The most plausible figure of several to be found in various standard works is 9,250,000. This is not a great deal less than in 1921, but the population of Northern Nigeria does not appear to be growing very rapidly, for in 1921-31 it increased only by 1,400,000 when immigration, medical care and peaceful conditions were more strongly operative than before. Lugard thought in 1911 there were about 5,000,000 Moslems in Northern Nigeria (54%), which requires the conversion of 1,295,000 persons not born into Moslem families in the subsequent decade if the 1921 census figure be left as it is—a highly unlikely figure judging from the 1921-31 advance. Hence, Lugard's estimate is probably too low, though it is better than the 7,000,000 of Westermann and Zwemer. The "Annuaire" quoted 1919 estimates, and gave 5,855,000 or 64% of the population of that year. This is still inclined to be too low, as it requires an addition to the Moslems of 850,000 in two years. Perhaps the best way of obtaining the 1911 figure is to assume that the number obtained through conversions in the ten years was some small proportion between 1% and 2% and the rest was accounted for by population increase. Thus, 65% of the 9,250,000 would be 6,117,500. As so large a proportion of Moslems belong to a limited number of peoples who were already highly Islamized at the end of the nineteenth century, this relatively small increase is the more probable.

The figures for Southern Nigeria are much lower. The population for 1921 was very close to 8,000,000, and the increase has been small because the country's resources are very fully drawn upon. Thus, in 1911, there were 7,855,000 and in 1931, 8,168,000, a steady increase. The 1921 Moslems numbered 443,700, or 5.5%, which shows a very strong discrepancy with the 1913 estimates of 1,900,000 to 2,000,000. 87% of them were Yorubas, and the next largest total was assigned to natives from Northern Nigeria. Only about 11% of the Yorubas of the Southern Provinces were Moslems.

The 1931 census is curiously defective in religious estimates. It omits the figures for Ijebu and Abeokuta, which in 1921 had respectively the third and fourth highest percentages of Moslems, and does not give any figure for the townships except Lagos, though this does not make much difference. If the proportion had remained at 5.5%, the 1931 Moslems would have numbered 449,000. The figures given for the total of all the provinces except Ijebu and Abeokuta are 238,431; Lagos contributes a further 61,000. If Ijebu and Abeokuta had maintained their proportionate strengths of 29.4% and 20.9%, they would add 65,156 and 90,816. The townships would add about 8,000 (cf. with 6,610 in 1921) giving a grand total of 463,000 (5.6%).

As the population increase is small, and recent conversions seem to have been few, it is proposed to make the 1911 figures 5.4% of the total, or 424,000. The finally accepted totals are:—

	1911	1921	1931
	9,250,000	10,000,000	11,435,000
Northern Provinces	6,117,000	6,700,000	7,549,275
Percentage	65	67	66
Southern Provinces	7,855,000	8,000,000	8,168,000
	424,000	443,700	463,000
Percentage	5.4	5.5	5.6
TOTALS	17,105,000	18,000,000	19,603,000
	6,541,500	7,143,700	8,012,275

II. PORTUGUESE GUINEA

There is less information and more conjecture about this small area than any other. In spite of the fact that the boundaries were fixed by agreement with the French in the 1880's its official population in 1911 was 820,000, and in 1921, 289,000. Apparently the first figure boasts a respectable antiquity, for it is quoted in 1906 with equal improbability. In 1906, Portuguese Guinea was given the modest figure of 80,000 Mohammedans. Westermann and Zwemer took the population in 1914 to be 600,000, and assuming all the Fula and Mandingo to be Moslems, arrived at 200,000 for their estimate. The proportion compares moderately with later estimates but the figure was greatly exaggerated. By 1923 a census had been taken, and the estimate was reduced to 100,000 out of 289,000, which seems to have been achieved not by an independent estimate but by assuming their previous figure to have been proportionately about correct.

The only check on these estimates is that of the "Annuaire", which gave 40,000 out of 215,000. This latter is incorrect, and the question arises: How was the 40,000 arrived at? If the "Annuaire" had information that about one-fifth of the population was Moslem, their estimate should have been 58,000. It is highly unlikely that a count has actually been made in the colony. It can be shown historically that when the Mandingo movement was taking place from the Futa Jallon, the lowland of Portuguese Guinea was less attractive than the French or British coasts. If Sierra Leone can only boast 10 to 12% Moslems, 20% for Portuguese Guinea is more likely than the 33% of Westermann, the higher proportion being due to Senegalese influence. It will be shown later that 20% is fairly comparable with the proportion for the lowland portions of French Guinea.

The estimated population in 1931 was 364,929, so if the increase be assumed uniform (i.e., by 28% of the population in each decade) the 1911 figure should have been about 228,000. It is risky to base further computations on

so ill-founded an estimate, but for the sake of completeness it may be hazarded that 20% of the 1911 and 1931 populations were Moslems, giving totals of 45,600 and 73,200.

III. LIBERIA

Here again the documentation is poor. In 1906 it was given 2,000,000 population and 600,000 Moslems; in 1914, 1,200,000 and 280,000 (from Sir H. H. Johnston);[9] in 1923, 2,000,000 and 300,000 (Peace Handbook). The "Annuaire du Monde musulman" of 1923 said 200,000 out of 1,700,000. The present population is generally allowed to be rather more than a million, and probably Johnston's 1,200,000 is as well-informed as any.

It seems then, that the Mohammedans number between 200,000 and 300,000. As a check there is only Johnston's information that the Vai, some of the Gora and nearly all the Mandingoes are Moslem, and his figures for these peoples. The Vai, he says, number 100,000, the Gora 150,000, the Mandingo 300,000.

IV. FRENCH WEST AFRICA

It is extremely unfortunate that the censuses for 1931 in the French colonies remain unpublished.[10] There was no census for some of them, though the populations are fairly well known. However, there is no harm in attempting to make the estimate of the numbers of Moslems from available information, and such may, in fact, be almost as reliable as an actual count.

(a) *Senegal*: In 1914 the colony had a population of 1,172,000, and the Moslem population was estimated as 650,000 or 65%. This was increased in 1923 to practically 100%, which is most improbable. André made it 833,500[11] about the same time, which is more reasonable, but is a reduction of the French official estimate of 915,000. Neither the aggressive Delafosse nor the "Annuaire du

[9] Sir H. H. Johnston: "Liberia" (2 vols.) 1906 is quoted, but this does not seem to be true.
[10] But see *addendum* at the end.
[11] P. J. André: "L'Islam et les Races" (Vol. 1) Paris, 1922.

Monde musulman" found reason to disagree with the official figure, but Senegal is a region where a claim to be a Mohammedan is particularly advantageous. Moreover, the increase of population in the ten years which included the Great War was small (about 49,000) and not much more than half the births could have been into Moslem families. This leaves 240,000 to be accounted for by conversion, which seems excessive.

Probably the 1914 estimate was too low, as it was achieved by adding together the peoples (Fula, Tukulor and Wolof) known to be practically all Moslems. It should have taken into account a large number of partly-converted peoples, making the total a good deal higher, say 750,000 or 62%. If the French official estimates are somewhat high, André's are probably nearer the truth, so for 1921, 850,000 or 70% is more reasonable. From 1921-31 the population increased to 1,584,000. By population increase, the Moslems should number at least 70% of the 1931 population, or 1,108,000. If the same rate of increase through conversions and immigrations were maintained as in 1911-31, the total should be about 78% or 1,234,500. As the 1,108,000 obtained above cannot be far wrong, a figure only 127,000 higher is not too exaggerated. However, as a moderately comparable region like Northern Nigeria showed no advance in 1921-31 it is probably rather too high. It is likely that the present is quite favorable to conversions, with a good majority of Moslems and a fair number of animists still to convert. A saturation point is probably approaching, beyond which Islam will not progress much when the pagan remnant consists only of the obstinately unconvertible.

(b) *French Sudan*: The colony in 1931 had an area of about 600,000 square miles, and a population of 2,855,658. One-third was desert, with a population density of about two per square mile. The 400,000 desert-dwellers can safely be counted as wholly Moslem, and it cannot be far wrong to assume that their number has not altered much in twenty years.

The various "official" figures for Haut Sénégal-Niger are very confusing. Delafosse in 1909[12] gave 4,800,000 population (exclusive of the Military Territory, which was almost wholly desert,) and his own estimate of Moslem population, which is usually lower than anyone's else, as 1,139,000. The area in question was the non-desert part of French Sudan as it stood in 1931, plus the Upper Volta as it stood in 1925.

In 1911, Haut Sénégal-Niger was represented by the census as having a population of 4,471,000, but even if this excludes the Military Territory it seems from subsequent figures to be too low.

In 1914, Haut Sénégal-Niger was supposed to have 5,310,000 inhabitants, but there had been readjustments of the Military Territory, making the area more like the whole of French Sudan plus Upper Volta before 1925. Hence, from this should be deducted the 400,000 allowed for the desert, leaving a population of 4,910,000. By this time, Delafosse, writing in the "Revue du Monde musulman",[13] had reduced his estimate to 844,000. The 2,000,000 of Westermann and Zwemer, reduced by 400,000 to 1,600,000 is too far from it to act as a check, and an independent one must be devised.

Upper Volta had a population in 1921 of just 500,000 more than French Sudan, and in 1914 the difference was certainly no less, as French Sudan appears to be overtaking. This would leave the non-desert area of French Sudan with a population of 2,005,000 in 1914, which seems a reasonable figure compared with the 2,074,000 of 1921 and the 2,456,000 of 1931.

The so-called official figures of Moslem populations for 1921 are very confused. One source says 780,000 or 33% (its own percentage calculation and not quite accurate). Another says 930,000 or 35% (which should be 37%). The 780,000 seems to be for Negroes only, with an omission of 150,000 Moors and Tuaregs, but as it is not possible or indeed desirable, to undertake racial differentiations in

[12] "Haut Sénégal-Niger" Vol. 1. p. 37.
[13] "L'état actuel de l'Islam dans l'Afrique occidentale française" (Rev. du. M. m., 1910, pp. 44-45).

other regions, the larger figure is here more acceptable, though probably too high rather than too low. Non-desert French Sudan therefore had 530,000 Moslems, or 26% of its own population.

By 1931 the population of French Sudan was 2,855,000 minus 400,000, an increase of 381,000 in ten years, and 450,000 in seventeen to twenty years. In 1921-31, presumably 26% or so of the increase would be brought up as Moslems, giving a total of 638,500. The increase in these ten years, compared with that in Senegal, is in the proportion of .36 to 1, so as the 1921-31 figures for Senegal required 8% of the total population to become Moslem through conversion in the period, the corresponding increase for French Sudan is about 2.9%. There is no means of gauging the intensity of propaganda, so nothing more exact that this is possible. An addition of 2.9% of the population (71,200) brings the present number of Moslems in Sudanese French Sudan to 710,000 (28.9%).

The population increase of the area in 1911-21 was 70,000, or 3.4% of the 1921 figure. If 3.4% of the 1921 Moslems are accounted for by Moslem population increase, the 1911 figure was 511,800. If Upper Volta be allowed about 400,000 (see discussion of that colony) the total for non-desert Haut Sénégal-Niger becomes 911,800 without allowing for the reduction through subtraction of converts and immigrants. There is no way of finding how many converts to deduct from the 511,800 to get the 1911 figure, but if 71,000 were obtained in 1921, a similar figure may not be too improbable in a region where Islam is still only a big majority, far from saturation-point. For 1911, therefore, a figure of 444,000, or 22% may be provisionally accepted. The increase then appears fairly regular, being from 22% to 26% to 28.9% of the population in the years discussed.

Non-desert French Sudan	1911	1921	1931
Moslems	444,000	530,000	710,000
Population	2,005,000	2,074,000	2,455,000

(c) *Upper Volta*: The colony was separated from

French Sudan mostly because of marked differences in its inhabitants, of which the relative weakness of Islam, stronger organization, and closeness of settlement are chief. In 1926, the "cercle" of Say and half the "cercle" of Dore were transferred to Niger Colony—an operation affecting about 80,000 people of whom 45,000 were Moslems. As the colony has vanished since 1932, it seems better to reconstruct all figures as if the boundaries were those of the 1921 census, because they make a better geographical region.

To accord with the estimates for French Sudan, the 1911 population was 2,900,000. The 1921 census gave 2,974,142 and the 1931 census, plus the transferred territory, 3,080,000. The 1921 estimate of Moslems was 535,000, but even the "Annuaire du Gouvernement-Général" admitted this was too high, and reduced it to 444,000, which figure is supported by the "Annuaire du Monde musulman" and adopted by Zwemer (=14.9%). The 1914 figure becomes 432,000, less conversions and immigrations. The upsetting of the old stability of the Mossi economy and organization by the French has exposed these powerful pagans to the influence of Islam, and conversions must be fairly numerous. Judging from French Sudan, with its somewhat larger number of Moslems, the total for 1914 would be around 400,000 (13.7%) but unfortunately nothing more precise is possible. The total for Haut Sénégal-Niger would therefore be just 844,000, which is exactly what Delafosse said, but this is partly an accident, and does not prove the figures to be more than encouragingly fair.

For 1931, population increase should have raised the Moslems to 458,900. Where the proportion is low, the access of converts is likely to be more constant than in an area like Senegal, where "saturation-point" is approaching. In 1911-21, about 75% of the Moslem increase (32,000 as near as can be judged) was additional to population increase. The same proportion would add 19,900 to the 1931 figure, making it 478,800 or 15.2%.

	1911	1921	1931
Moslems	400,000	444,000	478,800
Population	2,900,000	2,974,000	3,080,000
Percentage	13.7	14.9	15.2

(d) *French Guinea*: There is no difficulty here about boundaries, but the estimates of Moslem population are so different as to appear ridiculous and to make assessment of their value difficult.

In 1906, the population was put at 2,200,000 and the Moslems at 1,500,000, both figures far too high. The 1911 census gave a population of either 1,935,000 or 1,763,000 according to two standard authorities. The latter is the more likely, judging from later censuses, and is here accepted.

Delafosse reckoned in 1910[14] there were 250,000 Moslems out of 1,550,000 persons. In 1921 there were supposed to be 1,553,000 (83%) out of 1,874,639, officially and by Zwemer. Delafosse wished to reduce this by at least 600,000,[15] and André was even more cautious. He claimed there were only 655,680 Moslems, but 315,670 persons "en voie d'Islamisation" though he offers no criterion for making the distinction. If these semi-converts be admitted to the ranks of the Faithful, the total, 971,350 (53%), is very much what Delafosse would have. The "Annuaire du Monde musulman" put it rather higher, at 1,045,000. The 1914 estimate of one million is too obviously a round number to make a comparison by, and Delafosse's 1910 figure is far too low.

Some use can be made of Marty's study of Guinea, but unfortunately he deals only with the "cercles" of Futa Jallon.[16] For these the only tabulated figures he gives are for 1910, and claim a total Moslem population of 93% (789,500 out of 857,000) for the nine "cercles", of which two, Timbo and Labe are given 100%.[17] This population leaves 905,000 persons in the remainder of French Guinea unaccounted for. As at this time both French Sudan and

[14] Loc. cit. Rev. du M. m., 1910, pp. 44-45.
[15] In "L'animisme nègre et sa resistance a l'Islamisation" (R. du M. m., 1922, p. 124).
[16] Paul Marty. "L'Islam en Guinée: Futa Diallon", Paris, 1921.
[17] Ibid. p. 513.

Upper Volta had Moslem populations of 14-22% it is possible that the part of French Guinea which was less highly Islamized had a comparable proportion, and the best that can be done is to accept a mean of 18%. If so, 162-163,000 must be added to the Fulta Jallon figure, making 951-952,000 or 53 to 54% of the total population. This, if compared with the three estimates of close to one million for 1923 gives an air of reliability to the latter, but makes one suspect the estimate itself to be too high, particularly as the proportions given by Marty for some "cercles" are too high for probability. It is proposed then to take 53% for 1921 as a reasonable figure. For 1931, population increase brought the total to 1,185,600.

As there is little difference between the 1914 and 1921 estimates (even admitting the former may be rather too large) and seeing that colonies with 10 to 30% Moslems had increases of 2 to 6% in 1921-31, an allowance of 5% of the population outside Futa Jallon is generous, and would add about 60,000 to bring the final total to 1,245,600, or 55%. In this case 51% would be a more reasonable figure than 53% for 1911, giving 899,400.

	1911	1921	1931
Moslems	899,400	951,000	1,245,000
Population	1,763,000	1,874,600	2,237,000
Percentage	51	53	55

(e) *The Ivory Coast*: Here again, the estimates at first sight inspire no confidence. In 1906, a population of 2,500,000 was supposed to include 800,000 Moslems. In 1911, the population was officially 1,133,000 (or, less probably, 1,265,000). Westermann and Zwemer adopted Delafosse's estimate of 250,000 Moslems, or 22%.[18] The 1921 population was 1,546,000, but the 1923 estimate of Moslems was only arrived at by working from the 1914 basis and finding population increase. This gave 305,000, which makes no allowance for conversions and immigrations. But about the same time Delafosse reduced his estimate to 11%, a mere 180,000, remarking this was very doubtful indeed.[19] André came down to 100,000 and was

[18] In Rev. du Monde musulman, 1910, pp. 44-45.
[19] Ibid, 1922. p. 124.

supported by the "Annuaire du Monde musulman". The official figure was the same as Delafosse's.

These discrepancies are large, but there exists fortunately the independent estimate of Joseph, made in 1916.[20] Then there was a population of 1,532,000 and 90,000 Moslems. On general grounds Joseph's estimate must be respected, though it is a bare 6%. Since the official figures may always be suspected as too high, and there is a weight of opinion in favor of a figure of about 6% of the population, the latter (100,000 or 6.4% for 1921) may be accepted. The same proportion in 1911 gives 72,500. Since there is no means of judging the amount of conversion, while there is evidence that relapses to a certain extent offset any advances, it is best in this colony to leave the figures as they are.

The difference between the 1916 and the 1921 figures is too small and the estimates are not sufficiently accurate over the short five-year period, for anything to be deduced. 6.4% of the 1931 population of 1,866,300 gives 119,400 Moslems for that year.

(f) *Dahomey*: Mandated Togo is not included in the territory here discussed. In 1906, Dahomey was credited with a million people and 340,000 Moslems. In 1914, the population was either 878,000 or 851,000 (both figures probably too high), and the Moslems numbered 80,000. 1923 saw a change to 842,000 and 294,000, the latter remarkable figure being advanced by the Peace Handbook.

The 1914 figure seems to have been achieved by striking an average between Delafosse's 50,000[21] and the private information of Pégard, who said 100,000. By 1921, Delafosse had raised his figure to 57,400.[22] André[23] gave the curiously detailed number of 61,978, and the French official estimate was for once in relative concord with these two, giving 57,000. The "Annuaire du Monde musulman", however, wanted to raise it to 70,000, and this estimate seems to be substantiated by Marty, who wrote in 1926

[20] G. Joseph: "La Côte d'Ivoire" pp. 93, 97 (Paris, 1917).
[21] Rev. du M. m. 1910. pp. 44-45.
[22] Rev. du M. m. 1922, p. 124.
[23] "L'Islam et les Races". Vol. I.

but had made the research at least two years previously, and gave a total of 70,000, of whom 60,000 were in Upper Dahomey.[24] These cautious investigators have therefore for the first time contrived to get within 13,000 of each other, representing only 1.5% of the total population, though it means a difference of about 20% to the Moslems. Since there is no means of judging which is right, and since in dealing with small numbers a mistake of a few per cent makes a relatively large difference to the result of subsequent computations, it seems best to minimize the possible error by taking a mean figure of 65,000 for 1921 as a basis (7.7%).

The population increased to 1931 of 270,000 would add 21,000, giving 86,000.

There is no reason to suppose there was a decline in the population of Dahomey in 1911-21 of 10,000, and the former's figures must be wrong. If the increase 1921-31 be assumed proportionally the same as in 1911-21, the total population in 1911 was 640,000, of which 7.7%, or 49,000 were Moslem. Thus, as nearly as can be judged where there is no information about conversions, the three years show totals of 49,000, 65,000, 86,000.

V. TOGOLAND

The population in 1911 is given by "Die Deutschen Schutzgebiete"[25] of that year as 996,000. The population in 1921 was 1,032,000, but seems to be an estimate for an earlier date, before the German evacuation. In 1931 the area of the British mandate had 276,000, and the French (less certainly) 75,000, a total of 1,026,000.

The Moslems were given in 1914 as numbering 60,000. The Peace Handbook ventured 500,000! The "Annuaire" most sensibly gave 30,000. The best check is the replies to the questionnaire issued by *Die Welt des Islams* in 1913.[26] The information is not tabulated but appears to be complete, though the observers would make their estimates

[24] "Etudes sur l'Islam au Dâhomey", Paris, 1926.
[25] "Die Deutschen Schutzgebiete in Afrika und der Südsee: Amtliche Jahresberichte" 1910-11. Statistische Teil, p. 4.
[26] Westermann and Mittwoch: "Die Verbreitung des Islams in Togo and Kamerun" (*Die Welt des Islams*, 1914).

unequally. The total comes to 81,500 or 3.2% (of the 1911 population), which is moderately comparable with the Gold Coast. The other population estimates are so uninformative, as to be useless for the present purpose. The official Moslem population for the British mandate in 1931 was 5,678, a mere 2.6%, so it is unlikely that the total for ex-German territory has changed much, and at that the question must be left.

VI. THE CAMEROONS

The official population in 1911 was 2,717,000, though English sources put it at 2,540,000. The 1931 figures for the British and French mandate areas total 2,697,000, though the French figure is only an estimate. As in 1909-10 the Germans gave 2,301,000 as the total, 2,540,000 is the more acceptable figure for 1911.

The questionnaire of *Die Welt des Islams* did not produce so detailed a reply as from Togo. Only in the provinces of Adamawa, Banyo and Chad was there an appreciable number of Moslems, and in most of the other provinces the only indications given are vague references to "colonies of Hausa" or "some settlers". However, the figures given total 490,000, and an allowance of 10,000 is not too extravagant for the scattered Moslems of so large a territory, and 500,000, or 20%, is very possible. The concentration of Moslems in the former Fulani emirates indicates that the southern provinces of the Cameroons are in much the same condition as the Southern Provinces of Nigeria. The region of Dikwa is wholly Mohammedan; Chad is just over half Moslem (largely Kanuri); Adamawa is three-fifths Moslem, and Banyo and Ngaundere only one-tenth.

In 1921 there was no estimate of population. The increase of Moslems from 1911 to 1931 by population increase was about 30,000, giving 530,000. In Northern Nigeria there was in 1911 approximately two and one-half times as large a proportion of Moslems as in Cameroons, and by 1931 it had increased by about 10%.

If Cameroons had had a corresponding increase of 4% to 24% it would have had 60,000. This is probably too high because of the confinement of Moslems to the northern portions, whereas the southern parts would have only a small increase like Southern Nigeria. The increase is probably more like 2% of the population, or a total of 559,000. As the increase has been fairly small, a mean figure of 530,000 for 1921 cannot be far wrong.

It may be useful to have these figures summarized.

(M=Moslems. P=total population.)

Territory		1911	1911 %	1921	1921 %	1931	1931 %
Gambia	M.	115,500	76	163,000	78	168,000	80
	P.	152,500		209,000		210,000	
S. Leone	M.	114,450	8	154,900	10	219,000	12
	P.	1,403,132		1,151,300		1,763,300	
Gold Coast Colony	M.	10,500	1.6	18,300	1.6	25,163	1.6
	P.	648,000		1,143,000		1,571,000	
Ashanti	M.	4,600	1.6	6,500	1.6	9,873	1.6
	P.	287,800		407,000		578,000	
N. Terrs.	M.	7,200	2	10,600	2	17,465	2
	P.	360,000		527,900		717,275	
Total Gold Coast	M.	22,300	1.8	35,400	1.8	52,501	1.8
	P.	1,504,000		2,078,043		2,866,715	
N. Nigeria	M.	6,117,500	65	6,700,000	67	7,549,275	66
	P.	9,250,000		10,000,000		11,435,000	
S. Nigeria	M.	424,000	5.4	443,700	5.5	463,000	5.6
	P.	7,855,000		8,000,000		8,168,000	
Total Nigeria	M.	6,541,500		7,143,700		8,012,275	
	P.	17,105,000		18,000,000		19,603,000	

	M.	45,600		58,000		73,200	
Port'g'se Guinea			20		20		20
	P.	228,000		289,000		364,900	
	M.	200,000		200,000		200,000	
Liberia			17		17		17
	P.	1,200,000		1,200,000		1,200,000	
	M.	750,000		850,000		1,235,000	
Senegal			62		70		78
	P.	1,172,000		1,221,000		1,584,000	
	M.	444,000		530,000		710,000	
Non-desert Fr. Sudan			22		26		28.9
	P.	2,005,000		2,074,000		2,455,000	
	M.	400,000		444,000		478,000	
Upper Volta			13.7		14.9		15.2
	P.	2,900,000		2,974,000		3,080,000	
	M.	899,400		951,000		1,245,000	
Fr. Guinea			51		53		55
	P.	1,763,000		1,874,600		2,237,000	
	M.	72,500		100,000		119,400	
Ivory Coast			6.4		6.4		6.4
	P.	1,133,000		1,546,000		1,866,300	
	M.	49,000		65,000		86,000	
Dahomey			7.7		7.7		7.7
	P.	640,000		842,000		1,112,000	
	M.	31,500		32,000		32,000	
Togoland			3.2		(?) 3.2		(?) 3.2
	P.	996,000		(?) 1,032,000		1,032,000	
	M.	500,000		530,000		559,000	
Cameroons			20		(?) 21		22
	P.	2,540,000		(?) 2,600,000		2,697,000	

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KORANIC WISDOM ACCORDING TO A TURK[1]

In view of the drastic changes which have been taking place in Turkey for several years, we note with interest a new movement, in a few circles, in favor of real traditional values and maintaining and promoting the spiritual life. Among these symptoms of a renewal of the moral and spiritual, we wish to remember the witness of a man of the past generation who has just left to rising generations a book on "The Wisdom of the Koran".[2] Under the name of Katirjoglou (no doubt used in conformity with the recent law on the *soy adi*, family name), the reader will recognize General Mahmut Muhtar pacha, the son of the High Commissioner of the Ottoman Empire in Egypt, Gazi Ahmet Muhtar pacha. He was wounded at Tchataldja during the Balkan War, and during the former régime held positions, first as minister of army and navy, and later as ambassador in Berlin. He was married forty-two years ago to Princess Nimet, sister of King Fuad, and had recently retired into Egypt to meditate upon eternal truths. While at sea, between Alexandria and Naples, he died of a heart attack (March 18, 1935). The present work, which he revised during the last weeks of his life, gives us his reflections on the wisdom which he sought out in the Koran. It recalls, in some respects, another posthumous book based on the Hadith. We refer to the one written in his old age by another man of the Turkish state, Mehmet Arif Bey, secretary of Gazi Ahmet Muhtar. His work was published in Turkish, in 1319 A. H., at Cairo, by the author's son, Dr. Nejmeddin Bey

[1] This article was translated from *Orientalia Christiana Periodica*, Vol, II, Roma, p. 254-260.

[2] Mahmoud Mohtar-Katirjoglou, *La Sagesse Coranique éclairée par des versets choisis reflétant la philosophie morale, religieuse et sociale de l'Islam, suivis d'un exposé synoptique des enseignements du Coran*, 1 vol., 261 p. in-8°, Paris, Geuthner, 1935.

Arif, under the title: *Bin bir hadisi şerif şehri* (A Commentary on a Thousand and One Hadith).

The first part of the book of Mohtar-Katirjoglou, which is nearly two hundred pages long, is a collection of the essential parts of the Koran, those, as he states in his preface, which still conserve their religious, moral, philosophic, and social value. His aim is to choose those verses which will "put in evidence the very spirit of Islamic teaching". These verses from the Koran are presented to us, according to the traditional order of the *surahs,* in a translation made directly from the original text by the author. He is persuaded, and rightly so, in view of the untrustworthiness of even the most literal versions, that a religious text "to live again in another language, must be given life by a pen imbued with that same life". We doubt that some passages or Koranic terms have been rendered exactly or completely; and we regret that certain important passages have been omitted in favor of some worthless ones. But, on the other hand, how many verses, dull and lifeless in Kazimirski, Palmer, and Montet, live again because they are repeated by a man who has first nourished his inner life and his prayers with them!

But the sense of these fragments is principally enlightened by an outline of the teachings of the Koran. We cannot note here all the remarks suggested by these fifty pages on Moslem morale, worship, dogma, and asceticism, or on the person of Mohammed and the history of his work. We limit ourselves to expressing some praise and some regret in his treatment.

We are happy that the author has remembered the noble sentiments and the wise teachings which are to the honor of Koranic ethics: bettering of the conditions of women and slaves; protection of human life; respect and love for parents; impartiality, generosity and tenderness in charity; fidelity to one's word; chastity and purity, even in the heart; modesty and gentleness toward man, and humility before God; waiting for divine grace; personal effort; sincere piety manifesting itself, not by meaningless

practices, but by a living faith and deeds of mercy; honesty and readiness to witness for God; patience in adversity, bearing it as a test of the soul; scorn of earthly vanities; esteem of eternal gains; and confidence in the final triumph of the just. The verses quoted for these subjects, and others which could be added, have an authentically Biblical sound. The author would probably not have failed to notice this agreement had he been more familiar with the Old and New Testaments, since he points it out in the case of the doctrine of man created in the image of God, and certain eschatological themes. But we cannot follow him when he tries to change the meaning of the Koranic precept of the pardon of sins in favor of the repentant sinner. As if this restriction, introduced in the name of "duty rising against violence and outrage", were found in xlii:37-42! We feel here, rather openly, an attempt to discriminate against evangelical charity, which is rather frequently accused in Islam of lacking "virility"; but this complaint cannot be based fairly upon any text in the Koran. A similar prejudice against mortification, at the same time a legitimate reaction against literalism of certain sumptuary canonic restrictions, seems to us to inspire the doctrine on the usage of pleasures and luxury. And the exegesis of xxviii:77, in a sense not far removed from the more or less apocryphal anti-ascetic *hadith* (such as those on perfumes, women, and prayer,), is very contestable. *Naṣîbaka,* as Bonelli says, means rather the task which is bestowed upon you, your duty.

Moreover, the author recognizes the importance of the ascetic current in Islam. He sees in it the fruit of a reaction against the development of casuistic juridism and a "refuge from the formalism of outward worship", not without attaching it to an "esoteric explanation" of the Koran, from which he quotes verses inviting man to live deeply and to seek God within himself. In reality, he scarcely seems to know Sufism except in some rather decadent forms in which this movement has lost its original power, integrity, and purity. The only master

of spiritual life to whom he refers expressly is Ibn 'Arabi. This reference explains the monistic, syncretistic, and esoteric tendencies which are noticed in the doctrine of God "immanent in the relativities of existence in evolution". We recognize this by the "material differentiation" coming from His will. The author's thesis is that the *ṣifât,* or divine attributes revealed, are restored to "outflows of the Creative Entity", and he declares that "divine hypostasis" is not "accessible to conception", but only "to invocation". He attempts to explain allegorically the original fall and the final resurrection, the "realistic sense" of which is rejected, whatever one may say. We warn the novice who expects to find an outline of pure Koranic and specifically Islamic teaching in these inspired speculations, that their philosophy is foreign and even contrary to the spirit of the Koran and of Islam.

We note certain remarks, praiseworthy for a Moslem writer, concerning the Christian Trinity. The author admits that he sees in the *"Rûh al Quds,* the Koranic Holy Spirit, the same as that which is inherent in the Trinity"; he admits that "if one considers the numerous verses concerning the Spirit as a whole, one must say that it is a matter of an intimate element" of the Divinity. A note on v:73 (against the trinitarian belief conceived as a tritheism) says that "the lower classes among the orthodox in the Orient, even the lower clergy, do not often think otherwise". He even recognizes in iv:171 ("Truly, Jesus the Messiah, the son of Mary, is sent of God and His Word which He gave to Mary and a Spirit coming from Him"), that "the Koranic theory concerning the divine essence in Jesus Christ is then very near to the Christian conception". That hardly goes farther than a modalist theory of the Trinity; but it is a step toward authentic doctrine, and we know that Abbé Bourgade of Carthage made it a first step in his progressive catechism. Our author is prisoner of his own postulate of the inaccessibility of the divine Essence, even by grace, to the Conception, and of divine attributes as simple modalities of the creative action. He

does not fail to accuse Christianity of tritheism. He considers "the trinitarian formula" as "the last step in this conception of hierarchic divinities" which are imagined by men "so as to join the relative with the absolute" and to rationalize the "passage of the immutable Being into becoming". (Cf. also p. 240, where he mentions the Pauline doctrine, which he has evidently confused with Gnostic theories).

We cannot admit without reservations that "a collective redemption at a certain moment of history, the ransom of humanity at the price of the torture of a God, are sentiments foreign to the Moslem". For suffering, restoration and purification, intercession, reversible merit, substitution, vicarious satisfaction, sacrificial immolation, and the inhabitation of God in Jesus are not beliefs foreign to Islam; history proves it. Therefore the revelation of Jesus, God made man, mediator and Saviour, is not entirely inassimilable.

Nor do we agree without restrictions that "in Islam there exists no church in the Christian sense, no pastoral caste as among the Israelites". The idea of an authority ordered and helped from on high, prolonging in some degree the presence of the Divine Master among his faithful, may be obscured or repelled (or, as among the Shî'ites, exaggerated and perverted). But there is still, without reaching the depth of the Catholic doctrine of the Head and of the mystic body, the living sentiment of the society of souls united among themselves and with God. There is the calling of a people witnessing for the Most High, or the infallible consensus of the great family of believers (*ummah*); the union of hearts (*ulfah*); devotion and loyalty to the Community (*djamâ'ah*); social duty of prayer (*du'â bi'l ṣalâḥ*); and mutual edification by the call to order (*amr bi'l ma'rûf*) and brotherly admonition (*naṣîḥah*). All this is grouped around a Book rather than around a visible Chief. Islam is rather an ecclesiastic community, and it is a serious omission, in an outline of Koranic teaching, not to have put in evidence this characteristic trait and inter-

preted it from such verses as ii:143, iii:102-105, 110; viii:63; ix:71, etc.

Finally, we may concede voluntarily that a certain universalism of salvation *minimo sumptu* on the basis of a very much reduced creed can disengage itself from verses on the essential identity of different monotheistic cults (ii:62 and v:69, thus rendered: "Divine mercy and blessing, without distinction of religion, to all those who adore God, believe in the last judgment, and devote themselves to good works"). We may agree to the unity of religion from the *mîthâq* or original pact of God with humanity until the close of the Revelation, through ḥanîfism, the "Islamism" of Abraham and of all the prophets (cf. ii:127-138; iii:19-20, 64-68, 81-84; vii:172; xiii:36-39; xlii:13-14). But we do not believe that the Koran really authorizes the divers syncretisms or the confessional indifferentism which are ascribed to it; nor must we praise a sort of philosophic deism or "natural religion" in the sense given to this term by Jules Simon. For if "the Koran confuses under the generic name of Moslems all those who have believed in God in times past or present", it is because it conceives of them as united by adhering to the same position, historic, concrete revelation, by the participation in the same mysterious and dramatic destiny. It is in giving themselves (*aslamtu*) to the real God that they save themselves, not in making for themselves an ideal anthropomorphic God, who is only an idol. In this spirit Ghazali handles and resolves the problem of the salvation of unbelievers in the true religion, in other respects with an admirable broadness of view. Now, this fundamental point seems to be veiled to the eyes of the author of "The Wisdom of the Koran", who translates the famous verse xxx:30 on Islam *fiṭrah*: "Thus, lift piously thy face towards the Religion, towards this divine work to which God has confronted human nature: no change in this work of God! It is the immutable Religion . . . ". He goes on to explain in his outline that, according to the Koran, "Religion, such as God has always taught it, is conformable to human nature and forms the

ideal towards which humanity must strive". A naturalistic rationalism shines through, here and in other places, which could only compromise the success of the noble design pursued by general Mahmut Muhtar in writing his work. In the discreet reserve which accompanies his sympathetic treatment of present efforts in his own land, one feels his hope of seeing, and his desire of preparing for the renewal of a religious cult in spirit and in truth, after the "laic" measures which have been destroying secular abuses. But this renewal is possible only if it is an effective conversion of spirits and hearts to the living God, the one whom Pascal calls "the God of Abraham, Isaac, and Jacob". The Koran can help them to seek Him, and must not conceal Him. He is also "the God of the philosophers", in this sense: "As all natural religion is artificial, so it is natural for man to hope for religion". The Turks are jealous of governing themselves by ideas alone. We see the need of their being initiated to movements of thought which, in Europe, tend, by an effort of reason joining tradition, again to make a place for the supernatural in philosophy. Under the benefit of these observations, we wish for the diffusion of a work of which Monsieur Massignon, friend and confidant of the author, says, in a touching admonition, that it constitutes "a sort of spiritual testament; the last message of this man of the Turkish State addressed, not only to his friends, but to all the youth of his land."

PAUL M.-A. MULLA.

THE TURK IN HISTORY AND GEOGRAPHY

Among the races that lived and fought under the banners of Islam, the Arabs and the Turks are by far the most prominent. Unlike Buddhism, Judaism and Christianity, the other great missionary religions of the world, Islam from its very beginning brought with it political conquest and domination, and only secondarily its culture. Although appearing so late in history, due to the above facts Islam was still able to impress its own names on geographic features like mountains and rivers, and to found cities and kingdoms, even after the Islamic world, with the decay of the dynasty of the Sons of Abbas, was no longer able to retain its semi-ecclesiastical and imperial unity.

The Turkish tribes at this time became the heirs of the Islamic empire, with the rise of the Seljuks in Persia, in Asia Minor, in Iraq and elsewhere, though with the loss of the eastern provinces to other Turks like Sabuktagin, the father of Mahmud of Ghazna, about the year 1000 after Christ. Long before this, however, political ambitions and religious conflicts and dissensions within Islam had given rise to Islamic states, separate from and in opposition to the empire, in Egypt, North Africa, Spain and other regions, under rulers who were of pure or somewhat doubtful Arabic descent.

The racial, tribal and geographic aspects of the Mohammedan movement, in the earlier centuries of its history, have not received the amount of attention which they deserve. In the East, with Mahmud of Ghazna, there developed what one might call the Persian phase of Islamic civilization—Persian culture, language and literature, as opposed to the Arabic culture of the earlier Caliphate. Its vehicles of expression were Persian, while the strength of

the movement consisted of the racial vigor of the ruling Turkish tribes. In the West, Islam was long enough in Spain to change and Arabicize the names of the city Caesarea Augusta to Sirqeste (Saragossa), the name of Roman Hispalis to Ashbileh or Sevilla; it renamed the river which the ancients had called Boetis, to *Wadi el Kebir,* the great river (*Quadalquivir*), and the river named Anas to Quadiana, which, just as transparently, is merely Wadi-ana, the river Ana.

In the East, outside of Iraq and the other countries in the middle region of Western Asia, and outside of Egypt, which became heavily Arabicized, we find a great conglomeration of geographical names, and Arabic has by no means driven out the local names of rivers, mountains, regions and cities. Even in Egypt, outside of newly founded cities like Cairo, there remain in the nomenclature of things geographic, the traces and elements of the original names. The same thing is true in North Africa.

Besides the persistence of ancient names of large rivers like the Euphrates and Tigris, which can be traced to Assyrian and even Sumerian, there are also a fair number of names, of less important rivers, of mountain ranges, even of towns and other human settlements, where the slow, unimaginative Turk, both Seljuk and Osmanli, has had an opportunity to leave his impress. This happened even in Europe and extends even to names of personal individuals, and names of dynasties. The present royal family of Servia-Yugoslavia, for instance, are the descendants of "Black George", the Karageorgowitch family. The Turks as a political power reached the open sea only when the Seljuks took Palestine and Syria, which before long brought on the first Crusade, in the twelfth century. The Turkish tribes, finally consolidating into military empires, like the one of the Seljuks, and the far greater one of the Osmanlis, had come a long way over the huge mass of land which we call Asia, till they finally burst upon the European Christian world. In many ways the Turks are one of the most vital races of the old world, with a

tremendous geographic reach, from the Great Altai Mountains (ninety degrees east of Greenwich), expanding into all the four directions of heaven, west to the middle Danube, eastward into China; in the north there are tribes of Turkish affinities in Northern Siberia, while to the south the so-called Moghuls of Hindustan, of the dynasty of Timurlane, were by race nothing but Turks, so that the sons and grandsons of Akbar were still able to speak Turki.

The Turks truly are a much-traveled race, not quite as much, however, as the Arabs, who have given names to places as far apart as Zanzibar in East Africa and the rock of Gibraltar, and who at times have controlled the whole Indian Ocean commercially and politically. But the Turks, down to Osmanli times, ruled large portions of Asia, and later on, even portions of Europe and Africa. In some ways they resemble the ancient Celts but were superior to them in empire-building. Being originally nomads, they have never, even during the periods of their greatest political prosperity, lost any of their original habits of easy-going shiftlessness.

It is not Marco Polo who has given us the most minute and correct conceptions of the growing power and influence of the Turks in Western Asia, but Friar William of Rubruk, in his journey to the courts of the descendants of great Ghingiz Khan, in the years 1253-55. He and Friar Carpini (1245-47) have given us a wealth of geographic, economic and sociological observations on that great welter of races affected by the great Mongol eruption of Eastern Asia into Europe, the former Caliphate territory, as well as into that of the Byzantine empire.

The first Crusade, strange to say, temporarily checked the rise of Turkish power in Asia Minor, while Persia in the same century had become a dominion of the Seljuk Turks, who during that time had become the Sultans of the Islamic world, leaving to the Caliph little more than nominal suzerainty.

Here in Asia Minor and the neighboring countries,

strange changes took place which transformed the river Araxes in Armenia into the Jaiḥun er Ras, the river Halys in Asia Minor into the Kizil Irmak, Constaṇtinople into Stambul, and the Mediterranean Sea into the Bahr Rum, the Sea of Rome. In this Turkisation of names in the whole western Asia region, the old Semitic names of regions, rivers and towns held their own, but the old classical names of things disappeared, or were changed almost beyond recognition. The great Taurus Mountain chain in Asia Minor became the Bulghar Dagh, and the Ala Dagh; the city Iconium became Konia (really Qoniya); the Propontis became Mermere Denizi; and the old city of Ancyra became Angora, now the capital of modern Turkey.

It is not without significance that Asia Minor, Turkish since the eleventh or twelfth century, has now become the final home of the Osmanlis, forming no longer a military empire, but a modern state, facing no longer toward the Euphrates and Tigris countries and toward Arabia, but definitely toward the Christian West. Culturally, sociologically, and perhaps also religiously the westernmost habitat of the great Turkish race has definitely come into the orb of Western thought and civilization. Will our generation be wiser than the Byzantines, the Crusaders and the Church of Rome? In our future dealings with this nation it will be well if we profit by the mistakes of the past.

A race that has ruled over as many nations as the Turkish tribes have throughout the centuries, that has accomplished so much on military lines, and even in far-sighted diplomacy and empire building, cannot easily be set aside in an impartial view of the world's history. Not forgetting the darker aspects of the picture, and looking not merely at the Osmanlis, the Seljuks and the Ghaznevides, but going back to the fascinating branch of the Turkish race called the Uighurs, one is forced to revise some of our current phraseologies like the "unspeakable Turks", and other such compliments. It is believed and

handed down by some Asiatic writers, that the Uighurs originally dwelt in the valley of the river Orkon in Northern Mongolia. They were the earliest branch of the race to acquire a certain degree of culture. Their interesting alphabet was transmitted to them by the Nestorians and was passed in turn by the Uighurs to the Manchus. Back of all this startling succession of alphabets there is the old Syriac alphabet carried by the Nestorians, and through them to enormous distances. Every Chinese cash-piece, during the régime of the Manchu dynasty, had the legend on one side of the coin in this borrowed alphabet. So, while the Turks have not been creative in the arts of civilization, they have at least been the carriers and transmitters of some of these arts. This brings us to the important place which Turkish races had in the world empire of Ghingiz Khan and his house.

It seems more than likely that a great part of the military forces of this world-conqueror consisted of tribesmen of various kinds and degrees of Turkish extraction. Racially and linguistically, the relation of the Turkish to the Mongolian race has never been elucidated satisfactorily. Even Vamberry seems to hesitate in pointing out wherein the difference between the two races really lies. But be that as it may, Ghingiz being a *"Moal"* (as Friar William writes the name Mongol), the whole movement and empire naturally acquired the name of Mongol. (We have seen how as late as Barber's time the name comes up once more as Moghul.)

I am not quite sure whether all the material in the accounts of the Friars and of Benjamin of Tudela, of Marco Polo and other early travellers, has been properly and sufficiently sifted; it is augmented of course by native accounts. There remains much to be done in this direction. If in the eleventh century the Turks, like a flood, came West, submerging for a while and indiscriminately Christian Byzantinism and Mohammedan culture, the Mongolian eruption, a hundred years later, on a more gigantic scale, was the achievement largely of one man's

genius and force of will. Ghingiz Khan will likely always remain a riddle to the student of history. He is hard to classify.

The chief difference of the two movements lies perhaps in the fact that the movement initiated by Ghingiz Khan, brilliantly executed, and far-reaching in its immediate effects upon human history, is not to be compared with the impact of the Turkish movement upon at least the western world. The Turkish movement was a migration, while the Mongol empire was the result and sum total of marvellous campaigns of a military genius of extraordinary efficiency, with the addition of no small degree of statesmanship. The Mongol in due time disappeared, the Turk remained. I am not aware that the empire of Ghingiz Khan lasted long enough, either in the farthest East, or in the farthest West, or anywhere outside of Mongolia, to leave a residue of names, original ones or changed ones of the conquerors and rulers. The glorious empire of Ghingiz Khan is today a mere episode in history—the Osmanli Turk on the Bosporus, the Turkoman in the steppes of Russian Turkestan, the Kirghiz anywhere between the Volga and the Irtish, the Uzbeg and the Kazak farther south, and many more tribes—they still are the outcome of great shifts in the many-tongued population of the old world, affecting the Semitic races as well as the Aryan, Islam as well as Christianity, the moral standards of the Koran as well as that of the New Testament. They will influence and modify western and eastern statemanship, civilization, art and culture, and the geography of the globe, and the history of mankind, for a long time to come. The Turk has come to stay.

Frankton, Indiana G. L. Schanzlin.

MISSIONS TO MOSLEMS IN SOUTH AFRICA

If we look at the missionary map of Africa today and observe the mighty forces of Islam converging along the east coast of the Rhodesias, the question arises, whether these forces could not have been stemmed in their progress at some early stage.

The progress of Islam in Africa from the north southwards seems to be far better known to mission historians than its progress from the south northwards. It is with this in view, that some facts are given here with regard to Islam and Christianity in South Africa.

Early Missionary Attempts among Moslems at the Cape

The great South African historian, Dr. Theal, holds that the first Moslems came to the Cape on May 21, 1667.[1] They were brought there either as slaves or as political prisoners from the East. Among the latter were men of high standing, like Sheikh Yussuf, the last independent Sultan of Java, who died in exile in 1694,[2] and the Pangerang, Wargo Digima.[3]

The Dutch came to the Cape with the missionary outlook of the early Reformers. The great leader of the Reformation did not despair of Missions to Moslems, but Holsten concludes from his Weimarer Ausgabe: "Grosz ist diese Hoffnung allerdings bei ihm nicht".[4]

In Holland, the Dutch Reformed Church manifested a genuine interest in Missions, and at the Synod of Dort, 1619, requested the States General to do all in its power to

[1] "History and Ethnology of Africa south of the Zambezi": G. M. Theal, Vol. II, chapters 24, 29, and 31.
[2] Ibid, Vol. II, chap. 32; *Die Soeklig*, July, 1933, p. 36; *Die Kerkbode*, July, 1933, p. 36.
[3] *Die Ältere Heidenmission in Süd Afrika*: Nachtigal, chap. 4.
[4] *Christentum und Nichtchristliche Religion nach der Auffassung Luthers*: W. Holsten, p. 144.

promote "het voorplantinge des Heiligen Evangeliums" in the East.[5] The Dutch East India Company showed itself favorable to Missions. At the same time it did not shrink from an agreement with the Sultan of Ternate to deliver into his hands every one who became a Christian.[6]

From the beginning of the settlement at the Cape, attempts were made to afford the slaves Christian instruction. In 1676 the consistory of Cape Town sent in a special request that the school for the slaves, which had fallen into neglect, be re-established. We may be sure that among the forty-six adult slaves and the 1,121 bondsmen who were baptized at the Cape during the seventeenth century, there must have been some converts from Mohammedanism.[7] One instance of a convert from the Islamic community is definitely recorded. On April 4, Rev. Mr. Beck wrote to the Classis of Amsterdam: "After hearing an intelligent and worthy confession of faith, we received one born of Moslem parents as member in the sacred body of Christ."[8]

The Decrease of Missionary Fervor

The early missionary attempts were limited mainly to the slaves of the Company. In Christian instruction the teaching of certain intellectual concepts was greatly emphasized, with little regard to the necessary inward change. Theal writes about the slaves of the Company: "They were sent to school and church, but they grew up with very little regard for virtue".[9]

With the decrease of the economic prosperity of the Company, its missionary fervor also decreased. As the number of political prisoners and slaves from the East increased, Mohammedanism gained ground at the Cape. The erection of a mosque was, however, prohibited by the government.[10] The treatment which many of the Easterners received on the boats which carried them to the Cape developed in them an unceasing hatred toward the white

[5] *Kerk en Sending in Suid Afrika*: P. S. J. De Klerk, pp. 39-40.
[6] *Encyclopaedie van Nederlandsch Indië*: D. G. Stibbe, p. 832.
[7] *Die Ältere Heidenmission in Süd Afrika*: A. Nachtigal, p. 40.
[8] *Bouwstoffen voor de Geschiedenis der N. G. Kerken in Zuid Afrika*: C. Spoelstra.
[9] "Hist. & Ethnol. of Africa south of the Zambezi": G. M. Theal, Vol. III, p. 115.
[10] "Travels in the Interior of S. Africa": J. Barrow, Vol. III, p. 146.

Christian community. [11] It may be that some of the settlers deliberately opposed the Christianization of their slaves, as the latter had to be liberated at baptism. [12] The Rev. M. C. Vos describes conditions at the end of the eighteenth century as follows:

"I was astonished to find that the clergy and even the pious among them whom I knew made no effort whatever to win the souls of their poor slaves. It is true that a few of them sent the slave-children born in their houses with their own children to school; but the time allowed was too brief for any profit. And that was all! As far as I know, no one took pains to instil any knowledge of religion into their slaves." [13]

These conditions lasted into the nineteenth century. An official report upon "The Slaves and the State of Slavery at the Cape of Good Hope", dated April 5, 1831, states:

"All . . . . respectable authorities, however, agree in . . . . the powerful attraction presented to the slaves by the principles of the Mohammedan faith. It is indeed strongly believed that the manifest preference shown by the slaves for it is regarded with indifference by the masters, while the zeal and activity of the Malay priests are amply rewarded by the increased number, as well as the constancy, of their followers. By the lists, 846 male and 422 female slaves appear to form part of the Mohammedan congregation in Cape Town, and forty-two male and sixteen female slaves in the country districts. A school is kept by one of the priests in Cape Town, attended by 372 slave children." [14] This quotation speaks for itself.

Undoubtedly the Islamic faith was spreading rapidly at the Cape during the nineteenth century. In 1804, freedom of worship had been granted to all religionists, by Commissioner De Mist. The erection of a mosque was immediately started. By 1817 two mosques had been completed. In 1824 there were five "priests"; in 1844 their number had increased to sixteen. Moreover, there had been added five "High Priests", twenty-five *Belals* (Muezzins) and thirty sextons. By 1876 the Mohammedan community had grown to eight thousand, and by 1891 to fifteen thousand. Today the Union of South Africa counts fifty thousand followers of Islam. Apart from the proselyting

[11] *Voyage de Monsieur le Vaillant dans l'Intérieur de l'Afrique.* Vol. I, p. 60.
[12] A modification of this regulation in 1770 was not accepted by the church.
[13] *Merkwaardig Verhaal*: M. C. Vos, pp. 14-15.
[14] Records of the Cape Colony. Vol. XIX.

efforts of the Malay "priests", the increase was due to the importation of coolies into Natal since 1861.

The Reawakening of Missions to Moslems in South Africa

The South African Missionary Society was the first Christian body to start an organized mission among the Mohammedans at the Cape. In 1825, the Rev. Mr. Elliot, formerly missionary to Moslems on the island of Joanna, was appointed for this work. "But", says Du Plessis, "the soil was barren, the prejudice deep-rooted, and the support of Christian friends slack". [15] In 1827 he had to abandon the work.

In 1861 the Rev. Frans Cachet was appointed by the Dutch Reformed Church in South Africa for the same work. Very soon, however, he left off, probably for the same reasons as Elliot. The Moslems at the Cape indeed seemed to hold fanatically to their faith. Moister relates that an attempt was made by the Ottoman Government during the last quarter of the nineteenth century to unite five different Islamic sects in South Africa. Abu Beker was specially sent out from Constantinople for this purpose, but his mission was without success. [16]

It was not before 1897 that a new move was made toward missions to Moslems. In that year the Rev. Mr. Steytler proposed at a Synodical meeting of the Dutch Reformed Church:

"The Synod lays it on the heart of all the brethren of the Committees on Foreign and Home Missions to devise some plan to inaugurate work among the Moslems of Capetown." [17]

Finally, in 1913 the Presbytery of Cape Town appointed the Rev. Mr. Gerdener as missionary among the Moslems in the Cape Peninsula. The Anglican Church has started work in the same field. Although the attitude of Mohammedans toward Christian missions is far more friendly now than in former days, very few have accepted Christianity.

Alheit Mission,
Gutu, South Africa W. J. Van der Merwe.

[15] "A History of Christian Missions in South Africa": J. Du Plessis, p. 98.
[16] "Africa Past and Present": W. Moister, p. 255.
[17] *Jaarboek van die Nederduits Gereformeerde Kerke in S. Afrika*, 1934, p. 131.

MOSLEM CHILDHOOD IN BENGAL

Bengal should be a child's Paradise, with its brilliant flowers, its gorgeous birds, its luscious fruits, its rivers and swamps, its artificial lakes and ponds, where little brownies can dive and swim and catch fish or lotus-flowers through the long hot days.

An Eden, indeed! but with more than one deadly serpent, both literal and figurative. Apart from the dreaded cobra, there are the tigers and leopards; the annual outbreaks of cholera and smallpox; the catastrophic earthquakes and terrifying tornadoes, wrecking the children's homes, and dealing death to whole families; there is the ever-present, life-sapping malaria, from which even infants suffer, and which is aided and abetted by one of the most enervating climates in the world.

The death rate amongst children is deplorably high, but is compensated numerically by a high birth rate. The Moslem community is steadily increasing. Of the seventy-seven and a half millions of Moslems in India, Bengal boasts twenty-seven and a half, more than twice the number contained by any other one province. Think of the millions of children included in this total. In their hands lies the future of this great community, representing fifty-four percent of the total population of the province. And Bengal has been described by the editor of THE MOSLEM WORLD as the most open of all Moslem fields. What are the needs of these children? Let us try to answer this question under the old-fashioned but convenient heads —physical, mental, and spiritual—each of which could fill the allotted space.

1. They need, nay, they *cry* to be delivered from shockingly unhealthy and unsanitary surroundings; from the

inexperienced care of untaught child-mothers; from the concoctions and impositions of "quacks" in times of sickness; in many homes, from poverty so grinding that it is degrading. Anyone who will put his or her shoulder to the wheel of progress, and patiently help in the establishment of Rural Reconstruction and Child Welfare centres, will be "doing God service", for surely it is not the will of the Father that any child should be hopelessly handicapped by environment.

2. Their *mental* needs are also great. One hears so much about "the Moslem mind". What is the mind of a Moslem child? Thank God, it is still the mind of a child, and responds happily to a smile and a kind word. As one visits the homes, though depressed at times by the utterly unchildlike expression on some of the child faces, one is sometimes gladdened by the sight of merry little sisters, playing at cooking, as probably Rachel and Leah played, with bits of their mother's broken pottery; or manly little brothers, proudly setting off to fly the kite that father has helped them to make.

And their schooling? Bengal Moslems at one time held aloof from modern education; consequently the Hindus, who took to it, took also the leading places in Government departments. The Moslem has now realized his mistake, and is making a very successful effort to retrieve his position. In former days the prime necessity in any child's education was the Arabic language, even a smattering, so that he or she could read the Koran in the sacred language, although without understanding the meaning. For the vast majority of *girls,* this was deemed sufficient. It is now realized that not only boys, but girls also, must learn to read and write their own mother-tongue, Bengali. Those who are ambitious must add a third to these two languages, namely, English. Even though Bengalis are good at languages, this tri-lingual education is a serious handicap.

In Government schools, Hindus, Moslems and Christians mingle together, but the Government also helps to provide separate facilities for Moslems, from the a. b. c.

to the B.A. degree. The latest government report shows that there are as many as 17,270 *maktabs,* or primary schools, for Moslem boys, and 9,473 for girls, and six government-managed training-schools, to train *maulvies* as teachers for these *maktabs.* The report adds: "Maktabs are very popular institutions, as they impart both general and religious instruction".

Maulvies tour the country urging parents to support these schools, and not to send their children to the open government schools, where impartiality in religion must be preserved, and therefore the child can receive no grounding in Islam. There is as yet no Moslem High School for girls, though a proposal is afoot to establish one in Calcutta, as the demand for higher education for girls is growing with amazing rapidity, and they are dependent at present upon government and mission High Schools. The mission school that is willing to impart religious teaching in a sympathetic spirit can make a valuable contribution to the Moslem child's education. A missionary who can organize Scouts, Guides, sports, etc., has scope for character-building. This leads us to the third point:

3. What are the *spiritual* needs of the Moslem child? If we truly believe that the supreme need of every soul is God as revealed in Christ, then we can sum up their need in one word—Christ. They need Christ, and we must bring Him to them. No, that gives the wrong emphasis. The pathos of the situation is that He is here ahead of us, here seeing the need and yearning to meet it. He must bring us to them. He is here, but we force Him to be dumb, because we do not lend Him our lips. He waits to reveal Himself to the Moslem child through our faculties. The possibilities are limitless. Let us think them through. For instance, what could Christ do through our lips, our literature, our lives?

In homes or in schools our *spoken words* can be used by our Master. Even some Moslem schools are, under certain conditions, willing to allow the pupils to receive a weekly Bible lesson. And how gladdening is the response

of the child-hearts! Our lips, too, should lead them in prayer. After thirty years amongst the Moslem women and children of Bengal, one of my regrets is that I did not begin sooner to pray with them. Both in homes and schools I am finding prayer welcomed. One *maulvi*, whose permission I asked to close my first Bible lesson in his school with prayer, said nervously, "Allow me first to consult their parents". "Allow me first to show you what it is like", I replied. He agreed, and when the prayer was over, turned to me saying, "That is good, there can be no possible objection". The children, too, have begged to be taught simple little prayers that they can understand; their Arabic prayers do not suffice. They are crying, "Teach us to pray", and the Lord would answer that cry through our lips.

The inexcusable lack of workers amongst Moslems makes it imperative that we should multiply our lips by producing *literature*. Bengal owes a debt of gratitude to the American Christian Literature Society for Moslems, which has helped to provide funds for the production of a special series of Bible story-books and tracts. The latest is a rhymed tract, "Praise be to God!" written especially for children, but useful for adults also. They delight in chanting it to their droning tunes, and even tiny tots pick it up from the older ones. We have just brought out a book of stories based on this tract, and called "Shukr-i-elahi". It is selling well, both to children and grown-ups. Much good could be done by a series of leaflets adapted to children. Oh that Mission Boards would realize the opportunity, and both budget for literature and set workers free to produce it! Oh that we might realize that the marvelous spread of modern education amongst Moslems is God's call to us to reveal Christ to them by the printed page! If we do not respond, we are playing the part of the disciples of old, and hindering His little ones from coming to Him. How *can* they come if they do not know Him?

Lips and literature are of little avail if our *lives* give them the lie. The ultimate proof of our belief that the

Christ-life is the ideal life, is the living of that life. The dullest village child is smart enough to know whether our practice tallies with our preaching. We must let Christ reveal Himself through our lives. Missionaries must be Christlike. Yes, and the home churches must be Christlike, in order to produce and train these missionaries. And the Christian nations must be Christlike, for the sins of Christian nations contradict the missionary message.

Take, for instance, the cinema, to which now even Moslem children flock. Some of the films produced by Christian nations are doing incalculable harm by their representations of the worst side of Western life. But Christ could use the film for the good of these children, if we could purify it. The March number of the *Indian National Christian Review* prints a hopeful sign of progress. A "Film Institute of India" has been established with the avowed object of developing the cinema as an educational agency for both children and adults. In Christ's name, let us help this and all other agencies that are striving to remove the stumbling blocks from the children's paths.

Thus, the consideration of the needs of the Moslem child shows us our own need, and brings us to our knees with the prayer: "Lord, for the sake of the millions of Moslem children in Bengal who still know Thee not, make me Christlike, help me to make my church Christlike, and help my church to make my nation Christlike."

Bogra, Bengal HILDA MCLEAN.

CHRIST SETS UP HIS CHURCH IN MUSCAT[1]

God puts special days into our calendar sometimes. Last Sunday was such a day. We came home from church and listened to the Choir of Heaven, the one that sings in the presence of the angels of God when a sinner repents. "He shall reign forever and ever", the choir sang. It was through the gramophone that the music came. When something very special happens we put on the Hallelujah Chorus. Last Sunday as we listened to the Choir that stands before the throne of God and of the Lamb, their tremendous symphony of triumph shook our souls in unison with theirs. We saw them too, a multitude that no man could number. Faces that we knew were there, Peter Zwemer, and George Stone, and Sharon Thoms, who opened Muscat and died; Rena Harrison and Henry Bilkert, Vickie Storm and Ray De Young. Many were there that we knew; Mrs. Olcott, and M. B. Harrison, for Arabia is not redeemed with corruptible things, not even that tiny part of its redemption that has been entrusted to us. And the omnipotent triumph of the Eternal Gospel of our Lord and Saviour Jesus Christ shone from their faces as it rang out in their voices.

"I baptize thee Rubeyah, in the name of the Father, and of the Son, and of the Holy Spirit, Amen". Whom does God choose as pillars in His church, in this city of Muscat, where Satan's seat is? The weak things of the world to confound the things that are mighty. Who is Rubeyah? A motor driver, but not any longer, for competition was severe, and the cheerful happy spirit of the African does not always travel with lots of Dutch business ability. A cook who can excel in faithfulness, if not in brilliance. An honest and sincere believer in Christ who has walked in the paths of sin, and repented, and brings to the feet of Christ real humility and genuine faith. Three days later he was married to Miriam who previous to this was the only Christian in this city, and Christ's lone witness to the fact that men and women can be saved in Arabia. And now with the shy radiance of real love shining from their eyes, they give to the tiny Muscat Church the solid nucleus of a Christian family, and for that we thank God and take courage exceedingly.

[1] Reprinted, by permission, from the *Intelligencer-Leader*, of April 22, 1936.

"I baptize thee Sheero, in the name of the Father, and of the Son and of the Holy Spirit, Amen". The little room was filled with the presence of God as the Church of Christ in America reached out to take the new-born church in Arabia by the hand. Who is Sheero? A Beloochee boy who came from the wilds of Beloochistan, three years ago, with a disposition as sunny as the mountain slopes of his own country. He cannot read nor write, that is, not human writing. God's writing on his soul he did read, and when he came into contact with the Gospel while working in a construction gang on the mission hospital, he embraced it with all his heart. It is a pleasure to send Sheero on an errand. The opportunity to do something for somebody affords him pure pleasure. But work on a mission hospital cannot last forever, and when it was finished, Sheero was an open Christian. Can a Christian secure work in a hostile Mohammedan town like Muscat, where poverty reigns, and where rows of unemployed seekers for bread sit everywhere? He can if God says so. Sheero found work under the same contractor who had employed him at the hospital. He has not been out of work since. That is perhaps the severest test of the new convert. If he is humble enough and sincere enough to work successfully with Mohammedans, as an open Christian, he is ready for baptism.

"I baptize thee Noobie, in the name of the Father, and of the Son, and of the Holy Spirit, Amen". We heard the majestic mercy of God saying, "I have surely seen the affliction of my people that are in Egypt". For Noobie came from Beloochistan too, and the dark places of the earth are full of the habitations of cruelty. It was not as a free man seeking work that Noobie came. He was a toddling little boy, stolen from his home and sold. Seeking even in his baby days to run away, he was beaten with increasing cruelty, till he would admit that he was a slave. And as a slave he worked through the years, till he had children of his own, slaves like himself, and because the spirit would not break, the body often carried manacles, and the back had to heal many times the welts of the owner's whip. One day opportunity came, and loaded with irons, Noobie managed to climb aboard a wandering camel, just as the evening shadows fell. The camel was driven fiercely through the night for fifty miles, and lay down to die in the early morning, still eight miles from the city of refuge that is found wherever a British Consul lives. Noobie dragged himself over that last eight miles, irons and all. In Muttreh a sympathetic blacksmith cut the irons off from the scarred and long-suffering body, and a smooth-shaven Consul with the lines of British justice and fair play seaming his face, slipped the manacles off his unbreakable spirit. He came to work in the hospital a little later, and there he found the freedom with which Christ has made us free. Noobie too, learned obedience through the things which he suffered,

and humility and sympathy. His is the job of dressing the ulcers of Muttreh, and the odors of Araby the blest hang over his work room like an aureole. He is the friend of every ulcer in the city, and such an assortment we have not seen before in the hospital's whole history. This morning we had a hundred of them to treat.

"For the Lord God Omnipotent reigneth; King of kings, and Lord of lords, forever" and as Mr. Pennings baptized those three men whom God had translated from the power of darkness into the Kingdom of the Son of His love, the Church of Muscat emerged into view before our eyes. To that little group more are to be added and soon, if the favor of God continues. Every hard and lonesome trip, and every shaking malarial chill; every lonesome child thousands of miles away from his mother in school, yes, every one of the graves that mark our path like milestones, stood justified and worth while in that moment. Far more indeed than justified, they shone with the eternal radiance of the Glory of God in the face of Jesus Christ, and a deep gratitude filled the very atmosphere we breathed, the gratitude of a whole church whose we are and whom we serve, that God has chosen us, in these days when the missionary enterprise means sacrifice at home and abroad, chosen us who are less than the least of all saints, to be among those who not only believe on Him, but also suffer in His behalf.

Muscat, Arabia PAUL W. HARRISON.

CURRENT TOPICS

Leone Caetani

The death of Don Leone Caetani, Duke of Sermoneta, at Vancouver, British Columbia, Canada, on December 25, 1935, marked the passing of a distinguished, constructive Arabic scholar. Born in Rome, September 12, 1869, he studied Oriental languages and literature in that city, and obtained his doctor's degree in 1891. After traveling extensively in northern Africa and the Near East, he decided to write a comprehensive history of the Moslem peoples, to the time of the Turkish conquest of Egypt (922/1517). In 1905 he published in Milan the first volume of his *"Annali dell'Islām"*, which dealt with the life of Muḥammad to the year 6/628. The enthusiastic reception accorded this book by authoritative European scholars prompted him to proceed with the second volume, which described the last years of Muḥammad's life and the beginning of the Arab conquests beyond Arabia. By the end of 1914 seven volumes, carrying the story to 32/653, had been completed, and materials for three other volumes were ready. When Italy entered the World War in May, 1915, Caetani enlisted as a volunteer and served at the front as an artillery officer. In January, 1917, the Italian Government sent him abroad on a special mission, and upon his return he published the eighth volume.

Conditions in Italy after the armistice diverted him from scholarly activities to the reclamation of lands on his vast estates in the Pontine District. He generously cooperated with the Government in forming settlements of peasants in that region. Heavy financial burdens forced him to abandon this project and to sell his estates, whereupon he resumed the publication of the *"Annali"*. The ninth and tenth volumes, which appeared in 1926, brought the work up to the end of the caliphate of 'Alī (40/661). Caetani later removed to British Columbia, where he died.

In addition to the monumental *"Annali"*, the Duke was the author of other notable books dealing with Islām. In 1915 he published at Rome the first two volumes of a work entitled *"Onomasticon Arabicum"*, which he described as "an alphabetical catalogue of personal and place names contained in the principal historical, biographical and geographical works, printed and in manuscript, relative to Islām". The two volumes go through *'Abdallāh*. The remainder of the work, which was interrupted by the War, exists only in the form of 200,000 unedited and unpublished notes.

Caetani also published, among other writings, the first and third volumes of his *"Studi di storia orientale"* (Milan, 1911 and 1914). The first treats of "Islām and Christianity, Pre-islamic Arabia and

the Ancient Arabs", and the third bears the title, "A Biography of Muḥammad, Prophet and Statesman; the Beginning of the Caliphate; the Conquest of Arabia". The second volume, which was not published, would have discussed the Meccan period of Muḥammad's life, and the beginning of Islām.

A fitting monument to the Duke's prodigious scholarship is the Caetani Foundation, which is housed in the "Reale Accademia Nazionale dei Lincei". He organized the Foundation for the purpose of promoting knowledge of the Moslem world, by means of research and publication. He gave it an endowment of 100,000 *lire*, furnished its rooms, bestowed upon it his entire personal library, and paid its operating expenses for a number of years. The Foundation enables Italians and visitors from abroad to pursue Moslem studies which otherwise could not be undertaken. Don Leone Caetani will be remembered for his published works, for his munificent Foundation, and for his tirelessness and idealism as a scholar.

Bristol, Conn. FRANCIS T. COOKE.

Chinese Pilgrims Sail for Mecca

Bound for Mecca on pilgrimage, 126 Chinese, ranging from a boy of eight to an old man of 86, who travelled to Shanghai from Kansu and other distant provinces where Mohammedanism flourishes, sailed from Shanghai yesterday in the Blue Funnel steamer Pyrrhus.

Among the pilgrims were fourteen women and two children, and their ranks included humble workers who had saved for years to accumulate the necessary money to defray the cost of the passage, while at the other end of the social scale were wealthy merchants whose expenditure on the visit to the tomb of the Prophet is expected to be as much as $100,000. (Chinese.)

Prior to the arrival of the pilgrims in Shanghai, the China Travel Service had made necessary arrangements, first with the Blue Funnel Line for their comfortable accommodation, and secondly with the National Quarantine Service for properly vaccinating them against small-pox and cholera, these preventive measures being required by the health authorities at Jeddah, the Red Sea port, before the pilgrims will be allowed to land.

A visit to the S. S. Pyrrhus yesterday morning proved interesting, for it showed the diversity of types. While all of the Chinese pilgrims were wearing Chinese long padded gowns, most of them were bearded and quite a number showed evidence of their Caucasian or Turkish origin. Some had fair hair, others thin, hooked noses, while not a few, including the women, were most fair in complexion.

The financial side of the pilgrimage was interesting to discover. The minimum cost, it was ascertained, for the round trip, which lasts four or five months, is in the neighborhood of $1,500. Some of the pilgrims had obviously labored for years to save sufficient money for this longed-for opportunity of their lives. About half a dozen were wealthy farmers and fur merchants. Most of the passengers on this occasion were making the trip for the first time, but there was a limited number who had visited Mecca once or twice before. Among the baggage was a wooden camp-bed for each

pilgrim, besides numberless cooking-pots, tin kettles, etc. Whether rich or poor, the pilgrims are expected to discard their clothing on arrival at Jeddah and don only loin-cloths for the overland journey.

Officers of the Pyrrhus stated that the steamship company would provide flour, rice and other necessary provisions uncooked, while the pilgrims themselves would undertake the cooking, according to Mohammedan custom.

The women passengers were mostly secluded from the others, and it appeared as if, even in China, the *purdah* system of Mohammedan countries was enforced, though not so strictly as in India. Some of the women were seen wearing short white veils over their faces; others had tight-fitting caps over their hair, and not a few, white turbans.

Three days previous to the sailing of the vessel the Quarantine Officers of Shanghai, headed by Drs. J. W. H. Chun and Wu, had visited the pilgrims at their temporary quarters—one at the Mohammedan Mosque at West Gate and the other in Avenue Haig—to examine them medically as well as to perform inoculation against cholera and small-pox. In compliance with their strict religious rule, a Chinese lady medical officer carried out the work among the women.

The final medical inspection was made on board yesterday morning before the steamer departed. A British ship surgeon, Dr. Stone, was on board to take over charge of the passengers from the Quarantine Officers.

It will be interesting to ascertain, later on, what proportion of these pilgrims will survive this arduous pilgrimage to Mecca. Since the introduction of direct steamship communication with Jeddah and thence the quick conveyance by motor bus to Mecca, the trip has been made far less severe than it was in the past.

—*North China Daily Herald.*

The Moslem World on the Screen

(TERRES D'ISLAM À L'ÉCRAN)

Marque indubitable d'un intérêt naissant de l'opinion pour les terres et les gens d'Islam: on les présente au cinéma!

C'est le Maroc, dans *Itto*. Le vrai Maroc, qui n'est pas celui des cartes postales et des organisateurs de croisières . . . . le Maroc de l'Atlas, le Maroc des grandes kasbahs féodales, écloses au sommet d'un roc, gigantesques fleurs de granit, qui semblent avoir été sculptées miraculeusement par le vent du désert comme la rose des sables, le Maroc des tempêtes de neige, qui possède la gamme de lumière la plus riche de la terre africaine (Emile Vuillermoz, dans le *Temps* du 23 mars 1935).

Et c'est dans ce cadre haletant, un épisode-type de l'épopée conquérante. Sur ces sommets, les hommes s'affrontent, et avec eux s'affrontent les races, les religions, les cultures, les traditions, et aussi toutes les passions de haine, de colère, de peur, de noblesse, de patriotisme, d'honneur, tous les emportements de la tendresse et de l'amour.

Film noblement humain, déparé pourtant, ici ou là, par des épisodes

où le café-concert vient heurter malencontreusement l'héroïsme. Film supérieurement interprété, où, d'après tous les critiques, les indigènes, sous l'impulsion de leur seule nature passionnée et vibrante, ont atteint, dépassé peut-être, le talent et la technique de nos professionnels.

Avec *Golgotha,* c'est l'Algérie. Sous un ciel, dans un cadre rappelant ceux de Palestine, se déroule le drame unique de la Passion. Qu'un chrétien ne puisse étouffer quelque secrète déception, pourquoi s'en étonner? Comment l'homme, fût-il un prodigieux artiste comme Robert le Vigan, nous rendrait-il le regard de l'Homme-Dieu et le son de sa voix? Comment le sens universel de cette épopée viendrait-il s'enclore dans un coin de terre et dans des personnages qui passent? Il reste que ces hommes sont splendides, que ces paysages sont éblouissants, que ces foules sont bien vraies, toujours prêtes à l'enthousiasme, à la furie, au meurtre. Il reste que le scénario du chanoine Reymond est d'une incomparable délicatesse à la fois et d'une poignante émotion. Il reste que Julien Duvivier est un extraordinaire évocateur.

Gageure et surprise: voici *La Mecque.* La Mecque, la ville sacrée et jalouse, qui savait se dérober aux curiosités du roumi! La Mecque filmée, offerte, dévoilée à tous les yeux! Comment Madame Valentine Dahaby a-t-elle pu saisir ainsi, sur la pellicule mouvante, les pèlerins en prière et jusqu'à l'intérieur de la Kaaba?—Ce fut un coup d'audace, servie par une non commune habileté. Strictement voilée, paraît-il, elle parvint, à travers des plis artificieux, à ménager assez de jour pour l'objectif de sa caméra. Et, la fortune favorisant l'audace, elle fut là juste à point pour filmer l'attentat récent des trois Yéménites contre Ibn Sa'ud, roi du Hedjaz.

C'est enfin l'Islam tout entier : son berceau mystérieux, son prophète, ses conquêtes, foudroyantes, ses haltes, ses reculs, ses réveils, toute sa vie enfin et ses environnements et son atmosphère qui sont captés dans ce surprenant film trois minutes intitulé *l'Arabie et l'Islam.*

En trois minutes, une histoire de quinze siècles synthétisée, ressuscitée, vécue, avec mille réflexions suggérées, mille émotions infiltrées, avec ce saisissement qu'on éprouve à dominer un instant les événements et les hommes.

Pourquoi ne pas répandre à foison les copies de ces instructives merveilles?

—*En Terre d'Islam.*

Psalms in Egypt's Lingo

The Rev. E. W. G. Hudgell, M.A., of The British and Foreign Bible Society, writes:

"'Lingo' advisedly, for the everyday speech of Egyptians is a dialect of Arabic. The complicated intricacies of classical Arabic have been simplified. 'Book' for example is always *ki-tab.* Its case is determined, as in English, by its use in a sentence and no longer by means of the inflections *kitab-un, kitab-an,* and *kitab-in.* Though the bulk of its vocabulary remains of Arabic origin, words from living languages such as Greek, Italian, French, and English have been incorporated in it. 'Furniture' is *mobilia.* 'Hospital' is *isbitalia.*

'Organ' is *urgun* and 'overcoat' is *balto*. Egyptian Colloquial Arabic has thus come to fulfill the proper function of a language, namely, to be a means to an end rather than an end in itself.

"Into this rapid and vigorous speech the Psalms have lately been turned. It was done by a committee—not by an individual. And the committee included Egyptians as well as Europeans. The members presented an imposing array of learning, for they were drawn from the Universities of Oxford, Cambridge, Durham, and London, with a graduate of the Military School in Egypt, another from Assiut College and a Sheikh from al Azhar University. As many as five Missions were represented. The translation took two years to complete, and was made afresh from the text of the Ginsburg edition of the Hebrew Bible published by the Society.

"The chief difficulty met with was to find a word for 'hell' in such a passage as 'Thou wilt not leave my soul in hell'. In which one? For Moslem theology teaches that there are no less than seven hells. There is one hell which is for Moslems, another for Christians, yet another for Jews, and so on. All seven words called up associations of ideas not found in the Bible and therefore to be avoided. The Hebrew word is *sheol*. That seemed the only word free from un-Biblical associations and was therefore adopted and spelt with Arabic letters.

"A delightful and happy touch occurs in Psalm 42. The 'hart' that 'panteth after the water brooks' is the 'gazelle' in Arabic, pronounced almost as in English. Arabic poetry repeats again and again the theme of longing for the beloved, even as this Psalm does. And no Arab would regard a poetical passage as wholly complete which did not bring in this metaphor of what is, to him, the perfection of beauty and grace!

"The Hebrew words for 'caterpillars' and 'grasshoppers' denote actually locusts at different stages of development; and the corresponding names for them in Arabic are all too well known.

"These Psalms in Egyptian Colloquial Arabic are used often for reading aloud to the unlettered and unlearned; and it is hoped that the simple language in which they are couched will not only help them to understand, but also prove worthy of the sublime truth of which it has been made the vehicle."

Temperance Campaign in Hyderabad State, India

His Exalted Highness has been graciously pleased to sanction the proposal of his government for starting a Temperance campaign in the State on an organized scale under the guidance of a Committee which will receive assistance from government officers. A Central Committee is, therefore, being set up under the chairmanship of Nawab Mirza Yar Jung Bahadur, Chief Justice, for a period of three years, to carry on temperance propaganda in the State in conformity with the rules laid down for the purpose. The government has, further, decided to donate a sum of Rs. 5,000/- for the first year (1936) to meet the initial expenses of the campaign. The Central Committee will consist of honorary members who will

all be appointed by government, the chairman being, however, empowered to co-opt, after obtaining government sanctions, one or two members of his choice whenever the occasion necessitates such a course. In consultation with the chairman of the Central Committee, the government may, if necessary, also appoint sub-committees in the districts for a similar period.

The work of the Central Committee will consist of propaganda and publicity, through pamphlets or otherwise, directed towards eradicating the drink habit; advising the Education Department in the matter of including such stories in text-books as would infuse an aversion towards this evil in the minds of the youth; advising the government in selecting sites for liquor shops or determining their number at a particular place and submitting draft rules for the purpose; opening tea-houses for replacing or reducing the drink habit; starting libraries in villages for the furtherance of this object, and lastly, granting sums, according to provision, for the construction of model houses for persons who have effected savings in their expenditure through reform of habits.

It will be a further function of the committee to appoint, when necessary, reliable agents who will assist excise officers in bringing to book illicit distillers of liquor as well as illegal importers of wines and drugs. These measures are found necessary in order that reductions in the number of liquor shops may not result in people restoring to surreptitious means for satisfying their craving.

The Committee will also be expected to advise the government and submit proposals generally in regard to the sale and use of intoxicating drugs and liquors to the extent of promoting the interests of temperance. —*Exchange.*

The Doom of the Veil in Iran

A Moslem correspondent writes to the *Iraq Times,* Baghdad:

"The days of the *chaddar* are numbered.

"Instructions have been sent from Teheran to all provincial Governors informing them that it is the wish of the Government that the veil be discarded, and these instructions have been passed on to the populace at a series of 'at homes' given in the first instance by the Governor for the heads of the Government Departments, including their 'unveiled' wives, followed by others for the merchant and non-official classes.

"The authorities are evidently proceeding in a way similar to that adopted in the case of the 'Pehlevi' hat. No printed orders have been issued, and the consequences of non-compliance are not yet known, but the official classes have been notified that their 'jobs' will be vacant in the event of their wives' not conforming with the new decree, and the females of other classes will no doubt find the consequences uncomfortable if they don't fall into line.

"The difficulties are very largely economic, and the middle of winter is hardly the best time for the introduction of the new mode. In no country in the world would the head of any family view with complacency the reclothing and re-hatting of all the female members of his household at one time, but here, where the majority of the people are poor and materials are both scarce and expensive, many

may find it simpler for their women folk to remain at home until the winter is over and the new spring fashions arrive.

"Needless to say, public interest in the new order of things is intense, and the first public appearance of unveiled royalty is looked forward to eagerly. Women's hats have mysteriously appeared apparently from nowhere, and for the first time in the history of the country the number of shops now selling women's hats exceeds these selling the masculine variety, not only in Teheran but in the provinces. When Mustafa Kemal Ataturk makes his expected visit to Iran this year he will find the country little behind his own in the progress it has made towards westernization.

"Various other subtle changes are taking place in the country. Most of the mosques are now supplied with chairs, arranged in rows after the manner of a cinema, which makes it very difficult and uncomfortable for the religious-minded to say their prayers in the customary manner.

"The religious faction has very little say in the affairs of the country either in the political or the religious sense, but the latest changes will tend to decrease what little influence they have left."

Japan Woos the Moslems

We learn from *The Indian Review,* Madras, in an article by Vasuedo B. Metta, with the above title, that the

"Conquest of China is not the only goal that Japan has in view. One of the things that struck me when I was in Japan at the beginning of this year was the great interest that the Japanese are taking in Mohammedanism and building mosques in different parts of their Empire. In pre-war days when I was there, I came across hardly any Japanese Moslems, but this time I met quite a good number of them. A fine Moslem seminary has been established at Tokyo under the guidance of the Imam Khurbangali, who enjoys the confidence of both the Moslem and the non-Moslem Japanese officials. From this seminary, Islamic literature is circulated all over the country.

"In pre-war days, it was difficult to come across any Japanese who knew Arabic, Persian, or Turkish, and there were hardly any chairs for those Islamic languages in the Japanese universities. But now you meet quite a good number of Japanese who are familiar with those languages, and chairs for them have been founded in a great many Japanese universities. Why is Japan interesting herself in Islam? Is she really attracted to Islam or is it to advance her commercial and worldly interests?"

BOOK REVIEWS

Pantheisme en Monisme in de Javaansche Soeloek-Litteratuur. By Dr. P. J. Zoetmulder, S.J. Published by J. J. Berkhout, Nijmegen, Netherlands, 1935. pp. 430.

Not since the publication of Dr. H. Kraemer's *Een Javaansche Primbon uit de Zestiende eeuw* (Leiden, 1921), have we had so important a contribution on Islamic mysticism among the forty million Moslems of Java. The author is a Roman Catholic scholar, who by his extensive bibliography (104 titles), with footnotes and references to sources in a half dozen languages, gives full evidence that he has mastered his theme. The study is primarily based on Javanese Islamic literature.

"*Suluks* are such writings in later Javanese literature as treat in metre of religious subjects, sometimes in the form of a dialogue between a husband and his wife; they are one of the chief sources for our knowledge of Javanese religion. The object of the present inquiry is to find out to what extent pantheistic or monistic ideas underlie *suluk* literature and in what form they appear."

As a preliminary, however, to such investigation, Dr. Zoetmulder takes up the question of pantheism and monism in their relation to each other and to philosophic thought, and more especially Moslem thought. Two chapters furnish a brief exposition of pantheism as it appears in Islam and Hinduism. "For the former we have selected three representative writers, who have each been charged with pantheism: al-Ghazali, al-Hallaj and Ibn al-'Arabi. The first, however, in his ontology appears to admit a pure analogy of being. The second, to account for his mystic experiences, adopts the doctrine of the *ṣaṭḥ*, the 'interchange of parts', in which God enters into such intimate union with man, that He speaks with man's tongue, yet without his transcendency being in any way impaired or man being made into God. It is only Ibn al-'Arabi who teaches a doctrine showing great affinity to Neoplatonism, which must undoubtedly be taken to be pantheistic."

The author then takes up (Chapters IV-IX) the *suluk* literature of Java and how it was influenced by Hindu-pantheism and animistic magic, the result being a form of mysticism which differs in many respects from that of the Near East and North Africa. Some of the Javanese books are "on the border-line of orthodoxy". Others teach radical monism. "The conscious subject is identified with God and the world, with all that exists; even to the extent of the assertion that there exists no God, but only the subject speaking or spoken to. This entails a repudiation of all the precepts of religion, a deliberate coming forward as an unbeliever, because then only one avows oneself a true follower of Islam. This teaching consistently carried into daily conduct leads to license in the domain of morals, the description

of which recalls that of some Hindu sects (Pasupatas, Kapalikas, etc.)."

The tenth and eleventh chapters deal with *wayang* plays and popular masks which interpret much of this pantheistic and mystic Islam to the masses. A concluding chapter expounds the teaching of seven *Walis* or saints and their present-day influence, especially that of Siti Djenar, whose history shows points of resemblance with that of al-Hallaj. This is not surprising when we note (page 31) that it was al-Hallaj who brought Islam to Gujerat and that later the Moslems of Gujerat introduced his teaching into the Dutch East Indies. (Cf. Massignon's Hallaj, p. 85.) S. M. ZWEMER.

Sumatra, Its History and People. By Edwin M. Loeb. + **The Archaeology and Art of Sumatra.** By Robert Heine-Geldern. Vienna: Verlag des Institutes für Völkerkunde der Universität Wien, 1935. pp. ix+ 350. Two maps, one chart, and forty plates. $4.40.

Most of the general works on comparative ethnology have either entirely or partly neglected the Dutch East Indies. The present monograph goes far to remedy that lack. It is volume III of "Wiener Beiträge zur Kulturgeschichte und Linguistik" of the Ethnological Institute of the University of Vienna, edited by Wilhelm Koppers.

So that the author would be better qualified to compile the material left by German and Dutch missionaries, he spent part of the years 1926-1927 in the Mentawei Islands. An introduction dealing with the geography, geology, climate, and fauna, as well as the history of the races and languages of the Sumatra peoples is provided. At least fourteen dialects of the Malaysian languages are spoken on these islands.

The religion of Sumatra is predominantly Mohammedan, for of the total population (6,219,000) only 170,000 are Christian and 300,000 heathen. Protestant missionary stations are established among the Bataks in the north central part of Sumatra and in Nias and Mentawei, islands off the west coast of Sumatra proper. Not a few religious customs and beliefs have come from India. These have influenced primarily the Bataks and the people of Nias. In the other tribes which have any civilization at all, Mohammedanism has now permeated. About the turn of the ninth century the Arabs entered Atjeh in the northern part of Sumatra and began the process of supplanting the prevailing Buddhism and Animism with Islam. Some variations from orthodox Mohammedanism as found in Arabia obtain: *e.g.*, instead of the usual call to prayer being announced from a minaret of the mosque, a typical Indonesian drum, kept outside each mosque, is beaten for that purpose. Cousin marriage is common. Indeed, all the Islamic marriage rules are followed except in minor points when they conflict with local native *mores*. "The Achehnese are stricter in the observance of the Mohammedan religion and customs than are any other people of the Archipelago . . . . . Many Achehnese take part in the yearly pilgrimages to Mecca. Still the old or animistic belief in the power of spirits, natural forces, and local gods, survives in Atjeh no less than in other Mohammedan countries . . . . The saints honored

and sacrificed to are in part Mohammedan and in part local Achehnese." (p. 246). Due to the isolated position of the tribes Gajo and Alas in the northern highlands, little Mohammedanism has there filtered in. The people of Lampong, the most southern tribe, however, are nearly as strong Mohammedans as the Achehnese. They follow Islamic law regarding polygyny, and the wedding ceremony is conducted in accord with the Islamic routine. Likewise, burial is in Mohammedan fashion.

It is most interesting to find a section of the book devoted to the religion of the Kubu tribe. This people was until recently the last to be included by ethnologists in the category of non-religious folk. But now, because of the patient labors of Father Schebesta and van Dongen in gathering data, the Kubu are found to have a rudimentary religion, and, hence, no tribe on the face of the earth is known which does not recognize some supernatural Power and believe in a future life.

In Professor Heine-Geldern's section of the book, forming a sort of appendix, the art and archaeology of Sumatra are discussed. Some Moslem tombstones have been found which date back to the thirteenth century.

Altogether, this is a valuable book; more valuable, however, to the ethnologist than to the student of Islam.

BRUCE M. METZGER.

Black Tents of Arabia: My Life among the Bedouins. By Carl R. Raswan. Little, Brown & Co., Boston, 1935. pp. 159+xi. 72 photographs and maps. $4.

This is a readable narrative of the author's life and adventures among the Bedouins of North Arabia. It is another of those books about Arabia and the Arabs which thrill the layman and disappoint the scholar. The greater part of the book is devoted to a romance between a Shammar refugee and a Ruala belle. The author writes vividly of drought, famine, hunting, hawking, motorized raids, and bloody battles; nevertheless, he adds nothing to our knowledge of the Bedouins, their desert life, and their time-honored customs. It is extremely doubtful that the "sanctuary" (*markab*) of the Ruala tribe is anything but a movable stand from which women exhort the men of the tribe to fight. The religious legend is probably of modern Ruala invention. The photographs are exceptionally fine. The work has no index. The noted Arabian traveller H. St. John Philby gave a rather severe criticism of the book in the *Geographical Journal*:

"This book, excellently translated from the original German into English, falls naturally enough into the familiar category of *sheikh* literature. With suitable adjustments it would make a capital film, but serious students of Arabia will perhaps find it difficult to accept the story as a literal account of the author's actual experiences in the Trans-Jordanian and Syrian fringes of the Arabian desert. He makes no claim to have entered any part of Sa'udi Arabian territory; he never visited Jauf or even Kaf, as far as we know from the book; and he magnifies the desert post of Rutba into a town. Within the limits of his wanderings he claims to have 'lived for the most part in quite unknown regions, never, or very rarely, visited by Europeans': but it would be tedious to enumerate the Europeans

who must have seen and wandered over every inch of this desert between Tubaik and the Euphrates."

Princeton, N. J. NABIH AMIN FARIS.

Marriage Conditions in a Palestinian Village, II. By Hilma Granqvist. In *Societas Scientiarum Fennica.* Commentationes Humanarum Litterarum, VI. 8, Helsingfors, 1935. pp. 366. Fmk. 60.

This work is a continuation of the treatise published in the year 1931, which was reviewed in our Quarterly, April, 1933. The distinguished author also contributed an article on the subject for our readers in January, 1934.

After describing the betrothal and wedding ceremonies, the author explains the position of a woman in her husband's house, the relations between the husband and wife, her domestic duties and her position in regard to her husband's relatives. In a following chapter she discusses polygyny and its causes, the "beloved" and the "hated" wife, the relations between the co-wives, and the husband's duties towards them. It appears that the children of a polygynous marriage often dislike their mother's co-wife, or their "father's wife", as they say, and that only children of the same father and mother consider themselves real brothers and sisters. In the chapter on the married woman's relations to her father's house the author treats a very important problem which has hitherto been very little noticed. It is when a wife who considers she has been unjustly treated, in order to procure herself a better position in her husband's house, leaves him to seek protection and support from her blood relatives. But even if a wife does not herself appeal to her nearest male relative—the father, brother, or the father's brother—they can interfere and obtain her rights and protection in her husband's house. On the other hand, if she has done something wrong, it is her brother and not her husband whose duty it is to punish her. The chapter on divorce is based upon actual cases, and the author concludes that divorce is not so common among Mohammedans as has been generally supposed. Theoretically it is easy to get a divorce, but the practical difficulties are so great that a man takes care not to utter the divorce formula without serious intention. Finally, widowhood is discussed. A widow automatically returns to her father's house, but for the sake of her children she can secure the right to remain in her husband's house after his death in order to bring them up; she will look after them and later find her own support in her sons. A widow may have very great power.

The main object of this inquiry into marriage is to show how a married woman's position in her husband's house is dependent upon the support she receives from her own family in her father's house. Z.

Palestine of the Arabs. By Mrs. Beatrice Steuart Erskine, pp. 256+37 illustrations+map of Palestine, George G. Harrap & Co., Ltd., London, 1935. 10 sh. 6 d.

This is a very interesting book on political conditions in modern Palestine. The first chapter, "The Golden Bowl" has as its motto an excerpt from Al Muqaddasí: "Jerusalem is as a golden bowl filled with scorpions"; this is, however, not a quotation from the

Torah as the author assumes (p. 24). She also refers (p. 12) to David's having built a temple on Ophel; as is well known, he had made plans for erecting one, which were not carried out during his reign. Othmar (p. 20) should be Othman.

The book, however, has merit when the author deals with her main theme. After a brief discussion of the development of Zionism, she thus expresses herself about the Zionist immigrants (p. 66): "Here we have the crux of the situation. Far from coming as colonists who have obtained a charter to establish themselves in a land occupied by people who have owned it for thirteen hundred years, the heterogeneous collection of Jews from Russia, Poland, Germany, and the Balkans arrive on the scene with the arrogance of conquerors. They seem to forget that they won and lost Palestine by the sword, and that the Arabs won it by the same means but have never yet been forced to leave their country."

Mrs. Erskine carefully traces the history of the British Mandate and notes in that connexion (p. 77): "The Arabs knew that they were as capable of self-government as were the Iraqi or the inhabitants of Trans-Jordan, and the fact that the Jews stood in the way of the great desire of their political creed embittered them against their unwelcome guests". She continues (p. 79) in the same vein in discussing the riots in the land: "The Arabs, who are fighters by nature, lose their heads on such occasions, and always receive the most punishment afterwards; but the Jews have done their fair share of acting on the offensive, and have always been the basic cause of trouble."

After having discussed the Arabic aspirations and political movements, she concludes the book with a chapter on a possible solution. She maintains that the Arabs persist in their demand for some sort of national government, and they resent the fierce competition in every branch of professional and commercial activity which is the result of the mass immigration of the Jews. What makes it especially difficult for the natives who have no financial backing, is that the Jewish immigrants are supported by international Jewry and foreign Jewish capital.

Mrs. Erskine accordingly is favorable to a scheme known as cantonization. She maintains that something must be done and that the *laissez-faire* policy should at once be abandoned. She considers the Arabs a noble race and holds that Zionism has prevented Palestine and Trans-Jordania from being an autonomous Arab state. Now that the Jews are in the country, the only possible solution is to form two separate states in Palestine, one Arab and the other Jewish. She draws the boundaries of this cantonization and suggests that the religious cities, Jerusalem, Hebron, Tiberias, Safad, Bethlehem, and Nazareth be subject to laws and regulations enacted by the League of Nations. While this may not be an ideal scheme, she thinks it constitutes a possible solution of the Palestine problems.

HENRY S. GEHMAN.

Arabia of the Wahhabis. By H. St. John B. Philby. Constable & Co., Ltd., London. pp. 422. 7/6 net.

This important work is a re-issue of the original edition published in 1928. It is, however, in no sense a cheap reprint. The entire

text, illustrations, and maps of the first edition which sold at 31/6 net is now made available at a price which is remarkably low. The original work was reviewed in our Quarterly by Dr. Arthur Jeffery, Vol. XIX, p. 326. Mr. Philby is a true successor of Doughty. His "Arabia of the Wahhabis", like "The Heart of Arabia", will live as has *Arabia Deserta*. He has written for the historian, the politician, the traveller, the geologist, the merchant, the student of race and religion, and all with the intimacy of close but never tedious observation, and with the accuracy of sympathy and knowledge. And against the background of intense human interest—his Arab friends, the Ikhwan with their desert bigotry, his camel men and cooks, his guides, some good, some bad—there emerges the remarkable personality of Ibn Sa'oud himself, who has in so striking a fashion realized Mr. Philby's forecast of destiny. He appears a romantic but eminently modern figure, moving as a statesman to inevitable greatness between the misapprehensions of foreign—predominantly British—opinion and the intense religious prejudice of his followers by whose power he has risen. Z.

The Making of Modern Iraq. A Product of World Forces. By Henry A. Foster. University of Oklahoma Press, 1935. pp. 319. $4.00.

Dr. Foster, a graduate of Yale, with degrees from Chicago and Stanford and at present Professor of History in a mid-west State College, may be judged to have the necessary qualifications for writing this book—the first attempt at an adequate treatment of the one main outcome of the last war of which civilization may be proud.

For the conception of the scheme of mandates, in which modern Iraq was cradled, much credit is due to President Wilson, but for the successful execution of the same and the present-day promise of this newest nation to graduate from such tutelage, unstinted praise must go to Great Britain. And again, a kindly providence brought forward the one man who might make the venture a success, King Feisal, the first ruler of Iraq.

All this and much more may be found in these pages with their documented footnotes and interspersed maps. For a book of reference, however, the Index seems inadequate, and one finds but slight reference to the work of English and American missionaries in medical and educational lines.

Dr. Foster's interest in the new Kingdom of Iraq and his judgment of what is at stake is shown in the last sentence of the book: "It is a test of humanity".

The titles of some of the thirteen chapters should be mentioned:—Historical Background; Arab and Iraqi; Colony, Mandate or Treaty; Struggle for Mosul Oil; Terminating the Mandate.

James Cantine.

Sons of Ishmael. A study of The Egyptian Bedouin. By G. W. Murray. Routledge & Sons, London, 1935. pp. 343. 18 sh.

After more than twenty-five years spent among the Bedouin tribes of Egypt and Sinai, the author of this most interesting volume makes confession in his preface that "it is a far, far better book

than I could have written unaided". He speaks of his associates, and cites from the great authorities on Bedouin life, but his own keen powers of observation and skill as interpreter stand out on every page. History has neglected these nomads whose whole outlook on life is the result of centuries of hardship and freedom. Here we visualize the people—their outward mien, their actions, their code of ethics and their religion, which consists of a natural theism with only a smattering knowledge of Islam. A description of the desert in ancient times and of the Arab invasion is followed by sixteen short chapters on such themes as: the composition of the tribe, life in the tent, food, the camel, the chase, warfare, beliefs, rites and ceremonies, blood-vengeance, legal procedure, etc. The later chapters give a full account of the Arabs of Sinai and the Eastern Desert. Maps and photographic illustrations illuminate the text. Here is a volume worthy of a place next to Burckhardt and Doughty for those who love the Bedouin and desire to understand them. For "there is most excellent raw material in these Bedouin, could their native *ghazu*-complex, the desire of getting something for nothing, be educated out of them. Nowadays it exhibits itself as mere smuggling or, still worse, the preying on tourists for *bakshish*. A hold-up on the Suez road, some years back, represented the last flicker of the Robin Hood spirit among the Ma'aza or the Haweitat . . . . .

"Material help, short of altering the climate, can do little more than tide the Bedouin over a bad year now and then. Yet could learning bring to their logical minds some lesson more stirring than resignation to the will of God, I would not despair of the Bedouin."

Z.

Contes, Légendes, Coutumes populaires du Liban et de Syrie. By Michel Feghali, Librairie d'Amérique et d'Orient, Paris, 1935. pp. xii+ 283. 50 francs.

This is a collection of several texts reproduced in the colloquial Arabic of Lebanon, then transliterated and translated into French. The texts deal with birth, marriage, death and other phases of modern Lebanese life. Besides their linguistic value they throw a flood of light on the psychology and social relations of the villagers in that mountainous region. This study is a continuation of the earlier investigations inaugurated by the author, Mgr. Feghali of the Faculty of Bordeaux University. The learned Monseigneur has already made several contributions in this neglected field, chief among which are *Le parler arabe de Kafr-'Abîda* and *Étude sur les emprunts syriaques dans les parlers arabes du Liban.* What gives importance to his work is the fact that the Arabic dialects are rapidly giving way under the influence of modern education, and that the Arabic-speaking scholars as a rule have considered it below their dignity to interest themselves in them. Being a Lebanese himself, the author has decided advantage over the few Orientalists like Marcel Cohen, W. Marçais, Count von Landberg and Enno Littmann, who worked on this subject. The criticism made by the reviewer on the author's *Syntaxe des parlers arabes actuels du Liban* in *Journal of American Oriental Society,* vol. 49 (1929), pp. 328-9, holds good here. In Lebanon there is not one dialect but many, and

Feghali's work treats more of the Northern Lebanon colloquial. To illustrate the numberless variations, consider the first line of the text. Here a South Lebanese would say *bilębnān* (instead of *blębnān*) and *m'aṭṭara* (rather than *m'attra*).

PHILIP K. HITTI.

Sudan Arabic Texts. By S. Hillelson. Cambridge: The University Press, 1935; New York: The Macmillan Co. pp. xxiv+218. $4.50.

A wide chasm separates the Lebanese dialect from the Sudanese, though both have their common origin in the classical Arabic. The former bears the imprint of Syriac influence, the latter of Hamitic and other African tongues. Mr. Hillelson, formerly of the Anglo-Egyptian Sudan civil service, is doing for the Sudan dialect what Mgr. Feghali has been doing for the Lebanese. In the past he contributed an *English-Arabic Vocabulary,* which the reviewer found valuable in working out etymologies for *Webster's New International Dictionary,* 2nd edition. Here he chooses several texts, reproduces them in Arabic, translates them and provides them with a glossary. The texts are chosen to illustrate the different types of the dialect in the Anglo-Egyptian Sudan, and some of them are also of interest as expressions of the native mind and pictures of native life. The greater part of the material was collected at first hand. Besides folk tales, nursery rhymes and anecdotes, there are proverbs and riddles and a few pieces taken from printed sources. With these two books lying side by side, one cannot but be struck by the excellent format, type and binding of the English work as contrasted with the cheap publication characteristic of the French press.

PHILIP K. HITTI.

Al-Nawādir al-Ṭibbīyah. Les axiomes medicaux de Yohanna ben Massawáih. By Paul Sbath. Cairo, 1934. pp. 34+vii.

The classical Arabic referred to under the preceding title is well illustrated in this small, but pithy work. These three books sent to the reviewer at random by the editor of THE MOSLEM WORLD serve to give an idea of the international character of the Arabic. The *Nawādir* were compiled by the noted Christian Persian physician Yuḥanna ibn-Māsawayh (Mesuë), who died in 857. Ibn-Māsawayh had the distinction of being the first doctor in Arab history to dissect an animal, which was an ape sent from Nubia to the caliph in Baghdad, and to compose the earliest work in Arabic on the diseases of the eye. Moreover, he was the teacher of the great scholar Ḥunayn ibn-Isḥāq, to whom he addresses his *Nawādir.* Several Latin translations of these aphorisms were made in the Middle Ages and became quite popular. It was left to a Christian Syrian priest, residing in modern Cairo, to publish them for the first time in Arabic and to provide them with the proper notes and introduction. Father Sbath (or Sabāṭ, to transliterate his name correctly) possesses one of the richest private libraries in MSS, of which he has already published a catalog and from which he has in the past edited several medical and philosophical works of value.

Princeton University PHILIP K. HITTI.

The Face of Mother India. By Katherine Mayo. Harper and Brothers, New York and London, 1935. 41 quarto pp. of text and 392 photographic illustrations. $3.50.

The world-wide notice achieved by the publication of "Mother India" and "Volume Two" (which corroborates the facts in "Mother India") makes this new volume of the greatest significance. Here we have a remarkable representation of living India. In less than fifty thousand words the author sketches this "land of internal antagonisms." Among them all—social, political and economic—it is her opinion that the deepest antagonism is that which exists between Hinduism and Islam.

"As well sing lullabys to erupting Vesuvius, or wisely forget, under Etna, that ever-impending fate, as attempt by any cajolement, any evasion or denial, to mask the fiery gulf that yawns between the Hindu and Islam.

"When, in the year 632 A.D., Muhammad, founder of Islam, closed his mortal career, he left kindled behind him one of the most tremendous moral fires of all time. As through fields of ripened wheat, that blaze swept out from Arabia, land of its birth, west and east, igniting the minds of men, until today the Islamic creed—Muhammadanism—is professed by one-ninth of all mankind.

"In India today it controls, in passionate devotion stronger than life itself, eighty millions of human beings; or almost one-fourth, and that by far the strongest fourth of the entire Indian population."

We have an account of the Mohammedan conquest and its effect on India, together with the brief history of British rule after the days of Clive and Hastings. Regarding the present situation, she writes: " . . . . . to remember that the great body of Islam and the great body of Hinduism are alike in ardent orthodoxy; and that both are now complaining, with rising insistence, that no unorthodox legislator can possibly represent them in any parliament, nor make for them laws affecting their religious position that they can consent to obey. It remains, therefore, to be seen how far, as crises increase, non-orthodox counsellors of the middle way will be able to control the acts of their respective peoples and avert head-on collisions so often repeated that they end in attempted secession or in civil war." Z.

Muhammeds Religion: Ett Tvärsnitt genom Islams Politiska och Religiösa Liv fram Till Vara Dagar. By G. Raquette. Svenska Missionsförbundets Förlag, Stockholm, Sweden. pp. 191. häft. 3.

This summary of Moslem political and religious life is by one of the most experienced missionaries of the Scandinavian churches, whose chief field of work in the world of Islam is in Central Asia.

After a brief introduction on the origin of Islam and its early environment, the author draws a sketch of the political life (pp. 53-92), followed by that of the religion of the people. He deals with its theory of revelation, the religious duties, Moslem piety and the sects and parties that arose in Islam. The concluding chapters give an account of Islam in the world today and of Christian missions among Moslems, followed by a fairly large bibliography including books in English. Z.

The Doctrine of the Sūfis (Kitab al-Ta'arruf li-madhhab ahl al-tasawwuf). By Arthur John Arberry, M.A. Cambridge University Press, 1935, London. pp. 175. $3.75.

This book is worth its rather high price for three reasons. It has an illuminating introduction, it is the best summary of the teaching of the Sufis we have in English translation, and the index of names and technical terms is invaluable. The translation is from an early text which was published in Egypt by Mr. Arberry last summer, and although it is literal, the poetical citations are translated into English verse. In his introduction the author states: "Some years ago my friend and teacher, Professor Nicholson, was so generous as to put at my disposal his manuscript of the Arabic original of the work the English translation of which is now presented to the public: the *Kitab al-Ta'arruf li-madhhab ahl al-tasawwuf* of Kalabadhi. I made a copy of this manuscript, and during a winter in Egypt I was able to collate this copy with two other much older manuscripts of the work which are preserved in the Royal Library at Cairo. Later my attention was drawn to a fourth copy, contained in the library of the late Timur Pasha, which had then just been made available to the public. These four manuscripts were the basis of an edition of the text which, through the generous enterprise of the well-known Cairo publisher, Khangi, was produced in the summer of 1934."

Little is known of the Arabic author, save that Bukhara was his native city and that he died there in 990. The Doctrine of the Sufis as here recorded falls into five parts. The first four chapters deal with the definition of the term. Then there are twenty-five short chapters on the Tenets of Islam to prove that Sufism is orthodox. The third part discusses the various "stations" of the Sufis in their upward journey, while the fourth part and most important section discusses the technical terms. The concluding chapters (64 to 75) give descriptions of the miraculous phenomena connected with the practice of the Sufis. Z.

The Indian Peasant and his Environment. By N. Gangulee. Oxford Press, 1935. pp. 230. $4.

Anyone interested in the problems of rural India will find this volume a most valuable source book, containing, as it does, a clear presentation of the ideas and opinions of one who, since his student days, has been deeply concerned with the future of the agricultural population of India. A glimpse is given of village life, including an attractive description of the typical country fair, which is rather a relief after considerable emphasis on the depressing side of rural life —paying especial attention to the problem of indebtedness and the vicious circle into which the bulk of India's peasantry are born. The efforts being made by mission leaders in the field of rural education and evangelization are almost entirely ignored in the presentation, however. One understands this better on discovering that Dr. Gangulee was a member of the Royal Commission on Agriculture in India and is setting down his personal observations to supplement the Report of the Commission.

Princeton, New Jersey HERRICK BLACK YOUNG.

General Rigby, Zanzibar and the Slave Trade. Mrs. Charles E. B. Russell. George Allen & Unwin, Ltd., London. pp. 405, with map. 16 sh.

Sir John Kirk wrote in 1883: "If General Rigby had not freed the Indian slaves, it would have been impossible to accomplish what has since been done . . . . . Without General Rigby's work, Zanzibar would not have become a commercial centre dominated over by British interests and British trade."

This biography of a great British administrator and a great enemy of the East African slave-trade is written by his daughter, and appears fifty years after his death. The book is not ancient history, as those who have read Lady Simon's book "Slavery" will understand. Here is the story of an unselfish life with high ideals of justice. It is based on old diaries and correspondence and draws a true picture of what was the condition of Arabia and Zanzibar when the Moslem rulers controlled the tribes unhindered. The major portion of the biography concerns the lonely struggle of General Rigby at Zanzibar during his four years' Consulate. The correspondence he had with David Livingstone is most interesting and shows how they together fought the nefarious traffic and how eight thousand slaves were freed. Altogether a fascinating story of unselfish imperialism. Z.

Inleiding tot de Ethnologie van de Indische Archipel. By Dr. J. Ph. Duyvendak. J. B. Wolters—Groningen, Batavia. pp. 202; f 2, 90.

This important contribution to the study of the ethnology of the peoples of the Indian Archipelago is by a distinguished scholar from Jogjakarta, Java. With a wealth of beautiful illustrations and written in popular style, it is primarily intended as a text-book for higher schools. Nevertheless, the five chapters are so carefully documented and the bibliography so arranged that the student has access to all the material for an area of culture second to none in its variety of interest. The first chapter gives a sketch of the Metawai islanders off the west coast of Sumatra, as typical of primitive culture. Then follows a fuller account of social organization, family life and religious customs and beliefs, especially in Sumatra, Toradja and Java. The final chapter tells of the results of the impact of western culture. When we remember that in Java alone there are nearly forty million Moslems whose cultural background includes not only Hindu-Buddhist ideas but also Animism, the importance of this study is evident. The writer is opposed to the evolutionary hypothesis for origin of religion of Tylor and Frazer, and leans toward that of Wilhelm Schmidt (pp. 193-198). Z.

A Search in Secret India. By Paul Bruton, pp. 312+26 illustrations, E. P. Dutton & Co., New York, 1935. $3.50.

In this book we have the record of a traveller who set out to find in India what is ordinarily hidden from Europeans who tour the country. He meets, among others, a magician from Egypt, a Parsee "Messiah", a Yogi who tells him about the value of body exercises, a sage who never speaks, fakirs, and a magician who

forces skewers through his cheeks and withdraws his eye from its socket and lets it hang loose upon his cheek. He comes into contact with beggars and holy men of various degrees of sincerity. Especially interesting are his observations on body control and mind control of the Yogis. He believes that there "remains a cultured remnant of holy men who condemn themselves to long years of distracted search, to periods of self-denial, and to ostracism from the conventional world of society, because they have gone forth in search of truth."

He journeys to various sacred spots, but most interesting of all was the Great Temple of Arunachala near which is the Hill of the Holy Beacon. Here lives the spiritual head of South India, the Maharishi, Shri Shankara, whom he visited after he had heard, from good sources, about his superior attainments. Thereafter he wandered over the rest of India, but this man retained a peculiar hold upon him. Before he left the country, Mr. Brunton once more called on the Maharishi, who was to him the embodiment of all that India holds most sacred. He says of him: "It dawns upon me with increasing force that in this quiet and obscure corner of South India, I have been led to one of the last of India's spiritual supermen."

The book furnishes good reading, but it is a popular work, a traveller's observations.

HENRY S. GEHMAN.

Camels through Libya. A Desert Adventure from the Fringes of the Sahara to the Oases of Upper Egypt. By Dugald Campbell, F.R.G.S. Seeley Service & Co., Ltd., London. pp. 292. 18 sh.

The writer of this enchanting book of travel is known to our readers. He paints in vivid colors the animation of the camel-market, the march of the caravans, the scorching days in waterless deserts, and the nights of mysterious beauty under the canopy of stars or in the mud-walled cities of the great oases. It is a composite picture of Jew, Arab, Berber and Hausa; of the ancient Troglodytes and modern motor cars; of the veiled Tuaregs with their Christian customs persisting under a Moslem veneer of centuries; of Murzuk "the Paris of the Sahara" and of Siwa in a sand-storm. The author is a fearless messenger of the Cross, and carrying the Bible, has traveled farther and longer in North Africa than any other European. His deliberate opinion regarding the present missionary situation deserves notice:

"For long years the European Governments in possession of many African colonies kotowed to Islam, prevented Christian missionary enterprise among semi-Moslem peoples, and generally took a respectful stand-offish attitude to Islamized natives, for which a heavy price was extracted. At last, most European administrations are awake to the fact that Islam is an inimical force, and opposed to all just government and honest trade. Thus the policy of peace at any price, previously followed, is now undergoing revision, and is being rapidly replaced by the policy of equal opportunity being given to all."

The volume has twenty-one beautiful illustrations and a rather small-scale map.

Z.

Al-Andalus. Revista de las Escuelas de Estudios Arabes de Madrid y Granada. Volume III, fasc. 2.

This issue, in addition to book reviews and notices of Oriental societies, has three important articles: the first by E. Levi-Provençal on "Un Texte Arabe Inédit sur l'Histoire de l'Espagne Musulmane dans la Seconde Moitié du XIème Siècle", (with Arabic text in full) and the second in Spanish by M. Asin Palacios, the well-known writer on Islamic Mysticism. He compares the Moslem doctrine of the necessity of a divine revelation with the teaching of the Scholastic philosophers. The third and longest contribution deals with the architecture of Moslem Spain especially at Granada, and is beautifully illustrated. Z.

Revue Marocaine de Législation, Doctrine et Jurisprudence Cherifiennes (Droit Musulman, Coutumes Berbères, Lois Israélites). Trimestrielle, en Langue Française et Arabe. Fondée par Paul Zeys, President de Chambre à la Cour d'Appel de Rabat, Ancien Inspecteur des Juridictions Chérifiennes. Published by Société Anonyme de la Librairie du Recueil Sirey, Paris. Vol. No. 1. 65 fr. per annum.

This is not the first special magazine devoted to Moslem law. In fact, North Africa already has four journals on this subject. However, the editor makes no apologies for issuing this new Quarterly. It appears in Arabic and English, and the first issue has a series of interesting articles on Present-day Legislation, biographies and bibliographies, together with recent official accounts by the French Government in regard to the Berbers. Z.

Die Auferstehung Arabiens: Ibn Sauds Weg und Ziel. By Rupert Donkan. Wilhelm Goldmann Verlag, Leipzig, Germany. pp. 260. M. 5.80.

Of recent books regarding the new kingdom in Arabia there seems to be no limit. The author has had contact with Ibn Sa'ud in two journeys from the Red Sea to the Persian Gulf. He has also had access to Arabic sources as well as the material collected by H. St. John B. Philby. As a neutral writer who is neither an Anglophobe nor an Arab-nationalist he claims to write objectively. The Bibliography indicates wide reading of all that has been written in French, German or English. His conclusions, after a historical picture, are that Ibn Sa'ud, although he is ruler of all Arabia, has retained the humility of a Wahhabi Imam. He is first a Puritan and afterwards a great diplomat. He believes in God and keeps his powder dry and will not tolerate any rebellion, but looks forward to an even larger domain. If God spares his life for fifteen years more, he will doubtless gain his object, which is the economic and social uplift of the Arabian peninsula.

The book contains a series of remarkable photographs and a very inferior map. Z.

Archiv Orientalní. Vol. VII, No. 1, 2, 3, Journal of the Czechoslovak Oriental Institute, Prague, 1935. Quarterly, subscription kc. 160 per year.

An excellent journal on various Oriental subjects; the articles are written in German, French, and English.

Bulletin of the School of Oriental Studies (University of London) **Indian and Iranian Studies,** presented to Sir George Grierson on his 85th birthday, 1936. Luzac & Co., London. 25 sh.

A fine collection of articles by distinguished scholars on Indic and Iranian subjects.

Orientalia Christiana Periodica. Vol. II, iv, 1-11, 1936. Pont. Institutum Orientalium Studiorum, Roma, 40 lib. ital. *pro Italia,* 45 lib. ital. *pro reliquis nationibus.*

This number contains five pages of book reviews on Islamics. Readers of THE MOSLEM WORLD may also be interested in the article *Ela-Aḳaba* which discusses Ela under Islam; also in that on the sayings of Michael, Metropolitan of Damietta, which includes the Arabic text with translation.

HENRY S. GEHMAN.

Extracts from the Holy Quran and Authentic Traditions, also Tenets from the Scriptures of other Religions. Compiled and published by Abdullah Alladin, Secunderabad, India. pp. 407, 12 annas.

The Muslim Prayer with Illustrations. Published by The Anjuman-e-Tarraqi-e-Islam, Secunderabad, India. (Second edition). pp. 50. 4 annas.

The titles of these two books published in India indicate their contents. The Primer on Muslim prayer is apparently intended for English-reading "believers" and gives a correct account of all the postures and words used in daily prayer. We also have prayers for feast days and a nuptial service. It is interesting that the special prayers for the Aqiqa sacrifice and for the funeral are also given

The second book (first named above) consists of classified verses from the Koran under different topics followed by selections from the traditions similarly arranged. Pages 212-408 are of less importance as regards authority. They consist of sayings of Ali, of supposed Bible prophecies regarding Islam, and other controversial matter which we expect from the Ahmadi sect.

Z.

SURVEY OF PERIODICALS

By Miss Sue Molleson Foster
Union Theological Seminary Library

I. GENERAL

Afghanistan—Racial Vortex. Hester Merwin Handley. (In *Asia,* New York. April, 1936. pp. 267-272).

Tells of the author's successful attempt to study the manners and customs of the natives of Afghanistan and to sketch many of the Hazarahs, Uzbeks, Tadjiks, Kafirs and Duranis who make up the varied population.

Arabische Lieder aus dem 'Iraq. Wilhelm Eilers. (In *Zeitschrift für Semitistik und Verwandte Gebiete,* Leipzig. Band 10, heft 3/4. pp. 234-255).

Twelve short songs secured from 'Iraqi working on excavations at Warka, 1932-33.

Buried Cultures of the Near East. Cyrus H. Gordon. (In *Asia,* New York. January, 1936. pp. 28-33; February, 1936. pp. 120-125).

Recent archeological finds near Nazareth, at Ras Shamra, at Tell el-Amarna, at Bethel, at Lachish and in various other places have increased our knowledge of civilized man in these regions by over a thousand years.

The Central Rôle of Iran in Asian Art. A. U. Pope. (In *Asia,* New York. March, 1936. pp. 158-165).

The magnificent collection of Persian art now displayed at the Hermitage Museum in Leningrad, shows the amazing spread of Iranian culture as far north as Siberia and as far east as China.

II. ARABIA

Two Months in the Hadhramaut. Freya Stark. (In *The Geographical Journal,* London. February, 1936. pp. 113-126).

This little-travelled section of Arabia, where lie the curious inland cities with their high buildings sunk between the cliffs of the *wadis,* is still a challenge to the archeologist, for the Imam of the Yemen has persistently forbidden all excavating.

III. HISTORY OF ISLAM

Au Sénégal; Christianisme ou Islamisme? Joseph Wilbois. (In *Études,* Paris. 20 Février, 1936. pp. 502-516).

Although Christianity has been taught in Sénégal since 1778, about two-thirds of the population are still Moslems.

L'Islam en Ethiopie. Pierre Sassard. (In *En Terre d'Islam,* Alger. Janvier-Février, 1936. pp. 14-20).

It is estimated that there are 3,000,000 Moslems in Ethiopia, but many of that number combine Coptic, Jewish and pagan rites with their Mohammedanism.

The Kobe Mosque, Japan. Maulvi Aftab-ud-Din Ahmad. (In *The Islamic Review,* Woking. January, 1936. pp. 2-8).

Since the World War the Mohammedan population of Japan has increased so markedly that a fine mosque has now been built for them.

Morality in Islam and in Christianity. Maulvi Aftab-ud-Din Ahmad. (In *The Islamic Review,* Woking. January, 1936. pp. 14-18).

Concludes a study begun in an earlier issue.

The Story of Islam. Zia M. Bagdadi. (In *World Order,* New York. December, 1935. pp. 347-350; January, 1936. pp. 393-396; February, 1936. pp. 428-431; March, 1936. pp. 468-472).

An effort to present the Moslem faith in a simple and attractive manner.

IV. KORAN. TRADITIONS. THEOLOGY.

The Light of Muhammad. Mir Bandeh Ali Khan Talpur. (In *The Islamic Review,* Woking. January, 1936. pp. 24-33).

Asserts that the world stands in dire need of all the reforms taught by Islam.

Die Manāqib des al-Awzā'i. Otto Spies. (In *Zeitschrift für Semitistik und Verwandte Gebiete,* Leipzig. Band 10, heft 3/4. pp. 189-213).

Study, with Arabic text and annotations, of the 12th century writings of an early Imam.

V. RELIGIOUS AND SOCIAL LIFE

The Awakening of Egypt. Mrs. John P. White. (In *The Missionary Review of the World,* New York. April, 1936. pp. 175-177).

The people of Egypt are developing socially, intellectually and

spiritually as well as politically, thus constantly offering a compelling opportunity for missionary endeavor.

The Bedouin Women in North Africa. Arthur V. Liley. (In *The Missionary Review of the World,* New York. April, 1936. 195-196).

The lot of the desert dwellers is so bitterly hard and hopeless that all Christians must long to respond to their need for help.

Changing Attitudes in Iran. Commodore B. Fisher. (In *The Missionary Review of the World,* New York. February, 1936. pp. 71-74).

The growth of nationalism, the modernization of education and the modification of age-old religious practices are causing a marked degree of unrest and may give mission work an unusual opportunity.

The Function of the Secondary Schools in Palestine in Relation to the Growth of the Church. Winifred A. Coate. (In *The International Review of Missions,* London. April, 1936. pp. 184-194).

Indicates the need for the thorough grounding of Christian pupils in the knowledge of the glories and privileges of the Christian faith in schools where Christians, Moslems and Jews meet for instruction.

Réflexions sur la Turquie. (In *En Terre d'Islam,* Alger. Janvier-Février, 1936. pp. 3-13).

The Turkey of Mustafa Kemal, despite its suppression of old-time Mohammedan ways, is intolerant of Christians and does not assure them their supposed equality with Moslems.

Self-Government in Palestine. Robert L. Baker. (In *Current History,* New York. February, 1936. pp. 550-551).

In the face of Jewish opposition and Arab criticism, the British Government has believed it advisable to establish a legislative council of British, Jews and Arabs in accordance with the League of Nations plan for Class A mandates, such as Iraq, Syria and Palestine.

VI. POLITICAL RELATIONSHIPS

Behind the Syrian Riots. Robert L. Baker. (In *Current History,* New York. April, 1936. pp. 102-104).

Ever-present animosity against French rule and the belief that the acute economic depression in the country is due to high tariffs and excessive taxation imposed by French authorities have caused the most chaotic conditions since the Druse revolt of 1925.

Democracy Wins in Egypt. Hans Kohn. (In *Asia,* New York. April, 1936. pp. 219-220).

A new member of the League of Nations may prove to be Egypt, for the forthcoming elections are expected to give an overwhelming majority to the Wafd, or constitutional party, thus opening the way for democratic government and freedom from foreign interference.

EGYPT: THE BACKGROUND OF NEGOTIATION. (In *The Round Table,* London. March, 1936. pp. 266-277).

Outlines British-Egyptian relations from 1922, when the British protectorate over Egypt ended, to the present time.

ÉGYPTE: FLUCTUATIONS OU RYTHMES? P. Coron. (In *En Terre d'Islam,* Alger. Janvier-Février, 1936. pp. 34-38).

Continual riots keep the country uneasy and the nationalist element resents the increase of British forces in the eastern section.

ÉGYPTE 1936? LE DIPTYQUE ANGLO-ÉGYPTIEN. Henry Ayrout. (In *Études,* Paris. 20 Janvier, 1936. pp. 191-200).

In spite of the common sympathy of England and Egypt against Italy, there is a strong nationalist movement afoot in Egypt for a constitution of its own and an independent government.

THE NESTORIAN TRAGEDY IN IRAK. (In *The Missionary Review of the World,* New York. February, 1936. p. 77).

The unfortunate Assyrians, victims of political discrimination, must be helped to find a refuge or this ancient race of staunch Christians will become extinct.

VII. MISSIONS TO MOHAMMEDANS

ANNUAL REPORT, 1935. (In *Egypt General Mission News,* London. March-April, 1936. pp. 30-56).

Tells of an encouraging year with many new workers and larger funds.

THE CARE OF THE CONVERT. John Elder. (In *The International Review of Missions,* London. April, 1936. pp. 153-171).

Summarizes the results of a questionnaire prepared by the Near East Christian Council in 1933 and circulated throughout the area.

RELIGIOUS CHANGES IN IRAN. Rev. George F. Zoeckler. (In *The Missionary Review of the World,* New York. February, 1936. pp. 74-76).

Ardent nationalism and the lessening regard for Moslem religious observances have their effect on Christian missions by restricting the activities of medical missionaries and by causing evangelists to present the virtues of Christianity without pointing out the faults of Islam.

SURAT AL-IKHLAṢ

The 112th chapter of the Koran as written by a famous Turkish calligrapher. The title is given at the top and the four verses are written circlewise around the words "God is Great". We are indebted to *L'Egyptienne* of Cairo, in an article on the literature and arts of Turkey, for this reproduction.