



ognized for many years. We are treating two at the present time and have built a thatched hut for them not far from our own property. The disease is incurable, but yields successfully to palliative measures, and at the same time they have a chance to hear often of the Christ who has power to change their vile bodies into a likeness to His glorious body. Busrah Medical Work has wonderful opportunities before it, and God will give us results in His own time.

ARTHUR K. BENNETT.

The Minaret and the School-bell

I.

The well-known rule for rabbit-pie, which begins with the words "First catch your rabbit," may well be applied to the rule for making a school in Turkey, "First get your permission." There is much unwritten history concerning all the mission enterprises which have been attempted within the jurisdiction of the Sublime Turkish Government, and perhaps the founders of schools, more than any one else, could tell many tales. Of petitions pigeon-holed until a "more convenient season," of weary, fruitless pilgrimages from one vague official to another, of long waits in Government offices, of interminable delays and puttings-off, of prolonged correspondence with the powers that be, or were, in Constantinople—all such things as are best calculated to break the spirit of an eager American, to wear out his patience, dampen his ardor, and try to the uttermost his faith.

The first approach must be made to local officials. If by rare good fortune they are friendly, the application slides through and a recommendation is sent on at once to the head Bureau of Education in Constantinople; but if, as is far more likely, they are time-serving individuals, whose sole interest is in their purses, the permission is a matter of months or years. They are fearful of offending local sentiment and making themselves unpopular, and they are equally fearful of jeopardizing their position with the Government, so they take refuge in the evasions, prevarications, subterfuges and postponements of which the Turk is past master.

With the permission must be presented the proposed curriculum, the names of the teachers, their diplomas, and also a statement of the house where the school is to be held. This of course necessitates leasing a house before the application for permission is made. If the permit is refused and the missionary is left with an expensive house on his hands for a year or more, it is a matter of no concern to his friend the Turk.

After a weary time the matter is settled locally, and the request for permission is passed on to Constantinople, with the recommendation that it be considered. Now it is necessary for the long-suffering missionary to communicate with the American ambassador there, and request that the matter be followed up and the petition safely presented

and not indefinitely shelved. More long delays, much writing and telegraphing to and fro, and in due season the missionary may, if he has fainted not, reap the reward of his long labors and receive his official "iradé" to open a school.

Even then one may not be certain that the school will be forever free from the interference of the local authorities. Only a few weeks before the writing of this article strong effort was made by the local Bureau of Education to prohibit the teaching of the Bible in the Busrah Boys' School, doubtless at the instigation of some zealous citizens, in spite of the fact that such permission is specifically given in the imperial iradé. This attempt failing, they turned their attention to the Girls' School and attempted to find some flaw in its permit which would justify their closing it. Help came from an unexpected quarter, for the authorities in Constantinople telegraphed to the Busrah officials that permissions which were once granted and recorded were



BUSRAH GIRLS' SCHOOL

unassailable, and that they desired to be troubled no further with complaints against the American schools in Busrah.

Having weathered this storm, the position of the educational work here should be stronger than ever, for, while the Government has it in its power to cause many small annoyances and thwarting of plans, there can never again be the same struggle for existence and establishment.

II.

The great initial difficulty overcome, of obtaining Government permission, the would-be builders of schools find themselves confronted with other and more intangible difficulties. The ancient wall of Moslem superstition, prejudice and distrust is a far more potent barrier than any technical one, and difference of race, creed, language, habit of thought and ethical standards make a high wall be-

tween Western teacher and Eastern parent and child. Especially is this true of the education work for girls. The great woman's movement of the present day is slow in making itself felt in this back water of the current of social progress, and the circumscribed life of the harem presents no obvious demand for any greater enlightenment, which would entail breaking the custom of centuries. An Oriental man may seek medical aid for himself and his family for their bodily ills, he may listen more or less courteously to exposition of the alien faith, but he will think twice before entrusting his sons and daughters in the most plastic years of their lives to the daily training and influence of Christian teachers. Competition in educational work exists in Busrah, but is not a vital problem. The importance of the Koran schools and the small Moslem schools for girls is negligible, and the Government boys' schools, although well equipped and subsidized by the Government, are so ill-managed and give such poor and unsystematic instruction that boys emerge from them as ignorant as when they entered. The different sects of the Eastern Christians maintain their own schools in Busrah—Chaldaeans, Syrians, Armenians and members of the Latin Church—as do also the Jews, but these are primarily for the children of their own congregations, and not for the Moslems. Diversity of language is a minor difficulty, not insuperable, as almost every one understands Arabic, but still a hindrance, since a class where one child's home language is Turkish, a second Persian and a third Armenian, is harder to reach effectively than the children of the mother tongue.

An adequate teaching force is of utmost importance to such an education enterprise, and both the boys' and girls' schools have been rarely fortunate in obtaining native Christian teachers who combine high personal characters with excellent equipment. Most of these are from Mardin, the nearest place to our field where there are training schools for teachers.

III.

The School of High Hope, the official title of the boys' school, was opened in its present location in April, 1912, and the School of Woman's Hope, also an official title, the following December. At the opening of the spring term in 1913 the boys' school had an enrollment of eighty and the girls' school of twenty-nine, about half the number in both cases being Moslems. The schoolhouses are located near together in Busrah City, an ideal situation in the heart of the resident district. Thus far no missionary has attempted to live in this part of the town, and the presence there, during the day, of those in charge of the educational work, has made practicable a kind of social work which has hitherto been out of the question. Especially is this true of the girls' school, which has not only been a social center for the mothers, but also has been a means of gaining entrance into many new houses.

The personnel of the scholars is as interesting as it is varied. Eight of the brightest and most promising boys are from the family of the most powerful Sheikh in the region, who has committed the

entire responsibility for their education to the director of the school. Two little sons of the biggest Pasha in Busrah are in daily attendance. Side by side with these and other young aristocrats sit the children of tailors, liquor sellers, washerwomen, tax collectors, Turkish policemen and army officers, Government officials, cooks, lawyers, money changers, merchants and of all the mission staff of native helpers. The girls' school includes the same social extremes, and the gay silk dresses of the Persian consul's little bright-eyed daughters brush daily against the faded calico of their more plebeian neighbors.

Arabic is the official language of both schools and is used for all instruction in the common branches. English is required, and in the boys' school Turkish, the official language of the Government, with French and Persian as electives. The courses for both boys and girls are planned to correspond with primary, grammar and high schools in America. The girls' school has a small kindergarten as well, and instruction in sewing and lace work is a very popular feature of the "co-educational department." A piano is another attraction of the girls' school, and is a great help in chorus singing and drills. Boys and girls both enjoy gymnastics, which is a regular part of the program during cool weather. As granted in the imperial permission, Bible study is required of every scholar. American school desks and seats are a source of joy and pride to the children, and maps, globes, charts and other modern equipment are as wonderful to them as they are commonplace to the American boy and girl.

The success of the first year of school justifies the hope that in the near future we may enlarge the work, and conduct not only day schools in Busrah and Ashar for the lower grades, but may also have, somewhere outside of the town, boarding schools for the higher classes, with industrial and agricultural branches. The whole course of study will be adapted to the needs of the country, for it is farthest from our wishes to Americanize these Semitic boys and girls. To make them see the possibilities of their own land and to inspire and equip them to develop it is our great aim.

IV.

All educational work looks to the future, and the very name of our Busrah school carries the thoughts forward with "High Hope" to the days when the sound of the school bell shall have drowned the call of the muedhdhin from his minaret. Inevitably it will come. That Islam and progress are incompatible has been demonstrated over and over again, and a spirit of unrest, a desire for enlightenment and improvement, is manifest in every phase of existence in Oriental lands. The opportunity today for missionary schools is one of inestimable importance. Potential makers of history are before us, to train and mould as we will, and ours is the chance to show them the one foundation upon which alone can be built the lasting greatness of any people.

What We Are Here For

Why are you a Christian? To gain heaven? To secure forgiveness of sins? Because the Christian life is really a happy, harmonious, satisfying life? Good answers all. Once I asked a convert why he became a Christian. Like a flash he answered: "Sahib, I am a Christian because Jesus Christ has the right to be king." And that is the best answer of all, because it is the most fundamental. If Christ is king all's well with the world and with me. What are we *here* for? Because *here* most of all Christ's kingship is denied and usurped. What are we here *for*? To restore the King to His throne. All else is subsidiary and incidental—only a means to an end. A hospital and a doctor, if they aim only to relieve bodily suffering, are in a field like ours, only a hindrance, not a help, for good works are the core and course of Islam, and we cannot afford to bolster up that idea. A school, however finely equipped, is in a land like this worse than useless, if it educates only the mind, for it makes educated rascals who take over our vices and distort our virtues. We have excellent hospitals and are proud of our doctors; we are on the way to having efficient schools; we push both these activities, but only as a means to an end—to make Christ king.

In warfare good strategy demands artillery to open the breach or to cover an advance. But it is poor economy to pour thirteen-inch shells into a breach already made. Cavalry follows flight, scouts, deflects, flanks, round-ups, but horses' hoofs cannot carry a redoubt. It is finally the hand-to-hand conflict of the infantry that takes the citadel. With our hospitals we open the doors and the hearts; with our schools we scout possible enemies and deflect them, but it is only when we all charge together, shoulder to shoulder, and by the hand-to-hand conflict, close with the Moslem, that we can hope to win.

If I were a doctor in America and wanted to be a specialist in everything in the least possible time, I should come to Arabia for five years, for here a doctor must amputate a leg before breakfast, treat lepers, hypochondriacs, consumptives and what-not before lunch; in the afternoon remove a cataract or two, a liver abscess and perhaps some bullets before tea, and be obstetrician, pharmacist and everything else in odd moments. But we don't want a doctor who comes for that purpose only or mainly. If I were a fellow in philosophy, or philology, or sociology, in an American university and fancied myself pretty clever, I would come to Arabia and try my cleverness at Arabic, Semitic fatalism, Oriental psychology and Turkish diplomacy. I would try to settle some problems hitherto untried, worth all a man's mettle, with a chance to dabble in statecraft, politics, a shooting affray or two, some fine sailing and horseback riding. But we don't want teachers who come for that. And if I were a preacher and wanted a worthy language to be eloquent in, I should come here and learn Arabic, and learn to understand my Bible from first-hand sources. But we don't want doctors, teachers and preachers who have not as their first