



burn the hearts of the people to them, although the sick and those under instruction pray with them Christian prayers every day at the beginning and at the end of the day, and they clearly proclaim in their prayers the divinity of the Messiah and His Lordship, and they preach that there is no salvation except in the confident belief in that in which the Christians firmly believe. Is this permissible according to the law of Islam, or not permissible? We request a decision concerning this affliction, and to you be the blessing and the reward.

Praise be to God alone, and prayer and peace on Him than whom there is no prophet after Him.

THE REPLY.

It is not permissible to one who believes in God and the last day, that he give over his child, male or female, to others of the teachers than Moslems, not in a school and not elsewhere, not even in the house of the Moslem himself, if there is even a suspicion of injury, to say nothing of certainty. And its certainty is a matter demonstrated. It is indeed a necessity recognized by all who possess discrimination and insight that the Moslem in these last years entrusts himself with no fear to the Abyssinian Christians, the Jews, the magicians and the idolators, but it is not possible to entrust one's self without fear to the Christians from Europe and America, and especially these messengers of corruption which has no fruit except Godlessness and apostacy, with what follows them. There is great danger in mixing with them, and danger to their families, and their relatives and to their tribes, and to the government of their city; this to the point of the entrance of foreigners and their permanent establishment as has happened in most places of the Moslems. This is their root purpose, and their second purpose is the tearing us away from our religion, that they may quiet all resistance if they wish to rule over us, because doubtless if there lacks this bond of religion we should separate, the one from the other, and our condition with them, be similar to the saying of orphans, "Whoever marries our mother, he is our uncle," and all that come to our country from the parts of Europe and America are servants of their governments' intentions, using according to their ability every means to attain to the securing the lordship over us. And their methods divide themselves into two procedures, which are united in the result, and one of them is our transformation from our religion to the religion of the Christians, and the second is the tearing us away from all religion to worldly materialism, and in truth the first is a means to the second, and the missionaries and those with them of the doctors and the caretakers for the sick, and the people of the schools, from them is the first method. And all the other doctors, not bound up with the missionaries and all the travelers and the merchants and the people of the government are of the second method. And already have appeared the results of their works in most places of the Moslems, East and West, North and South, and this has increased their vigor, and the Moslems have not increased on this account, except in their decline. Therefore, whoever would surrender his boy or girl to these foreigners, he is lacking in that which distinguishes man from the beasts.

Little Stories of Arabian Life

Continued from previous number

"Well, then," said I, the caliph whispered to the wood-cutter what he was to do in order to get satisfaction from the barber, and what that was I will now relate. The wood-cutter, having made his obeisances, returned to his ass, which was tied without, took it by the halter and proceeded to his home. A few days after he applied to the barber as if nothing had happened between them, requesting that he and a companion of his from the country might enjoy the dexterity of his hand, and the price at which both operations were to be performed was settled. When the wood-cutter's crown had been properly shorn, Ali Sakal asked where his companion was. "He is just standing without here," said the other, "and he shall come in presently." Accordingly, he went out and returned leading his ass after him by the halter. "This is my companion," said he, "and you must shave him."

"Shave him!" exclaimed the barber, in the greatest surprise; "it is enough that I have consented to demean myself by touching you, and do you insult me by asking me to do as much to your ass? Away with you or I'll send you both to Jehennum," and he forthwith drove them out of his shop.

The wood-cutter immediately went to the caliph, was admitted to his presence and related his case. "'Tis well," said the commander of the faithful. "Bring Ali Sakal and his razors to me this instant!" he exclaimed to one of his officers, and in the course of ten minutes the barber stood before him. "Why do you refuse to shave this man's companion?" said the caliph to the barber. "Was not that your agreement?"

"'Tis true, oh caliph, that such was our agreement, but who ever made a companion out of an ass before, or who ever thought of treating it like a true believer?"

"You may say right," said the caliph, "but at the same time who ever thought of insisting upon a pack saddle being included in a load of wood? No, no, it is the wood-cutter's turn now. To the ass immediately or you know the consequences."

The barber was then obliged to prepare a great quantity of soap, to lather the beast from head to foot and to shave him in the presence of the caliph, and of the whole court, while he was jeered and mocked by the taunts and laughing of all the by-standers. The poor wood-cutter was then dismissed with an appropriate present of money and all Baghdad resounded with the story and celebrated the justice of the commander of the faithful.—*From "Hajee Baba of Ispahan."*

