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PATIENCE

"Ye have need of patience that, after ye have done the will of God, ye might receive the promises."

The word "patience", like the word "charity", has been considerably modified in its meaning since the appearing of the authorized version of our Bible. To us it is a very gentle, passive virtue, but there was something much more virile about it in the sixteenth century, and it better represented the Greek word it translates. Modern translators generally substitute the word "endurance" for it, just as the cognate verb for it in the Authorized Version is "endure". If we study the places where the word "patience" occurs in the New Testament, we will find that it often implies a rugged determination not to be turned aside by opposition or seeming lack of hoped-for result.

It is a rare thing to find on the mission field a missionary who, having been definitely called to preach the Gospel to Mohammedans, withdraws on account of the absence of visible results. But it is not so rare to hear of supporters of such in the sending countries, who have just as really been called to the work of God, ceasing their subscriptions, and consequently their prayer-support, for this reason, saying that they prefer to support missions that are more fruitful in results.

Whenever one hears of such failure to continue, one's mind recalls the outstanding example of patient continuance in faith, that of Abraham, the testing of whose faith lasted longer than the whole period in which the Church of Christ

has made any organized effort to evangelize Mohammedans directly. Let us listen to those grand words in the fourth chapter of Romans as translated by Arthur Way, the well-known translator of classical Greek texts:—

“For this reason the promise was made conditional on faith simply, that its fulfilment might be a matter of God’s free grace, the consequence being that the aforesaid promise was securely settled on *all* Abraham’s offspring—not on those alone who adhere to the performance of the Law, but especially on those who rely on faith, just such as Abraham exercised. In this sense he is the father of us all (‘As a father of many nations have I ordained thee’-is the Scripture expression) in the eyes of Him whose promise he believed, that is, of God, who can make the dead to live again, and who is continually anticipating the birth of things that give as yet no token of existence. And so Abraham, though it was a thing transcending all hope, yet made hope the foundation for such a faith that he did become ‘Father of many nations’ in accordance with the promise uttered, ‘countless as yonder stars shall thine offspring be!’—Nay, his faith was not weakened when he took note of his own physical condition—a man with one foot in the grave (he was some hundred years old)—and the loss of vital power in Sarah’s womb. But, when he turned his eyes towards the promise of God, there came no distrust to make him waver. Nay, rather, it was by that faith that he was filled with virile vigor, when once he had, by this trusting in God, rendered glory to Him, and was possessed by the conviction that God can perform whatever He has promised.”

Miss Lilius Trotter, the gifted missionary to Moslems in Algiers, and founder of the Algiers Mission Band, published towards the end of the last century a little booklet for circulation amongst Christian people in the British Isles, calling it “A Challenge to Faith”. Though there had been some noble examples of individual evangelization amongst Mohammedans and some societies were seeking to reach them indirectly through the Eastern Churches, I think I am right in saying that the North Africa Mission (1881) and the Arabian Mission of the Reformed Church in America (1889) were the only societies then definitely organized with a view to the direct evangelization of Mohammedans. Miss Trotter’s own work was not organized until 1907. There has not been any very substantial development of this direct method of

approach since then. In fact, it is a question whether there are as many missionaries today equipped with the necessary knowledge of Islam to remove the stumbling blocks from the feet of genuine enquirers as there were in the early years of this century. After all they are but an insignificant handful of men and women in the face of a fanatical world religion; and men and women, yes, Christian men and women, are to be found who tell us the task is impossible and it is time we put our energies elsewhere.

But think of that one man, whose bodily presence was weak, his speech contemptible, hounded by fanatical mobs into the presence of rulers of the mighty Roman empire. So weak, yet so strong, for he was on the side of God, so contemptible in appearance, and yet so radiant with the glory of that message of which he said, "I am not ashamed of the Gospel for it is the power of God unto salvation". Think of him dying a martyr's death in Rome, seeing only little companies of despised believers gathered out, but rejoicing in hope, confident that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Zeitoun, Egypt

GEORGE SWAN.

THE ARABIC VERSION OF THE BIBLE

The Arabic Version of the Bible, often called the Van Dyck Version, has been in common use in the Near East Arabic-speaking countries ever since the translation of the New Testament was completed in March 1860 and the Old Testament in March 1865. And it has gone also wherever smaller or larger groups of Arabic-speaking people have emigrated, especially in North and South America, South Africa and Australia.

With no thought of detracting anything from the supreme position of Dr. Cornelius V. A. Van Dyck in this work of translation, it is in place to say that calling it the "Van Dyck Version" gives to those who are not familiar with the history a wrong impression.

The work of translation was begun by Dr. Eli Smith, who, with a very remarkable and versatile linguistic preparation and knowledge, spent the last nine years of his life in this work from 1848 to 1856 (he died Jan. 11, 1857). He had made in that time a translation of the whole New Testament, and in the Old Testament, a translation of the Pentateuch, seven of the Minor Prophets, and most of Isaiah. His assistant in all this, Mr. Butrus Bustani, had also made a first translation of the twelve historical books through Esther, and of Jeremiah and Lamentations. Genesis and Exodus had actually been printed and the Gospel of Matthew up to the sixteenth chapter.

Dr. Van Dyck with as great, if not greater, gifts for the task took up the work in 1857 and spent another eight years in thoroughly revising the work already done and completing it until its final printing in 1865. He then

spent some years more in overseeing the putting of various editions, vowelled and unvowelled, into electro-plates.

Both of these translators had the invaluable assistance of Arabic scholars. Dr. Smith's assistants were Mr. Butrus Bustani and Sheikh Nasif al-Yazigi, Lebanese Christians. Dr. Van Dyck continued to depend upon the able assistance of Mr. Bustani, but took in place of Sheikh Nasif an able Moslem scholar of Beirut, Sheikh Yusuf al-Asir Al-Azhari.

Not only did these two men, Dr. Smith and Dr. Van Dyck, "take the greatest pains for the perfection of the translation and its accuracy and its fidelity to the originals", but their procedure was "to send out about thirty copies of the proof to the best-known learned men, Moslems and Christians, native and foreigners, in different places in Syria (which of course then included Palestine) and Egypt, and sometimes to Germany, for their criticism of the language and the translation, and their offering of whatever helpful suggestions God might suggest to their minds. Upon the return of these proofs to Beirut they were reviewed with the greatest care, and all the criticisms and suggestions which were found in place and suitable were adopted and used. Thus many minds of both natives and foreigners aided in this most important undertaking. Those who were most depended upon for securing the purity of the Arabic and its literary character were Sheikh Nasif al-Yazigi and Sheikh Yusuf al-Asir Al-Azhari . . .

. . . . These persons who produced this translation were among the best scholars of their period and they expended arduous labors for many years upon this work, so that we have good foundation to believe that this translation is one of the best and most correct among translations, and that it will be depended upon in the future. May God make its benefit common to all". (Trans. from "*Murshid al-Talibîn*", p. 27.)

Therefore, this Arabic translation is by no means a one-man or even a two-man work, but in a very real way it was the work of a small committee of translators with a large committee of advisers, quite in line with the rules

for Bible translation as laid down later, and now in force, by the two great Bible Societies.

From 1860 to 1923 over 2,200,000 copies of this Arabic Bible or portions of it were printed at the American Mission Press, Beirut, for the American Bible Society and distributed by the two Societies. And in the following twelve years up to 1935 another 2,200,000 copies have gone out to all parts of the Arabic world. Besides this output there is the "photograph" Bible of the British and Foreign Bible Society made from a set of electroplates of the first font Bible which was presented to them by the American Bible Society in 1865.

From time to time there has arisen question in some quarters as to the need of a revision or even of a new translation. Investigation and criticism that is constructive in purpose is always healthy and in place, but it should be well-founded and well-rounded and representative of all sides and taking into account all facts and factors. In the hope of being able to help in clarifying the situation this paper has been prepared.

One criticism has already been answered in what has preceded, namely, that the translation is the work of one man.

The other criticism seems to fall into two categories—first, the character of the Arabic used as regards its universality and general acceptability from the point of view of the different Near East nationalities and religions; and second, the character of the translation itself as regards its correctness in substance and in idiom, and its choice of terminology.

I.

First let us look at some of the criticisms as to the general character of the Arabic. The criticism that the language is "Syrian Arabic" has appeared twice in *THE MOSLEM WORLD*, July 1934, and April 1936, the second article quoting from the first. A member of the Arabian Mission wrote in 1934 of an Arab sheikh who had been

given a Gospel and who had tried to read it, but said, "its Arabic was so strange that he understood nothing". The writer then concluded,

"The Arabic of the standard translation is doubtless excellent Arabic for Syria, but a tragedy of that sort can have but one reply. Somebody must burn the midnight oil, gallons of it, so that we can get the Gospel, not simply into men's hands where it does no good, but into their hearts where to some at least it will bring eternal life."

A missionary in Egypt wrote me in 1933 that there was a feeling in Egypt,

"That while the Van Dyck text may be eminently suited to some others, it is not suited to the Egyptians, but it has awkward and strange expressions It seems to me that it is only reasonable that a text of the Scriptures must be provided in their own tongue."

Being considerably surprised at these unusual statements, I sought the opinion of others in these lands, saying in my letter to them,

"Is there not some confusion here between the simple meaning of words and the spiritual content of them? One must certainly have considerable background of knowledge before he can understand many conceptions in the Bible, no matter what the language is." Which is of course true of the average English reader.

A veteran missionary, who has lived and studied and written Arabic, and labored in three of these Near East lands, replied to this letter,

"I have never found the Beirut translation of such a character as not to be understood across the whole area of the Arabic-speaking world, and I think I have distributed and sold more copies than any other missionary worker and in a wider area. Naturally there are Bible terms that are not easily understood, such as Pharisee, Sadducee, etc. Other Bible terms are always misunderstood by Mohammedans because of their inveterate literalism and inability to see the spiritual meaning of the vocabulary. All such misunderstandings are inevitable and disappear only when the Bible does its own work in the mind and heart."

Another missionary of long experience in Arabic wrote, "I do not at all agree with H—'s comment (in *THE MOSLEM WORLD*). Indeed, I would not touch the actual text of the present Arabic Bible for a long, long time to come It is as you say, that the ideas are strange and not the language."

Another Arabian missionary wrote,

"It would not be well for any of us to generalize from a few experiences, that Arabic readers as a rule have more difficulty in reading the Arabic Bible than the average European reader finds in reading the Bible in his own language. The new translations of the English Bible have not displaced the authorized and revised Versions, even though the last still offer more difficulty to the ordinary English reader than the Arabic Bible presents to the average reader of Arabic

"Formerly I imagined that there were many non-Moslem words and grammatical usages in the Arabic Bible, but further acquaintance with Moslem literature has tended to change that impression There is only one word that I have noticed in the Arabic Bible that is evidence to me of Syrian influence in the translation, and that instance reflects the great wisdom of the translators. The reference is to the use of the word *āb* with *maddah*, instead of *āb* with *hamzah* when 'God the Father' is meant. The ordinary Arabic word must have been rejected intentionally by the translators to show that the usual physical human implications of the word *ab* with *hamzah* do not apply when God is referred to as 'Father'. It is not to be expected that the word *āb* with *maddah* would be found in the Moslem Arabic-Arabic dictionaries, but Bustani's *Muhit al-Muhit*, which is held in respect by learned Moslems as well as Christians, records and explains the form as Syriac and as used by Christians for the First Person (of the Trinity)."

Still another, who was an early member of the Arabian Mission, wrote,

"During the early years of the Arabian Mission, I had much to do with the circulation of the Scriptures and as I now look back upon the information I gathered from the educated Moslems and from the reports of my colporteurs, the main criticism was that it was not that they did not understand it, but it was too easily understood. That is, that as a holy book it did not rank with the Koran in its diction, and thus did not have the earmarks of its divine origin Your inference that a failure to understand arises probably from inability to grasp the spiritual meaning rather than that the words themselves are confusing, would seem to me to be most plausible. Would not this be the reply by a Moslem to like criticisms of the Koran?"

Another experienced Arabian missionary, not quite so sure of the lack of need of a revision, wrote,

"I thoroughly agree with you that a good part of the difficulty Moslems have in understanding the New Testament is due to the fact that the thought-world is so very different from their own, 'the

veil is on their hearts'. This is a condition that even a perfect translation (if such exist) cannot alter by itself. I will go further and point out that the fact that we offer a translation is a difficulty. In ordinary translation one may use freedom, but not with the sacred text. There are cases where one could produce smoother readings if only the Basic Text permitted. This twofold statement may be used to defend the present version, but I think we must also argue from it that no pains or expense should be spared to give the Arab world the best possible rendering of our precious Gospel."

This is not a question of majority vote merely, and yet we should neither belittle a majority opinion nor ignore a minority. It is one of the many questions in which unanimity is hardly to be expected.

But further, most important light is thrown upon the value of the criticism as to the "Syrian Arabic" of the Bible translation when one considers the history of the Arabic intellectual and literary renaissance that began about a century or more ago.

Mr. Nevil Barbour, an English scholar, writing recently of the Arab cultural revival of the nineteenth century in Egypt and elsewhere says,

"Parallel to this movement was the more specifically intellectual progress of the Lebanon and its capital Beirut, which owed much to French and American influence. The Lebanese movement was of great assistance to Egypt in particular, because many Syrians of the best type took refuge in that country from the oppressive government of the Turkish Sultans. From these two centers, the influence of the Arab revival spread throughout the Arab world."

The American Mission Press was moved from Malta to Beirut in 1834. Dr. Eli Smith was its manager and editor then and until his death in 1857, and Dr. Van Dyck, succeeding him, filled the same post until 1870, their greatest work being the Arabic Bible, but they published many other works also. Let us hear what others have said of this influence in the Arabic renaissance, especially in that early period. At the time of the Press Centennial celebration in 1922, Dr. Hasan Bey al-Asir, son of the Sheikh Yusuf who was Dr. Van Dyck's Moslem assistant, said,

"She is the mother of presses in Arabic-speaking lands with the exception of the Bulac Press in Egypt (a government institution)."

Abd ul Kadir Kubbani, Director of *Awkaf*, said,

"We all know that the American Press has from the first had a generous hand in revivifying our uncultivated intellectual and literary fields."

Dr. Yakub Sarruf, a Lebanese educated in Mission Schools and the Syrian Protestant College (later the American University of Beirut), went to Egypt in 1876 with Dr. Faris Nimr of similar background and training, and together they founded *Al Muktataf*, the first and greatest literary and scientific magazine in the Arabic world, and in 1888 *Al-Mukattam*, one of the greatest daily newspapers. Dr. Sarruf wrote for the Press Centennial the following,

"Who can write a history of the intellectual and literary awakening which has spread in Arab lands and not attribute to the American Press a large share in it? Who can fail to appreciate what a beneficial influence this institution has had upon our language, our intellectual activities and our literature?"

Then speaking of the hundreds of thousands of copies of books printed by the Press, the quotation continues,

"But if you add to these the books and papers and magazines that have been printed in presses whose founders learned the art of printing in this one, like the Press of Bustani, the Press of Sarkis, the Press of *Al-Muktataf*, the numbers of the publications reach the hundreds of millions!

"And none of them so far as I know—and here is a thing in which this Press and her daughters are distinguished from many presses—has ever issued a book that was not beneficial.

"If you have given all this its due value, my friends, it will have been made clear to you how great a debt we sons of the Arab owe to America and her worthies who established this Press and who conducted it and made it a fountain of light and knowledge in all the Near East and wherever Arabic publications are read."

The Protestant Synod of the Nile gave its testimony too,

"In the intellectual renaissance which has come to Arabic lands, especially the land of Egypt during the last century, honor must be ascribed to the foundation stone of the modern awakening, and what is that foundation but the American Press of Beirut, for at the time when no printing presses worthy of the name existed in this country, to spread culture and learning, the light of this Press shone forth. It was also alone in creating a moral and religious revival hitherto unprecedented in our midst. From its publications shone forth the light of heavenly truth lighting up the horizon of the East. From the pages of the precious Sacred

Book, the East has received back the light which it had lost, and has revived the religious life which was perishing Upon this Book the Press and the American Bible Society expended great care to bring it out in its present beautiful form, its simple and understandable language, and at a price that renders it available for all."

It is surely passing strange that Lebanese Syrians could have been the leaders in this renaissance in the Egyptian literary world, if there is really such a thing as "Syrian" literary Arabic, difficult of understanding in Egypt and Arabia! Of colloquials there are many in Syria and in each of the Arabic-speaking lands!

Moreover these leaders from Syria are not only Dr. Sarruf and Dr. Nimr and their earlier teachers, but many others, chiefly Lebanese Christians.

More than fifty years ago Salim Tukla from Lebanon (now Salim Pasha) founded *Al-Ahram*, the newspaper of largest circulation in all the Arabic world. Its principal editors have been Lebanese—Mr. Daud Barakat for forty years, followed by Mr. Amin Ghurayib. Over forty years ago Mr. George Zaidan went to Cairo and founded a second great monthly magazine, *Al Hilal*, and is succeeded by his two sons. Sheikh Ibrahim al-Yazigi, son of Dr. Eli Smith's helper, Sheikh Nasif, founded another magazine which continued for eighteen years in Cairo, and this Lebanese writer was known in the Arabic world as "Hujjat al-Lughat al-Arabiyyah", meaning substantially,—“The final authority in the Arabic language”. A Lebanese poet, Khalil Bey Mutran, having lived for thirty years in Egypt, has long been called "Sha'ir al-Ḳatrain", "The poet of the two zones", meaning Egypt and Syria.

Moreover it must not be forgotten that Mr. Butrus Al-Bustani, assistant of both Dr. Eli Smith and Dr. Van Dyck in the Press, was the author and owner of the comprehensive two-volume Arabic Dictionary "*Muhit al-Muhit*", which was the standard modern dictionary in all the Near East for many years from the time of the completion of its printing at the Press in 1870.

Sheikh Yusuf al-Asir al-Azhari, Dr. Van Dyck's second

assistant, was a Syrian educated in the great Cairo Moslem University, Al-Azhar, as his name implies, and familiar with Egyptian Arabic.

These facts may all be summed up, in so far as they have bearing on the Arabic of this Bible translation, by the recent words of Dr. Faris Nimr, now Faris Pasha Nimr,

“I am at a loss how to explain the wrong statements that reached you from Egypt and from Arabia as to the Arabic of Van Dyck’s translation of the Bible being ‘Syrian Arabic’ The Arabic of the Van Dyck translation is the pure, good Arabic that will be used by Arabic scholars in all Arab countries. It is, in short, the Arabic of the Kur’an, the classical Arabic that observes all the rules of Arabic Grammar and uses the words that are given in our best Arabic dictionaries. Moreover, it has the great merit of simplicity so as to be understood by scholars and laymen, by the educated and the uneducated alike, not only in Syria, but also in Egypt and Arabia and other Arab countries.”

Moreover, how is it that there has not been complaint of the Arabic of the many and varied text books published at the Press—Bible helps, commentaries, general text books, histories etc., many of them prepared by Dr. Van Dyck and by his colleagues and successors, which were used for many years in these Near East lands?

A very interesting interview with King Ibn Sa’ud of Hejaz by Mr. Khalid al Khatib, correspondent for the Havas Agency, appeared recently in *Al-Bachir*, a Beirut paper published by the Jesuit Press, which reads in part as follows:

“I respect the people of Syria and of Lebanon, and I cannot hide my partiality for the Lebanese. Lebanon is the land that has given to the Arab and the Arab culture the greatest services—a thing which no one can deny. She took hold of the Arabic language and made it her own language, leaving her original tongue. She then applied herself to learning when the Arab in his own lands gave it no importance. The Lebanese founded schools, presses and newspapers; they composed and became writers and authors; and they freely gave the results of their labors to the Arab peoples. We have become indebted to them for the life of the Arabic language, so that we here in the Hejaz have no recourse in learning except to what the learned of Lebanon have laid down for us. And when I say this, I do not mean the Moslem Lebanese only, but the Christian Lebanese who have excelled them greatly in learning and experience.”

Finally, it is only to be expected that there should be a Bible vocabulary to become familiar with, not only for Egyptians and Arabians and Palestinians, but for Syrians as well. This is surely not different from the case of the average English reader. It is certainly also true of the reader of the Koran; and the Bible contains fully five and one-half times as many words as the Koran, the New Testament alone having about one-third more words, not to mention the very much wider range of thought content.

II.

The second category of criticisms has to do with the character of the translation itself as regards its correctness in substance and in idiom and in its choice of terminology. Several illustrations of this have already come out in what has preceded.

Some students of the Arabic Bible, familiar with the English and American revisions, upon which work was begun in 1870, ten years after the printing of the Arabic New Testament was completed, have noted that in not a few cases the Arabic has anticipated the work of the revisers. It would be interesting and helpful to make a thorough comparison to find out how far that is true. Let us note several instances as examples. Psalm 19:3, "There is no speech nor language, where their voice is not heard", is in the Arabic, "There is no speech, nor word; their voice is not heard", which corresponds with the Revised Version exactly.

Ps. 141:5-7 is very much changed in the Revision and one finds that the Arabic anticipated it and agrees in the main. For example take the second part of the fifth verse where the Authorized Version reads, "Let him reprove me; it shall be an excellent oil, which shall not break my head". The Arabic anticipates the Revised Version which reads, "Let him reprove me, it shall be as oil upon the head; let not my head refuse it."

In Ps. 56:1 and 2 (referring to the time when the Philistines took David in Gath) the Arabic in fact gives a

better rendering than either the Authorized or the Revised Version. Where these read, "Mine enemies would swallow me up all the day long", the Arabic has, "Mine enemies search carefully for me all the day long."

In the New Testament the Authorized Version in Matt. 21:7, where it describes Jesus riding upon the ass, reads, "and they set him thereon", while the Arabic anticipates the Revised Version in making Jesus the actor, "and he sat upon them". In I Cor. 15:33 the Revised Version improves the Authorized by changing "Evil communications corrupt good manners" to "Evil company doth corrupt good manners", an improvement the Arabic had already made. Again the Revision in Gal. 2:20 makes important changes in the phrase, "I live by the faith of the Son of God", making it read, "I live in faith, the faith which is in the Son of God", which the Arabic had anticipated. In fact the Arabic follows the Greek even more literally.

Take one more illustration, Rom. 15:9. The Authorized Version reads, "For this cause I will confess to thee among the Gentiles", which the Revised Version changes to, "Therefore I will give praise unto thee among the Gentiles", which is exactly like the Arabic. In fact the whole force of St. Paul's argument in these verses (8-10) is rendered more clearly by the Arabic than by either of the English Versions, or by Moffatt. Note especially the evidently intended contrast between Jew and Gentile in verses 8 and 9, the latter beginning in the Arabic, "But as for the nations
"

One of the greatest criticisms of the Authorized Version is the fact that one and the same Greek word is translated without good reason by a variety of English words. Dr. Horace L. Hastings in his Introduction to "A Critical Greek and English Concordance of the New Testament" says strikingly, "Who, for example, would imagine that the words 'conclude', 'counted', 'reckoned', 'imputed', 'accounted', and 'esteemeth', (Rom. 3:28; 4:3, 4, 11; 8:36; 14:14) were translated from one and the same Greek word?" (Preface p. v).

Upon turning to these verses in the Arabic New Testament one finds that the single Greek word (λογίζομαι) is translated in all of these verses by the one sufficient Arabic word, "*hasaba*", "counted". This is in harmony with one of the principles now laid down by the two Bible Societies for the government of translations,—“Every version should be as literal as the idiom of the language will permit”. At the same time this has not been done slavishly, but with due discrimination. For example, this very Greek word in question has been translated in Mk. 15:28 very wisely by the word "*ahṣa*" and in Rom. 2:3 by "*ḡanna*."

In view of this apparent great care in translating with uniformity and consistency, it is not strange that the second article in *THE MOSLEM WORLD* should ask, "Ought not '*evangelium*' (εὐαγγέλιον) always appear as '*Injil*'?"

Here we come upon a very interesting case which at first sight seems to be inconsistent with the previous paragraphs, but which upon further study would seem to be really an evidence of great care and discrimination in use of terms. Surely it will be evident at least that what was done, was done intentionally and not carelessly, whether we agree with the wisdom of it or not.

The Greek noun "*evangelium*" (εὐαγγέλιον) occurs twelve times in the Gospels (in Matthew four times and in Mark eight), and in the rest of the New Testament sixty-five times, a total of seventy-seven times. Seventy-three times it is translated "*injil*" and four times "*bishārah*". These four times are in the Gospels,—three in Matt. (4:23, 9:35 and 24:14) and one in Mark (1:14). Now we find that in all these four instances it is the "*good news* of the kingdom" that is preached, "And Jesus went about . . . teaching in their synagogues, and preaching the gospel of the kingdom", Matt. 4:23 and 9:35; "and this gospel of the kingdom shall be preached in all the world", Matt. 24:14; and, "Jesus came into Galilee preaching the gospel of the kingdom of God", Mk. 1:14. These are the only instances of the use of "*evangelium*" with "the kingdom". In all the other cases it is evidently the "evangel" itself that is

referred to as an entity, while in these four cases the reference is most naturally to "good news" about the "kingdom". The Greek word primarily means simply "good news", which came then to stand for the content of the good news that Christ brought, however simple its form may have been at first. Thus the Greek word does duty for two distinct conceptions—"good news" and a very particular and definite piece of good news, the "evangel". The Arabic translator found ready to hand two entirely distinct words to convey the two conceptions of the one Greek word,—one a pure Arabic word, "*bishārah*" and the other a modification of the Greek word itself, "*injīl*", which had come into Christian Arabic, and was so well known that Mohammed took it and made it equally well-known to the Moslem world through the Koran although his knowledge of the real content of the word was so lacking.

The translators have not left any record of their reasons for the use of "*bishārah*" in these four cases, much as we should like to know their reasons for this and other such choices of terms, but it is quite apparent that they thought it was closer to the intent of the original. The use of the two terms in the Arabic of the first chapter of Mark is a good illustration of the distinction and would seem to confirm their wisdom. Mark 1:1 has, "The beginning of the gospel (*injīl*) of Jesus Christ, the son of God"; Mk. 1:14 and 15 reads, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel (*bishārah* = 'good news') of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel (*injīl*)". Luke uses only the verb form "evangelize" (εὐαγγελίζω) and that ten times. This verb occurs forty-five times elsewhere in the New Testament and it is always translated in the Arabic by *bashshara* as there is no verb form of *injīl* in Arabic. Now some would advocate always using *bashshara* and *bishārah*, as did Canon Gairdner in his translation of Galatians. But surely the loss would be far greater than any supposed gain, if we left to the Koran and Islam the glorious New

Testament and historically Christian word, “*evangelium*”, and that too when its Arabic form, “*injil*”, is precious to some of the ancient Christian Churches. Moreover it would mean proceeding distinctly contrary to the principle of the Bible Societies, that “every version should be as *literal* as the idiom of the language will permit.”

Turning now to the Arabic idiom used, we might take several illustrative criticisms. One of the experienced missionaries in Arabia wrote as follows:

“In regard to the language itself, there is one grave fault, the much too frequent use of split tenses, like ‘*Yakoon qad qama*’, and you can pick any number out yourself. That sort of thing is foreign to the language. I have had my attention called to it, and it does seem a real criticism. Just for a slight check I looked through ‘*Alf Laila wa Laila*’ the other day and did not find a single split tense.”

Now “*Qad*” is a very useful particle, especially where there is need of nice discrimination in time, as is the case often, in the New Testament especially. Moreover the Arabic, otherwise so rich a language, has only two tenses and needs such particles to supply the lack. This criticism seems strangely misplaced when one turns to Lane’s great Arabic-English Lexicon, and reads among the varied uses of this particle,

“‘*Qad*’ denotes the nearness of the past to the present: so in the saying ‘*qad qama Zayd*’—*Zayd has just, or just now, stood*; a meaning often intended by saying merely, *has stood*; for this phrase without ‘*qad*’ may mean the near past and the remote past; and so in the saying of the Muedhdhin, ‘*qad qamat as-salat*’—*The Time of the Rising to prayer has just come, or simply has come*; and, when thus used it is often immediately preceded by the preterite or aorist of the verb ‘*kana*’; thus you say ‘*kana qad dhahaba*’—*He had just, or simply had, gone away*; and ‘*Yakun qad dhahaba*’, *He will, or shall, have just, or simply have gone away.*”

Surely the fact that the writer of this criticism failed to find examples of the use of this particle with “split tenses” in “A Thousand and One Nights’ Tales” is not because its Arabic is more correct or idiomatic than the Bible, but because the Tales are simple narrative with no call for fine discriminations of time. And still the Moslem call to prayer sounds out daily from mosques all over the

world of Islam,—“*qad qamat as salat*”—“The time of the rising to prayer has just, or now, come.”

The second article in *THE MOSLEM WORLD* also refers to two cases of the use of the Arabic dual where the writer says,

“The sense is accordingly obscured. In Matt. 21:7 our Lord is represented as riding upon the two animals at the time of the Triumphal Entry. Surely the reading of the Codex Sinaiticus is right here that he sat ‘on top of the clothes’, which did duty as a saddle. This would seem to be a case where alteration is required in the interests of good sense.”

But even the present approved Greek Text of Nestle does not adopt this reading but gives it in a footnote.

The Revised Version of Matt. 21:7 reads as follows: “and brought the ass and the colt, and put on them (ἐπ’ αὐτῶν) their garments and he sat thereon (ἐπάνω αὐτῶν)”. There is no question but that the first plural pronoun (αὐτῶν) must, by the idiom of the language, be translated into Arabic with the dual form, “upon the two”, as the reference here can *only* be to the two animals just mentioned in this verse and in the quotation just preceding it, as also in verse three where Jesus tells the disciples to say,—“the Lord hath need of them”, i.e., the two. Now the English “deftly conceals” the problem and the meaning here in the translation of this same Greek pronoun (αὐτῶν) in the second phrase, and leaves the reader to understand it as he is inclined and to decide for himself whether the sitting was on the two animals or on the garments. But the Arabic translator into a highly inflected language is compelled to make a judgment, and in this case to interpret, when he is trying only to translate literally and idiomatically, as he should, leaving interpretation to its own field. He must either use the dual pronoun definitely referring to the two animals, as he has just had to do in translating exactly the same pronoun five words before, or else use the feminine singular pronoun to refer to the clothes. Now surely the most natural thing to do from the linguistic point of view and following the repeated reference to the two animals is

to use the same dual pronoun. Of course it is begging the question to say that it is ridiculous to imply that Jesus rode the two animals, for it is not at all a necessary meaning of the words that he rode them both at the same time. Now in any case we are compelled to translate that they placed on the *two* animals their garments, but why on two, if he only rode on one of them? Those who are familiar with the life of the East can understand that Jesus might well have ridden the mother on the first long part of the way in mercy to the unriden colt, still running loose by her side, and then on entering the holy city have performed the symbolic act of riding on the colt "whereon never man sat". This is the particular in the incident that Mark and Luke and John all emphasize most. Here we have the problem of the necessity of making a choice of translations, and any group of scholars or translators would doubtless differ about it, and the result would need to be a majority decision. Very many will feel that the Arabic translators took hold of the horn of the dilemma most in harmony with the intention of the writer of this Gospel, and a great body of commentators, ancient and modern, support this view of the phrase in question. It is interesting also to note here that Mark (11:7), using similar words, but about the colt only, says, "They cast on him their garments, and he sat upon *him*" ('*alaihi*) not '*alaiha*—the garments).

The other case of the dual objected to is in Mark 10:6. The writer says,

"Again, the Arabic has the dual over God's creation of 'male and female'; but the words are a quotation from Genesis and should be in the plural."

But the problem of translation cannot be settled and dismissed so easily as that, especially as we see frequently that quotations in the New Testament from the Old are not literal but substantial, and in this case the words are not introduced as a quotation. Moreover the meaning is not affected at all whether dual or plural is used in this statement of a general truth. But here again the genius of the Arabic makes most natural and linguistically logical

the use of the dual in the translation of this incident. Note the flow of thought and the fact that here the reference is continually to two individuals. The Pharisees come to Jesus with a definite question as to the bond between a man and his wife (two individuals), "Is it lawful for *a man* to put away *his wife*?" Jesus asks, "What did Moses command you?" They said, "Moses suffered to write a bill of divorcement and to put *her* away". Jesus replies that this was because of the hardness of their hearts and then adds, "But from the beginning of the creation, *male* and *female* made he them (the two). For this cause shall *a man* leave his father and mother, and shall cleave to *his wife*; and they *twain* shall become one flesh; so that they are no more *twain*, (here the Arabic *must* use the dual verb), but one flesh". (Mk. 10:2-8).

Now in the midst of this closely knit argument of Jesus, to insert in the Arabic a plural pronoun instead of a dual is surely not good Arabic, and a body of Arabic scholars would uphold the judgment of the translators in using the dual where the thought concept is constantly of two individuals or two categories.

There is a further important sphere of investigation which will throw additional light on the question—is there a real need for a new translation or revision of the Arabic Bible, or to begin with, of the New Testament? This is a comparison of the Arabic translation of the Greek Text that underlay the work of Drs. Smith and Van Dyck with the present accepted Nestle Greek Text to note where the variations are of sufficient importance as to affect the Arabic version. This work has now been done by the Rev. E. F. F. Bishop of the Newman School of Missions in Jerusalem with the help of some other missionaries here in the Near East. These variations where of real importance could well be added to one of the large editions of the Arabic New Testament as marginal renderings or footnotes. There is early precedent for this, for Dr. Van Dyck himself in the very first edition of the New Testament, completed in March, 1860, supplied not only

references, but also marginal readings. A page of introduction in this edition explains what he did. There are six categories of marginal notes designated by suitable letters,—(1) the Greek word transliterated and often defined; (2) explanatory; (3) alternative, giving a second possible meaning of the Greek word; (4) words not found in some MSS; (5) alternative words found in certain MSS; (6) additional words found in some MSS. He also used parentheses in the body of the text to mark Arabic words introduced but not found in “the oldest and best MSS”. Furthermore the chapters and the page tops are supplied with headings.

While proceeding with the Old Testament translation and printing, Dr. Van Dyck also prepared and printed a fully vowelled New Testament, but without footnotes or headings. This was completed in July 1862.

But these helps were all included in the first edition of the complete Bible unvowelled, the printing of which was finished in April 1865.

Dr. Van Dyck then went to New York and supervised putting the new translation into electroplates in first font unvowelled type, but without any of these helps. These plates were finished in June 1867 and a set of them was at that time given to the British and Foreign Bible Society by the American Bible Society.

Dr. Van Dyck returned to Syria and prepared the first font vowelled Bible and supervised putting it into electroplates at the Beirut Press. This also was without the marginal footnotes or headings.

In July 1870 he completed the second font unvowelled reference Bible and put that into electroplates, also. In this edition he did include with the references the marginal footnotes, but without chapter and page headings.

In 1908 when it became necessary to reprint the first font unvowelled reference Bible for the third time, Rev. F. E. Hoskins, D.D., then editor of the Press, prepared a new set of references based on the greatly improved references of the Standard English and American Revi-

sions, adapting them to the needs of the Arabic. It was then decided to put this new reference Bible into electroplates and Dr. Hoskins supervised this work. To this revised set of references he added the original marginal footnotes and chapter and page headings of Dr. Van Dyck's first printed Bible. This great piece of work was completed in May 1915.

The result is that the marginal footnotes are available still today in the two large first and second font unvowelled Bibles just as they were originally prepared by Dr. Van Dyck.

The consecrated labors of these men over the many years can now be further supplemented by adding to some one of the editions of the New Testament these new marginal readings based on the most recent Greek Text, when the really important variations have been decided upon.

Beirut, Syria

PAUL ERDMAN.

The Koran in Hebrew

The Light (Lahore) states that "according to our Shanghai contemporary *The Israel Messenger*, the Hebrew University of Jerusalem is busy bringing out a Hebrew translation of the Quran by Dr. Joseph Rivlin of the Arabic Studies Department of that University. Dr. Rivlin is a profound scholar both of Arabic and Hebrew. What is, however, worthy of special note is that he has worked for as many as twenty long years over the translation of the first four *suras*. This shows the devotional reverence with which this Jewish scholar has approached the scripture of Islam. This liberal spirit of modern Jewry is further emphasized in the comments of the *Messenger* which suggests that 'Rabbis may well take their texts occasionally from the Quran in future when giving sermons in synagogues. We (Jews and Muslims) have drifted unnecessarily from each other. The time has come when we must dispel hatred and ill-will and realise that we are one people, sprung from the same stock and we intend to act in future as one'."

THE BIBLE AND MOSLEMS

Throughout the world of Islam, in evangelism the Bible should be our inspiration, our textbook, our tool, and our guide. In asking Christians, who had formerly been Moslems, what first attracted their attention to Christ and what finally brought about their conversion, I discover that in a large majority of cases the Bible had much to do with the process. That being the case, it lays upon those of us who would lead Mohammedans to Christ, the responsibility of making the Bible central in all our work and becoming expert in its use. As we do so we find, in ever increasing measure, that we have in the Old Testament a matchless reference library and in the New Testament a perfect handbook for evangelistic work with Moslems.

Missionaries who work with Mohammedans know that there are three ancient and standard objections to the Bible. 1. It has been abrogated by the Koran. 2. It has been changed and corrupted by Christians. 3. Christ took the genuine *Injil* or New Testament back with Him when He returned to heaven. Of course it is naturally incumbent upon one who makes such charges against the Bible to substantiate his assertions. I think we also know good answers to each of the above claims.

In spite of this, it is our policy *not* to take up these arguments in general discussion in our evangelistic room. We do have pictures on the walls of our room, of Bible manuscripts written long before the inception of Islam. The fact of the matter is we do not hear these old objections nearly so often as we once did. When a man raises one or more of these points and we find that he is genuinely troubled by the question, not merely desirous of starting a

disputation, we give him the answer printed in one of our Christian books or tracts, which he may digest at his leisure.

We let it be known that we consider it our province to teach the Bible, not to argue about it. Furthermore, it must be admitted that the Bible as we have it is the sacred book of the Christian church throughout the world, just as the Koran is accepted by Moslems of all countries and all sects. Very seldom do we find a man who will refuse to listen to the words of the Bible on this basis.

At one time a young *mullah* came to our evangelistic room to argue and convince us that Islam was true and Christianity false. We got him to reading. In his own room he threw the New Testament with all his might against the opposite wall, saying to himself, "I should be cursed for reading this blasphemous book". But later he picked it up again, and in the end it became to him the most precious thing in the world.

In connection with the claim that the New Testament we have has been altered or corrupted, my colleague Stephan Khoobyar had an interesting experience. He was passing through the bazaar one day when he was hailed by some men from the door of a library. They said, "We have found the genuine *Injil* as it was before the Christians corrupted it. Come in and see it". He walked in and sat down. They brought out an ancient Syriac manuscript of the New Testament, on vellum, that had been looted during the war from one of the old Nestorian churches. Stephan asked, "So this is the original New Testament? how does it differ from the one we now have, translated into Persian and other languages?" The men replied, "This copy was made long ago, before the Christians changed their book". My colleague asked if they had a Persian New Testament and one was produced. He said, "Tell me any book, chapter, and verse you wish. You look at the Persian and I will translate the verse from this manuscript". He did this with several verses, and they were astonished to find that their ancient manuscript was a

version of the same New Testament they could read any day in their own language. Fortunately Khoobyar knows the ancient Syriac; and how beyond price it is that practically all literate people in the world of Islam can read the Bible in their mother tongue!

We have found it a good point to urge with Moslems that as God has created all men, so it is natural to suppose that He would make His revelation available to all men in their native tongue. As on the day of Pentecost in a miraculous way all heard the Gospel in their own speech, so now the Word of God is available, by a modern miracle of translation and publication, to people all over the world in their own tongue. We have the Bible in a dozen languages always at hand in our evangelistic room, and in this cosmopolitan city it is surprising how many versions we have occasion to use.

I.

It will make us better evangelists if we realize at the outset, that no matter how well we know our Bible or how much we strive to make it the foundation of all our work, we are at best very poor instruments of clay. We can no more apply the truth of the Bible to a Moslem heart than we can raise the dead. Only the Holy Spirit can bring a certain verse or passage into the particular crisis of the individual and make it for him the very Word of God. I have in mind four converts from Islam. The Spirit used to bring about their conversion such various passages as: Isaiah 42:3; Zechariah, chapter 13; Luke 4:18, 19; and the Epistle to the Romans. No man can tell what Word will answer the deepest problem of the Moslem heart. It is the Word of God, not the word of man, that saves. How necessary, then, that we present the Bible to Moslems under the direction of its real Author—The Holy Spirit. Only He can make it in very fact to them the Word of God for their particular need.

You might build the pyramids or the great walls and temples of Baalbek or the mighty platform of Persepolis

by man-power—even though such feats stagger the imagination! But you can not, even using the Bible as your tool, establish the church that Christ will call out of Islam in Egypt, or Syria, or Iran, by man-power—that is a work of God: so much we must realize before we can be very largely used in its building. It is a healthy and humbling experience for one of us who has been preaching for years in the world of Islam to ask fifty or a hundred converts what led them to Christ, and note how few were brought by preaching, even though we have endeavored to preach the Gospel. When the Holy Spirit brings the Word of God into contact with the deepest longing of their hearts—they are won.

II.

One may begin the study of the Bible with Moslems from any verse or passage. To one who is not familiar with Scriptures, however, we should first explain in clear and simple terms what the Bible is, and what it means to the Christian.

In the first place it is God's complete Revelation. The first verse in the Bible begins with creation. The last verses mention the return of Christ, which will mark the end of the world as it now exists. Between these two we consider that God's Revelation is contained, full and complete. A newcomer may wish to raise many objections at this point. We explain that we trust all such questions will be answered in due time, it is necessary first that he should understand what Christians consider the Bible to be.

Although the Bible contains a number of books it is still a single volume. Bound as we see it in one cover, it is a single Book because it is written with one purpose—to show God's dealings with the world from the beginning to the end. Moreover, it has a single central theme running throughout the whole volume—Redemption.

But the Bible is not only a single volume, it is a library.¹ It contains two great divisions which are sometimes called

¹ For several of the ideas presented here I am indebted to the Rev. Charles R. Erdman, D.D., my instructor in the use of "The Sword of the Spirit."

the Old and New Covenants. Each of these in turn contains a number of books, so that in all we have sixty-six—the greatest spiritual library in the world!

The revelation of God contained in these pages could not come in a single age or to one person. These books were written during a period of more than a thousand years. Their authors represented people of all classes of society, from kings and prophets to shepherds and fisher-folk. Each one of these wrote in his own style and his book is a product of his time and environment, yet each one was guided by the Holy Spirit, so that what he wrote was in truth the Word of God.

The great central fact in all this Revelation is Jesus Christ. He was the final and complete message of God to the world, and Himself accomplished all that was necessary to reconcile fallen man to God. But had He come without previous preparation men could not have understood Him. It would have been like asking a man to see, who had all at once come out of darkness into brilliant sunlight.

The revelation of God to the world was gradual—small at first like a seed—perfect, but little—gradually unfolding to the full tree and flower and perfect fruit in Christ. Or we may liken the first revelation to the light of a little candle, growing brighter like an oil lamp, then still more brilliant like an electric light. Finally the Sun of Righteousness arose and God's light became perfect in Jesus Christ.

Then may follow a more detailed explanation of the divisions of the Old and New Testaments. All of which is merely suggestive, as each evangelist will develop his own methods and illustrations to lead the Moslem to understand the Christian conception of the Bible.

III.

I have been surprised to find how many converts from Islam attribute their conversion to passages from the Old Testament. I take this to be a sign, however, that it should

occupy an important place in our teaching. In general we should recommend the method of first explaining the Old Testament truth, and then in every case *relating it to Christ*.

Many questions will be asked from different stand-points as to why, since we accept the Old Testament, we do not keep the law of Moses. The most satisfactory method we have found of answering such, is to explain that the several hundred rules of the Mosaic law may be grouped under the following categories:

1. Ceremonial. 2. Social. 3. Political. 4. Moral.

The laws under the first three divisions were especially for Israel, and hence temporary. The moral law, on the other hand, was founded upon the nature of God Himself, and therefore, changeless and eternal.

Then we should lead on to show how the fundamental principles of the moral law are perfectly explained and set forth by Christ, in Matthew 5:17. He has given us the true spirit of God's law, but delivered us from the letter. (Colossians 2:14.)

As an example of the Old Testament types let us consider the Tabernacle, which was the center of the Mosaic ritual. A general study may be made from the twenty-fifth to twenty-seventh chapters of Exodus and the ninth chapter of Hebrews. A diagram may also be helpful.

1. The Altar of Brass. The first great lesson here is that without atonement for sin it is impossible for man to approach in worship the Holy God. This altar and its sacrifices are a sign and symbol of the perfect offering and sacrifice for sin, which is Christ Himself. He was the last sacrifice to die—but He conquered death. Our duty is to bring to Him the sacrifice of a contrite heart, and to present our bodies a living sacrifice.

2. The Laver. (Exodus 30:18.) This should teach that Christ not only cleanses us by His sacrifice, but will wash us day by day to make our lives pure. (I John 5:6.) Having washed us from the stains of sin, Christ is ready to give us the water of life which will cleanse and revivify

our hearts and spirits, and flow from us on to others. (Each one of these points will open a whole vista of Scripture study, which the one who is interested may pursue by himself. As, for instance, The Meaning of Baptism, Christ and the Woman of Samaria, etc.)

3. The Table of Shewbread. Bread represents the blessings of God. The greatest blessing God has given to the world is Christ. He is the spiritual bread, the true food for all mankind. (John 6:35.)

4. The Golden Candlestick. Christ is the Light of the World. (John 8:12.) Our own natural light is but smoking flax. (Isaiah 42:3.) Christ does not put out our light, but purifies it and makes it shine to show others the pathway to Him. (Matthew 5:14.)

5. The Altar of Incense. Incense is the symbol of prayer. This should teach the Christian privilege of prayer, its importance in our own lives, our opportunity to intercede for others, and for the world-wide advance of Christ's kingdom, as well as direct communion with God. Christ is the powerful intercessor, always before the Throne of Grace, and the great Mediator of the New Covenant with God.

6. The Holy of Holies. Here the Ark of the Covenant and the Mercy Seat between the cherubim signify the very presence of God. Christ has opened for us the new and living way to the Divine Presence. (Hebrews 10:19, 20.) If we submit our souls in faith to Christ we do not have to search for God by a long and tedious way. He comes to us, He finds us. Here we have come to the most important and sacred thing in the Christian life—Contact with the transcendent God, through Christ. We have entered the Holy of Holies.

Another method that has proven most fruitful in introducing Moslems to the Bible is to follow a thread of Old Testament prophecies concerning Christ. Each evangelist will work out for himself the order that he finds most useful. The following list which has been worked out in actual practice may prove suggestive.

1. The Seed of the Woman. Genesis 3:15.
2. The Covenant with Abraham. Genesis 17:7 and 22:18.
3. "Shiloh". Genesis 49:10. (Note that great empires rose and fell. The other eleven tribes disappeared, but Judah remained until this prophecy was fulfilled.)
4. The Anointed Son of God. Psalm 2.
5. The Son of the Virgin. Isaiah 7:14.
6. The Titles of Christ. Isaiah 9:6, 7.
7. The Merciful Messiah. Isaiah 42:3.
8. The Atonement for Sin. Isaiah, chapter 53.
9. The Everlasting King. Daniel 7:14.
10. The Birth in Bethlehem. Micah 5:2.
11. The Last of the Prophets. Zechariah, chapter 13.
12. The Sun of Righteousness. Malachi 4:2.

IV.

When we put the New Testament in the hands of Moslems who are not familiar with the volume they may be puzzled by the four Gospels with different names. "Is there one *Injil* or many?" "Why are there four Gospels?"

We should explain that there is only one *Injil* or New Testament but the name of the respective authors of the different parts are often attached to the portion they wrote. Since the facts recorded here concerning Jesus Christ are the most important events in the history of the world, God has not asked us to accept them on the authority of one witness, however trustworthy he might be. He has provided four independent accounts; as it were, one witness viewing these tremendous events from the north, one from the east, one from the south, and another from the west. This in order to give us the facts from every angle, and to establish absolute certainty concerning them.

Just as Jesus Christ is the center and soul of our message, so He should be always the central fact in presenting the Bible to Moslems. Many workers will no doubt wish first of all to lead the interested persons in a study of one of the Gospels. Others will wish to take up a study of the life of Christ, for which there are many excellent hand-books if one does not care to work out the outline for

himself. It is our own preference, however, to suggest that the inquirer read the Gospels and a life of Christ in private, bringing to us any questions that may arise. In our public teaching we choose the admittedly more difficult path of a topical study of the great facts of Christ. For example, this may be pursued under the following headings :

1. The Incarnation of Christ.
2. The Works of Christ.
3. The Stature of Christ.
4. The Cross of Christ.
5. The Resurrection of Christ.
6. The Intercession of Christ.
7. The Return of Christ.

Others might wish to include another topic, "The Teachings of Christ". We prefer to cover this under the other subjects, lest the Moslem lay undue emphasis upon the teachings. One may come to the point where he will say like Nicodemus, "Thou art a teacher come from God", and let it go at that. No matter how difficult it may be, let us present the deepest aspects of the great facts concerning Christ, that haply the Spirit may bring these into contact with the problems of the individual heart and life.

One of our most difficult tasks will be presenting to Moslems the Biblical idea of sin. Most Moslems think of sin as breaking the law or failure to comply with religious sanctions. We may safely assume that the ordinary Mohammedan will not have the slightest idea of sin as an awful offence against a just and holy God. Only the Spirit can apply the truths of the Bible concerning sin to lead up the three steps of :

Repentance.
Confession
Realization

Our Biblical material on sin is so vast that only a few passages may be suggested :

1. A Spiritual Man Confesses His Sin. Psalm 51:1-17.
2. Not only actions, but wicked thought is sin. Matthew 5:21, 22 and 27, 28.

3. The fearful results of sin. Matthew 5:29, 30.
4. Failure to do good when aware of the opportunity is sin. James 4:17.
5. Failure to believe in Christ is sin. John 3:18.
6. Anything not done in faith is sin. Romans 14:23.
7. Sin estranges us from God and makes prayer impossible. Isaiah 59:2.

When the application of the Word has brought the consciousness of sin, what a joy to be able to point to the remedy: Romans 6:23, Matthew 11:28, Hebrews 7:25.

There will come a stage in the development of the Moslem student when we should use the Bible to show that Christ is the final and complete Revelation of God. We may begin this with the thirteenth chapter of Zechariah, and lead on along the golden thread of New Testament proof; using such verses as:

Matthew 24:23-27; Mark 13:31; John 14:6; I Corinthians 3:11; Galatians 1:8; Colossians 2:9; Hebrews 1:1-3; 7:25; 9:26; 13:8; I Peter 1:20; Revelation 22:13.

When Moslems desire, as is very often the case, to discuss the subject of the Trinity, we ask them first to study with us what the Bible says about the unity of God. The lesson may be conducted along the following lines:

1. Both Old and New Testaments teach the unity of God. The very first verse of the Bible, Genesis 1:1, was a tremendous flash of revelation in the time when it came. At one stroke it cleared the heavens and the earth of all the idols and malign spirits with which primitive man had supposed them to be populated, and in their place proclaimed the one Creator God.

Note also Deuteronomy 4:35, 39 and 6:4; Mark 12:29.

2. But to confess the unity of God is not enough. That will not save a man. The very devils confess the unity of God and tremble, but they remain in hell. (James 2:19.)

3. What we sinful men need is a way of approach that we may know the one true God. (I Timothy 2:5.)

4. Let us study the Christian "Word of Witness" for

we find here not only the unity and truth of God, but "Eternal Life". (John 17:3.)

Then if we are sure that the man really desires to understand the Christian belief in the Trinity we may give him a book on the subject which he can study by himself. In most cases, however, Moslems raise the question of the Christian doctrine of the Trinity because they mistakenly believe it is a weak place in the Christian armor. Quite to the contrary, it is reaching up to the very highest point of Christian truth and is a revelation of the very nature of God Himself.

We refuse to argue on the question of the Trinity. It would be the utmost presumption on the part of mortal man to dispute about the nature of the transcendent God. Fools only would rush in where angels fear to tread.

The fact of the Trinity is known to us only through Revelation. The minds of the world's greatest philosophers could not have conceived even a shadow of this mighty truth about God. Furthermore, it is a revelation that must be apprehended by faith, not by reason. The mind of man can not fathom the nature of God any more than a person could empty the ocean with a bucket.

A religion without mystery that transcends the mind of man may be placed in the category of human fabrication. It is great revealed mysteries like the Trinity which mark the Christian faith as divine, rather than a product of the human mind.

For the man who has not learned enough of Christ to yield his heart in faith to Him to demand an explanation of the highest Revelation of the nature of God Himself, would be like a person who has not learned the A. B. C.'s asking for an examination in the science of Astronomy.

To explain the Christian doctrine of the Trinity to the man who is ready in faith to comprehend it, we consider one of the highest privileges that can be accorded to us as ambassadors of God, but we will only do so in the utmost reverence. We feel certain that no good would result in an attempt to explain this mystery to one who was not

ready to unite with us in the approach of reverence and humble faith.

On the other hand no earnest inquirer should be discouraged because the Bible contains mysteries beyond the comprehension of the greatest intellect. For humble Christians in every age and every land, as they follow Christ step by step, have been led by the Holy Spirit to ever increasing knowledge of the deep things of God. As one of our great evangelists in Iran has said, though the stream of Christian truth is deep enough in places to drown an elephant, there are also still waters where little children may wade.

Those of us who are engaged in the most difficult task of leading Moslems to Christ must give never ceasing praise and glory to God that He has provided us with such a perfect handbook for our calling. In the New Testament we have:

1. The Four Gospels. Christ—the content of our message.
2. The Acts of the Apostles. The Gospel at work in the world.
3. The Epistles. Guidance for converts and newly founded churches.
4. The Book of Revelation. The great final outcome of the work of evangelism. The eternal kingdom of Christ.

V.

In conclusion let us state a few general suggestions for our Bible work. We strive to follow the method below in meeting difficulties and answering questions.

1. Answer the difficulty to the best of our ability.
2. Lead on to the general teaching of the passage, which is usually clear.
3. Enforce a positive lesson from the inquiry, which may reach the mind and heart of the inquirer.
4. Relate the question and answer to Christ and His love and power.

In the next place, we should become expert in *turning*

all objections into useful leads. Take, for example, the first verse of the Gospel according to Mark. All know that the title "Son of God" has been a stumbling block to Moslems. One of my colleagues says there is a divinely ordered purpose in this—our Moslem brothers must stumble and sometimes take a good fall before they can stand again in the strength of Christ. We ask the questioner to look with us at the entire first verse of Mark. The latter is not attempting to write a life of Christ, he says this is the beginning of a "Gospel" or Good News. The names given here at the beginning for the one about whom he writes have a deep significance. 1. Jesus, the perfect man. 2. Christ, the Messiah or Saviour. 3. Son of God, the divine Lord.

Moslems cry "God forbid" when Christ is termed the Son of God, because they entirely misunderstand the term and think of it in a carnal way. The meaning of this title is spiritual. We should also unite in the expression "God forbid" if Christ should be considered the son of God according to carnal nature.

In the deep spiritual content of the term as used in the New Testament we do find these meanings:

Christ was eternal. His incarnation was not the beginning of His existence.

Christ did enter the stream of humanity in other than the natural way. In Him the Spirit of God was incarnate.

This term does denote the divinity of Christ, He was God's complete revelation, not through a book or by word, but through a Person—in life. Man was created in the image of God so that God could finally reveal Himself in the image of man.

We freely admit that the full meaning of the term "Son of God" cannot be understood by the natural man. Only through the guidance of the Holy Spirit can we call Christ "Lord". (I Corinthians 12:3.)

But when a person can in faith accept Christ as the Son of God, he has entered a new and blessed relationship to the Almighty. (I John 4:15.)

Another general point is that we should always endeavor to interpret Scripture by Scripture. Answer questions about the Bible not in our own words but from the Word of God—as I have endeavored to set forth in another article.²

It only remains to state the obvious truth, that every Bible lesson should be begun and closed with sincere prayer. That will do more good than much speaking, as the testimony of many converts from Islam will go to prove. They witness to the power of Christian prayer in opening their hearts to receive “the engrafted Word”.

Finally let me say that if I have erred on the side of simplicity and too much detail in these suggestions on teaching the Bible to Moslems, that may be put down to the account of Dr. S. M. Zwemer, who has repeatedly enforced upon me the fact that workers desire *definite* and practical suggestions as to methods in evangelism.

May God consecrate us to the great and holy task of presenting His word to Moslems, and may the Holy Spirit guide us to ever increasing power in becoming “Workmen that need not to be ashamed, rightly dividing the word of truth.”

Tabriz, Iran

J. CHRISTY WILSON.

² “Presenting Christ to Moslems”, in THE MOSLEM WORLD for October, 1935.

Disunity in Islam

The following quotation from the *Light* of Lahore, dated January 16th, 1937, speaks for itself:—

“It is fraud to teach brotherhood and, when a convert has been enticed, to give him the sort of Islam we have in our midst today. Whenever we hear a convert to Islam waxing eloquent on the brotherhood among Musalmans we feel inwardly ashamed at the hypocrisy of it all. Either this man must be blissfully ignorant of the sectarian wranglings of present-day Islam or he is only playing a part. . . . The fact is there is hardly any love lost between any two sects of Islam. The Sunnis and Shi'ahs, the Wahabis and Hanafis, the Qadianis and non-Qadianis hate one another as thoroughly as do Roman Catholics and Protestants each other.”

THE BIBLE IN THE BALKANS

Only a few generations since, all the lands of the Balkan peninsula were a part of the Ottoman Empire. One might therefore expect to find all their Moslem population, at least, Turkish-speaking, and, so far as literate, Turkish-reading. As a matter of fact, this is far from the case. Moslem Albanians—those tough and ubiquitous Arnauts who played so dramatic a rôle in the Levant of the nineteenth century—have their own ancient tongue: Turkish has for them no such “sacred” associations with their religion as Arabic has for all Moslems. The Mohammedan farmers of Bosnia belong as much to the Yugoslav language-area as do the Orthodox Christians of Old Serbia or the Roman Catholics of Zagreb. The Pomak Moslems of Southern Bulgaria are too illiterate to be called “readers” of any language, but Bulgarian is as much their native tongue today as it was the tongue of their Christian forefathers who apostatized to Islam. The Gipsy who is now reckoned as a Roumanian or a Bulgarian is unlettered, like Gipsies everywhere, but while his Romany tongue contains a liberal sprinkling of Turkish words (it has been placed as high as 25 per cent.), he really understands, besides his Romany, only a modicum of the speech of his Slavic or Vlach neighbors. Though he calls himself a Moslem, Turkish has no associations for him.

When we come to the Turkish-speaking peoples of Eastern Roumania and Bulgaria, however, it is a further surprise to find that the language boundaries and the religious boundaries are not co-extensive. For there is a large group of Orthodox Christians who speak Turkish. Neither they nor their ancestors were ever followers of Mohammed. In the event of their migration to Turkey

there arise some delicate questions for the leaders of the Turkish State to solve. That old answer to the question, What is a Turk? A Turk is a Turkish-speaking Moslem (which has long done duty in Anatolia), will have to be revised, when Turkish Christians pour over the border.

In the end, the adoption of the Latin character for written and printed Turkish will probably prove an advantage rather than a disadvantage in drawing Turks together. At first its effect outside of Turkey was divisive. The literate Moslem, devoted to his Arabic Koran, saw with dismay that the alphabet of Western Europe was to displace these familiar and sacred cursive characters. To him it was part and parcel of the laicizing reform in Turkey, which was all anathema. The younger group of Moslems, however, who had followed the triumphs of the Ghazi through all the 'twenties with enthusiasm, hailed this change of letters also, not necessarily because it "cut another chain that bound the Turk to Mecca", but because it was Western-facing and forward-looking. In spite of the Cyrillic alphabet in the North and the Greek alphabet in the South, the Balkan Moslems could see this change as a unifying compromise, linking their newspapers, magazines and books thenceforth with the great Western world, and, without the compulsion exercised within Turkey itself, the *intelligenza* approved it.

When seeking to estimate the influence of the Bible in the Balkans today, one thinks first, naturally, of the great masses that belong to the predominant religious group, the several national and autonomous Orthodox Christian Churches. Opposition from clergy or lay officials here, encouragement from others there,—such details make up the bulk of the reports received by the Bible Societies from their workers in these lands. But it would be a mistake to overlook the unobtrusive work of colporteur and correspondent, missionary and voluntary worker, in spreading God's Word among the Moslem minorities also.

It is safe to presume that, when a Turkish Testament or Portion is sold, the buyer is ordinarily a Moslem. The

same is true of the Gipsy Gospels. But it is not easy to estimate the number of Moslems who buy Scriptures in the other languages of the Balkans, and all efforts to compel colporteurs to report such Moslem sales separately have proved fruitless. Nevertheless, characteristic conversations between colporteur and purchaser, included in the reports, suggest the variety of channels through which the Moslem public is being led to buy and read the *Injîl*.

Thus a colporteur working in Western Thrace, where there are many Moslems, remarks in his latest report that "Mohammedans approach me and ask to buy a Christian Gospel. I believe they do this, either because they have already read a Gospel, or others have recommended it to them. Thank God, the Bible is frequently filtering into their families". He tells of his particular joy in meeting a Turk from Istanbul who asked for a Bible in Latino-Turkish for his son. "I want my son to read the Bible", said he, "that Bible through which I have learned to love God as a Father, and His only begotten Son, Jesus Christ, through whom we are adopted as sons, and in whom there is no difference between races and ranks of men."

In the same region are Pomaks, living on the Greek side of the Rhodope chain, but nursing the same grievances as their brethren in Bulgaria. One of these said to the colporteur: "Bulgaria forced us to be baptized as Christians, but no Pomak ever became a Christian by such means. Even I, to this day, have had a bad opinion of the Gospel and knew not that it contained such very high teaching". He bought for himself and his friends an Arabo-Turkish Bible, a New Testament, a Psalter and a Book of Proverbs, and, better still, proceeded to read them with the colporteur with an open mind.

It is only by such personal work as this, robbed of old hated associations with clerical politics, that thousands of Balkan Moslems can be brought to see the light of the glory of God in the face of Jesus Christ. Pray for the Balkan colporteur!

THE KORAN AS MAGIC

“This is the honorable Koran, written in the Preserved Book: let none touch it but the purified, it is a revelation from the Lord of the worlds.” Sura 56:76-79.

The Shi'ite Mohammedans treat their holy book with great respect. It is the custom to kiss it when taking it into the hands. They believe that the original came down from heaven and that it is the word of God.¹ A person should not touch this book until he has performed his ceremonial ablutions. Some will not touch it then unless they have previously been to the bath. It should not be taken into any unclean place, and it is forbidden to take it where there is wine or gambling. It is said to have seventy thousand hidden meanings, which are known only to the Mahdi, or hidden Imam. It is claimed that it cannot be translated and that only God and the Imams know how to interpret it.

Like the sacred books of many religions, the Koran is believed to possess supernatural power, and it is used in various occult practices, which some claim the *mullahs* have instituted in order to hold their people in a state of superstition and ignorance, and to make use of their fears as a means to their own pecuniary ends. Whether or not the *mullahs* originated these practices, they have certainly in many cases encouraged the people to adhere to them. And the result is that among the masses there is probably more faith in the magical uses of the book than there is understanding of its contents.

The accepted forms of Koranic magic are: the “cutting the Koran” (*istikhâra*); divination (*fâl*); prayers, or portions written out and used as talismans; reading the

¹ Sura 85:21, 22.

A PERSIAN KORAN-AMULET



The famous verse used against the evil-eye is in the center, (68:51-52); the Throne or *kursí* verse (2:256) is on the margins; the four declarations, *chahár qavl* (suras 109, 112, 113, and 114) are in the marginal corners and inside circles; and 'Ali is pictured with his sword, *dhu'l-faqár*, at the top.

Koran for magical results; and other special uses of the book itself.

The "cutting the Koran", or *istikhára*, is used to determine whether it is expedient to do a thing. An individual who is anxious about some matter of business, or about his health, when at a loss to know what to do, gets a *Mulla* or some one who has read a bit of the Koran to perform for him the *istikhára*. Old women who know some of the Arabic characters will do most of this work for women and villagers, but in the towns and cities there are always professional "readers" available. One of these men will read the first sura, then pray in Arabic, "God, thou knowest what is hidden!" He will then repeat a part of sura 6:59; "And with Him are the keys of the secret things; none knoweth them but He; He knoweth whatever is on the land and in the sea". Then he will give the salutation to Mohammed and his household, *salalahu 'alaihi wa 'ala ahlihi wa sallam*. "Prayer and peace be unto him and his people and his family". He will close his eyes, turn his face upwards and utter the name Allah, while he draws his fingers from the back of the book up among its pages. He then opens where the fingers enter and reads the first sentence or part of a sentence on the page. From the character of the words, he gives his inquirer an answer as to the outcome of the matter he is contemplating.

Some Korans are especially prepared for this purpose and have their pages marked with letters which indicate what the answer is to be. Some have only three letters, *kh* for *khair*, meaning good; *sh* for *shar*, meaning bad or unfavorable; and *mím* for *miána*, signifying medium. Other copies have more details. Nine letters and combinations indicate very good, good, fair, medium, not good and bad. These signs simplify the reader's task and relieve him of the responsibility for an unfavorable interpretation.

People resort to *istikhára* most frequently in regard to matters of health and concerning medical or surgical treatment. They use it also in connection with business under-

takings, or in considering whether to accept employment, or form partnerships or make journeys. Nowadays it is commonly used to determine whether the particular automobile in which the journey is to be made is worthy.

As an example of its use in matters of health, a person goes to see a doctor and his case is diagnosed as one needing surgical treatment. He is so advised and arrangements are made for him to enter the hospital. But he excuses himself for the present, saying that he must go home and inform his family, and that he will return on the morrow. He does not return. Days, or maybe weeks, later he appears, ready for the operation. His story is that the *istikhára* repeatedly came out against the operation and that he could not come until he had obtained a favorable result. Sometimes the patient will take one unfavorable cutting of the book as final and the hospital will not see him again.

In the *Miftáh al-Jannán*, pages 361-390 are devoted to detailed directions for performing the *istikhára* with the Koran, as advised by the Imam Ja'far Şádiq.

Divination, or *fál*, with the Koran is similar to the *istikhára*, but goes a step farther. It determines not only whether it is expedient to do a thing, but it reveals the whole character and progress of the proposed undertaking. Some of the more progressive people say that the *fál* is now very little used, but careful inquiry shows that it has diminished only slightly in its popularity. The diviner opens the Koran in the same way as for the *istikhára*, but instead of reading the first words or statement on the page, he turns to the beginning of the passage. If it seems good it means that the beginning of the undertaking will be auspicious. He then turns to the end of the passage to learn what the final outcome will be, and reads where he first opened to ascertain the character of the matter while in progress. The meanings are usually sufficiently ambiguous to be construed to fit any and every situation.

The use of particular verses of the Koran as written prayers and talismans is exceedingly common. There is a tradition that the Imam Husain wore suras 113 and 114

about his neck as a talisman. Many people make their living as professional "prayer writers". Books of instruction in the "science" are abundant and easily obtained.² They give all the necessary directions as to what verses are efficacious and how they are to be prepared to meet different situations. Korans with marginal notes on the value of the verses opposite are also to be found. Often these books will not agree with each other as to the value of specified verses, and there are few of them that will be found to agree with the marginal notes in the Koran. Thus there is plenty of latitude for the prayer-writer.

As an example, the sura *Yá Sín*, which is much used in Koranic magic, since it is called "the heart of the Koran", has the special value of each verse written on the margins of the pages in these prepared copies of the Koran. Not one of these directions agrees with those indicated in the *Majma' al-Dawát*, which gives wide margins on three sides of nine pages to the values of the verses of *Yá Sín*. According to the Koran, verses 65 and 66 of *Yá Sín* are to be used as a protection from the tongues of slanderers, if they are properly written on deer-skin with saffron and rose-water. But the *Majma' al-Dawát* advises that the same verses are to be written on a paper and bound to the side of a person suffering with pneumonia, or the paper is to be washed and the water given to a dysentery patient to drink.

The directions for using the verses of this sura alone cover all the experiences of life, from an easy birth to a painless and peaceful death, and the journey on to bliss in heaven. They provide cures for all of man's illnesses, such as fevers, swellings, aches, blindness and insanity. If one is suffering from toothache, verse 78 to the end of the sura is written on paper and hung over the ear on the side of the aching tooth and it will cure the pain. There are verses which protect one's property, his household and his person, from *jinn*, *dív*, and the evil-eye.

There are verses also from other suras that are as great an aid as those from *Yá Sín*. The suras most used are *Yá*

² As, for example, the *Majma' al-Dawát* and the *Jam' al-Dawát*.

Sín (60); Merciful (55); The Victory (48); Daybreak (89); The News (78) and Jinn (72). If the last sura (114) be written out and put in a box containing valuables of any kind, nothing can harm them. Verse 267 of the sura "Cow", if written on an earthenware vessel and put among clothing, will keep away moths. And verses 14 and 15 of this sura, if one writes them on the back of a turtle's shell and keeps it with him, then no one will be able to exercise the power of the evil-eye upon him. And if the entire sura Yá Sín be written out and hung up in a garden, that garden will produce in abundance. Moreover if it is kept on the person, no illness nor dangerous animal will afflict the wearer.

There are ways also whereby hidden treasure may be found. Verse 9 of sura 3, and all of sura 95, should be written on paper and tied to the neck of a white rooster with a double comb. The rooster is then let loose in a place where it is suspected that a treasure is hidden, and he will go and stand over the very place. If he is right he will die the next day and the treasure seeker may dig for the treasure with perfect assurance.

On journeys one may be kept from thirst by writing verse 6 of the second sura on a clean paper or on a glass dish. He should then wash the writing with spring water and put it into a glass. After three days he should mix it with attar of roses and the milk of a red goat, and he should boil this mixture until it becomes thick and black. Then if some of this is eaten every morning, the traveler will not thirst. If one is journeying on foot, he should bind verse 25 of the sura Yá Sín to his feet, and he can then walk any desired distance and not suffer fatigue. If he journeys by sea, storms may be calmed by using verses 256-260 of the sura "Cow" (2). These verses will also keep away beggars and derwishes on the road. Drought and famine and flood cannot harm the one who gives attention to the proper verses. For the one who wears verse 48 of Yá Sín, even though the whole world be flooded, not even the soles of his feet shall be wet.

A goodly number of verses protect from hunger and thirst here on earth, but there are more for that terrible thirst on the Day of Judgment. Plagues and pests can have no power if other specified verses are used. If the first two verses of sura 16 are written very finely on deer-skin, two hours after sunrise, on Thursday morning, and put under a stone set in a ring, or if they are written on the stone itself, no enemy can successfully plan anything against him. If one writes the 58th verse of Yá Sín, which is called the heart of the sura and therefore the heart of the Koran, in the form of a square at sunset, and keeps it on his person, no snake, scorpion or other injurious animal will molest him. The desire for physical strength, bravery, victory in war, wealth, position and knowledge may be satisfied by the use of other parts. For example, if the sura "Jonah" be written 21 times and kept on the person, the wearer will not only be victorious in war, but he will win great glory by his deeds of bravery. Physical strength is obtained by writing verse ten of sura Yá Sín on paper, then tying it up with blue cord and burying it in an old grave. In the same way the memory can be strengthened and ability to learn may be increased.

In fact a short road to learning is readily provided, for if one writes verses 109-112 of the sura "Table" (5) on a black stone, on the first Friday of the month, at the hour of sunset, and wears it habitually, he will become famous as a scholar and will know the secrets of sciences he never knew existed. Likewise the fearful may be made courageous and calm, especially those who fear death and the grave. Those who sorrow may again be happy. Light slumbers may be had to enable one to rise for the stated prayers, and tasks that are difficult may be made easy. Strength may be gained to control the temper and ability may be acquired to hold the tongue against the desire to lie or slander.

Matters pertaining to marriage have not been omitted. If a young man wants a wife, he should write verses 87-89 of the sura "Women" (4) on a piece of a garment belong-

ing to a young married woman, and this he should keep near him while investigations are being made to procure a wife for him. Thus he is sure to get the right one and one who will love him. A woman who desires to keep the love and respect of her husband can also find means whereby her desire may be obtained. If two friends have quarreled, reconciliation may be achieved by one of them writing on an earthen vessel that is fresh from the kiln, with a reed pen that has been dipped into unboiled honey, the name of the other person and around it the tenth verse of the sura "Cow" (2). Then he must throw the vessel into the well out of which the other party drinks, and his heart will be made soft and they will soon again be friends.

Another's secrets may be found out by writing verse seven of this same sura on a green mud bowl, washing it in rain-water and sprinkling it upon the person when he is asleep. The suspected one, should he be concealing a dark secret or be planning some evil deed, will tell it all. Also there are several other verses, which, if written on the skin of a frog and put upon the stomach of a sleeping person, will cause him to tell everything he is trying to conceal.

The malicious side of magic is sometimes indulged in. Provision is made to hinder the business undertakings of others; to bring about the destruction of an enemy's house; or to cause his death. Write verses 122-124 of the sura "Imran" (3) on an old water-pot, or on a piece of horse-skin, put it into the enemy's house and his property will be ruined. If the death of another is desired, read sura 2:256-260 twenty-nine times and it will happen. Or on Tuesday at sunset a man makes a mask of his enemy's face out of plaster of Paris, writes verses 30-33 of sura 5 on the face of the image and the enemy's name on the back of it. He sticks a dagger into the head where the name is written, at the same time saying, "O angels of God, do this to this person", and the enemy will be struck dead. By similar performances they believe officers may be removed from their positions. If one has an enemy in prison, he writes

verse 36 of sura "Araf" (7), together with the enemy's name and his mother's name, on the tanned skin of a red kid and buries it. As long as it remains buried the enemy will remain in prison.

Twenty-nine suras have Arabic characters, single or in combination, at their beginning. Rodwell remarks that they may be "private marks or initials of proprietors of copies furnished to Sá'id, when effecting his rescension of the text under Othman. In the same way, letters prefixed to other suras may be monograms, or abbreviations or initial letters of the names of the person to whom the respective suras belonged".³ Some Persians say they are a form of riddle. Whatever their true significance, the Shi'ites have made commerce of them, claiming that these fourteen characters are light-possessing and light-giving, and that they formed the code by means of which God gave his words to the Prophet. They are therefore called the "bright ones". The power of this code, whether written or read, is believed to afford protection from thieves and from disaster at sea; to provide plenty of the means of living; and to safeguard a person from enemies, from plots, and from all injurious animals. It is written on four pages of paper and placed at the four cardinal points about a field or garden to cause locusts to leave the place.

To the substances already mentioned, on which verses are written, there may be added stones, dry clay, iron, silver and copper, which are also much used for these written prayers. Various kinds of cloth, such as white muslin, a war banner, red cloth from Kashmir or Indo-China, and linen or home-spun cloth from Yemen, are preferred for more unusual cases. If the whole of the sura Yá Sín be written on a white muslin shirt, no bullet can penetrate it. There is a story that when one of the border tribes were causing trouble several years ago in Khorasan, troops were sent to capture the leader, who had become notorious. When he was located, and the soldiers took aim to fire upon him, their guns would not go off. This is said to have happened repeatedly, until it occurred to one of the

³ Rodwell's Koran, p. 32, note 3.

soldiers that he was perhaps protected in some magical manner. The captain of the force then aimed at the brigand's hand. His rifle responded, the brigand's hand was shattered and they were soon able to capture him. They declared that he was protected by one of these bullet-proof shirts, and only his hands were vulnerable.

There are also particular parts of animals, other than those mentioned, upon which prayers are sometimes written, such as camels' bones, and the shoulder blades and the neck-vertebrae of sheep. Vegetable substances employed are the olive, fig and green-date woods, a few fruits and the date bud. Some foods are also good for this purpose, such as *halwá*, a sweetmeat that is made from whole wheat flour with grease and sugar; rock candy from Egypt; and a round loaf of saltless bread.

The liquids with which prayers are written are rose-water, musk, saffron, ink, honey, the juice of mint, the juice of the white grape and grease. Rain water, spring water, water from a well that is low, or water which has been caught from a drain-pipe may be used to wash the written prayers. Usually this water is given to drink to the person who is concerned; and not infrequently the prayer itself, as the paper upon which the verse was written is called, must be eaten. Sometimes the water is poured over the person's head as he faces Mecca.

Reading the Koran carries with it great merit. There are as many suggestions to be found in the marginal notes for reading whole suras, or selected verses, as there are for writing them. Most of this reading should be done at stated times and a stipulated number of times. Forty-one seems to be the favorite number, but 7, 21, 29, 40, 70 and 1000 are recommended almost as often. The reader of the first sura gains all the merit that is attached to the reading of the *Taurát*, the Pentateuch), the *Zabúr* (the Psalms), the *Injíl* (the Gospels), and, strange to say,—the Koran! It is related that Mohammed himself told some of his friends that if he should write out all the meanings of the first sura, it would take seventy camels to carry

the load. And he added that whoever reads this sura is free from the fires of Hell. From one of the traditions it is related that the entire Koran is in this first sura, and that all of the sura is in the first word, *bismilla*, "in the name of God", and the entire meaning of it is in the dot of the first letter. And Ali said, "I am that dot". Verse 256 of the second sura is called the Throne (*kursí*) verse. Whoever reads it will have all his needs supplied. It has ten pauses. When reading it, at each pause one should bend a finger into the palm of the hand, beginning with the little finger of the right hand and ending with the thumb of the left hand. When both hands are thus closed, the salutation to Mohammed and his household should be said three times. This should be followed by the reading of the first sura ten times, and after each reading one finger should be allowed to come out, but in the reverse order from that in which they were drawn in. Then all fingers should be pointed upward, and the suppliant should blow his breath upon them, and then express all his needs and desires. If this is done for forty days everything will be his. Also the reading of the fourth sura, "Women", is said to give the reader the merit of a martyr killed in the service of God, while the reading of the third sura, "*Imrán*", gives the merit of a thousand martyrs.

It is claimed that the importance of the number of times a sura is read is like following the directions for locating a hidden treasure. If the treasure is forty steps away it cannot be reached by thirty-nine, and forty-one will overstep it and it will not be found. It must be reached by forty.

If one is faced by a grave situation and reads verse 140 of the third sura forty times a day for forty days, the gravity of the situation will be removed. If he reads it 29 times a day for 29 days, his enemies will be removed. If he reads it 19 times a day for 19 days, he will be granted great physical strength. If he reads it ten times a day for ten days, he will become wealthy in flocks. And if he reads it five times a day for five days, he and his family will be granted health.

Likewise the reading of the sura "*Jinn*" is most important. If a prisoner reads it, he will soon be set free. If a man with a bank account reads it, his money will be safe. But the greatest blessing from reading it is that one's faith is greatly increased.

It is related that Mohammed said that on the Judgment Day, God will not account with the person who reads *Yá Sín*, but will grant him forgiveness and will make him an intercessor for many others. The sura *al-Şaff* (37), if combined with *Yá Sín*, and if read over the head of one who is dying, will quickly bring an end to his suffering and will allow him to pass away quietly.

The sura *Yá Sín* has seven parts, each ending with the word *mubín*, which means open or clear. If one has an enemy he wishes to harm, and that without injury to himself, or one whose love he wishes to gain, he reads this sura and at each *mubín* he ties a knot in a cord he has ready at hand. When the reading is completed he nails the cord into the ground, and he gets his desire.

Another tradition tells us that God grants forgiveness, not only to the parents of anyone who reads the book, but to seventy generations of his ancestors. A story is told of the Imam Ja'far Şádiķ, that one day he saw a sinful man being tormented by the angels. He became angry, because the man was a believer. Later on, when one of his companions saw that his anger had subsided, he asked him the reason. The Imam answered that the man was no longer tormented, but was forgiven, and was receiving all the blessings of God. And why? Because his small son had gone to school and had read one verse from the Koran!

While most of the foregoing has had to do with the suras and verses of the Koran, there are other practices which require the book itself. At the vernal equinox, which is the Persian New Year, one should have a Koran in his lap when the gun gives the signal that "the year has changed". This gives him good luck for the coming year. But this blessing may be increased if he has learning, for by reading the sura *Yá Sín* at this time, he is given the

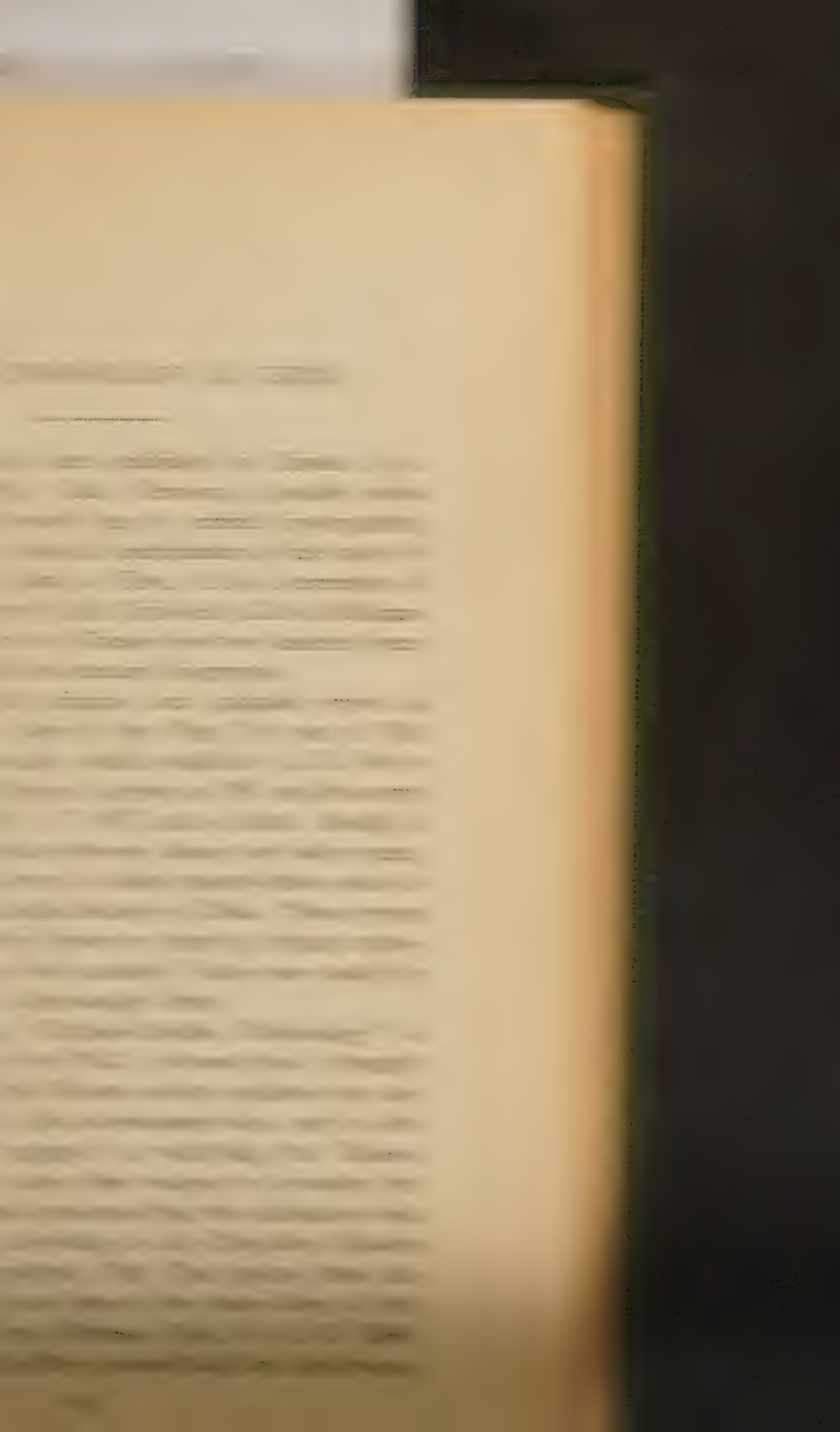
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and arrived at the year A. D. 599 for the Hegira. There is a difference of about three years per century between lunar and solar years, which was disregarded in the calculations, and when twenty-three years are added, we get the correct year of the Hegira, 622 A. D.

Very many corrections are made to Liu Chiai-lien's text and commentary, both of the years and the months, and this is done with critical acumen. As the error referred to has misled Moslems in China for many centuries, these corrections are very welcome in the interests of accuracy.

Incidentally we have here additional confirmation of the spuriousness of the inscription on the famous stone tablet at Si-an city in the province of Shensi, which is dated at what corresponds to A. D. 742. That would be say A. H. 123; to count back one hundred twenty-three years from 742 would give A. D. 619 for the Hegira, at which time the T'ang dynasty was reigning. But the tablet says the entry was during the time of K'ai Hwang of the Sui dynasty (581-601), many years before the Hegira.

Liu Chiai-lien definitely fixes the seventh year of K'ai Hwang (587) for the first entry of Moslems into China. When it is remembered that at that time Mohammed would be only seventeen years of age, the error of twenty-three years or more is apparent. To obtain this amount of error would require over seven centuries of time, and as the inscription on the tablet similarly gives K'ai Hwang as the period of entry, I conclude the calculation is that made in the fourteenth century, and the inscription would not be earlier than that. The error of twenty-three years could not have been made so early as A. D. 742, only one hundred twenty years after the Hegira.

The stone monument referred to does not ante-date the Nestorian Tablet of A. D. 781, as has been claimed. While recording previous history—probably copied from an earlier source, with additional matter inserted—the stone itself was set up long after the date inscribed upon it, so it is an unreliable guide for serious research.

Worthing, England

ISAAC MASON.

SHI'A STANDARDS OF HYDERABAD

As I write it is Muharram, the first month of the Moslem year. During the first ten days of the month the Shi'a sect, followers of 'Ali, mourn for Hasan and Husain, the sons of 'Ali, the former of whom was poisoned, and the latter killed in battle at Karbala.

One of the customs in Muharram is to set up some kind of standard representing 'Ali, Fatima, Husain, and to keep it for ten days in what is known as the '*Ashur-khana* (literally, the Tenth Day House). Most Shi'a homes have their own standards in their own private houses. There are also many important ones in the city in buildings which are open to the public. My Urdu teacher and a Shi'a friend of his took us to see these. It was most interesting. These standards take various shapes. The two most usual are first, the hand, each finger standing for one name of each of the *Panch Pak Ajsam* (the five holy bodies) Mohammed, 'Ali, Fatima, Hasan and Husain; and second, these names mingled together in a kind of monogram in Arabic lettering, on the right side the letters being the proper way on, and on the other side the same in a symmetrically opposite direction.

The standards (*'alams*) which we saw were as follows:—

1. *Badshahi 'Ashur Khana*. (Kings' '*Ashur Khana*). Here the royal *'alams* are kept which are said to have been handed down from the time of the Kutb Shahi Kings (sixteenth century). These are all of gold. Five large ones were in the centre, and numerous smaller ones along each side. The centre one was the most elaborate, with most intricate lettering on it, and from the top of it two large "arms" extended representing the sword of 'Ali. H. E. H.

the Nizam gives the *dhattis* (cloths) which decorate these 'alam^s, delicately colored ones of costly silk valued at Rs. 200 to Rs. 300 each.

At each 'alam we visited our Moslem friends offered a small garland of flowers and an incense stick, and sometimes took away a little piece of paper containing ash from the incense burner. Ash burned in front of an 'alam is considered to be sacred.

2. In the same courtyard there is a side room in which is the heaviest 'alam in Hyderabad. It is said to weigh two to three tons. The usual names enscrolled in the centre of this have the appearance of a lamb's face. It is supposed to be of special artistic merit when the scroll can thus take the form of the face of an animal.

On the wall behind this 'alam were several framed pictures of Mecca, Koranic texts, Persian couplets, etc. The top one of these was about two feet, six inches, by two feet, in size. We could not see what was written on it, but our Shi'a friend told us that the whole of the Koran was there. This is hard to believe seeing that the Koran is about the same length as the New Testament, but I know that Arabic writing can be microscopically small, so it may be true.

In the centre of the courtyard is the *alarwa*, the fire pit in which the wood is burnt on the tenth night of Muharram to make a bonfire, round which the devotees dance.

3. *Nal Sahib* (Horse-shoe from 'Ali's horse).

This horse-shoe was encased in sandal paste and so it could not be seen. Every year more sandal is added to the case.

Bundles of peacock feathers were leaning up against this 'alam. These are waved in front of it when the incense is burning.

4. *Qadam-i-rasul* (Foot-print of the Prophet).

This was encased in a coffin-shaped representation and there were several other 'alam^s ranged on either side. Then a little to the front and to one side was the *Jhula* (swing cradle) to represent the child of Husain who died.

5. *Panja Shah* (*panja* from *panj* five, means the out-spread hand, hence *Panja Shah* means Royal Hand).

At the entrance was a slab of black stone—a rare stone not found in the Deccan—on which was inscribed in Persian, “Whoever comes here with sincerity, his wishes are surely fulfilled”. In front of the stone was a tray of the same material where offerings for the poor could be placed when wishes had been fulfilled.

The *'alam* consisted of twelve hands representing the Twelve Shi'a Imams, the name of an Imam being inscribed on each one. These hands were arranged as follows: First there was one large hand, then on top of that five smaller ones in a row, and on the top of these five two rows of three. I omitted to notice in what order these were, but I assume the large hand would represent 'Ali, and the others would work upwards from right to left.

Behind the *'alam*, in a sandalwood case which was specially opened for us to see, was an impression of 'Ali's (?) hand in stone. It is said that there are only two such impressions in the world. The other is in Arabia. This one was brought from Arabia in the time of the Kutb Shahi Kings. The descendants of the Arabs who brought it have been in charge of the *'Ashur Khana* ever since.

On the walls were some very old documents dating from the time of Abu'l Hasan, the last of the Kutb Shahis. The paper of these documents was made in the Deccan.

Across the front of the room was hung a heavy iron chain, said to have been worn by the saint Mahmum (?) a descendant of 'Ali. Several Persian inscriptions were attached to it.

6. *Bibi ka 'Alam* (Lady's 'Alam). This is to represent Fatima, Mohammed's daughter and wife of 'Ali. This *'alam* is very costly and important and on the tenth day it is taken in procession round the city on an elephant. It is all of gold and consists of the intertwined names. On each side of it three green bags were suspended like ear-rings. These are said to contain real diamonds.

In another part of the *'Ashur Khana* was an emblem

in the form of a mouth with a small hand on the top of it. This is taken in front of the 'alam in the procession to intimate to the people that the 'alam is approaching. This is the only 'alam in Hyderabad that is taken out on an elephant. It is very popular.

The *alazwa* (fire pit) is the largest in Hyderabad. We peeped into it and saw several pice and *cowries* which had been thrown in as offerings. In most of the 'Ashur *Khana*s there were vendors of *cowries*—one heap for one pice. Those who buy give them to beggars who in turn give them as offerings.

On the ninth day of Muharram this 'Ashur *Khana* is made *pardah*. As the street approaching the building is very narrow, I imagine the crush of vehicles will be rather terrible.

There were two other interesting things which we saw. One was a *tasiya*—a representation of the tomb of Husain—made out of cress, in the form of a camel—because Husain travelled from Mecca to Karbala on a camel. The side view of the camel's face looked like a horse, but when we stood right in front of it, it really did look like a camel.

The second thing was a number of old statues displayed on the balcony of Shiva Raj Bahadur's palace. These are shown only in Muharram and are not so numerous as they once were. They included an old type of soldier, priest, negro, toddy carrier, *dhobi*, stone-breaker, drummer, a bear and an elephant.

Hyderabad, Deccan

KATE GREENFIELD.

A STATISTICAL SURVEY OF ISLAM ¹

Among numerous old and erroneous ideas which exist in missionary and religious thought, there is the one that Islam is a static religion. Moslem fatalism prompts the exaggerated conviction that the Islamic people are apathetic and almost impossible to penetrate, though not dangerous from the offensive point of view. The real situation is quite different. Islam is on the march, and is advancing everywhere, silently but constantly.

It is a false idea that the tremendous blows hurled by Christianity at the followers of the Crescent in the nine centuries of armed struggle which bear the glorious names of Poitiers, the Crusades, Vienna, and Lepanto, present permanently insurmountable barriers. Islam has already driven beyond the Straits of Gibraltar and almost beyond the Bosphorus. Today the Moslems advance again to the conquest of Europe and the world. They no longer use arms, but peaceful and insinuating ways, and Europe and America, which are by heredity Christian, seem ready to fall prey to the propaganda of Mohammed.

Every good Moslem is, and in fact must be, a "missionary". Islam advances with all its Oriental fascination, with intoxicating perfume, with sensual softness. Statistics speak clearly. In 1900 the Moslem world had at its disposal two hundred printing presses; today it has eight hundred eighty. It is therefore opportune to consider carefully the facts of this offensive, which is as dangerous as it is silent and penetrating.

Let us see what statistics tell us about the expansion of Islam in the world. Taking world figures by continents,

¹ Translated from the Italian in *Il Pensiero Missionario* (Rome), December, 1936, by Philip T. Blackwood.

according to the maximum calculations, the situation reveals itself thus:

	Moslems	Catholics
Europe	22,434,419	209,672,679
Asia	154,138,391	19,196,956
Africa	53,845,666	6,406,964
North and South America	120,008	136,357,425
Oceania	29,750,095	2,085,814
(World population 2,053,600,000)	260,288,579	373,719,838

The proportions are in percentages: Catholics, 18.2%, Moslems 12.6%. Other estimates of Catholics vary from 351,839,665 to 233,997,594; therefore the proportions are reduced respectively from 19% to 13%. However, the situation is fundamentally the same. We can accept 240,000,000 as an average world figure for Islam.

II

After this, let us examine the statistical position of Moslems in various lands. Let us begin with Asia, the continent in which they are most numerous, and include 17.9% of the population.

	Moslems	Percentage of population
Turkey	12,600,000	92
Syria	2,159,259	77
Palestine	557,649	70
Transjordania	2,850,000	92
Arabia	4,000,000	100
Iraq	2,640,700	96
Persia	8,830,000	95
Siberia:		
Bashkiria	837,442	67
Circassia	1,500,000	93
Kirghizistan	3,760,000	73
Uzbekistan	6,000,000	93
Turkmenistan	500,000	95
Bokhara	1,500,000	100
Karezm	519,438	100
Mongolia	20,000	3
Armenia	86,000	10
Georgia	350,000	14
Azerbaijan	1,400,000	77
Tibet	30,000	1
Afghanistan	6,380,500	100
British Indies	68,735,233	21
French Indies	15,000	5

Portuguese Indies	60,000	10
British East Indies	2,025,000	47
Dutch East Indies	43,000,000	86
Siam	300,000	3
Indo-China	310,000	2
Philippine Islands	443,037	4
China	15,000,000 (?)	5
Chinese Turkestan	1,200,000	48
Manchukuo	300,000	3
Japan	4,000	0.006
Korea	80,000 (?)	0.4 ²

From the above figures we see that the leading Moslem country in Asia is India, with about 70,000,000 faithful; there follow the large Moslem populations of the Dutch East Indies, Siberia, China, Turkey, Persia, Afghanistan, and at a discreet distance—Arabia, Syria, Iraq, Malaysia, and the other minorities.

III

Omitting the examination of the countries with a very strong Islamic percentage, or those which are by tradition faithful to the Crescent, I shall add a few brief notes on the state and the development of Islam in other lands, at the end of the present article.

As for India, we must note that Islam counts a number of adherents in the territory directly under dominion of the British crown, almost equal to that in the protectorates, not, however, with equal distribution and density. The regions in which the Moslems flourish are in the northwest part: Punjab, with over 14,000,000 followers, or 97% of the region; Bombay Presidency, with over 4,000,000; Sind, the Northeast Frontier Province, and Kashmir-Jammu, each with over 2,000,000. However, the greater proportion, 99%, is found in Ajmer-Merwara, where the Moslems number only 97,133. The increase of population in comparing the religions, immediately verified the fact that Islam is gaining ground in such sectors; in fact, in Central India, in one decade, the Moslems increased 134%, as compared with an increase in population of 12%. Birth is in general in favor of the Moslems, and, moreover, they have

² [Some of these figures are not reliable. E.g., those for India are *too low* by nine millions; those for China and Korea far *too high*.—*Ed.*]

the element of proselytism. Then too, we must notice how well Islam is organized from the cultural point of view, with mosques and schools everywhere. There are higher institutions, like those at Aligarh, Lahore, Peshawar, and Hyderabad. In the last-named state the Nizam, who is fabulously rich, places large sums at the disposal of religious propaganda, and of national and foreign missions; it is sufficient to cite his contribution for the erection of the mosque in Budapest.

Moreover, it is opportune to cite the growth of a most active heterodox sect, the Ahmadiyyah of Lahore, which has 63,306 members in India. This sect has tried to spread into already Islamicized countries, like Syria, but has met with serious difficulties, as in Palestine, where it has had only limited success. There are, however, the Society for the Defense of Islam, of Lahore, with branches in all the principal Indian centers; and the Society for the Propagation of Islam, of Ambala (Punjab). Both are dedicated to spread the ideas of the Koran, to oppose accusations and adverse treatment, to impede the apostasy of the faithful, and to block the penetration of missionaries of other religions, moreover, to extend their own propaganda to other lands.

A missionary question of great importance in India is that of the conversion of so-called "untouchables". Toward this mass which Christianity has redeemed and Ghandism has rejected, turn the thoughts of all Moslem and Catholic missionaries. The "untouchables" count the imposing number of about 60,000,000 souls. They include the *pariahs*, the *korgai*, and all the "outcastes" whom the religious idea and the Brahman social attitude reject as innately impure and despicable; among these, therefore, religious propaganda has a good chance for success, as in fact the promising results so far obtained show.

The missionary action of the Catholics has powerful adversaries: Moslems, Protestants, and Communists. The victor tomorrow will be able to dispose of a powerful force in Central and Southern Asia. There met last May in

Bombay a congress of 60,000 delegates for the choice of a religio-social center to impress the "untouchable" mass, which wishes to revive and form a new life and consciousness. They came to no conclusion, but the attitude of the head of the "oppressed caste", Dr. Ambedkar, was rather favorable toward Islam.³ In the meantime the Moslems are at work, and among the most zealous friends of Dr. Ambedkar are the exponents of the Central Association of the Caliphate, the Indian Association of Ulama, the Moslem Youth of Bombay, the Association of Propaganda and Information, and the Islamic Council of Liberals. One success was the conversion of the lawyer Heralal, son of Gandhi, suddenly won by the missionaries of Mohammed, who have made much of it. There followed in June 1936 the conversion of the pandit Ganardahmdas, and of a thousand other persons. In Egypt the Islamic centers are keenly interested in the question, and el-Azhar, as well as the Association of Moslem Youth, with the well-known prince Omar Tusun, have decided to find ways for religious propaganda among the "untouchables". Among these there has already arisen a faction, led by Dr. K. B. Thail, for strict adherence to Islam.

IV

The other great Moslem nucleus of Asia is in Indonesia, especially in the Dutch East Indies. There the Moslems, more than 40,000,000 strong, are well organized. There are numerous private schools which are subsidized by contributions equal to 75% of the expenses. There is an institution of university standing, with even an aeronautical school. Notwithstanding the spread of primary school instruction, 95% of the people are still illiterate. Organizations are not numerous; however, there are political parties with nationalistic tendencies. The largest is *Sarekat Islam*, which follows also religious and cultural activities. Bolshevism tried to make this society its plaything, but apparently without success. In the congress of May 1934

³ [The rumor was that he inclined toward the Sikhs, but this has been discredited.—Ed.]

the *Sarekat* decided, among other things, to intensify religious and missionary action.

Another powerful association is the Mohammediyyah, with over 15,000 members, divided into 130 groups, each one furnished with a mosque and a school; besides, the association maintains clinics, asylums, and orphanages. So the youth movement is strengthened here, as in all the Middle and Near East. In 1928 rose the *Jong Islamiten Bond*, with 1300 members at the beginning, and they print a paper in Dutch. The Mohammedans of the Dutch East Indies are generally in good economic condition; they are in fact the most desired pilgrims in Mecca, because of their generous gifts.

V

A territory which is almost completely Mohammedan, and of which very little is known, is Chinese Turkestan, or Sinkiang. Following recent revolts, this country has attained independence under an Islamic prince. Pilgrims to Arabia this year have said that the Moslem reawakening is general and fruitful; everywhere there are religious, literary, and benevolent organizations; schools and mosques have spread, and there are several publications. The faithful reach the number of 8,000,000.

I have cited the situation of this region as being comparatively unknown, though it is a buttress between Russia and China, a refuge for Russian exiles, and a potential center of enlightenment and religious propaganda.

Another land in which Moslems are multiplying, through the immigration of Russian exiles, or possibly through active propaganda of the faithful, is the new state of Manchukuo. The followers of the Crescent number several tens of thousands, and are continually increasing; several notable people have been converted, among them a few military officers. In 1935 a brother of the Emperor, Prince Ali Yu Kwan, devoted himself to spreading active propaganda in favor of the neo-coreligionists. To denote the expansionistic tendency of the Moslems, it is sufficient to note that a small group of Tatar and Bashqiri immigrants

who settled in Kharbin thirty years ago has now become a nucleus of about two thousand persons, with a mosque and a school. In the environs a Moslem village has sprung up with three mosques, united with the 20,000 Chinese Moslems of the city, who form a strong religious group. In the capital, Hsin-king, there are 25,000, and the generals and the high functionaries extend to the Islamic people the sympathy and support of the surrounding governments. At Mukden there are about 30,000, with five mosques and one of the best newspapers in the country. In Manchukuo, although the Japanese census of 1933 counted only 150,000 Moslems, it registered nevertheless the existence of 150 mosques.

Equally surprising growth is apparent in Korea, where in the capital a strong nucleus of exiles from the U.S.S.R. has received official support to strengthen the colony and is to be given a mosque.

VI

In China the absence of reliable statistics makes the number of Moslems vary from a minimum of 5,000,000 to a maximum of 50,000,000! However that may be, the Moslem element is scattered a little everywhere. Its really strong nuclei are in the provinces of Kan-su and Yun-nan; at Peiping there are 200,000. It has always been difficult to find information on the question. Until the republican period Moslems were officially proscribed, and even today they are not well received in general; therefore they tend to hide themselves. Also, the Islamic communities of the other lands know little of their Chinese coreligionists, who have remained isolated by distance and by difficulties of communication and of language. Notwithstanding such a situation, Chinese Islam is regaining lost time. Today there are modern high schools in Yunnan-fu, Peiping, Shanghai, and in Szechwan, besides elementary schools and numerous mosques. Of these there are thirty-six in Nanking, thirty-five in Peiping, eleven in Shanghai, fourteen in Tientsin, ten in Cheng-tu, six in Yunnan-fu, five in Canton, etc. Since 1911 there has been an Islamic Asso-

ciation for Progress, to form a new executive board and found a university. In 1931 it founded a school for *imams*, priests, and missionaries for China and other countries. There are one hundred sixteen elementary schools, sixty-two intermediate schools, and eight higher institutions. Since 1931 Chinese students have been going to study at the el-Azhar, and have returned to China as professors. In 1933 began the Association of Youth of the Chinese Moslem People. In Peiping there is a printing office and a magazine, and another is being started in Tientsin. A third in Shanghai prints the organ of the International Moslem Association (perhaps a ramification of the Ahmadiyyah movement) in Chinese, Japanese, and English, and has a distinctly missionary purpose.

From the political point of view, notwithstanding the bettered conditions due to tolerance and to the leadership of Sun-yat-sen, the Nankinese nationalists do not look with favor on the Moslems, and, though appreciating their patriotism, desire their gradual extinction. From the economic standpoint it appears that there are notable differences between the Moslems of the large centers, who are in general comfortable merchants, and those of the country, who are rather poor. In general they are not in good condition, and this explains still better their backward situation. In the Moslem field they work hard and intend to work still more in the future. They speak of conversions from Christianity to Islam. In the meantime, many functionaries of the government of Nanking, and several army officers are Moslems.

VII

A country until recently closed to Mohammedanism was Japan. Today this is not the case, thanks to the favor shown by influential personages and by the government, also to the relatively numerous conversions in the past few years. In 1925 the Islamic Union was founded at Tokyo to spread religious and cultural propaganda. In the first decade of its life the association had already founded a

school and a printing office, organized a mosque and a cemetery in Tokyo, published a translation of the Koran, and planned the construction of other mosques. The association has met with the favor of the Japanese intellectuals, and in 1934 the imperial government began, with the purpose of closer union with the Islamic Orient (also for commercial reasons), a monthly magazine in Turkish, *Yapon Mukhbiri*. In the same year, there arose in Tokyo another pro-Islamic association with a clearly propagandist and missionary purpose, while the mosque founded in 1928 at Kobe advanced with the community, added to by Indian immigrants, Malaysians, Arabs, and Russian refugees. This nucleus is estimated at 4500. Pursuing its action, the Islamic Union of Tokyo has laid the foundations of the mosques being built in Kharbin, Mukden, and Dairen, and has close contact with similar corporations in Manchukuo and Korea. The Japanese converts are distinguishing themselves for their missionary zeal, and are collaborating efficiently and with initiative in trying to stir up old Moslem countries in favor of Japan.

VIII

Moslems in Africa number about 37% of the population, with sharp differences between the various regions; in the Northeast they reach 82%, in the East 8%, in the West 32%, in the center 4%, and in the South only 2%. The Moslem totals are thus divided:

	Moslems	Percentage of population
Morocco (Fr. and Span.)	5,215,000	97
Algeria	5,174,872	82
Tunisia	1,932,184	93
Egypt	11,658,148	91
Libya	1,205,000	94
Anglo-Egyptian Sudan	2,800,000	66
Rio de Oro	50,000	100
Mauritania	254,000	99
Senegal	915,000	75
French Sudan	1,061,000	42
Eritrea	225,000	56
French Somaliland	210,000	100
British Somaliland	300,000	100

Italian Somaliland	1,500,000	99
Ethiopia	2,500,000	37
French Guinea	1,045,000	66
Ivory Coast	100,000	10
Dahomey	70,000	8
Alto Volta	444,000	15
Niger	881,000	81
Gambia	70,000	50
Portuguese Guinea	40,000	20
Sierra Leone	450,000	30
Liberia	200,000	11
Gold Coast	75,000	5
Togo	30,000	3
North Nigeria	5,889,000	64
South Nigeria	1,940,000	25
French Congo	2,000	3
Ubaghi-Sciari	25,000	4
Ciad	925,000	72
Camerun	500,000	25
Belgian Congo	52,300	0.2
Nyassa	160,000	10
Kenia	1,000,000	40
Uganda	600,000	20
Tanganyika	400,000	10
Zanzibar	199,462	100
Madagascar	669,200	18
Reunion (French)	3,000	3
Mauritius (British)	40,000	11
Mozambique	60,000	2
Union of South Africa	254,787	2

From these figures we see that by far the largest Islamic country in Africa is Egypt. It is followed at a distance by Morocco, Algeria, North Nigeria, and Anglo-Egyptian Sudan. The Moslem population of Egypt and the problem of West Africa are of particular interest in this continent. Algeria, which has been for centuries faithful to the Crescent, is now experiencing a reawakening of faith, and numerous associations are arising to reorganize the religious, social, and political bases of local Islam. Among the various groups of recent date is the Ulama Association of Algeria, which, according to the declarations of its own president, has for its object to put in motion Islam "which has diffused the lights of civilization in the darkness of the west (!), and to become a torch of humanity."

This is also a fresh proof that in a land where Moslems

are in strong prevalence, they do not abandon their aggressive spirit, and show periodic outbursts of the missionary tendency.

IX

Now that the Ottoman Empire has fallen and the Kemal republic has assumed a secular character, not interested in the religious problem and often opposing manifestations of cult and old traditions, Egypt has become the center for Islam, of which the moral fulcrum is the el-Azhar, near Cairo. There is no problem of interest to the entire Moslem world which is not discussed there; all races subject to the Crescent are represented there among the thousands of students and frequenters. In these surroundings the atmosphere is propitious to fanaticism, and under a flourishing anti-Christian spirit there is a more important tendency, namely, to begin a definitely anti-Occidental Moslem movement. Certainly from this center, better than any other, Islam can defend itself from doctrinal corruption and from attacks, and can organize international movements; it is enough to cite that of the Caliphate. However, it is more interesting for us to observe the youth movement which extends from Egypt to the whole Moslem world. The Association of Moslem Youth has for its purpose to reunite elements chosen to diffuse the spirit of the Koran, to defend its institutions, and to strengthen the confessional union. In the congress of 1928 it was decided to organize Boy Scouts and launch a defensive attack against the action of missionaries with schools. This idea was reaffirmed in the congress of 1930. All youth associations springing from this movement make their headquarters at Cairo, where the president of the federation is Dr. Abd-el Hamid Said Bey, a noted personage with a definitely anti-Christian, anti-Occidental, and Bolshevistic political past.

Since 1930 missionaries from the center of el-Azhar have been charged with diffusing culture and orthodox doctrine among the Moslems of various countries. Missionaries have already been sent to China and Ethiopia. In

recent years Chinese members, and even a Japanese convert have been added.

Meanwhile in the interior of Egypt there is active religious propaganda. In proof, there are eight hundred conversions every year from the schismatic Coptic element. On the other hand, the work of the Catholics is blocked by the Hebrew and Masonic conspiracy which ultimately, basing itself on false charges, has cast clamorous accusations against missions, stirring up the latent Moslem hatred for the cross.

Let us think about this bitter observation of an American: the Christians are *talking* about converting Africa, and the Moslems are *doing* it.

X

Similar to the Indian problem of the "untouchables" is that of the conversion and elevation of the pagan Negroes in West Africa. Less organized than the Indians, they are, however, equally disposed to change belief, since they feel in general the dejection of their fetish worship and of their social condition, and wish therefore to be a part of a higher society in which they will be able to find a strengthening and comforting band of solidarity. Unfortunately, the Negro can find satisfaction easily and quickly in Islam, which finds there a fertile ground for its propaganda. In fact, it offers a good social level and a religious belief which is effectively superior to primitive animism. What is more, Islamic society guarantees to the neo-convert the help he needs. This explains sufficiently the success of the Moslem advance.

Catholic missionaries state that the Moslems succeed before they do, in making propagandists among the converts, while the former can not succeed even in instructing catechumens. In Nyassa in ten years the Mohammedan penetration has been irresistible and general: there are some Moslems in every village, with their mosque-huts. In the French possessions, which constitute a large part of North and West Africa, Islam finds a strong ally in

French politics, protective to an extreme. Other means of diffusion, particularly in West Africa, are propaganda of Moslem merchants, who scatter from coastal centers into the interior and go up the rivers, penetrating as far as Lake Chad; on the other hand, there is action, apparently of an ascetic character, by the Marabut, or religious leaders, who win thousands of faithful followers. Moreover, Islam has its strategic forms of action: for example, it has effected the conversion of the Haussa in the zone of Kano, who, finding themselves geographically in control of Guinea pursue the slow but sure task of surrounding the Negroes in the forests of the Niger and of Guinea inland.

As for the French Sudan, it is well to note the opinion of M. Molin, apostolic vicar of Bamako:

“The agents of Moslem propaganda are numerous. There are native functionaries, especially interpreters, who are necessary mediators between the Negroes and the French personnel of the administration; they reserve all favors for their co-religionists. Representatives of European commercial firms often establish near their places of business a Koran school in the villages where they establish themselves to acquire local products. But above all, I wish to name these hateful parasites, the Marabut, unscrupulous profiteers of the natural credulity of the Negro, who inspire terror in them by their pugnacious attitude. They pretend to be religious. Besides, they flatter the Negroes’ spirit of independence, speaking against foreign authority and predicting the liberation of the Negroes. That which makes the Negroes prefer Islam to Catholicism, when they know it a little, is not faith in Mohammed, but the fact that Islam demands no effort of them, no catechism to learn, no fastidious morals, and, above all, no obstacle to polygamy. The Negroes are all convinced that Catholicism is the true way to God (a native catechumen said so); that which stops them from following the way is the fact that they have several wives and want to take them along.”

Human nature is essentially the same in any latitude.
“Video bona proboque, deteriora sequor.”

Among the Negroes much depends on the influence of the race and various complex circumstances, internal and external. For example, in the Belgian Congo the natives are refractory to Islam, but well organized and active Catholic missions flourish. In the territory of the mandate,

Ruanda Urundi, the rapid increase of conversions is remarkable; ten years ago it was one per cent and it is now over ten percent.

XI

Passing to America, statistics offer the following data:

	Moslems	Percentage of population
Canada	645	0.006
United States	175,000 ⁴	0.14
Dutch Guiana	36,649	25
British Guiana	21,789	68
French Guiana	3,000	6
Brazil	25,000	0.06
Columbia, Venezuela, and Argentina	23,500	0.1

Islam constitutes, then, one tenth of one per cent of the population of North America, and one eighth of one per cent of South and Central America, with a total of scarcely 285,583 members. It is interesting to cite some facts regarding the expansion and propaganda of Islam in these lands.

In Brazil, we note the founding in June 1934 of the Moslem Youth organization with a cultural and religious program. In this State, as in others, there are well organized Syrian and Albanian colonies.

In the United States, out of 175,000 Moslems, at least 75,000 are American converts. They are distributed chiefly in the following cities: New York, Detroit, Pittsburgh, Chicago, Boston, and San Francisco. In each of these cities there is a mosque. There are large associations, such as the Red Turkish Crescent, the Association for Moslem Welfare, the Islamic Union, and the Association for the Diffusion of Islam. Other organizations are the American Islamic Association of Holyoke, Massachusetts; the American Islamic Center and Library, the Western Islamic Association, and the Moslem Brotherhood of New York. Propaganda is active in the larger centers, and the results are considerable; they estimate on the average 15,000 con-

⁴ [The total number in the United States is less than 40,000.—*Ed.*]

versions annually.⁵ Among the Negroes there is also an association of Masonic type, The Moorish Holy Science Society Temple. The heterodox sects of the Bahai and the Ahmadiyyah are active, and of them we will speak separately.

Looking to Oceania, statistics give the low figure of 7,500, almost all in Australia, where there are two mosques, in Perth and in Adelaide. The Moslems represent 0.11% of the total population of this part of the world.

XII

For Europe the figures are as follows:

	Moslems	Percentage of population
England	7,000	0.1
France	140,000	0.3
Finland	1,000	0.2
Germany	2,000	0.3
Albania	584,675	57
Jugoslavia	1,337,687	12
Bulgaria	690,734	15
Hungary	2,000	0.2
Greece	180,000	2
Rumania	250,000	1
Poland	12,000	0.4
Lithuania	3,000	0.1
U.S.S.R.	285,000	0.3
Crimea	400,000	56
Kazan	1,741,294	65
Other countries	2,000	...

In all, Moslems represent 1.1% of the total population.

As for the developments of Islamic missionary action, there is a British Moslem Society with headquarters in London. Lord Headly was its president until his death last year. British Moslems number about five thousand, the majority in London; some are of distinguished families. The Ahmadiyyahs have much influence, as we shall see later. At the death of Lord Headly, his successor, Sir Omar Hubert Stewart Rankin, having attacked the Ahmadiyyah movement, was forced to resign. However, Rankin became head of a new Islamic corporation in

⁵ [Most of the organizations mentioned are defunct, and the number of Negro converts is really negligible.—*Ed.*]

London, the Moslem Sunnite Association of Great Britain, for the diffusion of Islam according to the instructions of el-Azhar. Prof. Ibrahim Hasan el-Mawgi, an Egyptian, is its secretary. There are already one hundred fifty members, won over from the British Moslem Society, which has lost half its effectiveness; and the pulpit in Hyde Park, which was occupied and presided over by a Senegalese on account of the Sunnite rebels! To this movement adheres the Islamic Institute of Prof. el-Mawgi, where religion and Arabic are taught.

Besides the mosque of the Ahmadiyyah, there is another small one of an Indian association in the East End.

In France over half the Moslems are concentrated in Paris, where they number about 60,500, and have a beautiful mosque, which was built with government funds, and solemnly inaugurated after the War. In 1926 there arose from this the Moslem Institute, in which courses in language and religion are given. In 1934 a large hospital costing twenty-five million francs was inaugurated, and the municipality of Paris has also granted ground for a cemetery. There have already been erected modern buildings especially for the use of the numerous Algerians and Moroccans of the capital. An exponent of the community is the well-known Sidi Qaddur ben Gabrit, president of the Société des Habous des Lieux Saints de l'Islam, founded in 1917.

There is a mosque in Berlin, where the pan-Islamic journal *al-Ittihad al-Islam* is published. There is an association of which a convert, Dr. Hamid Marcus, is president, and the Indian *imam*, S. M. Abdullah, is secretary.

In central Europe there are small groups in Vienna; in Warsaw, where a mosque is under construction; and in Budapest, where they are planning to construct a similar mosque for the two thousand faithful of the capital. The head of the Hungarian community is the *ex-imam* of the Austro-Hungarian Moslem groups, Husein Hilmi, at present *mufti* of Budapest and president of the local Moslem organization.

In Prague there is the association "*el-Ittihad el Islam*" with the noble *hajji* Mohammed Abdallah Briksius as president and Azizah Illinger as secretary; there are grouped in this nucleus converted Czechs and other foreign Moslems, especially Slavs.

In Jugoslavia, Moslems enjoy strength of numbers and complete liberty, and hence are well organized. They have hundreds of elementary schools, higher schools of science, two courts, and Moslems in places of power and influence, among them thirty deputies and several senators. They publish journals and magazines, and in Bosnia have numerous printing offices. There are two thousand mosques, one hundred of them at Sarajevo, which has a fifty per cent Moslem population.

Islamic organization is likewise strong in Albania, with a higher institute at Tirana.

Also in Greece, where Moslems are in a small percentage, the government, through gratitude for the hospitality given their citizens in Egypt, has granted ground in Athens for the erection of a mosque.

Islamic studies in Spain, well conducted in our day by noted specialists, have received from the republican government a notable impulse with the institution of two *Escuelas de estudios arabes* in Madrid and Granada, in 1932. In these new schools they follow philo-Islamic propaganda with the character of old culture to intensify the intellectual Hispano-Moslem relations and promote a movement favorable to Islam, favoring at the same time the permanent residence of young Moslem students in the country. The exponents of this movement are: Julian Ribera y Tarragò, Miguel Asin Palacios, Angelo Gonzalez Palencia, Ramon Menendez Pidal, Claudio Sanchez Albornoz, Manuel Gomez Moreno, Antonio Prieto Vives. From these academic manifestations they have passed more strongly, on the ground of open Moslem propaganda, to hatred of almost all the resplendent Catholic and national tradition of Spain. It is well to reproduce a part of the manifesto made at the beginning of the association in 1932:

“With the proclamation of the Spanish republic, Spain has broken the chains which held her to an official system of sectarian irreconcilability, religious fanaticism, and bitter hatred. Spain has been able to guide freely (?) its thought and conduct, and has stabilized a political and social constitution which permits her to provide with full liberty ideas of urgent need, to offer her friendship to all the people, without consideration of race and creed.

“This noble moral purpose has suggested to a large group of Spaniards, imbued with the historic grandeur and the glory of thought that Spain had in the time of the Arab-Spanish domination, the idea of founding in Madrid a cultural center, a ‘Casa Musulmana’ in which the spiritual contacts, moral bonds, and ethnic sympathies of the Spanish people for Moslem lands would be renewed. The unforgettable remembrance of the Caliphate of Cordova has survived through five centuries, resisting difficulties and antagonisms excited by incorrect politics, which have been fatal for Spain—a country full of religious fanaticism, want of thought, and absurd pride.

“The sole fundamental purpose of this association is to give to the Spanish people, with their Moslem friends in all lands a strong spiritual and sentimental movement. The ‘Casa musulmana’ founded by us at Madrid opens its doors to all our Moslem brothers.”

This famous document bore signatures which it is well to know; they are all accomplices of the proposed Hispano-Islamic coalition, certainly not sympathetic to the “fanaticism” of the church. We find at the end of the manifesto the following signatures: honorary president, R. Franchy; general secretary, Rafols; and members of the directors’ council, E. Vellando, M. Marial, S. Vinardell, J. de Argila, R. Terreiro, Clara Campoamor, L. L. Mabili Kita, M. Argila, A. Salvat. There figure also in the list the Emir Arslan and a few Moroccans from Riff. This movement is allied with the socialist and Islamic magazine, *Maghreb* of Paris, in which J. de Argila and M. Marial collaborate. The Association has suddenly begun work abroad, and at the end of 1933 had already opened relations with Tunisian groups and held a conference in Cairo, where at the opening session the Spanish delegates felt it a compliment to be told that they were “descendants of the Arabs.”

The Spanish philo-Islamic movement has suddenly interested the most sensitive sector of the Ahmadiyyah in

Berlin, which has formulated a program to initiate missionary activity and to have the Koran translated into Spanish. Two heads of the Berlin colony, Mawlana Sadr-ud-Din and Dr. Mansur, started work at the beginning of 1934. Observing the work of the aforementioned school at Granada, *El Sol* of July 16, 1935, observed that it aimed at the union of Spanish and Moslem youth, to establish between them a natural sympathy and a fraternal cordiality.

In connection with these attempts to cancel traditions of a most glorious people we can note the example of Italy, which is a great power in the Orient too. On one hand there is a reawakening of Oriental studies in the purely cultural and objective sense, without looking for useless and sentimental "brotherhoods"; on the other hand, they are seeking to make Rome the center of a vast movement for the unification of the Oriental people, to make them beneficiaries of the secular Latin civil tradition. In the subject lands, prudent and impartial political conduct protects the aforesaid Moslems and facilitates their uplift. Against harmful digressions, Italy has been equally inflexible, and has resorted to extreme remedies, obtaining results which others would not have thought of or hoped for. Today the Senussite problem, struck at the roots of its economic base, is demolished, and that which was one of the first and most vital Islamic confraternities, today has in the land of its origin nothing except the historic and respected *zawia* of Giarabub. Instead, to the aforesaid faithful of Tripolitania, the government has granted the erection in Tripoli of a Moslem higher institute.

XIII

Islam has given a proof of its numerical and moral strength in Europe too. In Geneva, the Mecca of all internationalism, they held a congress for European Moslems. Such a manifestation is significant. On September 12, 1935, the Syrian president Shakib Arslan and some sixty delegates opened the assizes of European Islam.

The congress had declaredly religious, cultural, and

economic purposes. The president of the organization made a strange allusion to the evolution of the western people, showing how the Moslems are weak because they have detached themselves in part from the Koranic rules; instead, they are beginning to follow Europeans as a consequence of efficient results of collaboration in the economic, and particularly in the commercial, field. Among the orators, Dr. Ali Dhakri Bey lamented the general treatment of Moslems in Europe and emphasized the necessity of intensifying propaganda to make Islam known and thus to better relations between Moslems and Europeans. Then the situation of the Polish Moslems was discussed, stating the favorable attitude of the government and the gifts received. The Dutch delegate, a keen propagandist-convert, protested strongly against the condition of inferiority made by his government to his fellow-Moslems, especially in the populous East Indies. The Swiss delegate told that the Islamic colony in Switzerland numbers scarcely twelve persons, and therefore it is not yet possible to speak of a community! The British delegate, Rankin, telling the story of the penetration of Islam into England from 1890 to the present, emphasized the fact that the Moslems are in constant growth; not a week passes without seven or eight registered conversions. All spoke of Christian intolerance. Speaking of the places of worship, they passed a resolution in favor of the mosques under construction in Warsaw and Budapest. There followed resolutions on the Slavs, the North Africans, and especially on the Palestine question, with the thought of opposing the spread of Zionism. There was also an Italian communication which revealed the benefits conceded by Italy to the Libyans.

XIV

There are no general organizations for all Islam with a purely missionary scope, and the attempt to create an Association for the Defense of Islam is for the time being a failure. Such a state of affairs was recently deplored by an Egyptian publication.

The only organization which tends to be of the kind, and which will perhaps soon become international through increasing growth, is the Association of Moslem Youth, with headquarters in Cairo, where the movement originated. This association, which we have already mentioned, has spread somewhat in all Islam, and follows its active cultural and political propaganda by means of various presses now at its disposal. This, however, must not cause the belief that missionary activity is not developing in the Moslem world, since there are already sufficient proofs in the pages which precede; this article treats only of local activities.

A truly international movement has developed instead from heretical sects, principally from the Ahmadiyyah of Qadian and Lahore (British India), and from the Bahai sect, of Persian origin. I have not spoken of these two groups in the present treatise, in order not to confuse the action of the orthodox Moslems (Sunnites) with the heretics (Shiahs).

Rome, Italy

CARLO GASBARRI.

WHY NOT CANONIZE MOHAMMED? *

“Why not add Muhammad to your host of saints?”

This Moslem dignitary was most serious when he put this question to me. The town of Beirut was closed and a clash between Moslems and Christians was expected at any moment. He and I were sitting to think out calmly what the way out of such clashes can be.

“You have canonized all sorts of people—real and legendary, many of them do not even measure up to the heels of our Great Prophet, and yet you have not been willing even as much as to recognize the founder of our religion. Do you know that by doing so you have closed the doors against any free spiritual intercourse between you and us? Your Scriptures are holy to us, and yet, there probably is not one in a thousand among us who ever approaches them. We have come to you and you have rejected us. Many of your thinkers and writers claim that Mohammed was only giving the version of Christianity across which he happened to run. Well then, at least treat us as heretics rather than infidels. The gap between us is psychological rather than spiritual. We want you to open the door, and possibly, the chance for inter-visits between you and us will be greater. I love to use texts from your Scriptures in my work, but I dare not. All this will become different when our people hear that you are reading some of the sublime passages of the Koran in your churches and accepting us as brothers who have erred.

“You can afford to do that. Christianity is no more on the defensive against Islam. In fact, I can definitely say that Christianity is stronger than it has ever been in history. I am surprised at the number of people, both

* [We print this without comment. It expresses the views of the writer, not of the Editor, and will doubtless stir discussion.—*Ed.*]

pagan and otherwise, who at least feel that Christian ethics is the only answer to the present chaos of the world.

“In fact, we have a secret feeling that the collapse of the present world-order is the greatest verdict in favor of Christianity, for world civilization is still largely pagan. It is the pagan elements in your civilization that are working havoc. Where real Christianity has penetrated there has been steady progress. We are honest enough to recognize that. Never believe this nonsense that fills some of our papers, condemning your religion. We know that it is not true. It is only a means to strengthen our group-consciousness by assuming a superiority complex.

“Furthermore, see what is happening. In a great many cases we are continuously borrowing from you. We borrow your thoughts, your methods, your outlook, but due to this non-intercourse position that you have taken towards us, we have been forced to keep our attitude of enmity towards you. The result is that what we have borrowed has been transplanted into a hostile atmosphere. It has been dwarfed and abused. It cannot bear its abundant fruits. We are finding it extremely hard to progress.

“We do not want to remain a drag on world progress. We want to join you in world reconstruction. But we want at the same time to retain our identity. So far, it seems to have been necessary for one of our number who desires to become a Christian to cut himself altogether loose from his traditions and community in order to become one of you. The border-line is so sharply drawn that we have preferred a back seat to complete oblivion. Think how much energy and genius have been and are being wasted by the attempts of each group of us to keep itself in water-tight compartments. We have wasted our energies in fighting and the frontiers of our religious systems are stained with blood and cruelty.

“I do not want to under-estimate our differences. In fact I feel that our differences are real and fundamental. But it is just here where I feel the advantage comes in a freer intercourse between you and us. I do not mean by

'intercourse' the kind that scholars have; I want no more scholarship in the relationships of our religious systems. I want an everyday give and take. I want the man in the street to feel free to drop into your schools, your churches, our schools and our mosques, with a feeling that there is within them a message that he can legitimately receive and apply openly in his own personal life. Perhaps then and only then this chaos in space and time that dwells amongst us can be put into order.

"Once our Prophet had a dream. He saw a tree spring up in the desert. He turned east and He turned west but He could not see anything like it. It had peculiar and delicious fruits. Perhaps this is the time when that tree is to spring up again. A wedded Christianity and Islam can actually generate that desirable fruit. So far, you have forced us to bless the soil and curse the plants that grow upon it. We have loved Christianity and hated the Christians. We cannot relish your fruits.

"You have to take it out of your mind that Islam is a passing fad. It has come here to stay. It has lived through all sorts of trials and has outlived them all. It can now claim two hundred and fifty million believers and they occupy some of the richest territories of the world—territories the resources of which have scarcely yet been touched. We have held our own. The world is richer and not poorer for Islam. It will continue to be so. A serious blow would be dealt to world culture if some day Islam were to disappear. But that consideration is to be dismissed altogether.

"Rather than destroy Islam, you ought to fill in its gaps. You ought to show your willingness to accept us before we can let your River of Life flow into our channels. I feel that you ought to love us and take our Prophet into your homes, before we can dare venture across the threshold. So far we have stood out in awe and fear. Perhaps we may find something different if we are invited to enter."

This is not an isolated experience, nor a unique confession. I have heard a number of Moslems put the problem

before me in similar terms. Some of them feel it, but cannot express it. All of them are hungering for a means of approach to Christianity which will assure them of retaining their individuality.

The Christians living on the fringes of the Islamic world are astonished. In the face of this tremendous and sudden revolution in Moslem attitude towards Christianity, they do not seem to know how to turn the gift to account. They are suspicious. Centuries of hostility and oppression have left them with an innate sense of hostility.

Furthermore, the Eastern Christians, in the blank light of their seeming victory, can scarcely identify the cause. They are conscious of the fact that, although there has been a change, yet they cannot be the cause of it. They are incapable of doing anything further than take a back seat and watch. They are doubtful if they can understand how it came about, or who is responsible for it. Nevertheless, they are pleased with results and will not stir lest they should interfere with that factor. They are happy with the sweet song in their ears, and they are dumb as to where their responsibility lies.

The opportunity and the challenge seems to come to those remote Christians who can see things in their true perspective. It is for them to answer this powerful longing on the part of Islam. Retrenchment is not the answer. The need is for souls with a deep understanding and a wide experience that can understand the character of the Moslems, divesting themselves of their own personal idiosyncrasies, to pass among these hosts of Moslems not as critics, nor as an incongruity, but as an unnoticed influence. Perhaps by this method of approach at this critical and supreme moment in world history, we can break the veil that separates the two cultures and make it possible for a new synthesis to be generated.

American University, Beirut MOUNIR R. SA'ADEH.

EGYPT TASTES INDEPENDENCE

Egypt tastes independence and relishes it. Conscious of her dignity she desires to stress the "in" in independence and make herself truly independent by abolishing the Capitulations, those survivals of the past which the British Government has formally declared to be inconsistent with Egypt's advanced civilization. But what strikes me even more forcibly than this legitimate aspiration is the self-control shown by Egypt when thus tasting that measure of independence assured to her by the recent Anglo-Egyptian Treaty.

What I am endeavoring to bring out is that Mustafa Nahas Pasha and his colleagues have shown true statesmanship in demonstrating to the world that while Egypt is determined to round out her independence by doing away with the Capitulations, they are conscious of their responsibility to foreign capital and to the foreigners who have helped make Egypt what she is. They have not confused liberty with license, independence with truculence, freedom with xenophobia. They have shown a sense of responsibility that is most gratifying to their friends.

Let me make my meaning clear by passing from such generalizations to something concrete. I shall not stop to say what I mean when I speak of the Egyptian Capitulations. I am writing for *THE MOSLEM WORLD*, and I am thus addressing my message to readers who, as a class, know as much about these special privileges as I do. All that I desire to emphasize is that every member of Mustafa Nahas Pasha's cabinet believes that Egypt could, by a unilateral declaration, abolish these Capitulations overnight.

I express no opinion upon the correctness of this

assumption. All that interests me is the fact that these gentlemen have no doubt of their legal right to denounce the Capitulations and treat them as inexistent. The fact that they do not, and that, on the contrary, they invite the Occident to discuss the matter with them, shows that regard for others, that sense of responsibility, that degree of self-control which proves that they have themselves well in hand. To taste the sweets of independence and at the same time show such self-restraint bespeaks a statesmanship which begets confidence.

The moderation thus evinced by the Egyptian leaders gives them a trump card in their negotiations with Europe. It shows that they know how to stand their ground against the extremists whose love of independence is attuned to the principle of "the more you get the more you want". It demonstrates that they know that international relations are based upon respect for the opinion of other states. It establishes their willingness to make every reasonable sacrifice to maintain friendly relations with all other nations.

This does not imply that Mustafa Nahas Pasha and his colleagues will consent to the perpetuation of the Capitulations or of the Mixed Tribunals. All that it connotes is that they do not deny that these Courts have rendered yeoman services to Egypt and that, if modified, they can play an honorable part in preparing the way for an exclusively national judiciary.

Had Egyptian statesmanship not recognized that there were two sides to the question of the legal right of Egypt to abolish the Capitulations without consulting the Occident, Europe and America might perhaps have frowned and acquiesced, but foreign capital would have emigrated to other climes and Egypt would have been confronted with a far-reaching economic crisis. As things now stand, the Powers and capital are encouraged by the wisdom displayed by Mustafa Nahas and his associates, and are prepared to help them realize their legitimate aspirations.

I know that there is a well-defined segment of thinking

Egyptians which would welcome the immediate retirement of all foreign judges from the Egyptian service. My knowledge of the men who are now in power in Egypt, confirmed as it is by the sobriety of judgment shown by them in not attempting to make a clean slate of the past, tells me that they recognize that Egypt has, if I may so speak, a great deal of capital invested in the brains and the experience of these foreign judges, and that these brains and this experience may profitably be used in the great task of making the new State worthy of its best traditions.

All periods of transition are necessary beset with pitfalls. Egypt was for centuries a vassal of Turkey and was then ruled from Constantinople. The genius of Ismail won for his country an autonomy which bore a close resemblance to independence. This progress towards self-government was arrested and the clock set back, in so far as independence is concerned, when Arabi's revolution was followed by the British occupation.

The Mixed Courts were not affected by this somewhat prolonged interlude. It strikes me that the self-restraint shown by Mustafa Nahas and his colleagues, when tasting the first sweets of independence, is a guarantee that in adjusting their state to its new orbit they are prepared to make use of the capital outlay in brains and experience made available to them by the presence of these foreign judges.

Such conservation of the energy and knowledge of these jurists will bear fruit in encouraging foreign money to continue to flow into Egypt. It will not imply any diminution of Egypt's independence or symbolize any recognition of the Capitulations. All that it will mean is that the Egyptian Ministry is dominated by practical men who believe in taking advantage of a golden opportunity to facilitate the successful administration of the new Kingdom.

Cairo, Egypt

PIERRE CRABITES.

BOOK REVIEWS

Arabs of Central Iraq. Their History, Ethnology, and Physical Characters. By Henry Field. Field Museum-Oxford University Joint Expedition to Kish, Iraq. 156 plates, 48 text figures, 3 maps. Chicago: Field Museum of Natural History, 1935. pp. 474, plates clvi.

This sumptuous quarto with its wealth of photographic illustration (156 plates) is a real contribution to anthropology, and of considerable importance to all who love the Arabs and live among them. No race has exerted a greater influence on the history of western Asia and North Africa. No race (except the Jew) has made a stronger religious impact on the nations, than has this race through Islam. Sir Arthur Keith raises the question in his Introduction:

"How does the Arab stand with regard to other races of mankind? On entering into this inquiry we must note the relationship of Arabia to adjacent racial frontiers. The Red Sea separates the great Arabian peninsula from the Hamitic peoples of Africa, many of which, to be sure, have received Arab infusion. Arabia is separated from the mainland of Asia by the Persian Gulf and the Gulf of Oman. This inlet of the Indian Ocean is also a racial frontier separating the Arab from a people not remotely akin to him, people of the Indo-Afghan type. Also, in the north the base of the peninsula abuts on another racial frontier, the southern frontier of the main or purer Caucasian stock. Then away in the east are the peoples of India, who have many other resemblances to the Arab besides a dark brown skin and dark brown or black hair. If we presume that the modern stocks of mankind have been evolved in or near the regions which they now occupy then we ought to find that the Arab has an evolutionary relationship to all surrounding peoples. That is what we have found in the course of our analysis."

The detailed evidence for these conclusions is based upon anthropometric data collected by Mr. Field during 1928 at Kish, Iraq. His elaborate report "begins to bridge a hiatus in modern anthropology." Its scope is evident when we learn that 667 individuals were "measured", including Arabs or Kish, Iraq soldiers, and men of the Baij Bedouin tribe.

Evidences of prehistoric culture at Kish are abundant. Professor Stephen Langdon contributes some paragraphs to show that here was the first capital of the Sumerians after the flood. The present social life and customs bear traces of this oldest culture. And after turning these pages of diagrams, data, and photographs, one is fascinated by the possibilities of such study:

"Our interest in the ancient inhabitants of Arabia, particularly of the northern plain, has been stimulated by the expectation that

we shall yet be able to prove that our modern way of living—our modern civilization—was initiated by a people or peoples living on or near the frontier of northern Arabia. Were the pioneers of civilization really Arabs (Semites)? Or were they of the less deeply pigmented Caucasian stock farther to the north? We have little evidence to sway us either way, but the only real difference I can perceive between the ancient Mesopotamians of Kish (fourth millennium B. C.) and the modern Arabs of central Iraq relates to size of skull and brain. The average cranial capacity of the ancient Mesopotamian or Arab exceeded that of the average modern inhabitant of central Iraq. I expect that it will yet be proved that the Arab of today is the descendant of the men who built the ancient cities and early civilization along the Euphrates and Tigris rivers.”

S. M. ZWEMER.

Moslem Women Enter a New World. Ruth Frances Woodsmall. Round Table Press, Inc., New York, 1936. 431 pp. \$3.

One of the most timely and useful books of recent years is Miss Woodsmall's survey of the existing status of Mohammedan women. Few, if any, women of either the East or the West are as conversant with the Near East situation as this author. Y.W.C.A. service in the Near East for nine years after the World War was followed by a Travelling Fellowship of the Rockefeller Foundation, during the course of which she journeyed through Turkey, Syria, Egypt, Palestine, and Transjordan, across the Syrian desert to Mosul and Baghdad, over the Iraq border and on through Iran into India. This intimate contact with Moslem women and their problems has been amplified recently by a long-range view from Miss Woodsmall's vantage point at Y.W.C.A. headquarters in Geneva.

In the foreword one discovers that the title is somewhat misleading, for in reality Miss Woodsmall is writing not of Moslem women alone, but of all women in the countries of the Near East and India, which plan omits any consideration of the millions of Moslem women in Africa, outside of Egypt, in China, in the East Indies, and in the Soviet Union. Then on careful reading it is discovered that Miss Woodsmall, for the most part, bases her observations on the women living in the cities. We must realize, therefore, that we have in this volume what might be termed a symptomatic snapshot of the situation of the women of the Near East and India who were living in the cities between 1920 and 1935. As the author so properly points out, the situation is changing so rapidly that even since the manuscript was written in its final form some of the progressive women described in such detail have already progressed another step or two ahead.

The volume itself is divided into six parts, as follows: Frontiers of Social Change; Education—The Key to Progress; The New Economic Role of Moslem Women; Health Standards Old and New; The Widening Sphere of Moslem Women's Interests; The Pressure of Change on Islam Today. Following this we find a conclusion on East and West, which in many respects is the best part of the survey. In an Appendix, the principal Koranic teaching about women as interpreted by a Syrian Sheik is given.

On the whole, Miss Woodsmall shows a genuine understanding and sympathy for the efforts of Christian missionaries in the Renaissance of Moslem women, although it is of interest to note that there is no mention in the index of Christ, Christian, Missions, or missionaries. There are, to be sure, frequent and complimentary references to the medical and educational institutions maintained by Protestant denominations in the Near East.

The treatment of the new educational possibilities, the new health standards, the new social position and the new economic status of women in the Near East and India is done with discernment and supported by pertinent illustrations. The treatment of the Moslem Woman's entrance into a new world on a spiritual and religious basis does leave something to be desired. The careful student of Islam is likely to be a bit surprised by statements such as the following on page 376: "Mohammed himself took advantage of the limit of four wives prescribed by the Koran and caused his wives to veil and avoid public contact."

The reader will be amply repaid for the time consumed in a thorough reading of this volume. A long-time resident of the Near East put it down with a sigh: "Can such things be possible?" But such changes as the breaking down of polygamy, the conflict between Islam and Nationalism, the unveiling of women and the consequent freedom—all these are possible and real in certain places in the Moslem world today. But we hope the reader will not forget that there still are many hundreds and thousands, if not millions, of Moslem women who have not as yet entered the new world.

CHARLOTTE E. and HERRICK B. YOUNG.

Die Christus-Botschaft und die Religionen. By Johannes Witte. Göttingen: Vandenhoeck & Ruprecht, 1936. pp. 279. Bound, RM. 7.35; broschiert, RM. 6.

What the critical theology of the nineteenth and the twentieth centuries achieved, is in many respects valuable, but Witte thinks that it has not or has only partially comprehended the kernel of the *Christus-Botschaft*. He maintains that the dialectic theology has found a clear position and that we owe much to this post-war tendency.

By a world religion, he understands such a religion as makes the claim of teaching true salvation to all mankind and is intrinsically capable of winning people of all lands and races. He excludes Judaism and Shintoism, but includes in this category Confucianism, Islam, Hinduism, Buddhism, and Christianity. The *praxis* of Christianity does not need to fear comparison with that of the other world religions, but he maintains that it is by no means possible to produce conclusive proof that the *praxis* of Christianity is superior to that of the other world religions. Today the pagan religions self-consciously and confidently are lined up against Christianity and assert that in them alone lies the salvation of the world. The writer states that Christianity attains results only among the lower classes who are of small influence in heathen lands, while the missions do not reach the truly pious and cultured strata. We should not comfort ourselves with the thought that Christianity will win by working up from the bottom, in the belief that in primitive

Christian missions, progress was made only from the lower classes upward; Paul, Luke, and Apollos are cited as cultured men who became Christians in the early Church.

Witte sees errors in the concessions of the Church Fathers to philosophy. In Chapter 6, he discusses the Reformers and the non-Christian religions. In Chapter 7, he considers the *Christus-Botschaft* and the non-Christian religions in the post-Reformation theology down to the present time. Schleiermacher and the *religions-geschichtliche Schule*, according to the author, did not completely find the standpoint of "the New Testament and Luther." Many of the positive theologians like Kaehler, Schaeder, Althaus, and others made earnest efforts to find the Biblical-Reformation line, but did not succeed. Karl Barth, however, in Witte's opinion, has again found this teaching, but he does not give the *religions-geschichtliche* proof, which the author accordingly tries to bring out in this book.

Four world religions are discussed and comparisons are made with Christianity. Pages 78-125 are devoted to Confucianism, which the author concludes does not have the real truth and cannot bring satisfaction to man; Pages 125-156 deal with Islam. Speaking of Mohammed, he says (p. 154): "Der Anspruch Mohammeds, der vollendende Offenbarer Gottes zu sein, ist eine unerhörte Beleidigung Gottes, Er ist überhaupt keine Offenbarung, sondern Mohammed war ein irrender religiöser Mensch, der sehr bald zum raffinierten Betrüger ausartete, wie so mancher andere Religionsführer auch." Although Islam appeals to the oppressed and does not recognize color lines, and thereby is a serious competitor of Christianity, the fundamental superiority of the Christian message is not on that account changed. Pages 156-198 consider Hinduism. While there is expressed the longing for a Saviour in the necessity of the incarnation of Krishna, Hinduism does not say: "The Saviour is come and has wrought salvation." This is followed by a discussion of Buddhism (pp. 198-230). His conclusion concerning primitive Buddhism is that it by no means contains a *More*, as "the New Testament and Luther" declare of the religions of mankind. Here, indeed, there is a *Less*.

Witte concludes that all religions of man, even the most highly developed world religions, do not offer more than that which "the New Testament and Luther" say; they have a presentiment, but do not tell us about God nor how to reach Him. He closes his *Schlusswort* (p. 246): "Alle Religionen der Menschen sind Irrtum and Irrweg, darum Verderben. Nur in Christus ist Gott, and darum nur in der Christus-Botschaft die Rettung der Welt. Hier aber ist auch wirkliche die volle Rettung der Welt für Zeit und Ewigkeit."

In an appendix, he considers modern theologians, who stand fairly close to his own views: Seeberg, Kaehler, Althaus, Richter, Schlunk, Schomerus, Heim, and Brunner.

Princeton Theological Seminary.

HENRY S. GEHMAN.

Half the World is Isfahan. By Caroline Singer and Cyrus LeRoy Baldrige. Illustrated. New York: Oxford University Press. pp. 153. \$5.

This beautifully illustrated record of nearly one year of leisurely motoring through Iran gives one the idea of how it feels to travel

to Isfahan—Half the World. The excellent reproductions of Mr. Baldrige's sketches help one to see Iran as it was a year ago.

There have been changes in Iran since the Baldridges' book was written. However the vivid picture of the tea house has not changed. "The tea shop in the squalid village is the one-room home of the Armenian couple and their child. It is a mean home with a pile of torn quilts on a wooden chest and a rusty stove for which there is no wood. But the brass samovar shines. And the friendly young Armenian woman smiles as she brings hot tea in her cruelly chapped hands. The chipped cups were made in Socialist Russia but are decorated with the profile portraits of Iran's Shah, commanding in a military cap."

Mr. Baldrige has truly devoted himself to the subtleties of desert colorings and the picturesqueness of mellow ruins. The Desert Well with the pink and lavender hills; the Blue Mosque of Tabriz; the bridges of Isfahan; the young weavers with the small fingers required for fine rugs; the dervishes upon the mountain; and the miniature painter, make the book as much a sketch book as a travel account.

The Baldridges saw much and experienced pleasures and hardships which other travelers have missed. Many nights of their journey were spent on flea-infested rugs in smoky tea houses. They drank tea, ate mutton and eggs, and salty white cheese. They journeyed from the bazaars of Tabriz to the majestic stairway of the palace of Darius at Persepolis; from the tomb of Esther in Hamadan to the tomb of Imam Riza in Meshed. Doubtless they have preserved for us many things which are rapidly disappearing from ancient Persia.

Tabriz.

FERN W. WILSON.

Die Herrnhuter in Agypten. Evangelisation und Mission der Herrnhuter Brüder in Ägypten im 18 Jahrhundert und ihr Vorstoss nach Abessinien. Von Lic. Theodor Bechler. Herrnhut: Verlag der Missionsbuchhandlung, 1936. pp. 87.

This is number 32 in a series of monographs published by the *Unitas Fratrum*. It deals with an unrecorded and wholly unknown chapter of missions in the Orient. Between 1752 and 1783, through Zinzendorf, the Moravian Church sent out to Egypt twelve missionaries who gave a total of seventy-four years of service in that country. Three were medical missionaries, two theologians, and the others laymen who went out to support themselves as gardeners, watchmakers, and carpenters. The sources for this record are for the most part unprinted documents and diaries in the archives at Herrnhut.

Hocker and his companion Pilder were the pioneers, and attempted to reach Abyssinia as well as Egypt. They had letters to the patriarch of the Coptic Church and were cordially received; but on their way to Abyssinia they suffered shipwreck in the Red Sea and met with opposition on the part of the Arabs and Egyptians.

Their work extended to Girga in Upper Egypt, where there were evident results in the conversion of some Copts. Hocker, who was a physician, lived for a time in old Cairo. The story of two Mohammedan converts is also recorded. The persecution of the mission-

aries later on is pitiful reading, especially as one of them, Antes, received the bastinado at the hands of the Bey (November 15, 1779). In 1763 the work was finally abandoned, but the story as here recorded is one of real heroism and faith in God. S. M. Z.

The Population Problem in Egypt. By Wendell Cleland. Science Press Printing Company, Lancaster, Pa., 1936. pp. 134.

It is perhaps unfortunate, that *The Population Problem in Egypt* is not a more popular book; for the information in it would be of great interest to the layman, but it will scarcely surprise anyone who has enough interest in Egypt to read the book.

The source materials upon which the book is based are the census reports, the records of the Departments of Public Health and Statistics, and various other official documents. Mr. Cleland admits that the statistics leave something to be desired as to accuracy, but he shows that they are quite reliable enough to show the population trends.

The trends are briefly: The population has been increasing since 1897 at an annual rate of 1.52%, over two and one half times the rate of increase of the productive capacity of the Nile valley. If the doctrines of Malthus mean anything, Egypt will reach a danger line of density by 1957.

The second part of the book concerns the standard of living of the peasantry. An interesting table is given showing the cost of living for a family of five in various sections of Egypt. The average cost is about £E 25. But Mr. Cleland shows that a great many families never earn even this amount, and consequently they must live in squalor and hunger. The peasants are able to accept their misery because their virility has been sapped by various diseases, chiefly *bilharzia* and *pellagra* which are directly traceable to the irrigation projects operated by the government.

To the student of missions the most interesting of the statistical tables is that giving the religious communities and their percentage of the total population. Since 1907 the Moslems have declined from 91.80% to 91.20%, the Eastern Christians have increased from 6.90% to 7.05%, the Roman Catholics from 0.64% to 0.82%, and the Protestants from 0.32% to 0.46%. The decline in Moham-medanism and the increase in Christianity may seem relatively slight, but they might easily be a forecast that Egypt will eventually turn from the Crescent to the Cross.

ANDREW BLACKWOOD.

Le Grand Maître des Assassins, par Madame B. Bouthoul. Un volume in-16, de la Collection "*Ames et Visages*", Librairie Armand Colin, Paris. 240 pages. 18 fr.

This sixteenth volume of the series *Ames et Visages* is a life of Hassan-Sabbah, the founder of the dynasty of the Isma'îlis in Irân, who are celebrated by Marco Polo as the "Assassins". Madame Bouthoul has compiled material from many valuable sources, which are mentioned in the *Bibliographie*. She has put together her gleanings with exceptional skill, so as to tell the story of the founder of Alamut in her own vivid style.

She has given also a careful résumé of the careers of his successors. These uncrowned prophet-kings of the mountains maintained a garden Paradise, which they prepared to accord with the description in the Koran of a languid and sensuous heaven. They would select brave young mountaineers from among their followers and give them a drug which they concocted from Indian hemp, *hâshish*. On losing consciousness from this drug these youths would be taken into the garden, where they would awake to find about them all the signs of heaven,—running water, abundant food, and black-eyed maidens. Accordingly, when they would be drugged to sleep again, and be brought out to the everyday life of the soldiers in the fortress, they would be eager to risk their lives, if need be, in any exploit that would carry with it the promise that they would be returned to the Paradise they had already come to know.

No modern "racket" quite equals that of the Assassins, and yet it was all carried on as part of the political and religious propaganda of the Isma'îlis, whose modern Grand Master is the Agha Khan of India.

Princeton, N. J.

DWIGHT M. DONALDSON.

The Philosophy of Christian Education. By Herman Harrell Horne, Ph.D., LL.D. New York: Fleming H. Revell Company, 1937. pp. 171. \$1.50.

This book contains the James Sprunt Lectures for 1937, delivered at Union Theological Seminary, Richmond, Virginia. The author is professor of the History and Philosophy of Education in the Graduate School of New York University. He is an elder in the Presbyterian Church and holds the viewpoint of evangelical Christianity. Strength and beauty flow through the literary style and choice diction of the book. It is written with a glad enthusiasm and a deep admiration for the character of Christ and the significance of the Christian Gospel. The writer has little respect for "religious education" which builds merely upon the psychological wisdom of man; but he has much for "Christian Education" which builds upon the grace of God in Christ and the operation of the Holy Spirit working through the best methodology man can produce. This is a book which will encourage Christians, and provide answers for those who honestly question.

Without attempting to indicate the outline around which the book is built, the content of the chapters might be summarized as follows: Chapter 1—the intellectual strength and spiritual depth of Jesus. Chapter 2—the interpretation of Paul, the convictions of a brilliant, learned, contemporary mind concerning Jesus. Chapter 3—the three dimensions of Jesus' teachings; their breadth, depth, and far-flung influence. (The Kingdom of God is central; it begins within but moves to without; it begins with the individual but becomes social. Yet Jesus brings not a social system, but a social conscience. Particularly effective is the outline of Jesus' principles of social reform.) Chapter 4—the enthusiasm of an educator for the educational methods of Jesus. (Nearly fifty elements in the teaching technique of Jesus are listed; and his teaching principles

are illustrated in a specific and complete teaching situation chosen from his ministry.) Chapter 5—the individual goal of Christian Education is Christlikeness. (The character of Christ may be likened to an ellipse with its two foci, one of which is God, the other is man. His character is what man can grasp of the nature of God. The infinite cannot express itself adequately in the finite; “My Father is greater than I”; but the finite can harmonize with the infinite; “The Father and I are one.”) Chapter 6—the significance of Christ to the social goal of Christian Education, which is race-building. (“The program of race improvement needs the goal of Christ before it and the dynamic of Christ behind it”. There is a striking analysis of the relation of the social forces of heredity, environment, and individual will; and of the necessity of Christ and his teaching for each. “For building a better race on earth we require Christ in heredity, in environment, in individual will.”) Chapter 7—the reasonableness of Scripture and the intellectual vindication of the evangelical view upon which is based the indicated program of Christian Education.

And if you read the book, be sure not to miss the preface and the author's foreword. They are choice bits of writing!

Leonia, N. J.

JOHN W. VOORHIS.

Euphrates Exile. By A. D. Macdonald. London: G. Bell and Sons, Ltd., 1936. pp. 301. 7s.6d.

When one civilization is displacing another, the reaction upon individuals of each is highly instructive. In this intriguing book we have the musings of a British official who seeks to understand the spiritual and material forces at work in transforming the Mesopotamia of past ages into the Iraq of today. His job as Intelligence Officer in the Royal Air Force meant living in an ordinary house in a narrow street in a small Euphrates town. “It meant touring among the Bedouin in the desert, and among the settled Arab tribes in the riverside houses. It was a job which demanded endless patience, no little tact, and a digestion strong enough to cope with tribal food and dubious water.”

The author emerged with his patience, his digestion, and his sense of humor unimpaired to set down these sketches. The book is well worth reading and gives insight into the new problems in Iraq for both natives and foreigners.

JAMES CANTINE.

The Mohammedan Bulgarians. Historical, geographical, and ethnographical aspects, with illustrations. (In Bulgarian.) By St. N. Chichkoff. 1936. pp. 118.

The Mohammedan Bulgarians believe in and practise the only true religion, and call those who do not believe in Mohammed the Prophet by a name which means “cast into hell”.

In Mohammedanism, the idea of a nation does not exist. Having accepted the creed, an Arabian in Asia Minor, a Hindu in India, and a Bulgarian in the Balkan peninsula, being united in the same religion, are Moslems under the spiritual, religious, and political

sovereignty of Turkey. For them the Sultan-caliphs are the sovereigns.

In the fourteenth century, the Turks, having occupied the Balkan peninsula, began to preach Islam and convert the people. They wanted to prevent thereby the danger present in other religions for Islam and the State. So the people of the Balkan peninsula and the Greeks in Crete were the object of their religio-political zeal. Among the Bulgarians they employed every means to convert the people to Mohammedanism, which included death and exile for those who resisted. Islamization was brought about both by individual and by mass conversion.

In the fourteenth, fifteenth, and sixteenth centuries the rich nobles and leaders of the people, in order to guard their lives, property, and power, accepted the teaching of Mohammed, and some of them afterwards attained great dignity in the Turkish state.

Concerning mass conversion, we read a great many things, but the most important is the history of Method Draguieff, a Bulgarian of Tchepino. According to him, the principal case of Islamization in this valley was the calumnniation of Gabriel, Archbishop at Plovdiv. At that time thirty-three monasteries and two hundred eighteen churches were destroyed between Kostenetz and Assenovgrad, a distance of sixty miles.

The Islamized Bulgarians who lived near the Turkish administration of the larger cities lost their customs and language, but in the mountains their national customs, morale, and language were retained. After the liberation of Serbia, Greece, and Bulgaria in the nineteenth century, the Turkish authorities tried to call into Turkey the Islamized non-Turkish population and to entice them by giving them rights. Therefore in Bulgaria there are only 120,000 Islamized Bulgarians, called Pomaks. The Islamized Pomaks still cling to the customs of the ancient Bulgarians. They live like the Christian Bulgarians, but pay even more attention to old customs.

The relation between Turks and Pomaks is not very good. There is a certain hate and distrust. On the contrary, the Christian Bulgarians are on friendly terms with the Islamized Bulgarians. "Blood is thicker than water."

The Islamized Servo-Bosnians and the Islamized Bulgarians are living proof of the national strength of the religion. They are separated from the Slavic race of Europe only by their religion.

DEZSO PARRAGH.

The Harêm: An Account of the Institution as it existed in the Palace of the Turkish Sultans, with a History of the Grand Seraglio from its Foundation to the Present Time. By N. M. Penzer, M.A., F.R.G.S. Philadelphia: J. B. Lippincott Company. pp. 277. 35 illustrations. Price, \$6.

The first definite account we have of the institution described in this volume is a MS. dated 1574 by a physician at the court of Murad III. Since then various travellers have done their best to penetrate the secrets of the seraglio, but nothing was really known of its actual architecture and history until after the fall of the Caliphate. The present writer had remarkable opportunities for investigation, and leaves nothing undiscovered or unsaid. He claims

that there is no person who has seen more of this maze of buildings than he himself.

"Each time I went to the Seraglio I discovered some part I had not seen before. Sometimes it was a connecting corridor that had been passed previously as of no interest; on other occasions it was a small room to which the key had not been found on former visits. Once I came upon a flight of steps of the existence of which I had had no idea. Then, again, my persistence led me one day to a part of the girls' hospital that my guide himself had never seen before, and in front of one doorway the cobwebs were over three feet high, and so thick that we had to get two long sticks to remove them before it was possible to enter. I merely mention all this to show how intricate and misleading the place is, and how difficult it is to attempt to make a plan of such a conglomeration of buildings of all shapes and sizes, erected in different styles at different times, and, worst of all, on different levels."

The book before us gives the history of the building with its various courts, and a historical chapter on the black eunuchs, (this chapter is dismal and unsavory to a degree). Then follow two chapters on the arrangement of the harêm system, its organization, and its influence on the inmates as well as its power on government. Chapter IX is entitled "The Selamlık" and deals with the part of the palace reserved for men only. Another chapter describes the Baths where the royal beauties were prepared to meet their lord. The final chapters deal with the third and fourth courts, which were used for discipline, capital punishment, and other purposes. The book contains an architectural plan of the entire enclosure, and has an excellent index.

One can only rejoice that the secularization of the Turkish State has made forever impossible this medieval abomination, the mother of intrigue and corruption, and in one sense the cause of the downfall of Turkey.

S. M. Z.

Palestine at the Crossroads. Ladislas Farago. G. P. Putnam's Sons, New York, 1937. pp. 286. \$3.50.

This is a book which has all the earmarks of modern journalism. It boasts a number of beautiful photographs, several formidable charts, a neat map, and even an index. The remaining pages are filled with inaccurate statements, distorted facts, misleading figures and biased conclusions—well printed in readable style on good paper.

The author, a trained newspaper correspondent, tells us (p. 15) that he had "learned to regard everything and everybody with mistrust beyond the 28th degree of longitude". Since he fails to specify whether it is East or West of Greenwich, he betrays not only a lack of knowledge in elementary geography, but also a biased mind. This is the keynote of the whole book. Even the photographs are distorted. The photograph opposite p. 37 shows a Greek Orthodox and a Franciscan priest before the inner entrance of the Holy Sepulchre. In keeping with newspaper standards, the author insists that the priests are Greek Orthodox and Armenian.

But let us go on to the text. The newspaper-correspondent author, in discussing the causes of the last revolt, comes to the amazing conclusion that "the breeding-ground of the revolt" is the

American University of Beirut, which "is influenced by Arab politicians" and "is supported financially by wealthy Arabs" (p. 50). As a former student in that institution, I recall that we were not allowed to take any part in politics, and that at one time both my brother and I, as well as half a dozen Palestinian students, were almost expelled from the University for alleged activity in politics. To be sure, the University is not in sympathy with the Arabs, and has always been out of touch with the political and cultural aspirations of the majority of its student body.

Errors of fact can be duplicated on almost every page. Is it strange then to find that the author's conclusions are invariably faulty, the picture which he has painted is distorted, and his impressions are very naïve and superficial? Is it strange then that he had failed to touch the basic and imperious issue in Palestine: whether a people, no matter how "backward", should be displaced by another, no matter how "civilized" through the active aid of international finance and imperialistic arms; whether a country hallowed by Moslems, Jews, and Christians alike, should by political intrigue and economic strife be made the scene of bloodshed and racial fratricide? Is it strange then that the author has seen only a "Palestine at the Crossroad" and not a Palestine upon a cross?

Princeton, N. J.

NABIH A. FARIS.

'Ali b. 'Uthmān al-Jullābī al-Hujwīrī, *Kashf al-Mahjūb*. Tr. into English by Reynold A. Nicholson. Luzac and Co., London, 1936. pp. xvi plus 420. 15/-

This work, the oldest Persian treatise on Sufism, first translated into English by the eminent Cambridge Arabist, Professor Reynold A. Nicholson, in 1911 and published as Vol. XVII of the Gibb Memorial Series, is now re-issued as a separate publication without any alterations, but with a fresh list of corrections and a few explanatory notes.

The *Kashf al Mahjūb*, unlike most Sufi works, is not a collection of Sufi sayings and definitions, but an excellent introduction to the study of Sufism. It is, to a certain extent, indispensable to the student of Moslem mysticism.

Professor Nicholson's translation is both lucid and scholarly. Very few indeed are the scholars who can execute such a task and produce such a work, free of awkward and clumsy construction and yet close to the original. Translation, i.e., scientific translation, is both an exact science and a fine art. It reaches its zenith in the works of Professor Nicholson. This volume will meet with the approval and commendation of all students of Sufism.

Princeton, N. J.

NABIH A. FARIS.

Great Britain and Palestine 1915-1936. Compiled by The Royal Institute of International Affairs. Oxford University Press, 1937. pp. 111. 8/5.

This is a very valuable handbook on the Palestinian question up to date. After a chapter of introduction dealing with the significance of Palestine, there are eight chapters dealing with the war-time promises to Jews and Arabs, the contrasting communities, the working of the mandate, the land settlement controversy, immigra-

tion and economic conditions, international aspects of the problem, and subsequent conclusions, followed by an appendix containing the text of the Mandate, the Churchill Memorandum, and a note on the Jewish and Arab replies to it.

The whole work, with the exception of Chapter IX, entitled "Conclusion", is almost exclusively factual. Here and there the compiler steps beyond the realm of fact as in the case of the Italian inception of the last revolt (p. 91). Such inaccuracies, however, are very few; nevertheless they should not be overlooked. As to the chapter on promises and secret treaties the reader must bear in mind that a great many of the facts are still inaccessible and therefore unavailable for publication.

Chapter IX should be treated differently. The compiler states certain recommendations which have been made in the reports of official commissions, as that of Sir John Hope Simpson; but he does not explain why the Palestine government has failed to carry them out. This is one of the major grievances of the Arabs and the source of no little unrest; and it explains the skepticism of the Arabs regarding the good faith of the authorities.

On the whole, however, the work is quite sane and certainly opportune. The Royal Institute of International Affairs has won the commendation of all those who are interested in the welfare of Palestine.

NABIH A. FARIS.

Morocco in Mufti. By James Haldane. Arthur H. Stockwell, London. pp. 231. 6/.

Missionary Romance in Morocco. James Haldane. Pickering & Inglis, Glasgow. pp. 189; 15 illustrations. 2/6.

These two volumes by the Field Superintendent of the Southern Morocco Mission present a vivid picture of Morocco today. Under the spell of the author's magnetic pen, we tread the village lanes, bargain with the traders, discuss philosophy and religion with the thinkers, mingle with the crowds in country markets or on city streets, and listen to tales about the efficacy of charms, the visitation of shrines and the difficulties encountered by Christian converts from Islam.

There is an abundance of interesting incident, drawn from the experiences of this veteran missionary, and the books will be especially valuable in this year of mission study of the Moslem World. They present an illuminating view of the workings of the Moslem mind and the problems to be met by missionaries at work in Moslem lands.

M. S. B.

CURRENT TOPICS

Arab Chivalry

In the *Journal of the Royal Central Asian Society* for January 1937, Major J. B. Glubb, O.B.E., M.C., writes on "Arab Chivalry", comparing the character of the Nomad of Arabia, his treatment of women, his hospitality and generosity, with the chivalry of the Middle Ages, and especially of Britain. The summary of his argument is exceedingly interesting, and gives an insight into the life of the Arab. He writes:

"To sum up, we may say that the code of chivalry is an outlook on life produced by nomadism and showing the following characteristics:

(1) The glorification of war, which is undertaken with the object of performing deeds of prowess, not primarily to win the victory.

(2) A romantic respect for women, who are looked upon as the playthings of man and the arbiter of their conquests. Thus the woman is expected to be essentially feminine, the complement, not the companion, of man.

(3) A flamboyant generosity, magnanimity and solicitude for the weak, because these qualities are opportunities for the display of glorious deeds appealing to the imagination.

(4) The corollary of these virtues are the faults, firstly, of boasting, jealousy and rivalry between men of the same tribes and families, leading to crimes of jealousy and violence.

(5) Secondly, a neglect of the public interest in the search for personal glory.

(6) An utterly improvident outlook on life, continual poverty combined with rash expenditure and a contempt for hard work and thrift, which produce no glory and have no imaginative appeal to the restless nomad.

The converse way of life is that of the village community or town, which produces:

(1) The ideal of public service to the community.

(2) Hatred and fear of war, combined with a desperate defence when attacked. The object being to win the war and obtain security, no means are considered foul in the attempt to secure victory.

(3) An absence of admiration for woman as such. In primitive settled communities she is the drudge and the child-bearer. In more advanced communities she may become the companion, not the opposite complement, of man.

(4) An admiration for regular, honest labour and a tendency to thrift and accumulation of wealth.

Thus it is essential to divest our minds of the unnatural romantic

atmosphere with which we have surrounded decadent chivalry in Europe, and to regard the nomadic and the agricultural as the two original contending manners of life, each possessing its faults and virtues."

The Hadramaut

The Hadramaut lies within the eastern section of the extensive Aden Protectorate. The population is about 300,000. The country is passing through a transition period, western ideas displacing or modifying an almost theocratic control exercised by the Moslem *Seiyids*. India, the Netherlands Indies, Malaya and East Africa all have contributed a progressive stimulus.

The age-long seclusion of the Hadramaut could not forever be maintained when 100,000 Hadramis, who sought fortune in the above-named countries, sent home annually £630,000 and a wealth of new ideas gathered in contact with more advanced peoples. Away from the coast the *Seiyids* and the *Mansabs*, their hereditary chiefs, are still conservative, but increasingly they are allying themselves with the temporal rulers who are keen advocates of modern progress. In the Kathiri province, for example, the *Seiyids* annually contribute £14,000 to schemes of improvement and charitable undertakings besides the usual taxes.

The Qu'aiti Sultan of Mukalla is recognized as the most important ruler in the country. He enforces control by possession of Makalla and adjacent ports, through which the trade of the country flows. The northerly province of the Kathiri Sultans is subject to him, a subjection resented, for the Kathiris were paramount in 1489, whereas the Qu'aitis began to be powerful only about 1830 through their connection with India. The British Government faces the problem of promoting coöperation between the two provinces. By the Treaty of 1918 the Kathiris came under British protection through the medium of the Protectorate Treaty with the Qu'aitis, the British Government acting as mediator in any dispute which may arise.

Mukalla is a small Zanzibar of 15,000 inhabitants, with tall white houses and graceful minarets. The Government maintains three schools (one English) with 500 pupils. More than 50,000 camels leave Mukalla annually for the interior towns. Much of their merchandise reaches Shibam, the capital of Kathiri province, while 14,000 camels also come there annually from the Yemen and the west of the Aden Protectorate.

The road from Mukalla to Shibam is through the stupendous chasm of the Wadi Du'an, its bed lined by a river of green date palms, *elb* trees and cultivation, with imposing dwellings of castle proportions nestling on the sides of the pale brown sand cliffs a thousand feet high. Here retire rich merchants from the Red Sea countries—an old-world set in an Arabian Nights atmosphere. Thence on to Shibam the capital, a town of sky-scrapers seven stories high, many Koranic schools, bustling merchants and turbulent tribes, chief of them the *Sei'ar*—the wolves of South Arabia. A short ride northeast and we are at Tarim, famous for its beautiful and spacious houses copied from Malaya, many of them costing £12,000 to

build. The sumptuous interiors are furnished in European luxury with running water, baths, electric light and fans.

Somewhere near Shibam lie the ruins of Sabota and its territory wherein, says Pliny, there were 60 temples dedicated to Ishtar (Venus). Here were the storehouses of incense which from South Arabia reached Europe, Egypt and the East for temple ritual worship and embalming of the dead. Freya Stark in 1935, near to death in Shibam, failed to penetrate the ruins, and St. John Philby last summer, though more successful, found few remains on the ancient sites.

With the coöperation of the World Dominion Movement, Dr. Harold Storm, of the Arabian Mission of the Dutch Reformed Church, traversed the Hadramaut last year as part of a 5,000 miles missionary journey around Arabia, and for the first time took the Christian message along the historic highway from Mukalla to Shibam.

—*World Dominion Service.*

A Steel Bus Trailer for the Desert

We learn from the *Trenton Evening Times* of recent date that "A huge lightweight, stainless steel bus trailer, built by the Edward G. Budd Manufacturing Company for service in the Syrian desert, and perhaps the largest ever constructed, left Trenton today for New York for shipment to Beirut.

"The trailer, first of its kind to be built of stainless steel, and completed at the FitzGibbon & Crisp plant, is constructed on the principles employed in stainless steel streamlined trains. And like the trains it is designed for speed, for it will cut existing bus schedules in half.

"Built for the Nairn Transport Company, Ltd., which has been engaged in trans-desert transportation for 14 years, the bus, including its 150-horsepower Diesel tractor, is 57 feet six inches long. It is so long that special routes had to be laid out to get it through the city streets since it cannot turn an ordinary corner, and it was necessary to make advance studies of the road between Philadelphia and New York to assure a negotiable right of way.

"This trailer is an air-conditioned sleeper with upper and lower berths for passengers. When it goes into service, the bus will make the 600 miles between Damascus and Baghdad in 15 hours. Conventional buses now require 35 hours.

"To provide comfort, and even luxury, over such a difficult terrain, where for long years only camels could pass, the engineers have incorporated in the stainless steel vehicles the results of modern engineering research. Use of stainless steel with its corresponding reduction in weight make possible the utilization of Diesel power; air-condition and a heating system installed by FitzGibbon & Crisp, of Trenton, together with insulation, will provide comfort in a climate that ranges from zero to 140 degrees F.

"Dressing rooms and lavatories have been made large enough to give passengers ample space in which to dress and undress, and during the 15-hour trip, iced tea, water, coffee, and lunch boxes containing fruits and sandwiches, will be available.

"In regular service, the sleeper bus will attain a top speed of 40 miles per hour on the open desert, clipping 20 hours from existing bus schedules. It is equipped with air-brakes and windows of safety glass."

Good News from Iran

Mr. A. Hope, the Secretary of the British and Foreign Bible Society for Iran, reports:

"In Islamic lands the reading of the Gospel seems to be one of the most fruitful means of bringing men to faith in Jesus Christ. All who have worked for God among Moslems know that discussion is difficult to avoid, but a book does not discuss, and if a man is at all interested in what he reads there is more likelihood of his being influenced by the truth read than if it is passed on by a person who may in some way awaken hostility or prevent the mind being concentrated on the truth.

"Sixteen years ago Superintendent-colporteur Hovhannes Shah-ijanian toured from Kerman to Rafsinjian, and there he met three young men, who through reading the Scriptures and conversation and prayer with Hovhannes, gave themselves to Christ. When the colporteur left they met every week to read and study the Scriptures and for prayer. They reported on those meetings to the colporteur. Whenever in their study they came across something they did not understand, the colporteur by correspondence helped them to solve their difficulties. So they went along for six months, growing in grace, and bearing their witness for their new-found Saviour. One of them went from the district, but the two who remained were baptized by Bishop Linton. Not long after, six others confessed their faith, and they too were baptized.

"Thus the number being saved grew, and a little Church was formed. Now and again the Church was visited by a missionary, but their progress was chiefly due to their own life and service, inspired and strengthened by their fellowship with the Church's Head. Today the membership consists of twenty-five converted Moslems."

Prison Reform in Turkey

The Turkish press has had recent information concerning important reforms in the treatment of criminals. The plans and execution are due to Mutahhar Sherif Bashoglu, a graduate of International College of Smyrna, and of the Law Department of Istanbul University.

"We have all read in yesterday's paper the details of an excellent enterprise which Sarajoglu has undertaken. As Mr. Shaw of the American Embassy wrote in the Guest Book on Inrali Island, (an island in the Sea of Marmora about 20 miles from Istanbul) our Minister of Justice has produced a philanthropic work which ought to be an example to the whole world.

"The Island of Imrali is the expression of a new conception of the way society should treat criminals. Every convict is regarded as a pathological case. The tendency to moral disease came to him through birth or environment. When the sickness is established

through legal channels it is necessary to confine him for a shorter or a longer period in a psychological sanatorium. Here protected from harmful elements in society he can be cured and made into a useful member of society.

“Looked at from this point of view the old-time prisons were actually hospitals where, instead of medicine, disease germs and poison have been given to the patients.

“In accordance with our new social point of view toward the treatment of criminals as manifested on Imrali Island every convict will be given the opportunity to prove by his life and conduct that he is no longer a dangerous character, but that instead he has the capacity to be a useful member of society. Those who can pass this test are taken to such a place as Imrali where there is plenty of sun and light. If the patient makes a good record there also, then he has earned the right to mingle again in the common life of the country.

“As this system develops in the near future the word punishment will be discarded, and the idea of cure and methods for curing will be substituted. Just as the stay of a patient in an insane asylum is not a matter of a fixed period so must it be in the sanatorium which is called the prison. First offenders who pass the examination of good conduct will be treated leniently. Second offenders will be looked upon as natural enemies of society and will be subject to the usual system of punishment and expiation.

“Thirteen years ago when the matter of capitulations was being discussed in Lausanne it was pointed out that a Turkish prison was a terrible place and that the confining of a civilized man there would be an intolerable thing.

“Only thirteen years after this conversation took place the Turkey of the Revolution has contributed as a gift to the civilized world such a sanatorium as the Island of Imrali.”

A Moslem Heroine

No award in the recent honours list will meet with more widespread approval than that of the British Empire Medal to Ashrafunnissa Begum, the wife of Lieut. Mazaffaruddin. At the Secunderabad cinema fire, which shocked the country four months ago, she saved most of the occupants of the *pardah* gallery by her resourcefulness and bravery, stripping off her *sari* and holding it while they clambered down it to safety. She was so weakened by her efforts and so affected by the fumes that when, seeing that she could save no more, she attempted to go down herself she collapsed and fell unconscious on the floor below the gallery. She told the *Times of India* correspondent that when the fire broke out and she saw the distress of the women around her she made up her mind at once to sacrifice herself, if necessary, and be burned to death, if by so doing she could save all the poor, helpless women in the gallery. The thought that came to her mind was that she was advanced in years and that life meant more for the younger women

than for her, and that therefore it was up to her to save them even at the cost of her own life. Her children, the correspondent adds, were so overjoyed at hearing the news of their mother being honoured that they shouted with delight; and when she understood what it was all about she herself fully shared their joy.

—*Dnyanodaya*, Poona.

The Cigarette as Peace-maker (?)

Another valuable peace-maker in the East is the cigarette. Long years ago good old Franz Delitzsch taught us how to smoke, handing us a cigar with the words, "If you are to live among Jews and Arabs, you must learn". Since that day we have smoked with all sorts and conditions of men, with kings and wayside beggars, and often with the Bedouin in his tent, and it was always the "pipe of peace". Downright laziness has broken us of the habit, but we return to it in time of need. Just hand two enemies a cigarette apiece, get them to light it from the same match, or from one another, and you may leave them in the most friendly chat for an hour. A quiet smoke goes a very long way to burying the hatchet in the government between Jew and Arab as officials, and we have gone through many cases of men who had just to "think and smoke tobacco" to get into a peaceful frame of mind. Spurgeon was quite right when he spoke of "smoking a cigar to the glory of God."

—Palestine Correspondent in the *British Weekly*.

An Open Door in Yemen

Remembering the visits of early pioneers to Sana'a since 1891 and the failure to establish work during all these years, we read with deep interest in *Life and Work* that Dr. Petrie, of Sheikh Othman, with the concurrence of his fellow-missionaries, has asked the Foreign Mission Committee to release him meantime from his present work to enable him and his wife to accept medical posts under the King of the Yemen. How the opportunity arose is told in a letter from Dr. Petrie to Mr. J. C. W. Barrett, dated 8th December:

"Last month I was asked to accompany one of our political officers on a tour of the Yemen. The missionaries here realising the opportunity, I was set free for a month to go off. . . . In Yemen we stayed most of the time in the guest-house at the capital. We were twice received by the King in person; and all the time there was lots of medical work—especially eye-work—to do. Our journey up was one day by motor road, three days walking and riding, and the last day over very bad roads by car. The eye-work impressed the King, and he has asked the British Government to send to his capital one male and one female British doctor at his expense. My wife, as you know, is a doctor; and the Government here has asked us to go. The Mission Council has sent the request home to the F.M.C., and probably they will see the greatness of the opportunity and set us free to go—two years in the first instance.

"For two years our friends have prayed that the door into Arabia be opened. Is this invitation the answer?"

Circumcision of Converts to Islam in Malabar

The Indian Moslem press has had controversy on this subject. A Lahore paper writes:

"In our issue of June 1, while reviewing the conversion field in Malabar, we referred to the general dread of circumcision among the Thiyas who were contemplating joining Islam. They had been given to understand that no non-Muslim could become a Muslim until he had been circumcised. At first we laughed the idea away as idle gossip. We could hardly believe that any Muslim would insist on circumcision as indispensable for purposes of acceptance of Islam. Islam is a simple creed, meaning belief in unity of God and prophethood of Muhammad. We never imagined any one would seriously make to these the addition of a third proposition—*viz*, circumcision. On the assurance of some Muslim friends as well as Thiya leaders, however, that it was no joke and that the Mullas subjected even grown-up converts to the operation, Dr. K. L. Gauba in consultation with responsible local leaders issued a statement that circumcision, though a recognised Islamic practice and highly advisable on hygienic grounds, was by no means one of the essentials of Islam, without which a would-be convert cannot come into the fold of Islam.

"Still we doubted that there was any need for a statement on so obvious a thing and dismissed the so-called 'dread' as mostly imaginary. From Malabar, however, comes a letter from a friend, which goes to confirm that the question of circumcision has been actually magnified into a third article of faith. Our friend characterises our statement as a positive disservice to Islam and absolutely without any authority. He calls upon us to prove that Hazrat Bilal and other converts were not circumcised. He takes it for granted that when people embraced Islam, the operation must automatically have taken place. This is only presumption and there should have been at least some mention of some one such incident. History, however, is absolutely silent on the point. On the contrary, we find that during the reign of Umr-bin Abdul Aziz who, for his piety and Islamic rule, is known as the fifth of the *Khulafa-i-Rashidin*, this very question was raised by a provincial Muslim Governor in connection with the circumcision of converts to Islam. The Caliph wrote back saying that God had raised the Prophet as a guide, not as a circumciser of people. Umar-bin-Abdul Aziz reigned in the very early period of Islam and if the practice of circumcising converts had been in vogue in the early days of Islam, many people would have known it and a God-fearing man like this Caliph would never have ventured to dispense with what was considered indispensable by the Prophet."

Chinese Moslem Women

The Chinese Moslem women as I have known them in Central China are very poorly informed about Mohammedanism. They go to the women's mosques, keep the fasts, refuse to eat pork, etc., but many of them are not able to read. They observe the rites and customs without knowing why, nor do they seem to care. They are

self-satisfied and feel themselves better than others about them. On the whole they seem cleaner and more intelligent than many of the other Chinese.

Of late years there have been more women's mosques opened in connection with the real mosques. These are in a side yard and have a lady in charge who holds meetings with the women and instructs them. Some of the Moslem leaders say that they must give instruction to their women or lose them to Christianity.

I have been in Mohammedan homes where there are idols. This is unusual, but does happen sometimes. I helped take down an idol in a Moslem home where it had first been put up five years before. A precious boy in the home was very sick, when a neighbor advised the mother to burn incense to a certain god so that her child would get well. The mother in her extremity did so and the child recovered. After that they dared not do away with the god and burned incense to it at certain periods. Otherwise they adhered to Mohammedanism. After five years they came in contact with Christianity, finally destroyed the false god in their home and became Christians.

We find that many of the Moslems have been influenced by their non-Moslem neighbors. There are drinking, smoking and excesses among them that ordinarily the Moslem would not think right. Some even eat pork on occasion, but do not like to have others know it. Still others raise hogs for sale, but their fellow Moslems look down on them for it.

The women I have known have been friendly and glad to receive us into their homes and that is the first step in winning them. They come to our services and to our guest halls and will usually drink our tea when they know that it is "clean". They are glad to get medicine from us when they are sick. However there is severe persecution when one of their number breaks with Mohammedanism and really believes the Gospel of Jesus Christ. In spite of this some dare to come out, and accept Jesus as their Saviour.

Kih sien, Honan

GENEVA SAYRE.

Missionaries in the Honors List

The Honours List contains the names of several missionaries. Among the M.B.E.s is Mr. George W. Hunter, one of the veterans of the China Inland Mission, who has been in China for nearly 50 years. Urumchi, where he has been stationed for over 30 years, is the extreme outpost of the C.I.M. in the Sinkiang Province. He has done evangelistic work among Chinese, Chinese-Turki-Mohammedans and Mongols, Manchus and Russians, and he has translated much of the Scriptures into Sart-Turki and Quzaq-Turki with the help of Turki Mullas. His journeys across the Gobi Desert and into the remoter parts of Chinese Turkestan has been fraught with danger. One summer he travelled 2,000 miles on horseback distributing Bibles and tracts in the isolated regions of the Altai and Kobdo districts. A native of Kincardineshire, Scotland, he was born in 1862.

—*British Weekly.*

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER

Union Theological Seminary Library

I. GENERAL

HAFIZ AND THE PLACE OF IRANIAN CULTURE IN THE WORLD.
H. H. the Aga Khan. (In *The Asiatic Review*, London.
January, 1937. pp. 113-117).

An appeal for the study and understanding of Islamic, Hindu and Far Eastern philosophy, literature and art in the belief that the world as a whole would derive as great benefits from Asiatic culture as it has already received from Greece and the Near East.

THE MONASTERIES OF THE FAYYŪM. Nadia Abbott. (In *The American Journal of Semitic Languages and Literatures*, Chicago. April, 1937. pp. 158-178).

Concludes an article begun in the October, 1936, issue.

ZU ZWEI ARABISCHEN MEDIZINBÜCHERN. J. Schleifer. (In *Der Islam*, Berlin. Januar, 1937. pp. 75-89).

Summarizes the contents of two medical books of the 9th and 10th centuries, finding them largely based on works of Hippocrates and Galen but drawn also from Oriental sources.

II. HISTORY OF ISLAM

AHMADISTISCHE PROPAGANDA IN OST-AFRIKA. Ernst Dammann. (In *Neue Allgemeine Missionszeitschrift*, Gütersloh. März, 1937. pp. 91-96).

Since 1936 members of the Ahmadiyyah Moslem Association have shown an increasing zeal in Nairobi, Mombasa and Zanzibar and have gained many converts among the natives.

ISLAM AND WORLD FELLOWSHIP. Sir Abdul Qadir. (In *The Islamic Review*, Woking. November-December, 1936. pp. 416-421).

Continued from the October, 1936, issue.

III. KORAN. TRADITIONS. THEOLOGY

DER ANTEIL DES SUFISMUS AN DER FORMUNG DES FUTUW-

WAIDEALS. Franz Taeschner. (In *Der Islam*, Berlin. Januar, 1937. pp. 43-74).

Discusses the influence of the Sufis on "Futuwwa."

STAMBULER HANDSCHRIFTEN DREIER PERSISCHEN MYSTIKER. Fritz Meier. (In *Der Islam*, Berlin. Januar, 1937. pp. 1-42).

Bibliographic material on the mystics, 'Ain al-qudât al-Hamadani, Najjm ad-din al-Kubra, and Najjm ad-din ad-Dâja, who lived in the 12th and 13th centuries.

IV. RELIGIOUS AND SOCIAL LIFE

BEDOUIN LIFE IN BIBLE LANDS. John D. Whiting. (In *The National Geographic Magazine*, Washington, D. C. January, 1937. pp. 59-83).

An account of the Arabs of Transjordan at the present time.

THE MODERN GEOGRAPHY OF PALESTINE. Lt. Col. F. J. Salmon. (In *The Palestine Exploration Quarterly*, London. January, 1937. pp. 33-42).

The British Commissioner of Lands and Surveys tells of advance made in road-building, afforestation, drainage and other innovations now common to Palestinian development.

RELIGION AND WORLD PEACE. Maulvi Aftab-ud-Din Ahmad. (In *The Islamic Review*, Woking. November-December, 1936. pp. 422-431; January, 1937. pp. 10-21).

The breadth and tolerance of Islam offers a basis for religious unity which in turn would touch the political aspirations of various nations and draw them toward peace.

TIME'S FOOTPRINTS IN TUNISIAN SANDS. Maynard Owen Williams. (In *The National Geographic Magazine*, Washington, D. C. March, 1937. pp. 345-386).

A vivid picture of conditions in Tunis, ancient and modern.

TURKEY GOES TO SCHOOL. Harry N. Howard. (In *Current History*, New York. March, 1937. pp. 85-89).

Outlines the state of Turkish education from 1839, the days of Koranic study, to the present time, when the most progressive Western methods are in vogue.

V. POLITICAL RELATIONSHIPS

EGYPT SIGNS A TREATY. Pierre Crabites. (In *Current History*, New York. January, 1937. pp. 93-99).

States the main provisions of the agreement with Great Britain, giving much of the credit for its adoption to Saphia Hanem, widow of Saad Zaghlul Pasha, the man who so greatly promoted the rise of Egyptian nationalism.

GUARDING SUEZ. Pierre Crabites. (In *Asia*, New York. January, 1937. pp. 24-25).

The Anglo-Egyptian Pact of 1936 represents a general pooling of interests in the face of a common danger and gives Egypt an opportunity for true national development.

NEW HOPES IN SYRIA. Hans Kohn. (In *Asia*, New York. January, 1937. pp. 17-18).

Summarizes the principal features of the recent treaty between France and Syria and expresses the hope that Syria and the Lebanon may be united as one country.

PAN-ARABISM. Albert Viton. (In *Asia*, New York. January, 1937. pp. 19-23).

Although nationalism is still a powerful force in the Near East, the cry for *United Arabia* is piercing nationalistic barriers and joining Syrians, Egyptians, Iraqis and their co-religionists in other countries in a strong confederation.

LE PROBLÈME DE LA MÉDITERRANÉE. Maurice Pernot. (In *L'Esprit International*, Paris. I Janvier 1937. pp. 55-67).

This writer indicates the military and political importance of the three gateways to the Mediterranean and believes that peace will prevail there since so many nations desire free passage for their ships.

LA TURQUIE NOUVELLE. Louis Jaïabert. (In *Études*, Paris. 5 Février 1937. pp. 289-312).

Surveys the social and economic progress of Turkey since the advent of Mustafa Kemal.

A ZIONIST TAKES HIS STAND. Philip S. Bernstein. (In *The Christian Century*, New York. January 6, 1937. pp. 10-12).

A rosy picture of conditions in Palestine where the Arabs receive such benefits from Jewish immigration that all opposition to it is bound to collapse soon.

VI. MISSIONS TO MOHAMMEDANS

A BABY WELFARE CENTRE IN EGYPT. M. C. Liesching. (In *The East and West Review*, London. January, 1937. pp. 21-27).

An address delivered at the Egypt Inter-Missionary Council Conference in 1936 tells of training given to mothers and older girls in hygiene and care of the home.

THE CHRISTIAN APPROACH TO THE JEW IN PALESTINE. W. F. Scott. (In *The East and West Review*, London. January, 1937. pp. 43-51).

After over a hundred years' work in the Holy Land, the Anglican Church is finding its greatest missionary difficulties

now in the strong nationalistic aspirations caused by British encouragement of the Zionist movement.

DEFENSE OF ISLAM AND ANTI-MISSIONARY PROPAGANDA. (In *Egyptian Press Translation Service*, London. March, 1937. pp. 8-12).

Résumés of articles protesting the admission of Christian missionaries to the Sudan and advocating the establishment of Moslem missions in that area.

A DOCTOR'S TOUR IN NEGLECTED ARABIA. W. H. Storm. (In *The Missionary Review of the World*, New York. January, 1937. pp. 21-25).

The account of a far-reaching, successful and challenging ten months' trip by land and sea.

A FIREBRAND FOR CHRIST IN IRAN. The Rev. J. C. Wilson. (In *The Missionary Review of the World*, New York. March, 1937. pp. 133-135).

Tells of a simple, unlettered village boy who, through amazing zeal, brought many of his countrymen to Christ.

ISLAM IS MOVING: WHITHER? Ibrahim Said. (In *Blessed Be Egypt*, London. January, 1937. pp. 11-12).

Christian missions are met daily by the increased, hopeful activities of Islam which have been greatly stimulated by the Anglo-Egyptian Treaty and by the strong, progressive policies of Al-Azhar.

THE STORY OF AN AFGHAN CHRISTIAN MARTYR. Alfred Zahir. (In *The Missionary Review of the World*, New York. January, 1937. pp. 38-41).

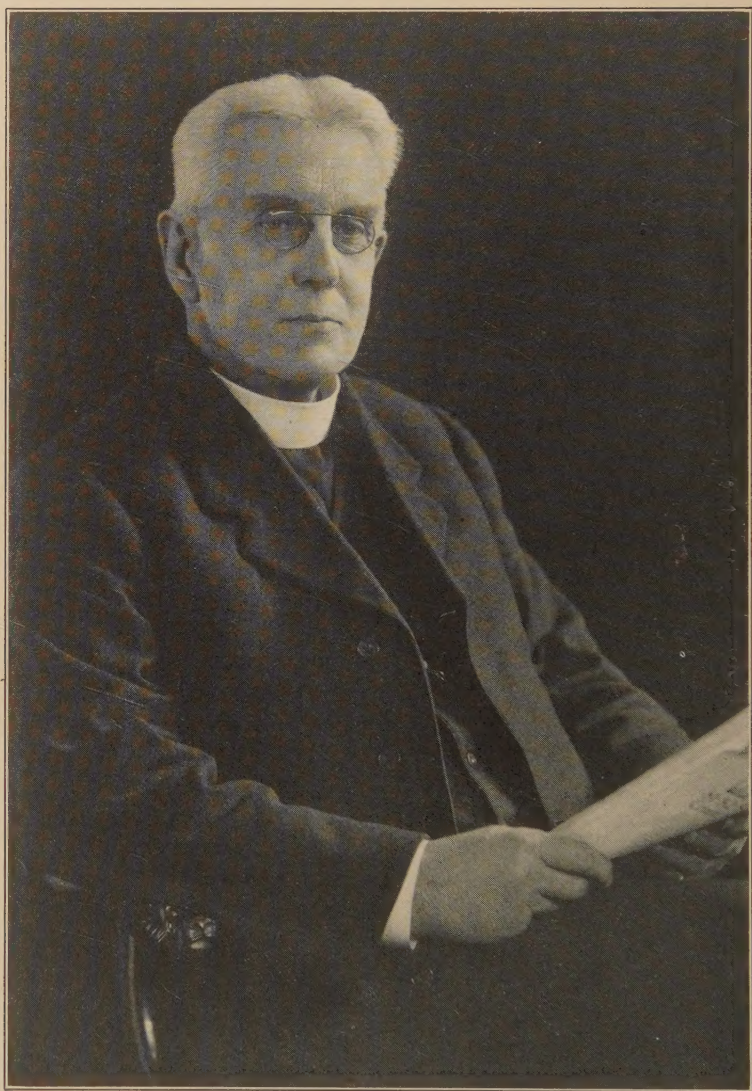
The touching history of Nasar Ullah Khan, a medical missionary of Quetta, who was murdered by his relatives because he would not recant.

SURVEY OF THE YEAR 1936. (In *The International Review of Missions*, London. January, 1937. pp. 44-62).

The missionary situation in the Near East reflects the widespread political unrest of that portion of the world; activities have been curtailed or hampered in many sections, but an increased opportunity is apparent in Egypt and Arabia.

THROUGH UNEVANGELIZED CHINESE TURKESTAN. H. French Ridley. (In *The Missionary Review of the World*, New York. March, 1937. pp. 145-148).

The observations made on a journey of over three thousand miles give conclusive proof of the need for missions in the lands bordering the great Takla-Makam Desert between Kansu and Kashgar.



HERBERT UDRY WEITBRECHT STANTON