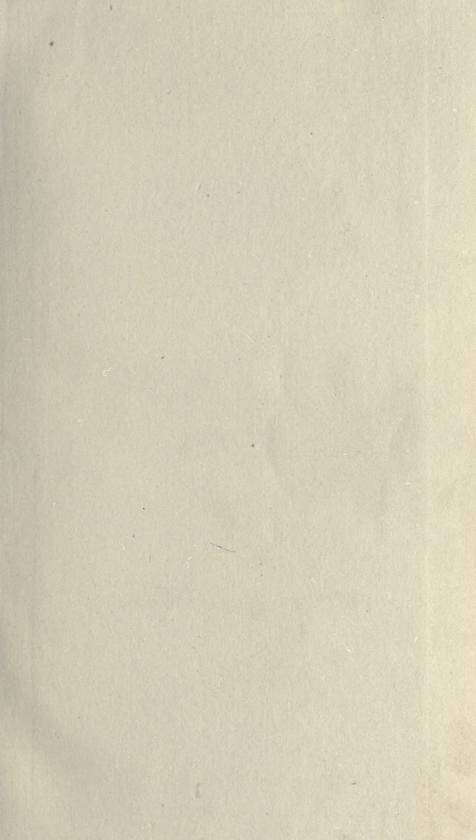
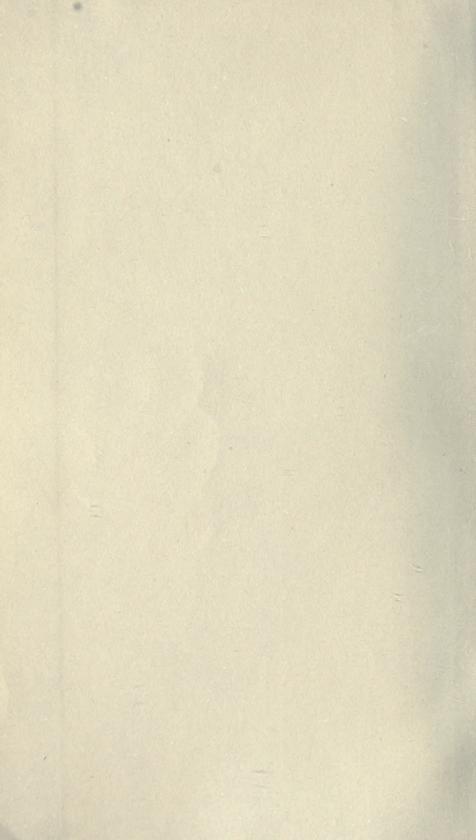
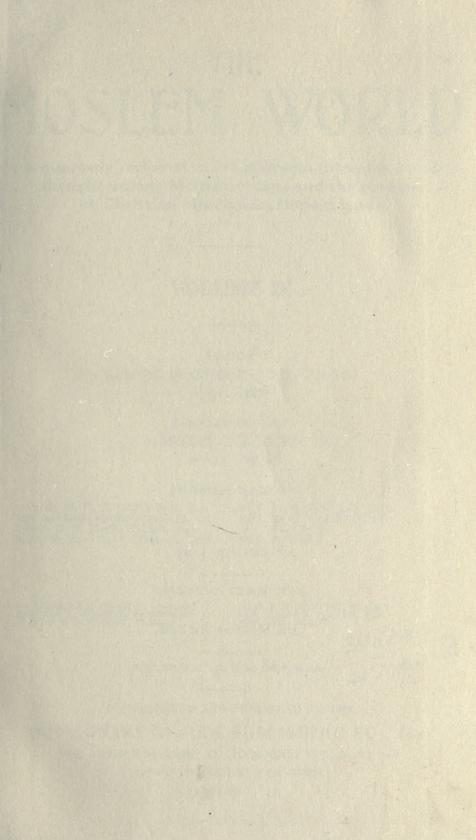
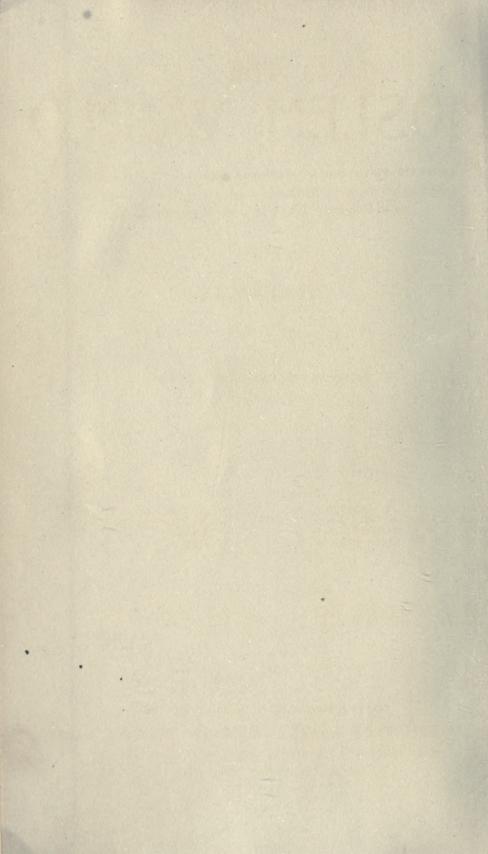


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# Muslim THE MOSLEM WORLD

A quarterly review of current events, literature, and thought among Mohammedans and the progress of Christian Missions in Moslem lands

#### **VOLUME IX**

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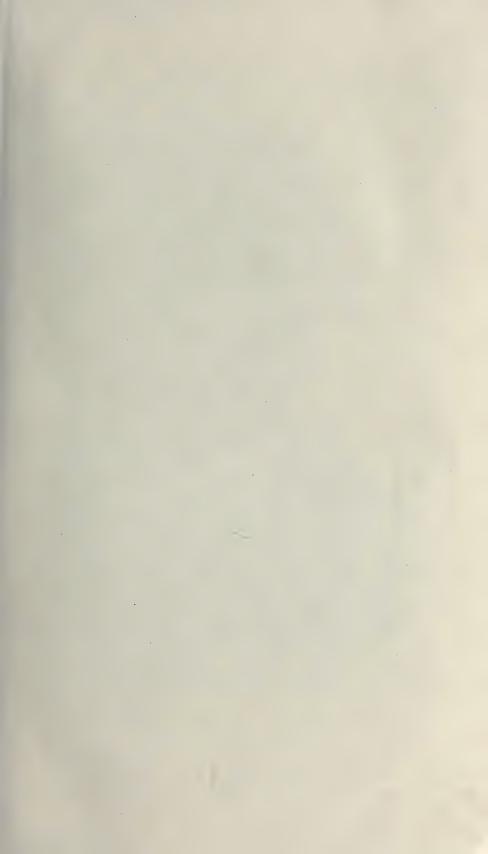
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MAKHAIL MANSUR—A CONVERTED MOSLEM SHEIKH
Now An Apostle of Jesus Christ

## THE MOSLEM WORLD

VOL. IX

JANUARY, 1919

NO. 1

#### **EDITORIALS**

### Anno Domini 1919

It is no empty rhetoric to say that in the past few months an epoch has been marked in the history of the Moslem East. Whether there remain any independent Turkey or not, the period of the Ottoman Turks has passed as passed those of the Fatimids, the Kurds and the Mongols; the Pan-Turanian dream is melting like morning mists. It may be that we are moving towards a new Arab period; but along with it, we may be certain, the principle of nationality has come to rule. Pan-Islam has now no meaning but one of sentiment and religion. And as dreams fly so the fulfillments of other dreams arrive. Dreams of Crusaders, but fulfilled with what strange differences; dreams of European Ghettos but again how transformed; dreams of desert Arabs, now peacefully holding Damascus, for whose plunder they have looked for centuries; dreams of the Druses of the coming of their kinsfolk from England, but not in the red coats of tradition; dreams of all the little subject peoples, living still though crushed through centuries, and with them of crypto-Christians, crypto-Jews, crypto-Pagans, nourishing their old Faiths in generations of secret tradition. And what scenes have risen, like apocalyptic figures of doom and promise for a new word: Australian troops riding in the lands of the Sons of the East and charging besides the spearmen of the Desert, French cavalry streaming up the Syrian coast past Acre before which Napoleon failed; Turks and Teutons driven in rout by men of England and India across the plain of Armageddon and down the passes to the fords of the Jordan, whither fled the army of Sisera before Deborah and Barak; the pipes

of the Scottish clans heard in the streets of Baghdad and tuned by the waters of Babylon; the waters of the Caspian, crossed not by English merchants as in the days of Elizabeth, but by an English army. These are visions, surely, to tell, if not of a new heavens, at least of a new earth. For the old things have passed away.

And what now of this new world? It is most evidently a world of hope, a world of life, a world of freedom. Ten years ago there echoed in the hearts of many of us the words of the Scottish poet of the War of Independence:—

"Ah, freedom is a noble thing;

Freedom makes men to have liking-"

and it seemed before our eyes in Turkey that men were "having liking" again. But that quickly passed. Now it is for all friends of the Moslem peoples and of the Nearer East to see to it that it abides. That may not be easy. The awful object-lessons of the present chaos of Russia, and even of China, are before our eyes and are a standing warning against trust in formulae and quick methods. The history of Syria, and even of Mesopotamia, is not an encouraging one. Arabia has always gone its own way, or rather ways, and will continue to do the same. In Asia Minor and the Caucasus the medley of races and nationalities, of religions and rites, will call for the most careful sorting out. But there, too, the separate districts have an instinct of self-government and will follow and apply it once they are secure against the plundering over-lordship of a dominant race or religion. Infinite patience and principle of festina lente must be the governing thoughts for those who have actually to labour on these problems.

But for us, for that world of Christian workers and thinkers for whom this Magazine is written there is a simpler yet longer task. Our part in the new life, our share in the new hope, our use of the new freedom must be to see that faith in God and in the divine destinies of man does not vanish in these cataclyms

and revolutions and that the commission to the Church of Christ to preach the Gospel of the Kingdom of God is carried out in its fullness. For the task of the missionary is changing and becoming, if that be possible, deeper and more necessary. Very often he has now not only to preach Christ but to preach God; he has to combat materialism and atheism and not the imperfect faith of Mohammed alone. Our western civilization is sweeping over the East in material forms and with resistless force; our education is spreading cold theories of science and crass phases of philosophy which we have ourselves outgrown, the doubts and scepticisms of the eighteenth and early nineteenth centuries in Europe are capturing the oriental mind. The Christian Church, then, must accompany this material civilization and put a soul into it, even as it itself is the soul of our own life. From this there can be no turning back and no slackening; otherwise the last state of these lands will be worse than the first.

To aid in that high endeavor—that adventure of the Christian Church—is the object of this Magazine. It exists for the Christian world which takes thought of the Moslem world, and it asks all in the Christian world to aid it with interest, with contributions—scholarly, practical, devotional—and with recommendations to others that its circle may be extended and its influence widened. It seeks to be a clearing-house for missionary experiences and studies and in every way to make more intelligible the world of Islam. It believes that only by deeply sympathetic study and sound knowledge can we learn to do our part by that world. And so, with this challenge to all missionaries and friends of missions to Islams, it now goes to meet this momentous New Year.

D. B. MACDONALD.

#### SUPERNATIONAL BECAUSE SUPERNATURAL

The War has brought many back to God and prayer. It has shown that neither education, culture, science, diplomacy or social theory can itself bring blessing to mankind. We are now contending for an idealism that is supernational because based on the supernatural. Only God can make His world safe for Democracy and only His kind of Democracy is safe for the world.

Military victory of itself will not produce the new era of brotherhood for which we hope and pray. The War someone has said, "is a solemn protest that this world is not a mere aggregation of nations, but a compressed neighborhood of interwoven interests and aspirations." Unless after the War we can rise above mere national interests and programs to those that are universal because supernational, the battle of the allies for Democracy and the rights of smaller nations will have been fought in vain. It is possible that some of those whom we now count our enemies may be in the list of the weaker nations after the War.

Christianity has always claimed to be supernational because it is supernatural in its origin and effect. The great commission as given in three of the gospel narratives is expressed in world wide terms only because He who gave it claimed supreme authority and supernatural power. We must never, therefore, give final consent to any measure or method which stamps the missionary enterprise as a mere national one. It is fundamentally international; it breaks through every race barrier, prejudice and hatred, proclaiming the solidarity of the race and the universality of redeeming Love. Paul did it on Mars Hill and we must do it on the smoking battle fields of Europe and Asia. This does not preclude loyalty, patriotism and sacrifice to

the utmost for the cause we believe to be just; but it includes more. It includes the hope which the Society of Friends and a large number of Swiss and Swedish Christians expressed in a memorial:

"In the full assurance that we plead for Christ's Truth and Right we lift up our weak voice and, notwithstanding all that might frighten us in facing the future, express the following hope. That after the end of this war all those who will have deciding influence in the reorganization of affairs will acknowledge in fact and in principle the nonpolitical and the super-national character and freedom of movement and action in missionary work as a purely Christian undertaking. A treaty of peace not bearing this character would fail, to bring about the peaceful relationship of nations in Christian co-operation. Consequently it would bear the burden of a heavy guilt, which would produce new evil." They go on to say that it remains with the Christians of all countries to watch over their personal attitude toward missions lest it lose the genuine foundation of faith under the stress of national sentiment, and to guard against this danger by repentence and prayer.

The chasm made by the war between Christians can only be bridged by those who are in vital union with the super-national and super-natural Christ. Under the shadow of His cross and in the light of His countenance there is no East or West, no breed or birth, no friend or foe. To love our enemies is difficult because it is super-natural. It requires all the fundamental graces, faith, hope and love. This fruit of the Spirit is exotic and grows only in the garden of God. This Love Divine bridged the chasm between Jew and Gentile; Peter and Cornelius; Stephen and Saul of Tarsus; Raymond Lull and the Moors; Henry Martyn and the mullahs of Shiraz. It will enable the Armenian martyr remnant to preach Christ's love to Turk and Kurd. Will it not enable us also to take up the broken-off, but not abandoned Edinburgh and Lucknow programs and reunite our spiritual forces for world conquest?

A united front is still possible in the realm of Islamic scholarship, witness the Encyclopedia and many other books published or translated in Germany and in neutral countries during the war. Shall it prove impossible in the realm of prayer and Christian missions? The Evangelization of the Moslem world is a supernational and super-natural task. We believe this in spite of all the dreadful exposures of intrigue, espionage, secret diplomacy, racial hatred and proclamations of "Holy War" that have been made during the last four years. Because we face a new era we need a new spirit. More than ever we need the co-operation of all the forces of Christianity in the conflict with Islam.

SAMUEL M. ZWEMER.

#### A PRAYER FOR THE TIMES

BY A VETERAN MISSIONARY IN TURKEY

ALMIGHTY and most merciful God, our Heavenly Father.

We offer Thee our most humble and hearty thanks that Thou has invited us to call Thee Father, that Thou dost permit us to claim kinship with Thee. We wonder at this condescension. We bow before Thee in worship and adoration, in deep penitence but also in the boldness conferred by Thy word of promise. We rejoice in the knowledge that as Thou are the Father of all men then all men are brothers, members of one great family of which Christ is the Head. Wonderful is the patience and compassion Thou has ever shown to thine ignorant and erring children. We thank Thee for a love so deep and strong that Thou has given Thyself in the person of Jesus Christ thy well beloved to lead men back from their unfilial wandering into communion and fellowship with Thee.

We thank Thee that millions of copies of the Gospel message,—of that Word which Thou hast declared shall not return unto Thee void,—have been read by Moslems in their own language for these many years.

We pray that the Holy Spirit may at this time bring the Word of life into saving touch with the mind and heart of every reader. Give, we pray Thee, to every soul to whom the Holy Spirit has spoken the courage openly to confess Jesus as Saviour and Lord.

We pray that the influence already exerted by the lives of Thy servants who have lived among Moslems may prove good seed which shall yet spring up into a harvest of souls saved. We pray that Thou wilt overrule all the events of the great world war, all the comradeship of Christian and Mohammedan in camps and on fields of battle and the witness borne among them by the great army of Armenian martyrs to disarm prejudice and remove misunderstanding and give to Moslems truer visions of Christ and of Christianity.

We pray that Thou wilt greatly increase the number of young men and young women who shall listen to Thy call to serve Thee in giving their lives to the work of intelligent and sympathetic ministry to Moslems in Eastern lands.

May we all live, work and pray with a devotion born of love to Jesus and to those for whom He died so deep and fervent that we shall feel sure there can be no service in the immortal life better than that we are called to here of bringing our brothers of the religion of Islam to a true knowledge of Jesus Christ and to vital faith in Him.

We thank Thee, O Father, that we may have any, even the least share in the blessed work our Saviour came into the world to accomplish and has committed to those who love Him to proclaim, namely, the redemption and salvation of all our human race.

Be with us all the days as Thou hast promised, O blessed Saviour, till this great work is fully accomplished. Amen.

#### SAINT WORSHIP IN TURKEY

WHEN the thought of God suggests to the mind a being so far away and surrounded with such a retinue as to be inaccessible to ordinary mortals, the human heart The common fixes its hope upon saints as intercessors. Anatolian Turk habitually offers his most earnest prayers in the name of some of these saints, is an unquestioning believer in their effective intercession, and in the stress of an emergency is quite as prone to worship at a sacred grave as in a mosque. The people have a strong sense of unworthiness before God and of helplessness in the affairs of life. True, the idea of sin emphasizes misfortune quite as much as guilt, but conscience is at work, penalty is recognized as deserved, and the judgment bar is anticipated with dread. Human life in the Orient is beset with hard experiences. Death is possible any hour. It is not uncommon to find an average of one sick person in every house of a village. Crop failure may be followed by grim hunger; delayed or scanty rains mean drought; accident, robbery, pestilence, war, disease among the cattle or other disaster, may take place any day, and their prevention belongs to powers beyond those that are human. The life of an Anatolian rustic is sombre, as may be seen from the fact that for one major scale in C he chants his peasant songs in more than twenty minor scales in which G is the predominant note.

In Oriental custom a favor is not asked directly of the person who alone has the right to grant it, but the petition is presented through some intermediary party. Requests come to the officials of Church and State through parties supposed to have such influence with the real authorities that their presentation of the petitions will ensure their success. Possibly as a heritage from some period of polytheism, the simple Turks of Asia Minor people the earth with number of beings who once were

men, each of whom is now in his grave, has a sphere of influence around his tomb, takes an active interest in the affairs of men, especially of his retainers, and has a great degree of influence with the Almighty, which influence he can by proper means be brought to exercise on behalf of his suppliants. My friend, the *mufti* of our town, explained to me the intercession of a saint as similar to the introduction of a friend in this world. "Suppose you are acquainted with the governor and I am not. You conduct me into the presence of the great man, tell him that I am your friend, and request him to hear me for your sake, and of course your introduction will gain favorable attention to my case."

The tomb of a reputed saint is often set off by a rough enclosing wall, and is sometimes covered by a building. The occupant is termed an evliva (plural of the Arabic vely or wely). The site is frequently "on a high hill" and "under a green tree," just as was so often the case in the Old Testament times and countries. Many are in secluded spots, but every worshipper is welcomed. and near a city evlivas are abundant. One saint has the reputation of curing headache; another stomach-ache; another, tooth-ache. Some are good for weak eyes. one such spot it is the prescribed custom to burn pine fagots and rub the eyes with the soot, while at another one must wash his eves in the water of a fountain close at hand. One is visited by persons hard of hearing, another by anyone whose mouth is awry. In the latter trying condition the suppliant pays a small fee, and is slapped on the mouth by the attendant with the slipper of the deceased saint. Certain graves are much resorted to by barren women, who desire children, as Hannah visited Shiloh, (I Sam. 1:9-11); to others children are taken who cannot properly walk, or talk, or who seem deficient or belated in the use of some ordinary faculty.

The ceremonies at such shrines are simple, and vary with local customs and with the worshipper's sense of the fitness of things and of the urgency of his case. There is of course a prayer, "uttered or unexpressed," understood to be offered to the Almighty through the medium of the

saint. Sacrifice is common. Earth taken from beside a sacred tomb is called "precious," and is supposed to possess great efficacy. This seems to be on the principle of sympathetic magic. The dust having been in contact with or close proximity to the holy man has partaken of his virtues and retains his power. A little of such earth is mixed with water and smeared upon the person of a child ailing or in any way deficient, or the child is made to drink the muddy water. One general panacea for the sick is to bring earth from a sacred grave, dissolve it in water, and give it to the patient to drink. It is more in keeping, however, for the patient, if possible, to walk, ride, or be carried to the sacred spot, to offer his petition there in person, and to smear the "precious" earth on his body, or to swallow it moistened with water. To fertilize a field, or rid it of pests like mice, handfuls of earth are taken from beside the tomb of the saint, whose living representatives collect the farmer's religious dues, and the "precious" earth is sprinkled over the soil. Another way of approaching the being once human, but now having access to the superhuman realm, is especially employed by those who are afflicted with malaria, or with some of the other sorts of fever prevalent in a country where sanitary science is yet almost absent. This consists in tying a rag or a bit of rope or hair taken from the person to the fence or wall about the grave or to a tree standing near. Horseshoes and nails are also driven into the trees. constituting a visible, tangible, permanent bond between the suppliant and the saint.

Men fear to steal or commit other depredation within or near such sacred precincts. I once climbed over the log enclosure around a grave to pick some Alpine violets, those early harbingers of spring. A friendly passer-by advised me to get out, lest the offended "lier" there should kick me out. Trees are not cut from a grove made sacred by the presence of an evliya, lest the wood fly back to its place in the night, or lest the wood-cutter's house burn before morning. Even sticks brought home by children are sometimes carried back by an old granny before night, lest some "stroke" overtake the dwelling or

its inmates. This fear, however, has been very useful in retaining some trees on the mountains, which are fast being deforested to the serious damage of the plains and valleys below. In the event of death, however, wood may be cut from even the most sacred grove for the purpose of making a coffin.

To their own people and to reverent worshippers these "lords many and gods many" are held to be indispensable protectors and kind benefactors. Immigrants from the province of Shirwan in Russia are unwilling to settle more than six hours distant from the grave of Hadji Hamza in Amasia, because their great hoja promised his intercession for all his people living within six hours of his burial-place when they come before the Judge of all the earth. Strange whims are attributed to these characters. For instance, a woman once related to us how Hadji Veli, their village patron, could not endure the color of red, nor the sound of a drum. As a consequence the village women forego the beauty of red dresses, the color they love best, and they never beat a drum there, even at a wedding.

One summer day, beside a clear, cold mountain spring, I fell in with a man who talked familiarly, almost lovingly, of the dedes, the venerable religious characters entombed here and there upon the sunny mountain slopes about. The enclosure of one grave, he told me, was built by deer, who brought the material on their backs for the purpose. At another of the graves, miles away across the valley, a camel was formerly sacrificed every year. Then, becoming interested as I listened, he related how the dedes occasionally fire a cannon, and how he had once plainly heard them on the very spot where we then were sitting, the echo of the great guns booming from peak to peak around. On going to the city he found at least ten men who had heard the same cannonading, and all were sure that something portentious was at hand. My informant was then a soldier under arms, and in just a week came news of the Greek war of 1896, with orders for the troops to leave for the front.

And the men went with light hearts, for they felt that God and the saints were stirring in their behalf.

On another day a party of us visited the grove and tomb of Chal Dede, Saint Chal-a spot to kindle the imagination of the most prosaic. Picture to your mind's eye a mountain peak 1500 feet above the fertile plain unrolled like a map below; lower peaks separated by winding valleys round about; over yonder Bulak Mountain, crowned with the ruins of an ancient castle; the missionary compound in sight in the city a dozen miles away, where 500 young people gather to attend the schools in term time; the rain-clouds rolling up from the valley of the historic Halys river over there to the west; a pinegrove below our feet, with the cool breeze soughing up through the trees; the flattened top of the grassy hill offering accomodation for a concourse of hundreds or even thousands of people; and in the center of the greensward the tomb of the Shia saint, Chal Dede.

A substantial stone wall about forty feet square enclosed the little low building within which was the tomb. This last was perhaps three feet high by six feet long, and was a whitened sepulchre plastered outside. The outline of a neck and head of plaster at the west indicated the head of the saint, and a string of 99 beads was hanging around this neck to be run through the fingers of a worshipper while repeating the "beautiful names" of God. A cloth of green was thrown over the tomb, and a turban of the same sacred color was wrapped about the headpiece. The walls were stained with the smoke of many candles burned in reverence.

Our guide, a Sunnite Turk, at once began to pray, prostrating himself toward the south, the direction of Mecca, and intoning over such standard phrases as, "God is great," "There is no god but Allah," and the like. He wiped his eyes with the green cloth from upon the tomb, remarking that they were diseased, and he hoped the saint would help them. He tore a rag from his ragged clothes and added another to the many rags tied to nails in the wall. He took dust from the grave-side and rubbed it on his forehead. Then, as the rain-clouds discharged

their contents, our Turk explained that Chal Dede is one of the beloved of God and is of great mercy toward men. The region belongs to him. No man can cut a tree from the grove, or carry away stones or earth without the risk of incurring his displeasure and some consequent penalty. The trespasser may die, or fall sick or paralytic, or his cattle be stricken with disease, or his crops fail. Chal Dede roams about at will, especially by night, visiting other dedes, his friends, and inspecting things generally. He sews,—and the speaker directed our attention to a needle and thread always kept hanging on the wall,—and makes presents of garments where they are least expected, or he repairs rents in the cloth thrown over his grave.

"So," continued the Turk simply, "my dead father and mother revisit my house every Friday night. I cannot see them, but they are there, and inspect my dwelling to see whether there is sin there or right conduct, whether we quarrel or are at peace. Just so every man has a recording angel looking over his shoulder, who puts down all his acts and utterances, whether good or bad, and at the end the account is struck, and according to the balance, one goes to heaven or hell. Yes," he went on in response to a question, "we pray in the name of Jesus, for we have many prophets and Jesus is one of them. He was a good person."

Let me relate the following incident as indicating how much of their real religion typical Moslems and typical Christians in the Orient hold in common. Much of it is not found in either the Bible or the Koran. On one occasion I accompanied some hospitable Armenians on their annual midsummer excursion to celebrate the festival of Vartevar on Cross Mountain. They relate that in the generation of our Lord one of his disciples, Andrew or Bartholomew, was on a preaching tour and came to the neighborhood of this mountain. Finding most of the people heathen, he prayed that a strong tree which they worshipped might be uprooted as a sign. This was done, and many believed in the evangelist and his message. Then he was told that a Christian hermit living on the

mountain had died under persecution, and he went thither to give that early martyr a Christian burial. The hermit, named Pagham, which is the Armenian for Balaam, had possessed a splinter of the true cross, and under the agony of persecution, lest the holy relic should be abused, he had cast it from him, when, lo, on the spot where it struck, a beautiful spring gushed forth.

In the natural amphitheatre, just under the highest ridge of Cross Mountain, there is now this spring of clear cold water, about which on their annual excursion the people encamp, while the alleged grave of the martyr hermit, enclosed by a rough wall of unhewn stones, is shown on the summit of the ridge above. On the occasion of our visit we found a large tent, with six crosses wrought in red upon its sides, fitted up to serve as an Armenian church. A priest was in attendance. A busy crowd was gathering for a three days' camp meeting, and constructing rough lodges out of stones or out of such substitutes for tents as they had brought. A flock of sheep suitable for sacrifice stood awaiting purchasers, and would be entirely disposed of before the ceremonies were done. People assemble from the towns and villages about on Friday, belated comers arriving on Saturday; they remain over Saturday; the festival reaches its height during the morning hours of Sunday, and toward evening of the same day people scatter to their homes, having given three days to the celebration by having given parts of three separate days, on the same system of reckoning employed in the Old and New Testament. Armenians might celebrate the festival of Vartever on any mountain in commemoration of our Lord's Transfiguration, or beside any spring or stream in commemoration of the Flood of Noah, but they assemble on the mountain of the Cross because of the martyred saint buried on its highest ridge. Vows registered at any crisis of life all through the year are redeemed by prayer and sacrifice at the annual pilgrimage to the shrine of the saint and by dipping in the waters of his sacred pool.

A venerable Greek priest and his wife, whose parish is not far from the tomb and monastery of St. Chrysostom,

once called at my home, and in the course of our conversation described the sanctity ascribed by Turks as well as Christians to the locality where the great preacher died and was buried. The earth of a field near the monastery is of a peculiar reddish color, attributed locally to the stain of the holy blood supposed to have been shed there. Wonders are performed at the tomb. This couple had eight children one after another, and lost them all in infancy or early childhood. Then came a son whose legs were weak, and when a year and a half old he was taken by the anxious parents to many places of "visitation," and many remedies were tried. Finally the mother took the child and rubbed him bodily on the tomb of Chrysostom, and he suddenly straightened up his limbs with new vigor. He grew strong, and since then three children have grown to mature years in that home.

The inhabitants of Sinope whether Turks or Greeks. are a sea-faring people, in keeping with the character of the city since the earliest years. Turkish sailors in a storm call upon Noah to protect them. The whole Greek community honors St. Nicholas, the patron saint of sailors along the coasts of the Levant, while the Greek fishermen trust in St. Andrew, who was himself a fisherman. Tradition holds that Andrew visited Sinope as an evangelist, that he lost a finger which was cut off by persecutors and was later kept as a relic in the metropolitan church "at the gate of the city." When St. Andrew's day comes around, the fishermen contribute to a fund with which wheat, sugar and flour are bought as materals for cakes or sweet bread. These cakes are cooked, consecrated in the church, and then part is eaten by the contributing fishermen and their friends, but part is kept and carried to sea in the boats. Then in case of a storm when the sea is rough, crumbs of the cake are sprinkled on the waters in the name of St. Andrew with an appeal for his protecting care.

As a rule, every Oriental church in our region is founded in the name of some saint whose name is listed in the calendar. The Virgin Mary has perhaps more congregations than any other one, but St. Nicholas, St.

George, St. Nishan, St. John the Baptist and others are among the favorites. When the annual "day" of any given church is reached, its congregation prepares for a great celebration. A drove of sheep appears, individual members buy some of the animals for sacrifice, and the church as an institution gets enough more to ensure an adequate number. One and another contribute to the common fund, and the expense is all made up. On the morning of the "day" the sheep are killed with sacrificial rites, rice and unleavened bread are cooked as accomppanying food, and the people of the community partake of the meal, picnic style, in the name of their saint Friends and neighbors for miles around watch for the annual celebration, and present themselves at the set time to satisfy their hunger from the abundant supply. Dishes of the food may be sent to every house of the parish if the quantity suffices, and by special arrangement portions are often sent to absent members of the community, or to those who have moved and permanently settled elsewhere. A present to the treasury of the church is usually made in return for such a favor, and thus people are united with each other in their worship and religious life through the common bond with the saint into whose special community they entered at birth, and who is their representative before God. This food is counted very "health-giving" because of its character as sacrificial and because of the prayers that are "read" over it in blessing before its distribution.

So far as possible, the whole round of life is put under the care of guardian saints. A child born on or near the annual festival of some saint is given his name, and always regards himself as under his tutelage. One Mohammedan authority informed me that the mother of Moses was named Johanna, and that if in any difficulty a person would just speak her name, "Johanna, Johanna," it would make things go easier. Every dervish claims that the "proofs" which he offers of his acceptance with God and so of his freedom from ordinary laws, such as chewing live coals, lapping red-hot iron, thrusting skewers through the flesh, whirling, sword-play, and all without

pain to himself, are due to the power of the "Pir," or Founder of his Order. The Pir lived many generations ago, but his virtue has been transmitted through succeeding superiors down the years, and from the higher to the humbler ranks of Dervish membership, until the last performer is reached.

Living men may have a reputation for sanctity and power similar to that ascribed the dead, though usually it is rather less in degree. Distance lends enchantment, and flaws of character are forgotten as the graves grow mossy. The Kurds, the wild mountaineers descended from the Carduchoi of Xenophon and the Ten Thousand, call their religious head a sheikh. These people have many of the simple virtues of men who live an out-ofdoor, rough-and-ready sort of life, and especially they treat their own women with more respect than is the case with regular Mohammedans. When the sheikh approaches one of his villages, two men lead before him the finest stallion they can command, which they allege is ridden by an angel forerunner. The sheikh himself rides a gentler and more sure-footed mule. A herald reads aloud proclamation before the approaching great man, who is escorted by almost the whole population of the place. On alighting, he is offered water with which to wash his feet, and after he has performed this ablution the people carefully preserve the water and mix it in their bread dough. His virtue should be contagious and pass with his blessing to his people by means of the water in which his person has been laved. Likewise, when he drinks, he is careful not to drain the cup, but having taken part of the liquid he hands the rest to the by-standers, who receive the remainder with almost sacramental reverence. Thus also when he partakes of food, that which is left in the dishes is divided and eaten by the retainers of his feudal brotherhood, not only as a common bond but as imparting the divine favor which belongs to their religious head.

The heart of the ordinary Shia, quite as much as that of better educated Sunnis, lives and moves in his saints, alive or,—better,—dead, who are his daysmen with God Most High. One crisp fall day I went a mile or two

from home for a picnic with some members of my family. The place was on the slope of Khudderluk, the peak of St. Elijah, where a sacred grave is shaded by a cluster of trees, and these in turn are watered by a clear mountain spring. Some woodmen had thrown down their burdens and were resting there as we approached. Along with them was another young fellow with a chicken lying on the ground beside him. When there was a chance for a chat I inquired if he was sick. He replied that there was sickness at home, and went on to tell how the children of his village were sick and dying of scarlet fever, many of them. It was Friday and the stricken parents had arranged a big sacrifice at their nearest shrine, and offering being an ox. But he had walked fourteen miles to appeal to another saint of his own Shia faith with his own little sacrifice, as an alternative to or in reinforcement of the community sacrifice at home. Possibly other individuals had scattered out to other shrines in the country about, each with a similar offering. While we were lunching he picked up his chicken, walked about the grave, killed it and poured out its blood at the head of the enclosure, and then started off on his long walk home. Of course we spoke of medicine, isolation of the sick, and the services of the mission hospital in sight across the plain, but ideas connected with such topics penetrate slowly. People are hard of heart and slow of understanding, even as in the days of the one Mediator, who meets the needs of a superhuman intercessor, our all-sufficient Saviour.

GEORGE E. WHITE.

#### MAKHAIL MANSUR

#### An Apostle of Christ

"Princes shall come out of Egypt" Ps. 68:31

In the death of Makhail Mansur, Egypt's most prominent convert from Islam and most able worker among Moslems, there passed out from our midst a man of princely bearing and of princely soul. His unique character and career have made his name familiar to many beyond the bounds of his own land.

It is now a quarter of a century since Mohammed Mansur, as he was then known, completed a twelve years' course in El Azhar University in Cairo and returned to his home in upper Egypt. Barely more than twenty years of age, he had attained the rank of a learned sheikh and was honored by all. He had been a brilliant student, often surpassing his teachers. He had made himself master of the Arabic language and literature as well as the Koran. He used to tell with amusement that in those days he had so steeped himself in classical Arabic that when he asked a simple question of a boy in the street of his native town one day, the lad looked blank, and said, "I don't know English."

Up till this time he had had no contact with Christianity. A Bible had never come to his hands. Believing that the Christians had corrupted the Scriptures beyond recognition, he felt little interest in them. But he chanced one day upon a single verse of Scripture, quoted in a scurrilous attack on Christianity, that gripped him with a strange power: "And this is eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent." From a footnote he learned that these words were from the Gospel by John, and he became eager to see the whole

Gospel.

About the same time he conceived a desire to try

his dialectical skill with some of the Christians, confident that he could outrival them with his logic and learning. In searching for an opponent worthy of his steel, he came finally to the small evangelical meeting place in his town, and made known to the preacher his desire to discuss religion with him. The latter expressed his willingness, and a time and place of meeting were agreed upon. But the preacher then turned and said, "If you really want light on these matters, you had better read the Bible and pray." He answered that he had never seen a Bible, and forthwith one was handed him with the words; "Take it with you."

Being of an open mind even at this stage, the wouldbe controversalist agreed to the suggestion, hid the Book under his flowing robes, went home, shut himself in his room and began to read. In telling of it afterwards, he said that he never stopped reading all that night; that the words of the Book burned like fire in his soul-an effect which the Koran had never had, though he knew it by heart. He soon became a genuine and earnest seeker for the truth. He grew haggard while he wrestled with doubts and fears and perplexities, and worked his way through theological problems. Like Saul of Tarsus he could see all his past and all his prospects falling in ruins at his feet if he became a Christian. But in course of time the revolution took place, and the proud Moslem Sheikh became a follower of the lowly Nazarene.

Then he sought baptism. He was timid in those days, as, indeed, he had reason to be, and feared to confess his faith in his native town. There being some delay or misunderstanding in arranging the matter, he went eventually to a Roman Catholic Church in another town and was there baptised, taking the name Makhail, in honor of the young preacher who had helped him to the light. For some two years he remained with the Catholics, teaching in their schools. During this time he was taken to Rome and introduced to Pope Leo XIII as a trophy from Islam. But this

journey, instead of impressing him with the greatness and sanctity of Rome, opened his eyes to its weakness and errors. And when soon after his return, his room was entered in his absence and his Bible and some other books removed, he could stand it no longer. He returned to the Evangelical Church in which he had first found the light, and remained a faithful member in that church as long as he lived. But while thoroughly evangelical in his conviction, his breadth and charity of spirit appeared in the fact that he always retained cordial and friendly relations with some of the Catholic leaders whom he respected; especially Father Lammens, the Islamic scholar.

For some time he continued to serve as a teacher, in the mission schools and to young missionaries. Some of the latter will never forget his warm and genial personality, his mental alertness and swiftness of understanding, and his unfailing dignity and courtesy. It must have been dull enough work for one of his keen, trained mind, to sit and teach Aleph, Ba and the elementary rules of grammar, not to mention the rasping of crude pronunciation on his ears. But he was patient and uncomplaining. Bonds of friendship were formed in those years that were never to be broken; and he too was learning. On going to his home one day, we were struck with the kindly deference he showed his wife; he remarked that he learned that in the home of Dr. W \* \* \*, one of his first pupils.

Before a great while had passed, there came to him and to others the strong conviction of a call for him to preach the gospel to his Moslem brothers. There was hesitancy at first lest his grasp of Christian truth and knowledge of the Bible prove insufficient for such work. A small meeting was opened, however, in one of the school rooms. Not more than a dozen or two attended at first, and they were mostly Christians and his addresses were crude compared with those of after years. But he was learning and getting ready for larger things. After some time he began to give opportunity for ques-

tions and discussions. This rapidly increased the size of the audience until the time came that no building was large enough to hold the crowds, almost wholly composed of Moslems, many of them students from the Azhar.

His meetings were always opened with prayer and reading of the Scripture, followed by a clear, strong gospel message. He came to have an unusual grasp of the contents and meaning of the Scriptures. Indeed, he could truly have been called an Apollos, "mighty in the Scriptures." The first and main part of the meeting was always an exposition of some portion of Scripture. Then would follow a discussion of some theme related to Islam, or an opportunity for questions. All had listened intently enough to the sermon, but now one could feel a new thrill of expectancy pass over the audience. Sometimes the Moslems had a champion present to speak for them, or one of his own accord asked the privilege. Whatever the circumstances, we were seldom concerned for the outcome. For Makhail proved a master controversalist, rarely failing to meet any emergency successfully. While he spoke with the utmost plainness, he was so unfailingly fair and frank and friendly that even though he did not succeed in convincing his opponent, he always won his good will. It was often manifest that the audience knew his reasoning had triumphed.

Remembering that he was regarded by them as a renegade from the faith, it was remarkable the respect they showed him. We have seen the crowded house a seething mass when he entered; as he quietly took his seat and bowed his head in silent prayer, a hush fell upon all. When at times they became turbulent and even police officials could do nothing, a word from him, "My friends, I wish you to be quiet," would usually calm them. And at the end of the meeting many would gather about him for friendly greeting, while some would accompany him down the street or perhaps sit down somewhere for further talk over their coffee cups.

The timidity of the early days completely left him. His Christian friends sometimes feared for his safety, but he himself seemed not to know what fear was. He persisted in regarding all as his friends. Occasionally he received a threatening letter. And once he held up such a letter in his meeting before a dense crowd, and opening his coat, said, "If anyone wishes to shoot, I am ready, but I shall continue, by the grace of God, to preach Christ's gospel."

Some series of addresses he gave in the later years on The Integrity of the Scriptures, The Marks of a True Prophet, and Incidental Evidences of the Deity of Christ from the Scripture, will never be forgotten by those who heard them. Not only from Scripture, but from the literature of Islam itself which he had at his fingers' end, he could master keen and cogent arguments in such an array as to be overwhelming in their convincing power.

How many were definitely won to the truth through his ministry, it is not easy to say. We can name some who were brought to confess their faith and are following in his train. One of these is his own brother, who shares a measure of his gifts. On his deathbed he charged this brother, on his return to Alexandria, to preach on the text he had wanted to use next: "That ye may be filled with all the fulness of God." The most manifest result of his work as yet is the opening of the minds of very many to the gospel message, and the winning of a wide hearing for that message. He could go even to El Azhar, as he often did, and talk freely with students and professors. It is some years since he made the statement that when he began to preach, but one in a thousand would willingly listen, but that now not one in a thousand would refuse to listen. For eighteen years he continued his meetings in Cairo, twice each week, while he was often called to other parts of the country to give his message. These meetings fluctuated in attendance from a few score to many hundreds. When the excitement became too great, controversial discussion would be dropped for a

time and resumed when the interest lagged. But the witness to the divine Saviour was maintained without interruption. And eternity alone will reveal the extent of the harvest.

He was a man of striking presence, being of large frame, with a fine shapely head and open face. His figure would have commanded attention anywhere. He had a quick sense of humor, a rare friendliness of manner and an unvarying courtesy to all with whom he came in contact—the servant as well as the sheikh. He loved books and was seldom seen without one under his arm. Yet he loved men still more and counted his friends among all classes. And he knew well how to turn every opportunity to account in witness for Christ.

He was not without his weaknesses—his faults, it may be. And no one was more ready to acknowledge this than himself, as he often did, with streaming eyes, when we met to talk and pray about the deeper things. But that his heart was true to his Lord, and his life devoted to the Master's service, and that he is now in the presence of the Redeemer, no one who knew him well can doubt. Nor that eventually many others will be found in the kingdom through his life and testimony. When one by his deathbed told him he was praying for his recovery, he said, "Pray that God will do his will in Makhail." Why it was God's will to call him away at scarcely more than middle life, we know not now. We do not believe that His plans have miscar-But our friend's departure has left a large vacancy in our ranks and in our hearts. "A prince and a great man is fallen." God speed the day when many such "princes shall come out of Egypt."

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# MOHAMMED WITHOUT CAMOUFLAGE.

## Ecce Homo Arabicus

[To those who know the Moslem civilization and the Moslem literature, it need not be said that this article touches only one single part of a large subject. Western scholars almost from the beginning, or at least since they ceased to write in Latin, have persistently ignored certain essential and characteristic elements in that civilization and in these literatures. In part this seems to have been due to a desire to appear "broad-minded" and "unprejudiced"; in part, in the case of writers in English, it was certainly due to the reticence and prudery of the Victorian period. The consequences have been that the European public, and especially the English reading public, have had no means of knowing Islam truly and as a whole. This has effected all except such very few Arabists as have read really deeply and broadly in the literature. And these have regularly avoided telling what they knew because they had difficulty in doing so in decent language, and even feared the stigma of prejudice and of a lack of historic sense. But now at last the ban of silence is being broken and that not only by missionaries, as here in Canon Gairdner's most able article, but also by scholars of the first rank who write under no ecclesiastical or theological banners. In this connection Professor Snouck Hurgronje's "Mohammedanism" (Putnam's) may with advantage be read. Editor.]

The Islamic Review—the monthly organ of the Woking cult—leads off its 1917 volume with what it calls "OUR PROPHET'S BIRTHDAY NUMBER." This number from end to end consists of panegyrics on the Founder of Islam from the pens of various persons, not all of them (apparently) within the Islamic fold, but all of them of one mind in attributing every excellence to Mohammed, and disclaiming for him every fault above a negligible magnitude. The Mohammedan writers further claim for him the position of perfect human exemplar and final ethical standard.

We have meditated for some time on this remarkable number, and the following article represents some of our meditations.

First, we wish to protest with all our might against the way in which our Moslem friends practically force us into a position in which we appear to be that poor thing, the *advocatus diaboli*. If the question were noth-

<sup>&</sup>lt;sup>1</sup> Vol. V No. 1.

ing more than the estimating of the character of a great historic personage, a great reformer, enthusiast, statesman, what you will, then we could let it go at that, and with the ringers ring the changes on his greatness and his merits, mentioning manifest blots without any particular emphasis, as things appertaining to his times and environment. Nay, we have often enough done so. For, prate our detractors as they will, we believe and dare to assert that the sketches or biographies of Mohammed which have shown most seriousness, most sympathetic insight, and most concern for all aspects of the subjectmatter, are some by Christian missionaries or missionary supporters. The secular Christian writers are too worldly, often too scornful: they miss the mark by trying to treat secularly of what was fundamentally religious. On the other hand, the works of modern Mohammedans and Islamophils are incorrigible in their glozing over of plain but uncongenial facts, and they invariably topple over into fulsomeness. But is Muir wanting in either religious sympathy or truth? has convicted him of untruth, or even of inaccuracy? He simply reproduces the sources as they stand, and the grounds of his verdicts are stated with perfect clearness and candour.

This being so, we greatly resent being exhibited as mere detractors, or being forced into appearing as such. For two things do seem often to force us, against our will, into apparently taking that position: namely, the downright untruthfulness of things like this "Prophet's Birthday Number"—untruthfulness in the way of concealment and evasion; and, secondly, the fact that so much more is claimed for Mohammed than the right to be called a great and good man. No, he must be the best; the perfect fruit of humanity; the man par excellence: the blameless exemplar! And, per contra, the figure of Jesus in the Gospels must (in the politer productions of the Islamic press) be held up to many a delicate insinuation of inferiority<sup>1</sup>, to a patronising hardly concealing its real total want of sympathy; or (in the

<sup>&</sup>lt;sup>1</sup> See B. N. (i.e. "Birthday Number") pp. 9, 14-16, etc.

writers of the lewder sort) to the grossest forms of self-damnatory attack. In short *Ecce Homo* is to be transferred from the Nazarene to the Arabian.

Obviously those who make these claims and set up these comparisons render silence impossible, and, unfortunately, make the work of Mohammed-criticism, for mere truth's sake, inevitable. But when there is no option, then the work is not that of an advocatus diaboli, but an advocatus Dei. This reckless tampering with ethical values must be prevented at any cost. And the criticisms thus wrung from us, based directly as they are on facts taken straight from the Arabic authorities, must not and shall not be cried down as "bigotry," nor yet deprecated because such criticism offends the dangerous element of the Moslem public. The latter plea, by the way, would be particularly cowardly if it came from the protected serenity of a mosque-precinct in England.

The view we shall substantiate is, we submit, that "Our Prophet's Birthday Number" gives us a Mohammed-cum-lavender-water: that the true Mohammed was really an Arabian of the seventh-century, with (it may be) all the virtues of his time, and some in which he was beyond his time; also with many of the violences and sins of his time and environment: and that therefore the claims made for him (but not by him) to be humanity's beau ideal and consummate example for ever is a pernicious one, and in the name of the God of Truth must be rejected and resisted—wa lâ m'âkhadha fî dhâlik.

The comments on the life of the Founder of Islam which we think are demanded by truth and right shall not be our own. They are drawn straight from the records of the Moslem chroniclers themselves. Further, they will not be vague generalities, still less vulgar abuse: they will consist of the citation of specific instances drawn from the said chronicles, and these (we are told in the editorial to the number under examination) are reliable: "the record of the acts and sayings of the Prophet Mohammed himself is exceptionally

complete, faithful, and correct" (p. 3). So be it. We hope that after this we shall have no attempt to get rid of embarrassing incidents by means of an absolute arbitrary "criticism." We do not want to hear now from these people that a traditionist like al-Bukhārī, an historian like Ibn Hishām, or a favorite biographer like al-Halabī are "incomplete, unfaithful or incorrect." As a matter of fact, the incidents in question are just the sort which a criticism of al-Bukhārî, Ibn Hishām, and al-Halabi-and needless to say such a criticism is inevitable-would leave untouched; for they occur in what might be called the prosaic parts of the biography; they are the incidents which were the most complete, sharply defined and easily remembered; and therefore likely to be most faithfully recorded and handed down,—the ordinary historic stuff which, in the life of any man, is least likely to be intentionally or unintentionally twisted. And, besides, what would it boot to meet us with a feeble, arbitrary, subjective criticism of the sources of these three books? Two (al Bukhārī and al Halabī) are among the two most popular and universal in the Dar al Islam. The incidents recorded therein have been accepted by the general mind of billions of Mohammedans for over a thousand years,moulding their thoughts and ideals into a public opinion that is absolutely perdurable and permanent. For a millenium the universal conscience of Islam has approved of the things chronicled in these books, has found in them nothing to censure but on the contrary everything to esteem and admire. From the viewpoint therefore of "Mohammed as Moral Ideal" these incidents are all of equal importance, and for a Mohammedan to raise at this time of day the question of the historical actuality of this or that incident is to commit an absolute irrelevance. Apart from all which, as already said, the question cannot be raised by Mohammedans in virtue of any genuine critical apparatus possessed by them. The fact is that it can only be and only is raised a priori, by those who, when they find themselves among Christians and in a Christian atmosphere, jib at many things in the

sīra which have not caused, and which do not cause, so much as one qualm in a truly Mohammedan environment. Such 'historical' scruples are therefore simply a convincing tribute to the moral and spiritual superiority of the Catholic-Christian ideal, and to the serious and felt defectiveness of the Catholic-Islamic one. We welcome them as a sign that truth will surely conquer; and we pass on.<sup>1</sup>

# MOHAMMED AND THE "MORALS OF WAR"

For special pleading and assumed superiority it would be hard to beat the following:

"If God had to come as the 'ideal representative and guide of humanity,' as it is said he did in the person of Jesus, we could have been more benefited if God had appeared as a king or a statesman. He could have left better rules for the guidance of Christian kings and statesmen in Europe, and the world would have been saved this terrible conflagration with which it has been thrown under ambition and self-assertiveness. Christendom wanted a God in the person of a general and an emperor rather than in a 'Prince of peace,' to guide Christian nations in their recent slaughter of humanity. He could have taught then the morals of war<sup>2</sup>. Perhaps His precepts and action in this respect might have proved a better check in this war and all that has created in Europe a long and sombre procession of cruelty and suffering and a most deplorable and tragic spectacle of bloodshed and distress."

As if the spirit of Christianity had not been steadily evolving an international code of decency and practicable humaneness in war, the deliberate scrapping of which by some is just what is raising up the whole world in

¹ Some of the writers in this number are a little unfortunate when they begin to handle modern critical apparatus. Thus Mr. S. Khuda Bukhsh quotes "Bosworth, Smith," and others. Does he give us the whole considered verdict of these (two!) gentlemen? He also refers prejudiced Christians to "the monumental work of Caetini (sic) in Italian." It is obvious he has never reau a line of "Caetini." No more weighty and severe judgments could be imagined than some which Caetani has passed on several scenes in the life of Mohammed, although his standpoint is purely historic and objective.

<sup>&</sup>quot;Italics our

its defence! As if "rules for guidance" can ever avail where spirit and principle have been denied! As if either rules or principle stopped a single Ottoman conqueror in Hungary, or a Mahmoud or Timur in India, from committing slaughters and atrocities! As if, from the days of the fathers of Islam until now, either Koran or Sunna had ever eliminated the "ambition and self-assertiveness" which have caused the countless wars between Mohammedans from the days of 'Uthmān down to those of Mulai Hāfiz! As if Mohammed himself, at all times and on every occasion, taught by his example the highest "morals of war"! But to proceed.

# "HAGUE CONVENTIONS" OF THE SEVENTH CENTURY

The passage before us, and others in the number, appears to censure Prussian methods. But is there not a real analogy between the way in which Prussia has washed out the old European-Christian conventions and codes, and the resolute way in which Mohammed ignored and destroyed some of the most sacred conventions which embodied the public conscience of Arabia at that time, and represented the best and noblest to which the Arabs had been hitherto able to rise?

For example, one of the holiest articles of "international" i.e. inter-tribal morality in Arabia was that in all wars and raids the date-palms should be spared. At the raid on the Banī Nadīr, however, in A. H. 4, Mohammed "had the date-palms of the Nadīrites"—their pride, glory, and chief means of sustenance—"burned or cut down." The narrative is from Ibn Ishāq, the oldest biographer of Mohammed, who continues: "Then they cried, O Mohammed, have you not punished forbidden acts of destructiveness, and censured whoever commits such? How then can you have these date-palms cut down and burnt?"

<sup>&</sup>lt;sup>2</sup>lbn Hishām, sub loco; see Wüstenfeld's edition p. 653.

<sup>&</sup>lt;sup>2</sup> A writer in the Birthday Number (on page 25) makes his boast of Abu Bakr's humanity as a warrior in explicitly commanding his men "to cut down no palms!" Sometimes the disciple is greater than his master, then.

No answer is reported! What answer could there have been—except "military necessity"!

This was not the only time where the consciences of his own followers caused outspoken disapproval of something for which Mohammed gave permission (rakhkhas, see Muslim vol. ii, p. 22). But it was of no avail. Muslim (loc. cit.) tells us what happened on one such occasion. "He got so angry that his anger was visible on his face"! and the scruples were dashed aside by the assertion that he was the most god-fearing of them all.

A still holier law than the one prohibiting the destruction of date-palms,—the one, in fact, which made social life possible in Arabia at that time,—was the Truce of God which forbade all fighting during the four "sacred months." Only an anarch or an outlaw ever dreamed of infringing this law. Yet in one of the earliest raids launched from al Madina on the Quraishites this law was flagrantly broken. The story can be found in any of the biographies in the chapter about the raid on the Kināna in the sacred month of Rajab. But a most interesting addition to it has been discovered in the traditions collected by Ahmed b. Hanbal. From this it appears that Sa'd b. Waqqas was the original leader. Sa'd's own account will be found translated in Margoliouth's Life, page 2432. Not all the details are clear, in fact, to leave some of them obscure was necessary. Also, the whole incident has formed the subject of controversy, and much sophistry. But no obscurity and no sophism can explain away the following facts: (1) Mohammed sent Sa'd out on a warlike operation during Rajab. (2) The recently Islamised Junaiha were scandalized. (3) Sa'd and his party themselves believed that they were out to fight during that month,not to wait till the next. (4) When nevertheless they returned empty-handed the Prophet was "red with rage." (5) He immediately appointed the unscrupulous 'Abdallah b. Jahsh, who left with sealed orders, the text of

<sup>&</sup>lt;sup>a</sup>The subsequent indemnification for the act in a Koran utterance is the reverse of impressive.

<sup>&</sup>lt;sup>2</sup>Translated from the Musnad of Ahmed ibn Hanbal i 178.

which contained definite instructions to attack a party who were going without escort under cover of the sacred month, though the precise command to do so in that month was wanting (litera scripta manet!) (6) This was done, and blood was shed, during the truce. (7) The act was, finally, expressly justified by Mohammed, in the name of Allah and the scandal which it created1 was thus silenced.

The manifest desire of some apologists to show that Mohammed did not order the Truce to be violated is valuable as showing their opinion of such an act. Unfortunately, for them, the facts are against them, and him.

### RAPES BY MOSLEM TROOPS

So much for the violation of conventions deemed sacred by the conscience of that time. But there were also violations of laws of humanity itself. We have heard with shuddering of the wholesale rapes during the present campaign: what will the public think, and what will Woking say, when it is known that troops of the first Mohammedan saints and martyrs and commanded by Mohammed in person, committed rape on the field on at least one occasion and under peculiarly shocking circumstances? The occasion was after the overthrow of the Banī Muştaliq at the wells of Marāsi', when many of the two hundred captured women of the tribe (expressly said to be free women and not slaves, karā'im al 'Arab Halabī ii 296) were raped by Mohammed's men with his full consent!2 There can be no doubt about the facts; they are narrated by all the most reputed of the Traditionalists, and by at least two of the historians<sup>3</sup>: so much so that a certain point in the

\*Halabi ii 296, 7; Wāqidi (kitāb al Maghāzi, translated by Wellhausen page 179). In the hadith anthology, Mishkāt al Masābih, the tradition is marked as muttafaq \*alaih, i. e. found in all the great collections.

<sup>&</sup>lt;sup>1</sup> Arnold (*Preaching of Islam* p. 30) asserts Mohammed "disapproved of the act," on the return of the triumphing 'Abdallah. If so, on the face of the above, the disapproval was manifest hypocrisy. And the point remains, Mohammed 'did sanction the violation of the Sacred Truce. Arnold suppresses entirely this cardinal fact that Mohammed finally condoned the act and sanctioned the practice. He also suppresses most of the facts of the case mentioned above.

<sup>2</sup> The fact that means were recommended by the Prophet (in at least one case not successfully) to prevent conception only increases one's sense of discust

Sharī a itself is settled by reference to the incident. The violated wives had actually still to be bought back by their husbands. We refrain from translating this passage in full, for the simple reason that it is really unprintable. The prejudiced Muir and other Christian historians (until "Caetini"!) have . . . kept silent on the incident! Let not their generosity however be now represented as a silent verdict on their part that the incident is spurious. The authority is too strong, as we saw. And who would have invented such things? And even supposing the incident is spurious, it was and is accepted by Islam as absolute truth,—except of course when Christians are in the neighborhood.

Nor was this an isolated incident. The very fact that on at least two occasions, Khaybar<sup>2</sup> and Hunain<sup>3</sup>, Mohammed had to regulate what might be done with women taken on the field shows this sufficiently. It was at Hunain that he definitely enacted, against the scruples of some of his followers, that capture on the field ipso facto dissolved previous (heathen) marriages (see Koran iv 22); and that married wives (not merely virgins and slave girls), their husbands being living and most likely present, might be passed to the immediate4 use of their conquerors, provided that certain precautions were taken against pregnancy. Are we to add these prescriptions to the universal "morals of war"?

# DEPORTATION, AND AN EXECUTION-EN-MASSE

Again, wholesale deportations of defenceless people have lately excited the indignation of humanity. this deporting was done without scruple and on a large scale in the wars conducted from the City of Mohammed. We must not judge the practice and conditions of that time from the standpoint of the present day? But we thought that the whole point of the "Birthday

¹ Halabi loc. cit.
¹Hishām p. 759. Wāqidi (ed. Wellhausen) p. 282.
¹Muslim in Mishkāt al Masābith, Kitāb an nikāh, v. i. 9; Waqidi p. 366.
¹ This is perfectly clear both from the wording of the tradition from Muslim and from the analogy of the Bani Mustaliq affair. The three-months limit (idda) was only in case conception were not artificially prevented, and did not hinder immediate violation. Indeed Wāqidi makes this point explicit (op. cit. p. 366); but it is unmistakable even without this.

Number" was to show that "Our Prophet's" example and practice was to *standardise* morality, (and especially "the morals of war") for *all* time?

The wealthy, prosperous Jewish tribe of the Qainuqāe had to purchase dear life itself by submitting to this wholesale deportation. They went off in the direction of Syria, where they vanish from history. For aught we know, or any Moslem cared, they may have perished as the deported Armenians have. Their goods were confiscated. It was utterly impossible to assert that the special occasion justified such fearful severity, for the whole matter was occasioned by a private brawl. The real cause was the impossibility of winning over that Jewish tribe to the new order of things.<sup>1</sup>

The plea of the apologists is that Mohammed was the de facto ruler of Madīna and that he, in agreeing with the patrons of these Jewish tribes, had virtually agreed with the tribes, so that their opposition was treachery. We only remark (a) the "Kitāb" of A.H. was a rescript not an agreement; (b) one of the tribes definitely denied the existence of any agreement with Mohammed (lā a qda bainanā wa baina Muḥammadin wala ahd and the two Sa'ds did not in reply appeal to the kitāb (Hishām p. 675); and (c) the Qainuqā had admittedly not got further than foolish boastings and taunts (Hishām p. 545). Does the perfect human ethic approve of the designed slaughter of the manhood of a tribe for this?

As a matter of fact, these Qainuqā only owed their escape from wholesale massacre to the pertinacity of the temporiser 'Abdallah ibn Ubayy, not to the humanity of Mohammed. It is explicitly stated by Tabarī that "they came down for the judgment of the Prophet: then they were bound, he being determined on their slaughter". Then 'Abdallah intervened. But for this, their "700 warriors" would have shared the horrible fate that

<sup>&</sup>lt;sup>1</sup>Whether the account of al-Bukhāri or of Ibn Hishām is considered, it is utterly impossible to say that anything in them justifies the sequel. Moreover it is to be remembered that in no single one of these cases of alleged offence is it possible audire alteram partem.

<sup>&</sup>lt;sup>2</sup> Vol. i, 1360 "wahuwa yuridu gatlahum."

ultimately overtook the men of the Banī Quraiza.1 As it was, 'Abdallah's desperate persistence "made the Prophet wroth, so that his countenance became quite dark." He was furious at being obliged to spare those hundreds of human lives.

In just the same way the Banī Nadīr were expelled from their country and nearly the whole of their goods were plundered. The excuses for this proceeding, indeed for the whole campaign against them, were of the flimsiest and will not stand a moment's analysis. For example, the charge of treachery, which ostensibly occasioned and justified the original attack was tacitly dropped. It is not so much as mentioned in the Koran (Surah 58).

This bad business of deportation was later given up, because it was found to be bad economics, and the "more profitable practice of constituting the subject tribes as tribute-paying dhimmis was instituted." Thus the tribe of Khaybar was not deported but made tributary.2

A darker fate overtook the Banī Quraiza, the fate that the Qainuqa<sup>e</sup> only just avoided. These people had certainly waged actual war with the Mohammedans and had helped to put Madina in great danger. But then, they had seen the fate of the Qainugas and the Banī Nadīr! At any rate their punishment was horrible, and that though they capitulated in the apparently satisfactory hope that their lives would be spared. It is perfectly clear, however, that this time Mohammed had decided that no meddling 'Abdallah should stop the blood from flowing,3 though with unworthy want of candour he employed a transparent device, by which the

¹Ibn Hishām p. 546 makes this perfectly clear.
² Nevertheless, the Caliph Omar later hustled away the remnant of these poor people out of the peninsula.
³ The warning of Abu Lubāba (Hishām p. 686) makes this perfectly clear. It is to be feared that this story also proves that Abu Lubāba had been sent to mislead the garrison into surrendering in order to save their lives, the destruction of which had nevertheless been settled on. They asked him if they should surrender, and he answered 'yes': but with a significant gesture of hand to the throat signifying that their fate would certainly be butchery (Ibn Hishām p. 688). The narrative goes on to say that an instant after Abu Lubāba "felt he had betrayed God and the Apostle." It is obvious he had been instructed to encourage them to surrender, and equally obvious that their tragic fate had nevertheless been decided on. It is another proof that the arbitration of Sa<sup>c</sup>d was a mere subterfuge.

fatal decision should appear not to be his but that of the umpire who was agreed on between him and the Jews themselves. Between 600 and 900 men were beheaded over a trench in a single night! The women and children were treated as booty. "Our Prophet's Birthday Number" would have us adopt this also, we presume, as a sample of the perfect ethics of war, and as an element in the human beau-ideal.

The umpire who gave the fatal decision (Sa'd) was extravagantly praised by Mohammed<sup>1</sup>. Yet his action was wholly and admittedly due to his lust for personal vengeance on a tribe which had occasioned him a painful wound. In the agony of its treatment he cried out,—"O God, let not my soul go forth ere thou has cooled my eye from the Banī Quraiza". This was the arbiter to whose word the fate of that tribe was given over. His sentiments were well-known to Mohammed, who appointed him. It is perfectly clear from that that their slaughter had been decreed.

What makes it clearer still is the assertion of another biographer<sup>3</sup> that Mohammed had refused to treat with the Banī Quraiza at all until they had "come down to receive the judgment of the Apostle of God." Accordingly "they came down"; in other words put themselves in his power. And only then was the arbitration of Sa'd proposed and accepted,—but not accepted until it had been forced on him by Mohammed; for Sa'd first declined and tried to make Mohammed take the responsibility, but was told "qad amarak Allāhu an tahkuma fīhim" "Allah has commanded you to give sentence in their case".

From every point of view therefore the evidence is simply crushing that Mohammed was the ultimate author of this massacre. His own thin attempt to conceal this fact, and the neo-Moslems' attempts to shift the responsibility on to Sa'd, merely prove that neither his

<sup>&#</sup>x27;Musnad of ibn Hanbal vi 55, iii 207.

ib. iii. 350.

<sup>&</sup>lt;sup>a</sup> Sira Nabawiyya on the margin of al-Halabi, ii p. 150.

<sup>4</sup> ib. ii p. 154.

conscience nor theirs have been at rest over the dark affair.

The milder fate of the Khaybarites has already been mentioned. Yet the campaign against them was marked by two very shocking individual incidents.

- (1) One of the surrendered Jews, Kināna, was believed to have a certain treasure which he had refrained from handing over. He denied its existence, but Mohammed asked him whether he might kill him if it was found. He assented. A renegade then revealed the cache where part of it was hidden, and then, at Mohammed's bidding, the wretch was tortured "till he should give up the whole." He was plied with fire-brands thrust on to his breast, till he was near death, when Mohammed gave him over to Ibn Maslama who slew him for his brother Mahmoud<sup>1</sup>. All this, be it observed, after the entire surrender of the tribe had taken place; and over a question of booty, pure and simple. Such was another piece of "frightfulness" to which the first saints of Islam were introduced by their leader. Are we to adopt these methods also as an article in "the ethics of war," and also weave the action into our ideal for a perfect human character?
- (2) The wife of the man thus tortured to death, the beautiful Şafiyya (whose father and brother had also perished at the hands of the Mohammed) became nevertheless within a few days his wedded wife! That she was willing to do this thing, (as she was), merely arouses astonished disgust towards her.2 But it has nothing to do with the verdict which the incident calls for. The thing took place because Mohammed conceived a passion for the woman. It is high time that the ignorant or hypocritical statements of neo-Mohammedan writers, to the effect that all Mohammed's marriage and demi-marriage connections were made for humanitarian or political (etc., etc.) reasons, and that the women in question were

<sup>&</sup>lt;sup>1</sup> Hishām p. 763, 4. <sup>2</sup> The historians represent that her husband had ill-used her. She is certainly made out as having showed no love for him alive or dead. See Hishām p. 763.

elderly or otherwise unattractive, should be put a stop to. These statements are becoming stereotyped among apologist writers both of the west and the east. they are false; and they are made either ignorantly or falsely. To take the present case only-and from it the cases of Raihāna and Zainab may also be judged:1 the records make the matter perfectly plain. The woman's beauty was well-known, and it made an instant impression. When it was announced "Oh Apostle of God, there has fallen to the lot of Dahya a beautiful damsel," the Apostle of God immediately (we are told) "purchased her;" 2 The marriage was hastened on with a speed that set at defiiance even the decent (and sacred) law of the 'idda 3: and, finally there were several special circumstances that showed the extreme complacency of the bridegroom,—which as usual occasioned tears in the harem. In view of these facts, and of the case of Juwairiyya (see footnote), the remarks of Mr. S. H. Leeder (in B. N. p. 31) reach the very nadir of ineptitude and soft untruth.

## UNPROVOKED ATTACKS

"Mohammed was compelled to wage wars, but never a sword was drawn but as a last resort to defend

<sup>&#</sup>x27;In the case of Juwairiyya, the old historians state with the utmost freedom that the prophet was smitten with her beauty the moment he set eyes on her. See Halabi, ii p. 291, 92, where the jealous 'A'isha tells the story: "Juwairiyya was a lovely woman (hilwa) whom men no sooner saw than they became smitten with her. . . . She came in, and by Allah I no sooner set eyes on her than I was vexed at her coming in, and knew that the Apostle of God would see in her just what I saw." The meaning is obvious, and is made explicit by the following: "I felt certain that if once the Apostle of God saw her he would admire her" ('for she knew' adds the historian, 'the influence of beauty on him'). "Well, then, she spoke to him, and he said to her 'Better still, I will pay the ransom and marry thee myself.' 'See also Hishām p. 729. The marriage was consummated that very 'day,—the day, by the way, when Juwairiyya's fellow tribes-women were being raped by the bridegroom's comrades at the wells of Marāsi" (see above). We hope we shall now hear no more of the neo-Moslem pretence mentioned above.

'Musnad of Ibn Hanbal, iii p. 123.

'That is, that before marrying a widow a man must wait at least three months, to make sure that she is not with child by her first husband. When, in the "Reproach of Islam," I erroneously stated that Raihāna again a celebrated beauty who also had just lost her husband at Mohammed's hands—was taken to his embraces immediately after his execution, I was severely taken to task by a well-known neo-Moslem apologist of Cairo for gross ignorance. Did I not know that the law of the 'idda would itself have made such a thing impossible? I keenly regretted the slip. But this gentleman did not see fit to mention this case of Safiyya! Was this disingenuousness? Or was my gross ignorance balanced by his?—See also above, where it shows that, given certain circumstances, the law of the 'idda was irrelevant.

human life and secure safety to it." Thus Mr. Sadr ud Din in the "Birthday Number," p. 23.

Is this in the least true? The biographers1 make it perfectly clear that the earliest object of the very first warlike raids planned by Mohammed was to cut off and capture Makkan caravans. There is not the least hint in these accounts of anything else, nor of the existence of any necessity for instituting defensive operations. Ibn Sacd, for instance, leads off his account of the Wars of the Prophet (al maghāzi) with the words kharaga Hamza ya' tarid li 'īr quraish, "Hamza went out to intercept the caravan of the Quraish which had come from Syria making for Makka."2 Ibn Ishāq is equally explicit. According to him 3 the first expedition was so militarily and strategically planned that it had in view not merely the Quraish but the perfectly neutral Banī Damra, the position of whose territory vis-a-vis of Makka was strategically important. The document promulgated by Mohammed shortly after his arrival in Madina makes clear in its 20th article that he regarded himself and all his people as in a state of de facto hostility with the Quraish of Makka.4 The sending of cutting-out expeditions followed as a matter of course: and the swords of cuttingout expeditions do not usually abide in their sheaths. And so blood inevitably flowed. Later on, as success grew, the object of the Holy War became the right to worship at the Ka'ba in the way of Islam. And finally, of course, it became the conquest of Arabia (and later the whole world) for Islam. There is not the smallest piece of concrete evidence that the Makkans meditated hostilities on the Moslems after having once relieved Makka of their uncongenial presence. With the fullest knowledge of all the Arabic sources<sup>5</sup> Caetani in a note on this subject (vol. i. p. 423) is crushingly conclusive: "Qui (i. e. in the first expedi-

<sup>&</sup>lt;sup>1</sup> e. g. Hishām pp. 415-6, Wāqidi p. 33; Tab. i. p. 1265.
<sup>2</sup> op. cit. i. p. 2 and so twice on p. 3.
<sup>3</sup> Hishām p. 415.
<sup>4</sup> Caetani vol. i, pp. 358-9 and reff.
<sup>6</sup> For some of them see previous note.

tion) abbiamo vera e propria aggressione meditata: nessuna attenuante per necessita di difese: i Qurays non si davano alcun pensiero di molestare il Profeta in Medina."

That it was Mohammed who took the offensive from Medina is quite frankly stated by the author of the Sīra Nabawiyya. The noisy-mouthedness of these moderns would have seemed unintelligible, or perhaps somewhat contemptible, to him. He says: "The first thing which the Prophet set about was to intercept the caravans of the Quraish so as to capture their goods, in order that that might be an occasion for the opening of hostilities, and in order that the hearts of his companions might be inured to hostilities little by little; and in order that they might profit from what should accrue to them from the spoils which they carried off from those caravans, and thus get relief." Quid plura? The author of this sīra merely brings out clearly what is written in not very invisible ink over all these early proceedings.

Compare these plain facts now with the windy remark of Mr. Sadr ad Din quoted above. The Neo-Moslems do not tell the truth: that is the trouble.<sup>2</sup>

So much for the earliest raids; in which, it is especially recorded (Ibn Sa<sup>c</sup>d i 3), the first arrow shot was shot by a Moslem (Sa<sup>c</sup>d ibn Waqqās), and the first blood shed was shed by a Moslem (in the raid in the Sacred Month, see above). After this point it became unprofitable to pursue the enquiry as to who was pro-

Li yakūna dhālik sababan l iftitāh il qitāl wa li taqwā qulubu ashābihi 'ala l qitāli shai'an fa shai'an, etc. vol. I. p. 417.

Arnold (Preaching of Islam, p. 30) is equally untrustworthy. To facts he opposes theories. It is extraordinary, and a real pity, how this useful book is spoiled by its being a brief. We have had an example of this already in his treatment of the fight in the sacred month. Here is another example. Take the crucial point of the object of the first expedition against the Quraish. Arnold:—"We find mention of several reconnoitring parties that went out in small numbers to watch the movements of the Quraish" (p. 30). Now the historians:—(on the first raid, not accompanied by Mohammed) "to intercept the camels of the Quraish," Ibn Sa'd i p. 3, Hal. ii, p. 134:—(on the first expedition accompanied by Mohammed himself, "to intercept the camels of the Quraish," Ibn Sa's i , p. 4! Another grossly misleading remark is found in a footnote to p. 30, where the raid of the Quraishite Kurz (see Muir p. 207) is brought in with the sole point of showing that the Quraish practised the first hostilities. Now in the first place there is not the smallest proof that this marauder had been sent by the Quraish: and what shall we say, further, when we learn that his raid, such as it was, took place after Mohammed or his officers had already some four times taken the field! (Hishām p. 423, Tabari, i pp. 1269).

voker and who provoked. When the whole of a history is written up by the conquerors it is easy to show the conquered as invariably in the wrong. Imagine the history of the invasion of Serbia written by Austrian historians A. D. 2050, all Serbians having disappeared or been absorbed! Nevertheless, it is often possible to see that there was no provocation or that the provocation was itself provoked, so indifferent are the Moslem historians to casus belli in such cases, trained as they were to think that the whole world was Dar ul Harb, and that the non-Islamism of any state was the one real and sufficient casus belli. We have seen that a mere private brawl occasioned the expatriation, which almost included the decimation, of the Banī Qainuqā'; and that the Bani Nadir also were attacked for reasons which, even as stated, will not bear a moment's examination. But in other cases, one act of violence became the cause, and even the justification, of the next. the weak are always, and of necessity, in the wrong.

Take for instance the affair of Khaybar. Caetani, to whom Mr. S. Khuda Bukhsh would have us appeal, states roundly and very strongly that this attack was utterly unmotived, and that it is an instance of the most purely arbitrary aggression. This is morally true; but it would be more accurate to say that it is an instance where an aggression was a natural and inevitable result of previous ones. Consider the following train of circumstances.

- (1) The Banī Nadīr are attacked and exiled, as we have seen, without cause.
- (2) A party of them, under a declared rebel Abu Rāfi, settle among their kindred, the tribe of Khaybar, a somewhat distant settlement in the opposite direction from Makka. Note that the departing Nadīrites had not been discouraged from settling there or elsewhere. They were perfectly free in this matter.
  - (3) The presence of Abu Rāficnow "justifies" an ex-

<sup>&</sup>lt;sup>1</sup> Annali II pp 9, 10; We commend this passage to the notice of Mr. Bukhsh and his friends, but to spare their feelings refrain from translating it.

pedition under 'Ali (without notice) against the tribe of Khaybar, with no result.

- (4) The sudden assassination of Abu Rāfis is next procured by Mohammed. The assassin was Abdallah ibn Unais.
- (5) It is related by Wāqidī that the immigrant Nadīrites now began to engineer from Khaybar a league with the Quraish for the subversion of Islam. Supposing it true, it is rather naive in Wāqidī not to give the smallest suggestion that an unprovoked campaign, and the assassination of a guest in the bosom of the host-tribe, might justifiably have something to do with the hostility of the Khaybarites! But up to this time, it is only the exiled Nadīrites who are as a matter of fact mentioned in this connection. The awakening of the Khaybarites came after the Quraiza massacre.
- (6) Wāqidī reports,¹ though here again not a single other historian or biographer bears him out, that the appalling news of the Banī Quraiza massacre reached Khaybar where an indescribable consternation was created. At a meeting of these Banī Nadīrites and the Khaybarites it was then proposed "as it is certain that Mohammed will next attack Khaybar, to anticipate him." This was agreed to.²
- (7) The successor of Abu Rāfi<sup>c</sup>, Usair, is also suspected and his assassination is determined on, but it is not found to be feasable. Nevertheless he and his followers are subsequently destroyed, while unarmed and under safe-conduct, under most dubious circumstances (see below), and by the almost professional assassin, Abdallah ibn Unais.
- (8) No more is reported from Khaybar. But the Khaybarites are next attacked suddenly and in fullest strength, six months later. They are totally despoiled: their rich possessions are divided among the conquerors.

We think that a candid examination of the above

<sup>&</sup>lt;sup>1</sup> Ed. Wellhausen, p. 190.

<sup>2</sup> Ed. Wellhausen, p. 224. Considering that Wāqidi mentions that a few months later the head of the tribe wanted peace with Mohammed, nothing important having happened in the meantime, one need not take these unsupported assertions of Khaybarite plotting very seriously.

train of circumstances, which are here brought together for the first time, will show clearly how hopeless was the position of a tribe like Khaybar, which originally, no doubt, simply wanted to be left in peace. To the very end of the chapter no semblance of a negotiation was carried on with the Khaybarites themselves. The blow fell, when it fell, like lightning, a surprise attack without either declaration of war or even remonstrance. Yet "never" a sword was drawn but "as a last resort", etc., etc., (Mr. Sadr ud Din); and we are to see in all this an example of "the morals of war"-and we presume of diplomacy also! The fact is that the theory "I will destroy you because I fear, or pretend to fear, you will attack me," with which also we have been familiarised of late, is a ruinously dangerous one in the hands of anyone who from the beginning determines to be on top. observe, when the weaker begins to think of acting on the same theory (if Wāqidī's account is to be trusted) his action is to be considered a piece of unqualified aggression, and the counterstroke becomes an act of merest defence! So impossible is it for the weaker under such circumstances ever to be right, or the stronger ever to be wrong. It is further to be noticed that the Khaybarites had not the smallest doubt as to Mohammed's principles and practice in these matters. And their plot, if there was a plot, was simply the result of the despair engendered by the knowledge. Not even Wāqidī asserts that there had been any previous ill-will.1

It were unprofitable to follow out any further the justifiability or unjustifiability of the many campaigns of the period, or to study them from the viewpoint of "the morals of war." But just to show how far the Moslems had got by this time from all pretence of

¹ A remarkable tradition is recorded by Muslim. (ii p. 237) "The Prophet gave the standard to 'Ali and said, 'Forward! and do not look back until Allah gives you the victory.' 'Ali went forward a few steps and halted, and without looking back shouted out 'O Apostle of Allah, to what end am I to fight the folk?' He replied, 'Fight them so that they may witness that there is no god save Allah and that Mohammad is Allah's Apostle. If they do this they have redeemed their lives from you: or else they must buy their lives with the price of them."

waiting for provocation, we might mention the expeditions against the Christians of Duma, and against Midyan, both in the far north of Arabia, distant many days journey. The authorities do not so much as trouble to mention the causes of offence. In fact there were none. In the case of the latter raid 1, totally unprovoked as we have said, many women and children were captured and brought away to Makka, where they were all sold into slavery. (The Mohammedan saints were going to have sold the mothers and their children separately, but here the prophet intervened.) Now, we ask, in what single respect was this proceeding distinguishable from a vulgar slave-raid? Are we to work it also into our "morals of war"? And where is now the man who "never drew a sword but as a last resort to defend human life and secure safety to it"? What would have been the comment of the husbands of these Midyanite women on this bland remark? We wish Woking could have heard it.

## GOVERNMENT BY ASSASSINATION

Kipling somewhere wisely remarks, of a certain Ameer, that, like other heads of states, he governs not as he would, but as he can. By some such axiom the various atrocities connected with the government of Mohammed are usually justified. It is represented that there was no settled government in Arabia, no constitution, no intertribal code, no legislature and no judicature. A man who became powerful enough in any given district was ruler de facto and therefore de jure, and it was henceforth the business of those about him to be subject, or take the consequences. Hostility, even on the part of those who had never desired his rule, was high-treason, and might be punished in any way whatsoever.

In other words, Mohammed was a son of his time and by his time must his actions be justified. Agreed. This fact, as we said at the very outset, might and would make us excuse and justify an ordinary man, the story of whose life is being told relatively to his

<sup>&</sup>lt;sup>1</sup> Hal. III, 206.

times; and were Mohammedans consistent in taking this line, there would be the less to be said. But how would this be consistent with the position of the Birthday Number, that the Prophet's life is all beautiful, not relatively but absolutely; that it is human ideal for all time and times; and that from it we may construct our ethics, not only of war, but the true ethic itself?

It is, therefore, just when we are asked to invest this Makkan with a perfect human light, that his government by assassination appears hideous. His use of this method for governmental purposes 1 is clear enoughindeed the fact is not denied. But-government by assassination! When it comes to giving the method its name, one is permitted to regret that the human ideal for all time lived in Arabia.

We pass over the first of the series,—the assassination of the sleeping woman 2 with a baby at her breast, and the Prophet's brutally contemptuous remark about the matter when he enthusiastically commended the assassin. We pass over also the assassination of the bridegroom, called by treachery, unarmed, from the presence of his bride. And we pass by a largish number of other "executions."

It is understood that legal procedure as conducted in Arabia was necessarily deficient, and that justice, disencumbered of bandage and scales, had to yield to one and the same man the exceptional facilities of being accuser, crown-counsel, judge, and (through his followers) executioner, at one and the same time. The method certainly made for despatch. But it is permissible to whisper another word to the Woking enthusiasts, -Justice?

But even so, there are some things that make one

¹It will be noticed that in deference to Moslems we drop the notion of personal animosity. Let these assassinations be "executions" conceived and executed with passionless, judicial sternness.

²She was a poetess and a satirist, and she had satirised Mohammed. We do not forget that modern researches (see Goldziher's Abhandlungen) have made it clearer that these hijā' poets had uncanny power in those days, and that their satires were much more to be dreaded by governments than those of Mr. Punch. So, let her satire be high-treason. Still...! This by the way was the man who "made the woman sex almost sacred" (B. N. p. 32.) Mohammed's contempt for 'the female sex' is notoriously proved from the traditions.

catch one's breath. What is to be thought, for example, of the "execution" of Usair (see above) with all his thirty men, all unarmed, riding to Madina under safeconduct, each behind a Mohammedan ambassador? These ambassadors had come under the white flag and under the white flag they were riding away. Their leader, an approved assassin, had already "executed" the former chief of the tribe, Ibn Rāfi', yet he had the impudence to say that the slaughter of this whole unarmed band was committed because he felt Usair feeling stealthily for his ('Aballah's) sword as he rode behind him through the night. Now this is really rather too thin; for (I) Wagidi and Ibn Sa'd 1 state explicitly that Mohammed had just offered the man peace and the secure headship of the tribe, and that the man himself wanted peace; (2) supposing he had overmastered 'Abdallah, how about the other thirty armed Moslems?! and (3) to crown all, Wāqidī tells us that 'Abdallah himself said to his son, "I was mending my bow when I came and found that my comrades had been ordered out against Usair. The Prophet said 'May I never see Usair.' He meant that I should kill him." !2

Wāqidī merely makes explicit what is clearly writ between every two lines of this unhallowed story. And, in fact, the popular biography of Halabi (III pp 207, 28) makes it absolutely patent that Mohammed was designing Usair's death from the start. Government by assassination! and if thirty others have to fall, as well as the assumed offender, and that under the white flag, what of it? As the prophet remarked, they were well rid-by Allah of course-"of an unrighteous people." 8

Well, it may have been good enough for Arabia in the Seventh Century. But we were talking, we thought, of humanity for all time?

And even the Arabian stomach occasionally turned queasy when even its low records were further lowered

<sup>&</sup>lt;sup>1</sup>Halabi I:67. <sup>2</sup> op. cit. pp. 239, 240. <sup>3</sup> Close of Ibn Hishām's narrative p. 980 f.

by the innovators. Many years after the event, the death of Ka'b was being discussed in Madīna, and a converted Nadīrite Jew-Moslem, named Benjamin, roundly asserted that Ka'b had been treacherously assassinated. The assassin (Mohammed b. Muslima, then a very old man) was present and was furious, and shouted, "Dost thou ascribe to the Apostle of God a treachery?; for only at his direct order did we compass his death." And he threatened the speaker so that he would assassinate him, and very nearly accomplished his threat too. This attitude of the original hero of the piece is what we should expect; it is the attitude of Benjamin that gives food for thought. Many must have had similar scruples which were never expressed, or which if expressed have not broken their way through into tradition. The saints were not slow to follow the leader's lead. One of them, finding his sister by the sea shore, killed—we suppose we say "executed"—her on the spot for satire against the prophet. Islam, at that time at any rate, completely obliterated natural ties. There was sometimes, in fact, a bloodthirsty competition to show sincerity by the assassination of father 1, relative 2, or friend 3.

But the word "executed" would have to be stretched to an impossible tenuity to cover the following instance. After the assassination of Ka'b (see above)—in fact the next day-Mohammed gave the astounding order to kill all Jews wherever found!4 (It must be remembered that these were still early days. Badr had only just been fought and only the first of the Jewish tribes, al Qainuga', had offended and paid the penalty.) Accordingly one of the Mohammedans slew a Jewish trader, actually a man with whom he had most friendly commercial dealings, which had been highly profitable to him. The motive of the deed was purely mercenary-to get his benefactor's goods. A blacker murder in short, (for God's sake let us occasionally call a thing its real name,) was never committed. It was

<sup>&</sup>lt;sup>1</sup> As in the case of the son of 'Abdallah ibn Ubayy, Hishām p. 727.

<sup>2</sup> As here.

<sup>8</sup> See the following incident.

<sup>4</sup> Hishām p. 553.

too much for the brother of the murderer (not being yet a Moslem). He cried shame on his brother saying: "You enemy of God, have you murdered a man from whose goods most of the fat in your carcase came?"1

It is needless to say the act was never disclaimed or even criticised, by Mohammed. It was in fact directly due to his own fatal proscription. Let Woking appeal to the universal conscience of humanity as to whose instinct was the sounder, the unconverted brother's, or the Moslem assassin's. The heavens would fall—we say, the very heavens would fall-if the verdict were to be given to the latter.

## FORGIVENESS OF ENEMIES

"Love your enemy' did not pass beyond the domain of dream in Christianity, but Mohammed—peace be on him—has shown us how love for the enemy may be shown in practice."

The Birthday Number rings the changes upon this theme. It is one of the great discoveries of Neo-Islam that poor Sayvidna 'Isa was all very well in his way (see the whole of p. 22), but he never had the chance to show real forgiveness, i. e. in an hour of actual triumph. This Mohammed actually did. Such is the theme.

We are far from asserting that Mohammed was a radically inhumane or radically vindictive man, though he once punished some of his enemies by cutting off their hands and feet, blinding them, and then impaling the sightless trunks till life ebbed. But this was an isolated and exceptional incident, and the men were themselves murderers and mutilators and were being punished in kind.2

So far from Mohammed's being specially cruel or specially vindictive the contrary is the case, if we confine ourselves still to Arabia. He was magnanimous, and also had with his magnanimity that coolness of head

¹loc. cit. When he heard that his brother would have had as little hesitation in killing him, he is said to have exclaimed, "By Allah, such a religion is a wonderful religion," and incontinently embraced Islam. We wonder what is thought of this argument for Islamizing.
¹Still the very Sura which, after this horrible incident, humanely forbade punishment by torture or crucifixion, commanded that robbers, both male and female, should have their hands cut off, and their feet to follow, one after the other, if the crime were repeated. Are we, by the way, to work this also into our ideal penal code?

which showed him clearly where and when magnanimity paid; especially at the capture of Makka, when the tide had clearly turned, and where to have ruined his winning cause by acts of vindictiveness would have been the absurdest of blunders. And other conquerors have been as clear-sighted, and, let us gladly add, as magnanimous. But the challenge of the Birthday Number cannot be allowed to pass so tamely. We have seen Mohammed's intense vindictiveness in regard to one special type of offence, satire; we have seen the assassinations that followed this with every circumstance of horror, over which, to do him justice, and to put it mildly, no crocodile's tears were shed, for the deaths caused him the keenest pleasure. If in the shades Abu Lahab has access to the Birthday Number, these parts of it must amuse him considerably. ferocious vindictiveness of the prophet in his case could not even be kept out of the Koran. Another uncle, Abu Jahl, with others of the slain at Badr, were pitched into a pit, to the accompaniment of opprobrious remarks from the prophet. One Nawfal was among the prisoners hacked down after Badr, and Mohammed's keen relish thereat is specially commented on.1 The look which he fastened on al Nadr was so black that a bystander whispered that death was in it. The implacable and angry pitilessness shown after the surrender of the Banū Quraiza (see the case of Thābit, and Mohammed's comment on the judgment of Sa'd) we have already seen: also the soulless spirit of unmercifulness in which the sentence of mercy for the Qainuqā 'was extorted from him. But "Mohammed was the last of the race, and all these Divine moral attributes which were still undeveloped in men found their proper Epiphany in him. Forgiveness being one of them had its own occasion as well as its use. It found no occasion in the life-time of Jesus; and if others had it, they did not utilize it. But Mohammed had the rare occasion, and did not fail to use it. His enemies, when utterly fallen, entreated him to treat them as a

<sup>&</sup>lt;sup>1</sup> Muir p. 227 note.

noble-minded person would do. The appeal was most opportune, and made to the right man, and was readily accepted. (B. N. p. 23.)

We have seen the very considerable qualification which such extravagant words need. And what shall we say to the following as a commentary upon them? When 'Uqba was ordered out to be executed after Badr he asked why he should be treated wth such special rigour? "Because of your enmity to Allah and his prophet," answered Mohammed. And then a gleam of human pathos suddenly illuminates the gloomy record, as the condemned man cried out, "Who will look after the children, Mohammed?" To which the reply was, "Hell!" - and he was cut down.1 Another historian adds that the prophet went on: "Wretch that thou wast, and persecutor \* \* \* I give thanks to the Lord that he hath slain thee, and comforted mine eyes thereby."-The "Epiphany of the Divine moral attributes" had something to learn from the Sermon on the Mount, after all-nay, he had something to learn even from the despised heathen Quraish, who, according to the Birthday Number, "deserved every imaginable punishment to be devised of human ingenuity!" (p. 22). For when al-Nadr (see above) was led out to execution—though his ransom would have been accepted by his captor—he said to Mus'ab, "Had the Quraish made thee a prisoner, they would never have put thee to death;" to which came a reply, somewhat unfortunate in this connection, "I am not as thou art: Islam has broken the pacts." And at this precise moment the command to strike off his head was interposed by Mohammed, who had been watching what had passed. And it was instantly done by 'Ali.2'

The plain fact is that Mohammed though above the men of his time and place in many things, was, to put it mildly on their own level in others. It is not to later lavender-watering traditions produced by humaner Syrians and Persians, still less to milk-and-

<sup>&</sup>lt;sup>1</sup> Hishām p. 458. <sup>3</sup> Wāqidi p, 68.

watery idealisations like this Birthday Number, that one must look, but to records which are evidently contemporary. What the real attitude of this Arabian was in this matter of vengeance and forgiveness is admirably shown up-with naive unconsciousness moreover-by the contemporary poet Ka'b b. Zuhair, an Arab of the Arabs. That attitude thoroughly appealed to Ka'b, but we do not see why it should arouse the enthusiasm of the mild gentlemen responsible for the Birthday Number. It was expressed by the said poet in his famous poem, the Banat Su'ad. We should premise that he also had been dabbling in the perilous game of satire, and that it was represented to him that the fate of the other Ka'b and sundry male and female members of the satirical profession would inevitably be his. He therefore made his submission in the following words:

Slanders worked their way to Susad and repeated to her "Thou art a dead man, O Kab!"

And every friend in whom I hoped said to me "I will not meddle with thee, I have no time for thee:"

Until I pledge my troth to the Man of Vengeances whose word is law. Verily when it was said to me "Thou are being charged and asked after," he was more terrible to me than a lion of the forest."

There is a good deal of Araby, but precious little of Woking, in all this.

## SLAUGHTER OF PRISONERS

The Birthday Number writers do not specially say that the slaughter of prisoners is barbarous under any circumstances, but it is to be imagined that they would say so in no unmeasured terms, especially if they had come across any such incident in "Christian" wars. But such deeds occurred after some of Mohammed's battles. After Badr, especially, the greatest vindictiveness and bloodthirstiness were manifested. Many prisoners were slaughtered in cold blood, at least two of them at the personal instance of Mohammed who had a special grudge against them. The most famous Companions (except Abu Bakr) were then the most truculent. One of them was for burning the prisoners alive en masse!2 The Prophet checked these excesses. But the very words in which he did so, the very limits

<sup>&</sup>lt;sup>1</sup>To which the commentator: "They washed their hands of him in their despair for his life and their fear of the Prophet's anger.

<sup>2</sup>Musnad I 383.

set up, show clearly that defenceless prisoners might always be slaughtered in cold blood if they could not get anyone to redeem them.<sup>1</sup>

The Sura produced after the event (viii 68) explicitly commands the slaughter of prisoners on occasions when it is advisable to make an impression by "frightfulness:" on such occasions the sin would be to grow rich by accepting ransoms! And there is a whole series of traditions (quoted by Muir, Life p. 231) which make out that the "leniency" shown at Badr was a sin, that Mohammed had been against that sin, that humane Abu Bakr was the chief offender, and that had that sin been punished, only the whole-hoggers who had urged the slaughter of all the prisoners ('Umar and Sa'd) would have escaped!

The same Sura however gives signs that Mohammed already saw that the Badr policy was not for universal application. And as Islam developed, the terrible Badrian alternative was modified. For one thing, as we have already seen, the practice of selling war-captives became common (Are we, by the way, to regulate our practice by this also when the Governments turn their attention to the prisoners after the present war?): and, as the Birthday Number says, the Koran itself recommended the ransoming of war-captives as a form of charity suitable for rich Moslems. But the Badr alternative is always there in the background, and on suitable occasions may always be brought into the foreground. The prisoner of war is mubāh damuhu: his life's essentially forfeit. Are we to ask the coming Hague convention of the new world to adopt this into its code of ethics for international war?

## FORCED CONVERSIONS

The subject of the "execution" of prisoners of war leads insensibly to forced conversions, about which some nonsense has been written by Christians, and a good deal more by Moslem apologists. It is quite true

<sup>&</sup>lt;sup>1</sup>Loc: cit. lā yanfalitanna ahadun minkum illā bifidā'in aw darbati 'unq: "Let not one escape you except he pay a ransom, or else have his head struck off."

that some Christian writers have written as if the whole Moslem propaganda might be depicted exclusively by a Moslem standing over a non-Moslem with the sword in one hand and the Koran in the other. In regard to Christians and Jews this idea was in any case absurd and false, for the law from the beginning-or at any rate since Khaybar—has been that Christians and Jews (Peoples of the Book) have been free to reject Islam and hold to their own faith on condition of becoming tributary Zimmiyyun. And most of the best-known wars of Islam have been against peoples of a Book, for even the Persians were from the first included practically under the term. In consequence of which, the plea to regard Islam as an exceptionally tolerant religion has lately gained more and more recognition, and in some respects perfectly rightly so.

But not in all. It seems to be forgotten, and we may be sure that the Birthday Number does not remind us of it, that the Arabian heathen had by law no benefit whatever of protection without Islamising. and for "apostates" the law from the beginning was Islam or death. And it was at the beginning that that law was most rigorously carried out. Moslems are very naive, and what has prevented them from seeing that this fact is constitutive of forced conversion is their idea that the deliberate preference of "conversion" to death is not a forced conversion! (It is notorious that neither Mohammed nor any who came after ever troubled about motives for profession; and so every conversion is a conversion w's salām.) They forget that the very real alternative was death. True, most preferred to escape death; but that proves, not disproves, our point. What of those who refused?

Sura IX is of course the *locus classicus* for the above facts. After the pilgrimage of A. H. 9 there was to be no quarter for heathen (in the peninsula at least.)

<sup>&</sup>lt;sup>1</sup>The Armenian horrors, in which the alternative of Islam or death was many a time horribly presented, were justly represented by Moslems as contrary to the law of Islam. We suspect however that very many Moslems justified these in their hearts on the score of these zimmis' loss of rights through rebellion—an excuse which can be stretched to fit almost any case.

It was to be for them Islam or death. And the alternative was forced and note that the text make the alternative most explicit. "When the sacred months are past (viz., the time of grace allowed at the Pilgrimage of A.H. 9), kill the polytheists wherever ye find them... but if they repent and perform the prayer and bring the alms, let them go their way." None of these conformists, then, were instances of "forced conversion!" They all, of course, "repented!" No, it will not do. How about their almost unanimous apostacy (ridda) the moment the terrible Quraishite passed from the scene?

We shall not go into the question whether these prescriptions referred only to contemporary Arabs or to pagans all down the centuries<sup>1</sup>, for our theme is Mohammed. And it would seem to be a sufficient answer to the following challenge to have shown that by the command of the Prophet many thousands were as a plain matter of fact converted by force. The challenge is this:

"If the sword was drawn to force these to conversion, why were the prisoners released at the end of each war and all allowed to go to their home without being converted to Islam? Can any person refer to a single conversion which was secured through compulsion?" (B. N. 24.)

Most assuredly any person can. We should have thought that a Kab preferring Islam to the continual menace of the assassin's sword would have been a sufficient instance for most people. But here the apologists are to some extent helped by the incurable naivete of the Arab mind, which saw in such arguments real signs that so lusty a religion was from Allah—or at any rate was to be subscribed to: in practice the two things came to the same thing: only Allah knoweth the hearts.

But the matter cannot be so lightly dismissed.

¹We suspect that the fact that the first great campaigns were against People of a Book—for the expression was stretched to embrace even the Persians—mitigated the rigour of Sura ix. The Arabs were from the first sensitive to humanising and civilising influences. It was noted as noteworthy that when India was reached the polytheists got the benefit of the tribute privilege, whereby they kept their heads and their polytheism. Still, when Timur "turned Northern India into a shambles," we imagine he was able to make out a fairly good case for himself.

Does Woking know, or merely concern fact, that any one of those "executed" hundred the Banī any one of those "executed" hundred the Banī Quraiza Jews could have bought life byconversion?" One, Jabal, did so. Was his case, or wat not a conversion which was secured through compsion? And the remaining hundreds? Is it not a fac "compulonly escaped "conversion" by resisting the eir lives? Similarly the picket captured in the Marās ake any tion. He was first questioned, but refused to merely conversion?

Similarly the picket captured in the Maras ake any tion. He was first questioned, but refused to mittee rereply. Mohammed then offered him Islam. It off fused. The Prophet then ordered 'Umar to cuitdily his head, which that cheerful headsman most read we did.<sup>2</sup> If that man had preferred to Islamise and sa this neck, it would not have been, it seems, a forcet conversion!

It may be objected that in this instance the man was a spy, and a spy's life was forfeit, and that the offering Islam to him was gratuitous mercy. And somewhat similarly the Banī Quraiza. But this is beside the mark. Our subject is enforced conversion; and if the "conversion" of a man at the sword's point, whatever be the circumstances, is not to be called a forced conversion, then words have lost their meaning.

But all doubts are dispelled by the following incident.<sup>8</sup> Another spy was captured at Khaybar, but on this occasion the man was induced to talk, and his life was secured to him on Mohammed's express word. In consideration of this promise, Mohammed (remarks the historian) refrained from ordering 'Umar to cut his head off.<sup>4</sup> Latter on however. "He had him brought before him in Khaybar and offered him Islam, with the remark that if on the third time of asking he did not accept it the rope should only depart from his neck

<sup>&</sup>lt;sup>1</sup>Isāba I 453.

<sup>&</sup>lt;sup>2</sup>Halabi II p. 294.

<sup>&</sup>lt;sup>a</sup>Wāqidi, pp. 266-7.

<sup>&</sup>quot;Umar seems to have been a sort of voluntary headsman to the court, being devoted to the argument of the sword at all times (see his conduct after Badr). Later responsibility seems greatly to have elevated and enlarged his character.

Te should hang). That worked." waive enquiry into the honour-No doubt it di . The point is that here we have occurred at the example of a forced conversion, the clearest Mohammed's words to Ali before

Then we them till they witness that there is Khaybar<sup>3</sup> dlah and that Mohammed is the apostle no God of they do this, then they will have kept of Alla d goods from you,—but only at the price their k and their reckoning is on God." We are of the forced witness! aske forced witness!

Whether their apostacy was from conviction, or motived, or whether it was due fact that their original Islamising was a hypocal farce as it obviously often was, matters not. The ernative for them was to be, Islam or death. If ney chose Islam, would this or would it not, be a forced conversion?

And what comment is needed by the following candid narrative from Ibn Hisham? After the acts of frightfulness against the Jews which we have already mentioned, numbers of Jews "pretended to have embraced Islam. They adopted it in order to escape being killed.4

Let the facts speak for themselves.

#### CONCLUSION

We must now bring this investigation to a close. And in closing it we would emphatically repeat what was said at the outset, namely that when and if admirers of Mohammed are content to regard him historically as a great Arabian, who had a real and strange sense of prophetical call, and through this and his immense natural genius, singular gifts, and many virtues,

\*Muslim II 237. \*Zaharā bil 'islām wa ttahadhāhu hannatan min al qatl.

<sup>&</sup>lt;sup>1</sup>Lam yakrug il hablu min 'vngika llā su' ü dan, Wāqidi, p. 267.

<sup>2</sup>The incident of Abu Lubāba, sent by Mohammed to parley with the Bani Quraiza, offers a similar instance of doubtful good-faith.

accomplished a stupendous life-work, then we join with the admirers. Who with a grain of historic sense and appreciation would not? The worst enemies of Mohammed are not his opponents, but his friends, who will have it that the character of this Arabian giant is the very type of perfected humanity; that all his actions apart from trifles were perfect; that no great wrong can be attributed to him; that his moral splendour throws that of Jesus completely in the shade; and that his example and precept make the best foundation not only for codes of conduct but for national and international law! Worst offenders of all are the Neo-Moslems who have assumed the task of dishing up the Biography to suit the taste of the Christian West; omitting here, explaining away there; challenging this (against the sources) and glozing that. It is not our business to estimate the sincerity of these men, nor of their Christian supporters. Some of these latter have been inspired to their self-appointed task through the indignation of an honest reaction against former exaggerations, or misrepresentations, or under-estimations; and some are merely officious and mealy-mouthed. We have nothing to do with that. All we know is that these men one and all, are doing a disservice both to truth and to their idol. For they as little give the world the whole truth as did the old-time wholesale obloquist; and they simply force those who see in these assertions a gross offence against fact, and a definite attack on the perfection and universality of the Man Christ Jesus, to rise up and show from the sources that the real Mohammed, the Mohammed of the sources and of the Agreement of Islam, the only Mohammed who counts, because the Mohammed of thirteen dead centuries and three hundred million living Moslems, will not fit the role in virtue of which the human race is invited to travel from Bethlehem to Mekka, from the Mount of the Beatitudes to the Mount of 'Arafat.

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Cairo, Egypt.

# THE ORIGIN OF THE MOROS

[Portion of a paper read before the Royal Asiatic Society, Shanghai, and published by permission of the author.—Ed.]

Beginning with the contributions of Dr. N. M. Saleeby' on the history and culture of the Moros of the South a collection of monographs has gradually appeared which constitutes almost the first scientific attempt to penetrate the mystery that shrouds the origin of the present inhabitants of the Philippines and their cultural sources.

Among the most recent of these publications, though relating to the earliest period, are those compiled by the ingenious Professor of History in the University of the Philippines-Austin Craig-who is also known for his painstaking and authoritative life of Rizal, and other works. His pamphlet on "Malays" is largely extracted from a work' by General Forlong which deals with the origin of the Malay race and its primitive religious ideas. Like Dr. Saleeby, General Forlong believes that the Malays originated on the Asiatic mainland (the latter holding that they entered India from the north) and long remained under the influence of Indian civilisation. This general theory finds abundant philological evidence in its favor and in addition to that mentioned by General Forlong much more might be cited from the Philippine languages.

The pioneer in this interesting field appears to have been Dr. H. Kern (1833—), formerly Professor of Sanscrit in the University of Leyden, who, in 1880 and 1881 published the results of his observations on the presence

<sup>&</sup>lt;sup>1</sup> Studies in Moro History Law and Religion (Manila 1905); The History of Sulu (1905); Origin of the Malayan Filipinos (1912).

<sup>&</sup>lt;sup>2</sup> The Pre-Spanish Philippines, by Austin Craig. (Manila, 1914); Particulars of the Philippines' Pre-Spanish Past, by the same author, (Manila, 1916); Malays, by the same author, (Manila, 1916).

<sup>&</sup>lt;sup>3</sup> Manila (Philippine Education Co.) 1913.

Short Studies in the Science of Comparative Religions.

Origin of the Malayan Filipinos, Academy Publications I, 1, 37.

<sup>6</sup> Otto Scheerer in Philippine Review, III, 63.

of Sanscrit words in Bisaya and Tagalog. As regards the latter, Dr. T. H. Pardo de Tavera, a member of the Philippine Academy, took up the same line of investigation a few years later.1 The presence of Sancrit words in other Philippine languages was noticed by still another and charter member of the Academy, recently chosen as its Chancellor—Dr. David P. Barrows.2 But it was reserved for Dr. Saleeby to carry this fascinating investigation to the farthest extent yet reached. Selecting as his particular subject the Magindanaw language of the south Philippines he has not only collected an extensive vocabulary3 of common words therein, which are cognate with Sanscrit, but he marshals other evidence in support of his conclusion that Malay speech in general "is an Indian tongue closely allied to, or originally derived from, Sanscrit—the language of Vedic worship and Vedic days." And he sums up the results of his researches in the following inquiry:

"What conclusion can we then at present draw, other than that the ancient home of these peoples and the birth place of their forefathers was in the land where the Vedic gods were worshipped and an Indian language was spoken, which land can be no other country than that extensive continent of India—the cradle of the Malay race."

Moreover, the term Malay itself, instead of being derived, as General Forlong seems to think, from the Indian mala (hill), is more probably connected with the Tagalog malayo (far) with its allusion to the long wanderings of the race which General Forlong emphasizes.4

When the Malays entered the archipelago now known as the Philippines<sup>5</sup> they found there an aboriginal race,

<sup>&</sup>lt;sup>1</sup> See his monographs, El Sanscrito en la lengua tagalog (Paris, 1887, 55 pp); Consideraciones sobre el origen del nombre re los numeros en tagalog (Manila, 1889, 26 pp.) <sup>2</sup> History of the Philippines, 92, 93. Dr. Barrows also found "a few Sanskrit or Indian words" in the Ilongot language of North Luzon. See his "Ilongot or Ibilaw," Popular Science monthly, (December, 1910) LXXVII, 537.

Origin of the Malayan Filipinos, Academy Publications, 1, 22-35.

"They have," he says, "thronged East Africa above 1000 years, and have even a colony at the Cape of Good Hope. They traded everywhere throughout Madagascar—their Malagasa and the Mala-dvipas or Maldives. They colonized 500 miles of the West Coast of India, still known as Mala-bar; the great island of Sumatra and adjoining mainland known as the Malaka Peninsular, extending over some 700 miles; all the large island kingdoms of Java, Celebes and their dependencies and the eponymous extensive Molucca group."

<sup>&</sup>lt;sup>5</sup> This name was not applied until long after Spanish occupation when it was given in honor of the reigning monarch Felipe II. Magellan, who discovered the group on San Lazaro's day, named it after that saint.

dark-skinned, of short stature and curly hair, resembling, and probably akin to, the Papuans of New Guinea, the aboriginal Semang of the Malay peninsula, the Mincopies of the Andaman Islands and perhaps to the blacks of Australia. Long afterward this race received from the Spaniards the name of Negritos (little blacks). Once numerous and distributed throughout the islands they are now confined to a few provinces while their number is very small and believed to be rapidly diminishing. Yet it is long since active warfare between them and the Malay intruder has decimated the former's ranks. Their present decline seems rather due to a prolonged process of amalgamation, largely at their expense, with the incoming race. Dr. Barrows long since expressed his conviction that

"Much has been made of the 'Indonesian' theory and far too much of pre-Spanish Chinese influence, but the result to the physical types found in the Philippines of the constant absorption of the Negrito race into the Malayan and the wide prevalence of the Negrito blood in all classes of islanders has been generally overlooked. . . .

in all classes of islanders has been generally overlooked. . . . "I shall not attempt here," he adds, "to estimate the proportion of Negrito blood in the Christian peoples of the Philippines—Bisaya, Bikol, Tagalog, Ilokano, etc.—further than to express my conviction that in certain regions it is very large and has greatly modified the

primitive Malayan type."

This mixture of blood has produced in certain parts of the Philippines, groups which, though not pure Negritos, resemble them to a degree more or less considerable according to the amount of Malay infusion. The Bataks of Palawan are practically Negritos while the Tagbanuas of the same island are predominently Malayan with a Negrito strain.

Thus the diffusion of Malays appers to have skirted practically the entire inhabited coasts of Asia and to have left its trail stretching from South Africa to Korea.

Of the cultural influences affecting this widely scattered race the Indian was the first and most powerful.

<sup>&</sup>lt;sup>1</sup> Barrows, The Negrito ad Allied Types in the Philippines, American-Anthopologist, (N. S.) XII, 375, citing Skeat & Blagden's Pagan Races of the Malay Peninsula.

Reed, Negritos of Zambales (Philippine Ethnological Survey Publications, Vol. II pt. I) 13 et seq.

<sup>&</sup>lt;sup>8</sup> Dr. H. Otley Beyer in his recent work on the "Population of the Philippine Islands in 1916" estimates (p. 22) the Negritos at about 36,000, or less than one-half of one per cent of the total population.

But in spreading northward the Malays naturally encountered the civilization which was then dominant in eastern Asia—the Chinese.

Professor Craig shows how, as early as the third century of our era, Chinese writers mention what we know as the Philippines, grouping them with Formosa; and his chronological leaflet, issued separately from the other pamphlets, indicates that there has hardly been a century since in which reference to the Philippines fails to appear in some Chinese work.

Meanwhile communication between the two countries appears to have continued, persistently even if intermittently, until checked by unwise and ill adapted immigration restrictions originating in Spain; and one begins to understand from the antiquity of this contact how it is that the Chinese people and their civilization have come to exert such an extensive and permanent, though withal unobtrusive, influence upon the Philippines. The motive of this contact seems to have been primarily commercial. The "New History of the T'ang Dynasty," dealing with the period from the seventh to the tenth centuries of our era, states that:

"When Chinese merchants arrive there, they are entertained as guests in a public building and the eatables and drinkables are abundant and clean." 34

But these old writers whose work is here made accessible have something more to record than commerce. Social customs, religious beliefs and practices and even juridical conceptions find a place in their narratives. Thus the historian of the T'ang Dynasty above quoted informs us that these primitive inhabitants of the Philippines

"have no corporal punishments, all transgressions being penalized with fines in gold which vary according to the nature of the offence. Only robbers and theives are made to suffer death."

It is the argreement of all this with what we know from other sources that stamps the descriptions as accurate and genuine and it is just here that the work of Dr. Robertson connects with that of Professor Craig.

Formerly Chancellor of the Philippine Academy and Insular Librarian the former is too well known to need extended mention here.1

The materials collected by these two-Professor Craig and Dr. Robertson-furnish us glimpses of the relations between Chinese and Malays down to the time when the latter first came under the influence of the Arab missionaries of Islam. At this point the notable and illuminating work of Dr. Saleeby commences; for while this was the first to appear, it covers the latest period of pre-Spanish, Philippine history.

Dr. Saleeby is of the opinion that the Malays left the Asiatic mainland at least as early as 1000 B. C. As the first Mohammedans did not enter India much if any before 600 A. D. they could hardly have influenced the Malays there. The Moslem conquest of India began in 1024 and Moslem influence was extended to Malaysia about 1300. Leaving the mainland the emissaries of Islam seem to have proceeded first to Sumatra and thence to the other islands of the Malay archipelago whose inhabitants are now so largely of their faith. They entered the Philippines by two routes, the first via Balabac and Palawan to Manila Bay and the second by way of Tawi-Tawi and Sulu to Magindanaw (now Cottabato). They appear to have reached Sulu before 1380 and when the Spainards arrived at the Pasig river, less than two centuries later, they found a Mohammedan prince-Rajah Soliman—reigning in Tondo, now a part of Manila, and Islam quite extensively established there.

To the Spainards who had just succeeded in expelling the Moors from ther home peninsula it seemed a religious duty to repeat the process as regards these coreligionists in the Philippines to whom they applied the same term-Moros. The process was completed in the northern and central Philippines where, except in the mountain regions of Luzon, most of the inhabitants came under the influence of the Spanish Friar Missonaries. But the Malays of the southern Philippines have re-

<sup>&</sup>lt;sup>2</sup> Blair and Robertson, The Philippine Islands 1493-1898-Cleveland Ohio 1903-1909

mained Mohammedan to this day. And the new influence which thus affected them came directly and not indirectly from Arabia. Abu Bekr who introduced Islam into Sulu was a real Arab and so late as 1911 when I visited the Lake Lanao region of central Mindanao the military commandant there (Colonel Beecham) told me that the leading Moro of the locality was a man from Mecca. On the other hand among the Moros of to-day are not a few "hadjis" who proudly wear the green turban in token of a pilgrimage to the Holy Land of Islam.

Among the most interesting monuments of this long domination of Islam in the southern Philippines are the series of legal compilations, often called codes, which Dr. Saleeby discovered and translated. A detailed examination of them would lead us too far afield and besides would require a separate monograph for adequate treatment. Suffice it here to say that they constitute a curious blending of Moslem law with Malay custom and that, while crude and unsystematic in arrangement, they contain some rather advanced provisions. They were mainly intended for the Moro panditas (judges) who were unfamiliar with Arabic and therefore unable to read the real Mohammedan law books. But they have introduced not a little of the law of Islam which the American government in the Philippines has recognized by authorizing the Moro Provincial Council "to modify the substantive civil and criminal law . . . to suit local conditions among the Moros" etc., "to conform . to the local customs and usages."2

Here, then, we have a concrete and striking example of an external influence which has profoundly affected Malayan culture in two vital features—religion and law— just as it had been previously affected by Indian influence as regards language and Chinese influence respecting commerce and social customs. Thus we discover that the external influences which affected successively the Malayan Filipino were the three most poten-

<sup>&</sup>lt;sup>1</sup>Studies in Moro History, Law and Religion, Phillipine Ethnological Survey Publications, IV, pt. I (1905).

<sup>2</sup> Compilation, Acts of the Philippine Commission p. 251.

tial civilizations of Asia—the Indian, the Chinese and the Arabic. And operating concomitantly with these was an internal influence which, if less obtrusive, was even more effective and real—the local contact and amalgamation with the Negrito. And if there is one outstanding lesson to be drawn from a study of the Malay race it is the unity and continuity of history in the Far East and the solidarity of its culture. For it shows that the native races of this region are not isolated units, having no relation to each other, but sharers in a common civilization whose influence has been age-long and far reaching. Surely, therefore, none of the laborers in such a common, though extensive, field can afford to be ignorant of, or isolated from, their fellows.

CHARLES SUMNER LOBINGIER.

# REAPING THE HARVEST TO-DAY.

THE command, "Go ye into all the world and preach the Gospel to the whole creation" has been recognized by the Church and, to a limited extent, emphasized; but another and equally important command, "Behold, I send you forth to reap," has not been so generally recognized as binding and hence has been sadly neglected by most of the laymen of the Church and, I fear, by some of the ministry as well.

True, the command to preach or sow comes logically first, but not necessarily a long time before the command to reap.

Whatever the conditions may have been in the past as to the sowing and the reaping among Moslems, today we find large areas where the preaching has been done, the seed has been scattered into ground that is good and has come to full fruition. They now await the ministry of the skillful reaper. From many mission fields comes the news that these religiously zealous people are hungering and thirsting for they do not know what, but they realize that their faith has not saved them from this hunger and thirst. I myself have had men follow me to the third preaching place just to hear more of this great salvation theme.

I find that although they deny that Christ died on the cross, yet there is no subject that holds them like the story of the Crucifixion, and when this is illustrated by lantern slides there is a stillness and solemnity that is impressive. Bishop Warne tells of the effect of the story of the crucifixion on a Hindu holy man. When the Bishop in his description got to where Jesus said, "Father forgive them," the man became excited and cried out, "Get out of India; get out of India at once. If you tell that story to these warm-hearted people of India our temples will soon become empty and our occu-

pation gone. Get out of India, I say." Often we find our audiences deeply impressed and at such times we should seek the closer touch. The attempt should be made to reap or at least to protect the seed so that it may not be injured but helped to full fruition. There are those for whom the command is, doubtless, "I send you forth to reap," and the endeavor should be made to get such to decide for Christ at once. While there are others upon whom, were you to urge an immediate decision, you would not only fail to have them decide but would likely so estrange them from you as to endanger future opportunities for conversation. One must be divinely led, must live in unbroken fellowship that He, the Holy Spirit, may be able to use us freely on any and every occasion.

My own practice may help some by giving a suggestion as to method. I do bazaar and village preaching daily. In the station I have a reading room, to which all who wish further information are invited to come, either at the close of the talk or the next day. Both times should be stated,—the opportunity right after the preaching for those transient hearers who cannot come another day, and because they who do not live there are not afraid to come; the later time for those who have not the courage to come in from the audience and wish to keep it secret. There is a man always in the reading room who will meet the inquirer and, when desired, arrange a meeting with me, while I of course make it known that I will welcome interviews in my home. Other programs must give way to this the greatest work given us, of saving souls. In the village work I arrange for private interviews, according to circumstances, in my tent or worker's house, etc.

I do a great deal of my work on the train by riding in the third-class compartment. Here I use the hand-bill or portion of Scripture as a means of approach. From the Scripture portion to a heart to heart talk the way is very easy. Recently I have found it very helpful to use three small booklets which were gotten out by one of the evangelistic committees in India. These are graded to

correspond with the learner's different stages of progress. The first simply declares, "I desire to learn more of Christ and will endeavor to follow Him as He gives me light," and is signed by the inquirer. This has a stub which you keep and should at once be added to your prayer list; the other the inquirer keeps as a reminder of his vow. As far as possible, these inquirers should be followed up, and in many cases a copy of the stub can be sent to the missionary in charge of the district where the inquirer resides. The second booklet declares, "I promise to read and study the Bible." The third booklet brings the inquirer face to face with a definite decision in the statement, "I accept the Lord Jesus Christ as my Saviour." Follow up work must accompany all such effort. It is no easy job! You say, surely not, nor is the work of saving souls declared to be easy. However, it is worth the cost.

It need scarcely be said again that argument is to be avoided. You can often avoid this by frankly requesting that they kindly refrain from asking questions the answer to which would give pain to the hearer, i. e., such questions as this: "Is the Koran the word of God?" However, it is of immense advantage to any personal worker to be able to show that he can answer such questions if insisted upon. They soon take one's measure and respect one who knows the claims of Islam. be a student of Islam, try to get the Moslem viewpoint, and by prayer and fellowship get into sympathy with your Moslem neighbor in his hopes and ambitions. Oh! the harm that has been done by the unsympathetic faultfinder trying to preach the Gospel of love to the The war has made the Moslem more than ever in need of our sympathetic help, and to my mind there are at present no people who offer such a challenge to the Church. May God help us to meet the challenge!

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# THE WANING CRESCENT IN TURKEY

One of the first effects of Turkey's entry into the world war, in October of 1914, on the Moslems of that country, was to intensify and speed the disintegration of Islam. There had already been signs of such disintegration; but many facts contributed to its further and deeper working. And as a result, never before has such an opportunity revealed itself for earnest effort to lead these darkened, wandering, dissatisfied hearts into a new light.

The attempted Jihad was a flat failure in Turkey. No local enthusiasm could be roused, though prodigious efforts were everywhere made. One explanation of this was in the composite character of the Turkish army since 1908. Armenians, Greeks, Jews, Druzes and Syrians stood in the ranks next to and between the Moslems, and any appeal to religious fanaticism was confusing to officers and men alike. When the Moslem soldier was told he was to fight for his faith, he looked in amazement at his Greek and Hebrew comrades, and wondered what it all meant. How can any army which is no longer a Moslem unit, go into a "Holy War" without first waging a civil war against its Christian elements?

Furthermore, the Turkish army which was summoned to the Jihad was commanded by German officers. To send home Gen. Liman von Sanders, or later on Gen. von der Goltz and Gen. von Falkenhayn, would suit neither Germany's purpose in ordering Turkey to declare a Holy War, nor Turkey's in unfurling the green banner. And with the acquisition of the Goeben and Breslau the Ottoman navy as well passed from Turkish control into the hands of German naval officers. To be sure, these wore the fez; but no amount of false reasoning could convince your honest Turk that "Hadji

Guillaume," as the Kaiser came to be known, was a Moslem. Then too, the Moslems were told that in this Jihad they were to fight against the British,—"why!" thought Mehmed, "the Ingliz have always been our protectors against Moskoff (Russians); what have they ever done against us?"—and they were not to fight the Austrians, who were to be their friends. "Well," said perplexed Mehmed, "only yesterday we were boycotting the Austrians because they stole Bosnia and Herzegovina from us." It was very confusing. Fanaticism is an attribute of a narrow mind; and it must be put before such a simple mind as a very clearcut issue. This problem of nationalities within and without, killed the Jihad in Turkey.

But there were turbaned fanatics among the leaders who swallowed all at a gulp, and still expected the thing to succeed. Great was their amazement at the reception of the Sultan's proclamation in Egypt and India. Why, were not those countries seething with revolution under the galling British voke? So their German advisers had told them. And would they not immediately rally to the thought of a united Islam, under the lead of the great Khalif? If the general loyalty of the Indian and Egyptian Mohammedans was a surprise to the British, it was no less so, and discouragingly so, to the Turkish leaders. Secret emissaries were sent into those lands; political assassinations in Egypt were lauded as the holy work of zealots of martyr heroism; but all was useless; the Turkish Moslem would not become "fighting mad."

Simultaneously there was an entirely different effort on the part of the better element of Moslem thinkers. They believed Islam was losing ground because people were not allowed to understand it; and they began publishing a translation of the Koran into Turkish, hoping to popularize its study. After twenty or thirty pages had been printed and circulated in leaflet form, however the fanatical extremists took drastic action, and the whole thing was suppressed and further translation forbidden. Arabic was the only sacred language, and

nobody had a right to try to translate the Koran into any mere human tongue.

But the event that made the average Mohammedan think most uncomfortably as to the character of his faith, was the wonderful heroism of so many Armenians under the tortures to which they were subjected by the fiendishness of Talaat and Enver. Whenever expedient, this movement against a harmless subject race was represented to the Moslem populace as a religious effort. The Armenians were given the choice of accepting the true faith or being butchered for obstinacy. But these Armenians had something in their faith that made them prefer death in its most revolting forms to this simple expedient. With a new light in their eyes, and often with a hymn of consecration, "they bowed their necks the stroke to feel," and the simple Moslem said, "Mashallah! there must be something in Christianity that I don't understand."

There can be no doubt but that the sublime courage of these Armenians had a deep and lasting effect on many of their persecutors. For the most part the actual butchering was done by hired hordes of the worst criminal classes in Turkey, and not by the average Moslem; but the onlooker, who had not cared to soil his hand with such a job, was disgusted at the linking up of this crime with the name of his religion This was at least one of the contributing causes for a growing laxity in the religious zeal of Moslems.

Such laxity was seen in a lessening attention to the daily namaz, or stated prayers of each day. For a long time comparatively few Turks had been scrupulously faithful in their five daily prayers; but when the war began, this carelessness was more marked. And the same spirit was more noticeable with reference to the fast of Ramazan. This is one of the cardinal virtues of the Moslem and the fast is a very rigorous one. From the time you can distinguish a white hair from a black one till the sun goes down, not a drop of water, nor a whiff of tobacco-smoke, nor a crumb of food is allowed to enter his mouth. But for three or four

years just preceding this war, things had become so lax in Constantinople that official warnings had to be printed in the Moslem dailies each year during Ramazan, to the effect that if anyone were found eating or drinking or smoking during the fast, he would be punished with fine and imprisonment. When, however, that month came, in the summer of 1915, not only military officers but civilians as well openly disregarded the law, and the numbers seen eating at restaurants at midday were shocking; and no notice appeared in any paper to warn anybody. If the Turks will neglect the sacred month of fasting, is anything too sacred for them to cast away?

Of course the pilgrimage to Mecca had to be suspended; for, to say nothing of the seas being blockaded all around, the Arabs were behaving queerly, and Turkish pilgrims were not welcome in Arabia. But the most astounding exhibition of decadence was from a most unexpected source. A little over two years ago, a prayer specially drawn up by Enver Pasha, the Turkish Minister of War, was ordered recited every night by each soldier in the Turkish army. This remarkable document contains no reference whatever to Islam, and is a deliberate attempt to turn back the hands of the clock to pre-Moslem times. The translation follows:—

"Almighty God! Grant the Turks health, and unite all the Brethren in the benevolence of the Sultan. That thy power may be glorified, grant us the favor of the White Wolf. Thou, Young Turan, thou beloved Fatherland, we beseech thee to show us thy path. Our great ancestor Abhouz calls us. Almighty God, shed upon the Turks the blaze of thy light, that the path of Turan may be plain and dwellings be illuminated in every place and corner with

a rosy glow."

The "White Wolf" was the Turkish god of war while they were still a Tartar tribe east of the Caspian. And here is the redoubtable leader of the army of the most powerful Moslem nation on earth, deliberately trying to urge his troops back into heathenism! No wonder, then, that the newly established Kingdom of the Hejaz, in making its defence before the world for revolting against Turkey, said the Turkish leaders were no longer true Moslems, and had therefore forfeited all right to be guardians of the holy cities of Mecca and Medina.

For it is not Enver alone who has shown his defection from Mohammed. The former Grand Vizier, Talaat, is of the so-called Deunmeh, or perverts from Judaism, a powerful group in Salonica who have furnished several chief men to the Young Turks, and of whose religious zeal the less said the better. Talaat is notoriously an irreligious man. With the collapse of the pan-Islamic bubble, these leading spirits have shelved religion and are trying to boom pan-Turanism instead. And the Arabs are right; Islam is a waning crescent in Turkey. No longer will any Sultan of Turkey be recognized as Khalif of all the Faithful, or have his name mentioned in the daily prayers of millions all over the world. Constantinople will never again be the political capital of the Moslem world.

What reasons have brought about this result? Doubtless political factors have had some part. The power of these irreligious Deunmehs in the Cabinet, the failure of Islam in the Balkan wars and the loss of European Turkey, the failure of the redoubtable Senoussi in Tripoli to drive out the Italians and restore Turkish power there, have opened the eyes of many to the vulnerability of Islam. Again, the more liberal attitude of the Ottoman authorities as to education has helped. Turkey has for ten years past been sending students to European and American Universities: and these Moslems have some of them returned to assume a far less Mohammedan attitude in leading the youth of the land. But far greater has been the influx of Moslem pupils into the American and other foreign schools of Turkey itself. Before 1908, rare indeed was the Turkish pupil in a non-Moslem institution; but during 1914-1915 there were in our American colleges and high schools alone throughout Turkey over a thousand of them. Turks brought their sons and daughters there, not so as to make them Christians, but, according to their own confession because of the moral bankruptcy or worse of

the Moslem institutions. Our schools gave them character, while their own schools failed in this. Further, there has been an awakened desire for studying the sources. The reports of the two great Bible Societies, the American and the British and Foreign, show phenomenal sales of Scripture portions in the languages of the Turkish Moslems during the two years previous to this war. Colporteurs in Constantinople have told the writer most interesting stories of some of these sales. These Moslems were also reading other Christian literature, for they wished to know where its great and undeniable strength lay. The same spirit of investigation was back of several Moslem efforts to apply the methods of the higher criticism to the Koran and Moslem tradition. As an immediate consequence of this was seen a feverish desire to disregard and overlook the facts of Mohammed's personal character, and lay stress instead on his teaching; also in the effort already mentioned to print a translation of the Koran, suppressed by the Government. In connection with this awakening desire, many were the private conversations of sincere seekers after truth, with those well versed in Moslem theology and dialectic. High tribute is due some of our Armenian co-laborers who with rare judgment and tact in the spirit of Christian love helped several such earnest souls into the light. Their names are written in the Book of Life. Then again, no one can overestimate the influence of the Christian hospital in undermining prejudice and exhibiting the atmosphere of love and purity. Moslem patients return from such havens of rest to their villages or towns, not merely full of praise for the wonders of western science, but with at least a new respect for the followers of 'Isa-el-Mesih. An interesting follow-up work with former patients had begun shortly before the war in connection with at least one of our mission hospitals, in a systematic visiting in their village homes, which brought unexpected and surprising opportunities for Bible reading and personal presentation of the message. This work promises remarkable results.

But one of the most potent forces without doubt in breaking down the stronghold of Islam in Turkey has been the testimony of the Armenian martyrs, sealed with their blood, during these awful four years. The atrocites themselves, to which these innocent people were subjected, have caused really thoughtful Moslems to shudder and to question the righteousness of a religion that tolerated them. And the witness of those who "counted not their lives dear unto themselves," has certainly had its convincing effect. If ever the blood of martyrs was the seed of the church, it is to prove so in the case of these Armenian victims of a decadent Islam whose already shaken devotees will many of them cry out, "O Galilean thou hast conquered!"

In a very true sense, all these elements in the new situation in Turkey may be summed up under one,-One Hundred Years of Protestant Missions. Since Pliny Fisk and Levi Parsons went out there in 1819, through the long line of polished mirrors of His grace, the Sun of Righteousness has been shedding into Moslem hearts the genial warmth and wonderful light of His love. Paul has planted, Apollos watered; and now God is about to grant the harvest. From all sides come testimonies that the fields are ripe unto the harvest. A recent writer in The Missionary Herald says: "The mere negative fact of the removal of governmental restrictions does not begin to tell the story of the new opportunity for missionary work among the Moslems of Turkey. Even should there not be religious liberty, the Moslems are softened and prepared for hearing the gospel as never before. No one who has not lived among the Moslems during the past three years can realize the change that has come over many of them during the war." \*

It is certainly high time we asked ourselves: What then shall we do? Such a breakdown of a hoary system in its grip on the hearts of men constitutes a challenge to every loyal servant of Christ. If the strategy of this war has taught us anything, it is the

<sup>\*</sup> Feb. 1918, p. 65.

absolute necessity of watching for the least sign of weakening anywhere along the enemy's line, and then driving home the attack at the vulnerable point. Islam has developed a weak point. Who can estimate the effect on the two hundred millions of Moslems the world over if the Turks begin to yield to our Master?

And again our eyes turn towards the Armenians. If through this awful time a large remnant have been saved, "as through fire," it is that they may be the messengers of the grace of Christ to their Moslem persecutors. Already the spirit of missionary zeal has shown itself among them in the establishing of the "Home Missionary Society," for work among their Kurdish neighbors; this enterprise has been going on for several years. Such effort is now to be increased by the new spirit of consecration born of fearful suffering for the Name. The relation between Turk and Armenian is to be no longer that of tyrant and slave, but of the stricken Saul of Tarsus and Ananias coming and saying to him, "Brother Saul, receive thy sight."

There, is however, much that American missionaries can also do, in cooperation with the native evangelists. We can show them the fruits of Christian love in medical and philanthropic work; we can put forth a constructive literature, less controversial than testimonial, to show them the results of the love of Jesus; we can talk with them and answer their questions. All this involves deep and exhaustive study of the Koran, to enable one to use it for testimony, even as Paul used the heathen Greek poets. The Koran has much to say of Jesus the Messiah; we should be able to declare unto them Him whom they ignorantly venerate as a prophet but refuse to worship. They will listen intently if we can tell them personally of His still continuing life of love.

Another possible line of approach is conditioned on the emergence of the country with some degree of freedom of speech, and a decent security of life from fanatical outbursts. There are strong converts from Islam in Egypt and India who could visit the Turks and testify to them of their own experience. The effect of such words from a turbaned ex-Moslem can hardly be estimated.

All that has been said till now has applied mainly if not solely to the Turks. But there are large and almost untried opportunities as well among other Moslem populations, such as the Kurds, the Circassians and the Yürüks, where the Gospel may win still greater triumphs or work more speedily. The existing missionary forces are entirely inadequate to deal with these possibilities; a large immediate increase in missionary personnel is demanded. We must help secure a native leadership among Armenians and others; but we must also have far more workers from abroad, to seize this unique opportunity to turn tired Turkish eyes from the waning moon of the false prophet to that true Light of Life.

CHARLES TROWBRIDGE RIGGS, of Constantinople.

Northhampton, Mass.

# THE PRESENT CONDITION OF ISLAM IN CHINA

It is not surprising that the Christian Church emerging triumphant from the fearful testing of the Boxer uprising, set the other religions to seeking the secret of her success. Three external facts met their eye—education, church organization, and the diffusion of literature,—especially magazines. So the leaders of the ancient religions are now bestirring themselves in these lines, even to the publication of magazines. There are now illustrated Buddhist and Confucianist magazines, and a few years ago a Mohammedan magazine was started in Peking. The following article is a translation of the leading editorial of this magazine. The pathos of the situation lies in the fact that this first issue of the periodical was also the last.

"HAS not the day now come when the pure aims and glorious purpose of the leading principles of Mohammedanism should be diffused throughout China? God will protect, and devout scholars will lend assistance, then it will not be difficult for the occult tenets of our religion to become luminous, and its great principles to be spread abroad. This is the earnest hope of your servant, and he thinks that other Mohammedans will also join with him in fervent prayers for this. But who would imagine how men foolishly stick in the old ruts, and blindly follow the ways of the world, not comprehending the present condition of the Moslem world! Such are astonished at the issuing of such a magazine, considering it a work of presumption. They slander us by saying that we do not understand Fate. Your servant pities their folly, and is concerned about the frivolity of the present generation; so he wishes in the opening number of this magazine, regarding the situation with tearful eyes, to clearly state the present condition of

things, and also the function of this periodical, in order that we, with our fellow-believers, may together investigate these matters.

"Your servant is a young, insignificant person of rash speech, but if his elders will not lose sight of his message in considering its source, and will forgive his presumption, he will indeed consider it fortunate.

"Let us first speak of the present condition of our religion. During the past ten years, the critical condition of our religion has been concealed, but the dangers were daily becoming more pressing. From these we shall select a few of the greatest and most serious.

The tenets of our religion are obscure. At the time our religion first entered China in the T'ang Dynasty, it spread with miraculous quickness, like a mettlesome horse, by leaps and bounds,—a thousand li at a bound.\* This of course was owing to the assistance of God, and to the intrepid zeal of the learned Moslem propagators, as well as to the pure, illuminating doctrines they preached, so that when men heard, they felt its influence and followed. But now the mullahs seek only their own ease; the doctrine of the religion has gradually become obscure, and the majority of the adherents simply say, 'I am a Mohammedan; I hold the Pure True Religion'; but as to investigating what constitutes a Mohammedan, and what are the true principles of the religion, they care nothing. The absolute blindness of the ordinary Mohammedan is as great as this. Those of other religions deride us, calumniate us,-and what wonder? If we examine the present state of the religious world, we shall see that it follows the current trend of thought,-struggling to advance,-the progressives are the victors, the conservatives are the vanquished. In this age, when all religions are striving for the supremacy, how can those who hold an obscure doctrine hope to hold their own against a progressive doctrine? This is the first danger.

<sup>\* &</sup>quot;Mohammedanism was first introduced into Chna in the Tang Dynasty, A. D. 629. In consequence of a dream of the Emperor, he summoned Mohammedan teachers and received them kindly. In on hundred years, five thousand mosques were built."

"II. Learning is decadent. Examine the progress of civilization of the present age,—trace to its source the renaissance of European learning, and one sees that this renaissance was due to the influence of the Moslems of western Asia, for on the return of the Crusaders from the wars, the scholars of Europe, whether by direct or indirect contact, became imbued with the learning of the Moslem world,—the abstract sciences, like astronomy, mathematics, philosophy, prosody, etc.;—the practical sciences, like geography, medicine, the smelting of metals, the spirit lamp, etc. By degrees they flung away the empty dialectics of Greek philosophy, and occupied themselves with studying the learning of the Mohammedans, strenuously devoting themselves to the advancement of practical science; hence they have attained to their present state of perfection. This is not only the private opinion of your servant; all who are acquainted with the history of civilization are of the same opinion. The canons of our religion are rich in learning. But look at the present state of our religion! Not only no new scientific discoveries, but it cannot even hold to the old learning. The learning of others is always on the advance, but our learning daily retrogrades. If, just at this juncture, while others progress, we simply hold on, it is difficult to maintain our position, much more so, if while others daily advance, we daily retreat. This is the second danger.

"III. The Mullahs do not fulfil their duty. Look at the foreign religious leaders. They not only keep a firm grasp on religious matters, but also have a say in local politics. This kind of men fulfil their duty to the utmost; not one neglects the duties of his office. Hence the affairs of these churches prosper, and the church-members become wealthy. Chinese preachers, although they have no influence in local politics, yet have the affairs of the church entirely in their hands; their duties are varied and heavy, and their work is in no way inferior to that of the foreign pastors. But our Mullahs have no concern about anything but reading the services, and conducting religious exercises. As to the advancement

of religion, or the economic or intellectual condition of their flock, they know nothing. How can such as they compete with the religious teachers of the present day?

This is the third danger.

"IV. The degraded condition of our adherents. Today the greater part of our adherents cannot attain the golden mean. If they do not err on the side of being too progressive, then they are too conservative. Among the ordinary progressive class, there are those who hold no religion, and those who want to revolutionize every-The too conservative are occupied only with forms and ceremonies, thinking nothing of the true spirit, the animating idea. If the condition of the adherents is as low as this, what hope is there of rival-

ling other churches? This is the fourth danger.

"V. We constantly encounter scorn. Before the time of the Open Door, there were only two or three religions in China, each pursuing its own course, and there was no conflict. But with the introduction of steam traffic, Europe and America came with their ideas of usurpation, putting their religion in the forefront, as an efficient means [keen-edged tool], and disseminating their doctrines throughout the land. They see in our religion a powerful enemy, and transgressing the principles of right, seek opportunity to attack us. And our adherents, being heedless and unprepared, retire in an unconcerned manner. Hence Christianity gains prestige: these last few tens of years, it has been overriding us. It is pitiable! Of late they have still further put us down and exalted themselves, by the publication of all kinds of books, both in Chinese and Arabic, finding unreasonable fault with others, and praising themselves inordinately. The good name of our religion suffers accordingly. Up to the present, no one has arisen to refute this, or argue with them. I do not know how many stupid people have been deceived and led astray by this. If the present is thus, what will the future bring? This is the fifth danger.

"VI. Economic conditions are becoming daily more stringent. Formerly our adherents mostly belonged to

the higher professions, and it was easy to make money; hence they considered it no sacrifice to give large amounts to religion, and religious affairs prospered. But since the revolution of 1911, their prestige is gone, and circumstances have changed. Formerly they considered the places they held as very good; but now these offices have been almost entirely abolished, and they are so restrained by habit and immersed in custom, that they can think of no other way of making a living,—so they lay the blame on Fate. Those who formerly were worth many tens of thousands, now are so poor that they have hardly a basket of grain. Now when economic conditions are stringent, the source of wealth is cut off; and when the source of wealth is cut off, religious affairs are also impeded; and when religious affairs are impeded, then universal education is unattainable; and when universal education is unattainable, then it is impossible to plan for new ways of making a livelihood. So we come around again to the original starting-place in an endless chain of interrelated cause and effect, always going on in the same way. As to what the final result will be, I cannot bear to think. This is the sixth danger."

A. H. MATEER.

Peking, China.

## NOTES ON CURRENT TOPICS

#### A New Era for Arabia

In language that reminds of a military communique the Rev. John

Van Ess summarizes the present situation as follows:

"In Arabia the conflict rages around the Cross of Christ and His Divinity—the very citadel of our faith. Even though we could do nothing but hold our own and could make no sensible progress as men count such, we should still have to fight, for failure to fight would mean admission of defeat on the great issue. Even if we gained no converts forever our presence there would yet be a testimony to our faith and conviction. After all, to be witnesses is a big part of our commission.

After many years of trench fighting, so to speak, which taught lessons of faith and prayer, the fighting has shifted to the open. Schools are cavalry, hospitals are artillery, evangelists are the infantry—each branch has its function and needs the others. In each center of activity all arms have been engaged, but in each peculiar conditions have given special opportunities for one or another.

Britain counted Mesopotamia strategic enough to employ there a large force even while she was already with her back to the wall in France and Flanders. The issue was to close the door to Germany's dream of Mittel Europa. Can we count of less importance the door there thrown open by which to enter into the land which is the keystone of the new Arab Empire now being molded? Britain invites us to undertake a large educational enterprise; she gives in our hand the training of the leadership of the future who in turn will mould the lives of thousands. It is not only an invitation, it is a sacred challenge.

## Kuweit

Aristocratic Kuweit, where live the bluest of blue-blooded Arabs, in face and language like the very Arab prophet himself; fanatical Kuweit, where only a few short years ago four missionaries in turn and in short order were rudely expelled; Kuweit is wide open to the Gospel. On Sunday mornings the church is so packed with Arabs, men and women, that men stand on boxes at the windows. Very recently a young man in direct line of descent from Mohammed, confessed Jesus Christ and is being educated to preach Christ. To Kuweit came the Viceroy of India, Lord Hardingh, and when he saw the hospital he gave from his personal purse a substantial gift.

#### Bahrein

Bahrein is the Heligoland to the interior of Arabia. Last year our own Dr. Harrison on personal invitation from the Emir went inland and for twenty-five days preached with lancet and medicine and Scripture and tongue the riches of Christ. In Nejd is a college of three hundred Moslem students being trained to go as missionaries and

teachers of Islam to all the tribes. In Nejd Islam in all its self-conceived purity and naked fanaticism is held and practised. Only the Reformed Church in America has been honored by God to enter Nejd. Shall we trample on God's Croix de Guerre?

In Bahrein the Gospel is making a deep salient in Moslem womanhood. If we breach the line there we can roll up the lines of count-

less children yet to be born and make them prisoners of hope.

#### Maskat

Maskat, the key to Oman, Oman a veritable Switzerland in Arabia, with towering mountains, fertile valleys, flowing streams. The people have been torn by dissension and warfare, but at heart they are as sociable and approachable as ever before the war. To reach the Woman's Hospital scores have run the blockade that cuts off Maskat from the interior. Shall we be as eager to reach the interior as they are to reach us?

What great contribution will the Arab make to the body of Christ?

God asks us to answer."

# Moslem Population of the Philippine Islands

We learn from the Bureau of Non-Christian Tribes, Manila, that "According to the best available data there are 360,000 Moslems in Mindanao-Sulu. The number of Moslems in southern Palawan and the Island of Balabac is estimated at 3,000. These figures I consider maximum and including all persons who claim to be "Islam," this covering probably not less than 50,000 persons who are properly classifiable as Pagans but by reason of commercial and social relations with Mohammedans, habitually claim status as such in the belief that they are thereby securing a classification as civilized rather than uncivilized or as they would term it "savage" peoples. These Pagans are mountain people who necessarily by reason of the topography of the country trade with Moslems, rarely coming in contact with Christian communities or traders.

"As to Luzon and Visayas there are available no accurate data, but I doubt if there be a total of 500 Moslems in all this territory, includ-

ing foreigners as well as natives."

# The Pilgrimage to Mecca

The number of pilgrims to Mecca has decreased steadily since the outbreak of the war. Even at that time the estimates made of the numbers entering Mecca were exaggerated. The article on the Hajj in the last fascicule of the Encyclopedia of Islam (1918) states that the total number of pilgrims did not exceed 60,000 and was seldom more than 80,000. In the Cairo press we read that the Egyptian Government has this past year (1918) "afforded all facilities possible under existing conditions for the performance of this sacred duty, which is of primary importance to Moslems. Owing to the difficulty of transport, certain regulations had of necessity to be laid down for strict observance by intending pilgrims. The limited number provided for will have obtained the privilege in the order of precedence by application.

"The Mahmal ceremony in Cairo will take place on August 31, and the procession will leave Suez on September 4. In view of the unusually high cost of transport, the following rates will be found to be very moderate:—£E20 per passenger, 1st class; £E15, 2nd class; £E10, 3rd class. These rates do not include the following

charges:—Quarantine dues, £E1.60; sanitary dues at Jeddah, 190 milliemes; insurance of provisions, £E1½; passport fee, 125 milliemes—all of which apply equally to each class. Of course the pilgrim will have to pay his own railway fare to Suez and back, as well as that of food during the sea voyage. The Government will undertake to provide the necessary facilities for camel transport between Jedda, and Mecca and Arafat, and will publish in due course the expenses relative thereto."

## The Occupation of Damascus

The fall of Damascus was welcomed by the Syrian colony in New York with enthusiasm and redoubled the purchase of Liberty Bonds by all those who had formerly lived under the yoke of he Turk. Twenty thousand Syrians live in New York City, publish Arabic newspapers, gain wealth, and retain a strong love for the home land across the waters. At a meeting held recently the following resolutions were passed. The text of these resolutions speaks eloquently for the patriotic spirit of the Syrians and also for their love for America, largely due to the work of education. It reads:

"Whereas, news has just come that the allied troops in Syria have practically cleared the despicable Turk from our beloved native land and that they are now in the outskirts of Damascus and Beirut.

"Whereas, the Syrians in New York have been deeply stirred by these momentous events, which, after centuries of oppression and repression, bid fair now to rid our native land of the Turk, driving him therefrom, in the same condition in which he came, savage and naked, and

"Whereas, we desire to express our joy in the fact that might, coupled with tyranny, could not triumph over right, and that a new era is dawning for Syria and the Syrians, we, the Syrian residents of New York, in public mass meeting assembled this 1st day of October,

1918, hereby "Resolve:

"First—That our deep, heartfelt gratitude be extended first and foremost to the leading citizen of the world, our President, Woodrow Wilson, for his unflinching and indormitable stand for justice and freedom for all, the weak and the strong.

"Second—That our deep and heartfelt thanks be extended to the British and French Governments, who have taken the lead in the liberation of Syria, as well as all the other gallant allies, who have

aided in this great undertaking.

"Third—and further be it resolved, That our heartfelt thanks be extended to General Allenby, the leader of the allied forces in Syria, for the God-given wisdom which enabled him to carry to such a speedy

and successful conclusion his wonderful campaign, and,

"Fourth—Be it further resolved, That we Syrians pledge ourselves to support any and all movements that tend to grant political and commercial freedom to our race, so that we may be afforded an opportunity of developing our wonderful country untrammeled and unhindered, and,

"Fifth—Be it further resolved, That copies of this resolution be sent to the President of the United States and to their excellencies the

Ambassadors of Great Britain and of France at Washington."

#### A New Era for Palestine

We learn from one of our exchanges that the occupied territory of

Palestine is receiving the benefits of settled government. "Civil Courts of Justice are about to be established. The Court of Appeal will be at Jerusalem; it will also sit as a Court of Assize, and go on circuit. For the present there will be two Courts of First Instance—at Jerusalem and Jaffa—with special Courts in the districts (kazas) where there is no Court of First Instance. The personnel, it is announced by The Times from Egypt, will include a certain number of British officers possessing legal experience and knowledge of Arabic, while the staff of the Courts will be reserved as much as possible for the inhabitants. Local law, which will be substantially unaltered, will be administered, except for special provisions arising from the military operations and the special Turkish legislation."

"Experts are busy investigating the agricultural situation, the fiscal question, the educational requirements, public security, including the prisons, the complicated question of judicial organization, and pious foundations. Slowly, but surely, an organized administration is being built up, despite the lack of local officers and the difficulty of obtaining competent men from outside. Already there is on every side abundant evidence of the fruits of this activity. Especially is this noticeable in a city like Jerusalem, where the normal life of the people has been entirely resumed, and where, except for the difficulty in obtaining domestic commodities, one would not know that a war is on. When we entered the city in December most of the shops were closed, and it had a deserted appearance. Today closed shops are more the exception than the rule. David's Street and the Jaffa Gate have resumed their crowded and picturesque appearance, and the shopkeepers are exposing for sale goods which were thought to be unobtainable, and which they have unearthed from the places where they hid them from the Turks.

## A War Mission to the Sahara

Scribner's Magazine for September, 1918, had for its leading article an account of a war mission in the Sahara, by Captain Raymond Recouly, Aid-de-camp to the Governor General of Algeria. He describes the charm of the Sahara oases in the springtime, the daily life of the natives and the improvements due to French rule.

"The Frenchman is a wonderful builder of roads. Nowhere save in Algeria is there such a network of roads and trails offering to the automobilist the most attractive, and at the same time the most varied, excursions. American tourists who come to Europe after the war will

not regret taking a look-in on Algeria.

"From Laghouat on through the desert, the military authorities who control the affairs of the country have constructed a road especially reserved for automobiles. Vehicles without rubber tires are prohibited from using it under heavy penalty of the law. Thanks to this

regulation, the road is as smooth as a billiard-table.

"Every thirty kilometres there is a fortified road-house where soldiers on the march may halt for rest. There they can obtain water and food. One of these caravansaries, Tilrempt, even boasts a wonderful native cook, El Haid, a desert Vatel, who can serve a breakfast which would make the chef of a "Café de Paris" or a "Voisin" restaurant jealous."

Most remarkable is his testimony to the loyalty of the Moslems throughout all this region. During the first months of the war, when the fate of France hung in the balance, it might have seemed more wise and prudent to economize troops by withdrawing from some of her frontier posts. This was not done. Moral force and prestige proved to be of greater value than material strength. "Now, thanks to us," he says, "practically the whole immense desert of the Sahara is pacified. As a rule it is a comparatively easy trip from Algiers to Timbuctoo-the whole length of the great desert. It is no longer a warlike expedition, bristling with serious risks, but just "globe-trot-

ting," pure and simple.

"During the three years and more of the war the security of the Sahara has not been seriously disturbed. At one time the Turco-German intrigues in Tripoli threatened to cause us some embarrassment. The Italians were obliged to evacuate the hinterland of their colony, the oases of the interior, Ghadames and Rhat. A Senouissist uprising, instigated by the Turco-German propaganda, seemed to be on the point of breaking out in the extreme south of Algeria, the Senoussists having been able to bring up a fairly strong fighting force which attacked our outposts. But this menace was speedily averted, thanks to the energetic measures taken by our military commanders and to the loyalty of the native chiefs. At the present time the danger has entirely passed."

#### The Indian Frontier and the War

Ikbal Ali Shah writing in the Asiatic Review of July, 1918, describes the Indian frontier and the character of the tribesmen, with their crude democratic spirit, mingled with lawlessness against any settled government. He praises the attitude of the Amir of Afghanistan who in spite of much intrigue by German agents made a holy war, Himself a Moslem, Ikbal Ali Shah says or Jihad, impossible. that no article of faith has wrought such mischief at the hands of designing men as that of a holy war. Concerning the raids into British territory he says: "They can safely be assigned to two main causes: first, and chiefly, priestly influence; secondly, the unproductiveness of the country, which leaves the majority of the people without a settled avocation in life, and they, for mere subsistence, are lured on to join the gangs of raiders. Further, the natural tendencies of these hillsmen make them subject to fanatical obsessions, and consequently the Mullahs, in order to win their own ends, take advantage by preying on the minds of the tribesmen, and inflame them to sudden passion of religious wars, loosely understood as "Jihad."

"The British Government has devised many schemes to calm this turbulent people; and one of them, which has most effectually met the case, is a generous distribution of money amongst the clans, and thus to a very great degree quietude has been guaranteed. But the pernicious effect of a widespread preaching of the Mullah will always remain a problem. 'I have known these Mullahs,' once wrote Amir Abdur Rahman Khan-'they are like the priests of the time of Peter the Great who created great mischief in Russia. These Mullahs pretend to the people that Paradise and Hell are within their power and authority."

# Pilgrimage to the Shrine at Najaf, Arabia

Mr. Edmund Candler, the representative of the British press with the Expeditionary Force in Mesopotamia, writes as follows:

"The shrines of Najaf, Kerbela, and Kazimain, the resting places of Ali, Hussein, and the seventh and ninth Imams, lie on the edge of the desert in the country we occupy. The tide of war has not alto-

gether swept back the pilgrim traffic, though some of the main communications are closed. One often meets a corpse on the road packed in a long crate or bundle of palm leaves and slung across the back of The pilgrim behind is taking his relative to swell the population of the cities of the dead, by which these sanctuaries are surrounded. Of the three shrines Najaf, the tomb of Ali, is the richest and to some minds the most sacred. It is also the most remote. thousand years ago it probably stood on the banks of the Euphrates, but the river has changed it course, and the golden dome and minarets dominate a stretch of upland desert six miles from Kufah, which is the river port of the city. Najaf and Kufah, according to tradition, are "a piece of heaven." If you point out to the Moslem the very terrestrial nakedness of this plot of earth he will reply that God is all-powerful and will make gardens there. The mosque at Kufah, with the walls like a fortress, was built on the spot where Ali was slain. Here the Prophet Mahomet and his guide, and the Angel Gabriel, stayed to pray on their way to heaven; the makam in the mosque marks the position.

"Najaf, like Kazimain, is approached by a horse tram. The line runs from the river bank at Kufah to within a few yards of the city walls, and ends as it begins in a very Hunnish-looking terminus with a sloping roof.

"Najaf is richly endowed. Not only land, but shops and houses, and gardens and baths, and even boats are bequeathed as religious endowment (Waqf), and the inheritors pay their tithes to the church; and besides the offerings that are brought to the shrine or sent by the pious from a distance, there are charitable endowments such as the Oudh Bequest for Indian pilgrims, which has always been distributed through the British Resident at Bagdad. One of the first gifts for the shrines to reach Bagdad after we entered the city were four curved swords of gold with diamonds on the sheath and hilt—one for Kazimain, one for Najaf, and two for the shrines of Hussein and Abbas at Kerbela. They were despatched from Constantinople to Bagdad when the British menace was regarded as a madman's dream, and bore the inscription, 'From the servant of all pious Moslems, Enver Bey.'

"The first thing one sees when one enters the gate near the tram terminus is an ugly little obelisk which commemorates the birth of the Committee of Union and Progress. The ruined houses facing it were the Turkish Club and Municipal Offices. They were destroyed by the citizens in the spring of 1916 when the Turks fell out with the people of Najaf and Kerbela. Owing to heavy war taxes, compulsory military service, the seizure of women, and the house-searching for deserters, who were dragged out and shot, Najaf rebelled and arrested the Turkish garrison. At the same time Kerbela ejected the Turks. In the fight that ensued the Holy places were shelled—a sacrilege that will never be forgiven. The defenders of the town flooded the approach and the enemy' reinforcements were held back. had other preoccupations on the Tigris and Euphrates just then and Najaf and Kerbela held their own. Najaf has always been a thorn in the Turks' side and an asylum for deserters and political refugees. Owing to the subterranean windings of the vaults under the city it is almost impossible to unearth a man whose friends remain faithful.

"The shrine, like those of Kazimain and Kerbela, is so built round that one cannot get a view of it from near by. One approaches the East Gate of the mosque through the covered bazaar, which is long

and straight and at least 30 feet high. One cannot take one's eve from the rich mosaic of blue and green and gold which glitters at the end of this clear perspective. The Najahs are more fanatical than the people of Kazimain and Kerbela, where one may admire what may be seen of the interior of the gate. Here a near approach by the Christian is resented. So one turns aside at fifty yards, right or left, into the honeycombed bazaars. These are more irregular and intricate than in Bagdad, a warren of courtyards and alleys under one roof, and they preserve more of the ancient East. One descends steps into spacious quadrangles with great scales at the corners for weighing cotton or cloth. One may buy Persian jars and carpets and the rich silk abas (cloaks) for which the city is famous. But the amenities of life are becoming as scarce at Najaf as everywhere else. I saw a tin of kerosene oil, which would have cost five rupees before the war, sold for fifty, and I noticed that all the phials in the shop of the attar sellers were empty, but one. There was still a little of the henna left with which the Arab ladies dye the tips of their finger nails and hair."

## The Offence of the Cross

"They did not kill him and they did not crucify him"—this teaching of the Koran expresses the belief of Moslems today. The cross of Christ is not only the missing link in their creed but the stumbling-block in their path. They do not desire the God-given mediator. God forgives sin by His omnipotence regardless of His holiness. These verses on Grace and Sin by one who signs himself Khwaja appear in the Islamic Review:

"I know my life is evil full,
But who can count Thy grace as well?
I bask in shining rays of hope,
Undaunted of all fear of hell.

Thou dost not need some price for sin In compensation of mercy. In things from Thee 'no give and take'; Thy gifts, Thy blessings, ever free.

But if Thy wrath is unappeased, And wants 'the blood' in penalty, Adieu, O Lord! to Thee adieu; What difference is in me and Thee?"

"Without the shedding of blood there is no remission" in the Old or New Testament and we still glory in the Cross—it is our only message to Moslems.

# "Christianity a Failure"

The "Islamic Review," Woking, England, uses the pen of Moslem and renegade Christian in every issue to emphasize the glory of Islam and the dreadful failure of the Church of Christ. According to Lord Headley and Marmaduke Pickthall, who write for this magazine, we need the Koran to adjust our civilization not only but to reveal the true doctrines of Jesus. In a recent number Al-Qidwai, one of the editorial staff, quotes from a sermon on "The Failure of Christianity" given at the City Temple and goes on to say: "The Christianity of the Church is more than a useless institution. It is positively harmful. From a religious point of view it is pernicious because it replaces

the One God of Moses with three gods supposed to be one. Socially Christianity has degraded woman sex. \* \* \* The writers of the New Testament did not think it worth while to see that they do not contradict each other. The New Testament does not contain any such guidance for man which would make him a useful citizen of any advanced State, which would teach him how to secure the best form of government or how to lay down such practical laws that would ensure the freedom, the sobriety, the purity, and the progress of nations. There are certainly some beautiful ethical dogmas in the New Testament, as there are in those other sacred books which are attributed to those saintly men who came centuries before Christ. But there is nothing in the Christianity as known to us upon which any democratic government can be based. Christianity as a religion never did anything to discourage even slavery. It never taught man to respect liberty. Woman, according to Christian saints, was nothing but a deadly evil-man and woman both miserable sinners. Christianity has no doubt proved an utter failure, and this through no fault of that grand and noble soul-Jesus Christ, Son of Mary."

# Method of Approach in Turkey

"While my form of service as a missionary in Turkey since 1890 has been chiefly in connection with Anatolia College, I have been greatly interested in the problem of offering a winning presentation of the Gospel of Christ to Moslems. At first my feelings toward Mohammedanism were perhaps rather hostile in the conviction that the Mohammedan religion must yield to Christianity, and that the two would naturally clash. But as a pastor in America I had found it impossible to win men on any basis of mutual antipathy or hostility. If I could first become really acquainted with a man as a friend, the time would come when I could influence him with my message as a Christian minister. And as I became acquainted with Turks, a feeling of human friendliness grew up that inspired a desire within me to get acquainted with them in order to be able to offer them what was of such value to me.

I attended Mosque services, and by degrees established such relations of mutual acquaintance and confidence with the preachers that we could discuss their sermons on God, and mine. I became quite at home in Dervish ceremonials with their dancing, howling, sword play, chewing hot coals, and the like. My associates authorized my taking so much of Fridays as I conveniently could, not only to attend the religious services, but often to take a ride and visit a Turkish village or local shrine, where my immediate aim was to meet the people, converse with them and establish relations of personal friendship. Many callers were welcomed in my home, and when they inquired of me the Christian view on any given doctrine, such as the Sonship of Christ, I heard after my statement the comment, "That's all right," and I felt that that interview was not wasted. It has always been my purpose in such conversations to introduce some direct statement or quotation from the Bible when I could do so naturally.

But as I sought a form of expression which should present the heart of Christianity in such form as to win Moslem assent, I came at last upon the simplest plan of all, namely, to quote Christ's own statement of the heart of Christianity. As he put it, it is in the double principle of love to God and fellow men. This is always perfectly intelligible. It arouses no feeling of opposition, and it is our Lord's own expression of the most important religious truth.

So I had a quantity of little slips printed in Osmanli Turkish containing on one side the words in Mark 12:29-31, and on the other side the Beatitudes and Matthew 5:1-9. It was easy oftentimes in conversations so to shape the course of thought that it was natural to leave with the friend participating in the discussion copies of this simple statement. They were generally very ready to receive them, in some cases with the aim of passing them on the friends. Thus in the simplest of the teachings of Christ I found a common ground on which to meet with Moslem friends. Offer them the Gospel Message in a nut-shell, and that in a form which will compel assent, rather than dissent.

G. E. W.

# Need of Special Literature for Chinese Moslems

In other lands work for Moslems naturally develops a special literature, often of considerable proportions. The China Continuation Committee's catalogue (1918) of Chinese Christian Literature in a page and a half shows by the brevity of its list of Moslem Chinese tracts that little specific work has been done for Chinese Moslems, and hence little special literature has been produced. The visit of Dr. Zwemer to China has aroused much interest in Moslems, and more definite work in their behalf means the demand of more varied books and tracts, partly as equipment for the Moslem worker himself, and

partly for propaganda among the followers of the Prophet.

At the lowest estimate we have ten million Mohammedans to evangelize, and literature can do much to prepare the way for the personal worker, and in many cases even lead men into the Truth, in the absence of the living witness. At present the total in the catalogue makes about 200 pages of reading matter and even of this much is tentative and some of the tracts remain still to be tried out in actual work. In the West, the productions of the Christian Press are constantly being winnowed by the winds of actual use and not all are pure grain. We cannot hope to escape the same law in China, and this still further reduces the present pitiful list of our special books for Moslems.

Happily a good list of Moslem terms is being accumulated to be used in the new literature. These are gathered from Chinese works by Moslems. Furthermore, the China missionaries on whose heart the preparation of this special literature is laid, have two splendid advantages to begin with. They have at their disposal all the experience of Moslem workers in other lands and besides they have a considerable literature in English already prepared by the finest experts for reaching Moslems and meeting their difficulties. They know which of these have been most blessed in Moslem lands, and with some changes these can be rendered into Chinese. Of course, Moslem scribes must be obtained to collaborate with the missionaries, but it is a matter of gratitude that the Christian Literature Society for China (C. L. S.) has placed its experience at the service of the Moslem Committee, and with the needful financial backing there should be no difficulty in quickly augmenting the at present scanty library of the Moslem worker.

D. McGILLIVRAY.

#### Russian Moslems

At a meeting of the Central Asian Society held last year, Mr. Arnold Toynbee gave a lecture on the Mohammedans of Russia, of which the Times gave this summary:

Mr. Toynbee said that under Russian autocracy Islam was an unknown field, all free movement being crushed. The number of the Russian Moslems was estimated at 19,000,000, and Russia was certainly the third largest Moslem Power. He gave a survey of their distribution, showing that they are widely scattered, of different nationalities and forms of economic life. No fewer than 16,000,000 of them are Turkish-speaking, though of widely varying vernaculars. After the Revolution the various forces among them found free play and were awakened. The first tendency was towards unity within the Russian State, combined with cultural autonomy. At an All-Russian Moslem conference at Moscow a year ago, at which 100 of the 800 delegates were women, the dominant note was Islamic There was a break with the Cadets over the future of Constantinople, but a desire to keep within the Russian political system, because it held together a great Moslem group. But there were seen signs of a second tendency, toward federalism and political autonomy on a territorial basis. The government was led by the Azerbaijani Tartars, and it had steadily gained the day in consequence of the ascendancy of the advanced Socialists in Petrograd. In December last a congress was held at Ufa to appoint a commission to work out cultural autonomy, but the territorialists carried territorial resolutions, and appointed a committee of their own. This unhappy turn of policy was probably mainly a symptom of the general disorganization of Russia. If Russia or parts of Russia came together again as a federation, the idea of unity among the Moslems might revive.

## Future Palestine—Jewish or Moslem?

We learn from the Morning Post, London, that members of the Moslem community resident in England have submitted to Mr. Bal-Balfour as Secretary of State a representation of the feelings of the Mohammedan subjects of his Majesty in regard to the future of Palestine. They point out that through a period of 1,800 years the followers of Judaism have had no vestige of claim to the land "of which they had possessed themselves some centuries before their dispersion by the slaughter and despoilment of its original inhabitants." submit that during the 1,300 years, excepting the short interruption when the Crusaders held the country, the Moslems have acted with justice and toleration towards other creeds and peoples; indeed, that the Iews have always enjoyed greater toleration, good-will, and respect in Moslem lands than in most Christian countries. But as regards Palestine, they protest against any proposal to place Jews in a privileged position in respect to the other communities, "the spirit of exploitation, for which the Jewish race is singularly distinguished," being likely to bring them into collison with their neighbours. For these and other reasons given the petitioners submit that "should it be considered necessary, under the right of self-determination, to create an autonomous State in Palestine, with Jerusalem as its capital, it should be a Moslem State, with a Council consisting of members representing the Jewish, Christian, and Moslem communities in proportion to the number of their followers, with equal rights and status for all its citizens and equal opportunities for free development without artificial political backing for any one community."

Should Arabic be Taught in Government Schools in Nigeria? The writer of African notes in the Church Missionary Review calls attention to an address before the African Society by Mr. A. S. Tudd

of the Sudan United Mission in which he spoke of the place Arabic

occupies in the Government Schools of Northern Nigeria:

"In a letter to 'West Africa,' a correspondent signing himself 'Oyo' deprecates the teaching of Arabic in the northern province, and points to the system in the southern province where English is taught, with better results to native efficiency. The clerks employed in the offices of the northern province are all southern men. He concludes that "the education authorities, by adhering to native customs, teaching Arabic for English, and holding back modern Christian education in order to prop up an antiquated and useless Moslem system, are doing no kindness to the Mohammedans or the Hausa. They are giving the pushful Yoruba and coast native an advantage over him which he is not slow to take."

In Morocco the education system includes primary Franco-Arabic classes for Moslems, Arabic evening classes for Europeans, and a college for higher Arabic tuition at Rabat. But Arabic is almost an indigenous language in Morrocco. In Nigeria it is an immigrant

language of comparatively recent date."

# New Movement Among Moslems in Abyssinia

Through the Swedish Evangelical Mission a remarkable religious movement is reported from the interior of Abyssinia. This has taken hold of the Moslem population so that in the last six years some 10,000 have been baptized into the Christian Church. The apostle of this movement is an ex-Sheik, Zaccaria, who has changed his name to Noaye Kristos, a person of great influence in Sokoto, in the Amhara country where he lives. The movement has sprung from Scriptures distributed by the British Bible Society in Abyssinia, and is evangelical in character. Indeed these new Christians are so dissatisfied with the dead forms of the Coptic Church that they are organizing classes for Scripture study and have mobilized some 500 men, who are serving as teachers.

## Islam in Burma

According to the last census the total number of Moslems in Burma is 420,777 out of a total population of 12,115,217. It seems that the number of Moslems, especially in the large com-

mercial centers, such as Rangoon, is steadily increasing.

We therefore learn with interest that the work carried on by the late Dr. W. F. Armstrong, of the Baptist Mission, is to be continued. While at Moulmain Dr. Armstrong took part in a memorable public debate with the educated Moslems of that city, and while he did not appear to have won any progress he did win for his cause and for himself the respect and admiration of all his opponents and made life-long friends of the leaders on the Moslem side in the debate. He was able to meet all Moslems afterwards on a plane of friendship surpassed by no others. About two years before his death Dr. Armstrong received a slight shock which caused the loss of his eyesight. In his blindness he dictated a series of messages to thinking men among the Moslems which were recently published and have been well received.

The Rev. F. Kurtz, of the same Mission, speaks of the number of Moslem hearers at the public preaching services. He says there are a number of promising converts and believes that the opening

there for work would be more favorable than in India.

# Why Pray for North Africa?

From the Atlantic to Egypt extends the territory of the old Roman Barbary States and now, as of old, it is peopled by the Berbers—(anciently Barbares.) These are white Africans, said by some to

be the original stock of the European races.

Christianity owes much to the Berbers. It found in them a favorable soil for development in the second and third centuries at a time when little progress could be made elsewhere in the world. The reason for this was probably that the new religion, teaching equality and fraternity, promised the Berbers some relief from the iron rule of the dominating Romans.

Before Emperor Constantine's conversion in 313 the martyrdom of thousands of North Africans including such as the dauntless Perpetua, Bishop Cyprian and others, helped to attract attention

to Christianity.

(1) Christians owe much to the Berbers because of the hearty

reception given in their land to Christianity in its infancy.

North Africa furnished the Christian Church with some of its finest pillars, e. g. Cyprian, Tertullian, the great Augustine, etc. Missionaries from the Barbary States helped to spread the religion of Jesus Christ in Western Europe in the fourth and fifth centuries. The light of truth has passed on from there to all lands and is illuminating our homes today.

(2) The people of all civilized countries owe a great debt to the Berbers of North Africa for having helped to hand on the

torch of Christian civilization.

Eleven centuries ago Islam came to North Africa and stamped out Christianity. Civilization was arrested and pushed back; law and order disappeared and woman was abased to a position of inferiority. Recent excavations have made bare here and there broken stumps of marble columns standing around beautiful mosaic pavements—all that is left of the Christian religion and its 40,000 churches. The Mohammedan workman, hired to dig away the earth, gloats over such proof of Moslem superiority. The newlywon convert stares and asks in sad amazement if Jesus Christ is really the Son of the Almighty God.

(3) We owe it to the honor of our Lord to prove to the Berbers that the pure religion of Jesus Christ ever carries with it the almighty

power of God.

To-day the law of France drafts her Berber subjects for war service the same as her own sons. Hundreds of thousands are in the trenches and war-factories, etc., bravely and keenly participating in the struggle against autocracy. Their women receive the same separation allowance from generous France as their European sisters.

Close contact with the life of Europe and all the other conditions resulting from the war has melted down the old ideals of life in

Algeria.

(4) All lovers of high ideals would desire that the character of the brave Berber, now in a fluid state morally, rest into the true Christ-mould, rather than that of a Christian civilization divorced from her Lord.

The Berber, whose home is the Atlas, is of the sturdy, independent and broad common-sense type that mountains breed. Islam was forced on him at the point of the sword but he was never a good Moslem. His women are not veiled in the mountains.

The Berber is the most accessible element of the whole Moslem front in Africa. Once re-won to the truth he will be its unflinching champion before his co-religionists.

(5) The Christian church will find in the Berber her best helper

in winning Moslems.

In the face then of what we owe this land and should do for it North Africa claims our intercession immediately and imperatively.

Remembering however that the opposing forces linked in the great conflict represent primarily great spiritual interests the following quotation is eminently to the point:—

"You can do more than pray after you have prayed, but you

cannot do more than pray until you have prayed."

Josiah T. C. Blackmore.

Kabylia, Algeria.

## Touring in Kansu, China

Mr. George K. Harris, of the China Inland Mission, writes as follows of an interesting tour he made in this part of China among the Moslems:

"Early in December I left for the trip of sixteen days by cart for Lanchow. While at Pingliang in Eastern Kansu I had the privilege of seeing the new Mosque just being completed in the city. Mr. Tornvall at that place said that in the vicinity of Pingliang there could not be less than 1,000,000 Mohammedans. The two principal districts are in the valley to the North and to the South in the vicinity of Chang-Hsin-Chuang. A large number of

these are followers of a man named Mo-Shan-Ren.

One of the leading Mohammedans in Pingliang is very friendly with the missionaries. He studied at one time to be an Ahong, but later gave it up and entered into business in the city. He was the one who took us to see the new edifice. All along the roads from Sian to Lanchow the best Inns and Food Shops display the sign of "the Pure and True faith" as they call themselves. Almost every city and town has its small mosque and Moslem community. At Lanchow I stayed about a month and a half. The Borden Memorial Hospital is located here. The Moslems of the district are exceedingly shy and stay away from the hospital unless an absolute necessity brings them. One ward is especially set aside for this purpose.

On March 12th Mr. Learner and I started out on horseback for a fourteen days journey to the districts North of Sining. We visited distinct districts of Chinese, Aboriginal peoples, Tibetans and Mohammedans. To the last of these I shall confine myself. On March 18th we left a small village directly North of Sining, a days journey. In the morning proceeding West we began to meet Mohammedans in numbers along the roads. About noon we passed through a village where there was a big fair and among the thousands of people gathered about there was hardly a Chinese face among them, all seemed to be Moslems. We could not stop as we had barely time to make our stage by dark. All afternoon along these valleys we passed many Moslem villages. Farming and stock raising seemed to be their principal industries. About 4.00 p. m. we came out into a very wide valley where a majority of the villages had a mosque in place of the usual Chinese temple. This immense valley with wide fertile lands almost entirely in the hands of the followers

of the Prophet is only a day's journey from Sining. In the heart of this valley is located the city of Da-Tong-Heien, which is known in the vicinity by another name, Mo-Bay-Shen. This was our destination. We found the Chinese walled city thinly populated and asleep compared with the busy-populous West suburb. This Mohammedan suburb must have twice the population of the walled city.

We stayed at a Mohammedan Inn.

Before daylight each morning we would see these people out in the Inn-yard carefully pouring water from a big jar into their hands and washing their feet and hands and head. Then from various rooms we would hear the mumble of Arabic. The same every evening. One very strange custom was this. At morning sunrise one of these men would always climb up to the roof top and kneeling would pray toward the sun. This may be an idea from Persian sun worship mixed with Islam here. In many Chinese villages every morning a gaily dressed priest mounts to a prepared temple and prays to the

The son of the Innkeeper, a young Mullah, came in on the last evening and obtained from us an Arabic Gospel. He seemed very keen to study it. In this big center there are mosques, but they have no one who would be rated as an Ahong. Most of their leaders are Mullahs, who understand very little Arabic. Of course,

this is just on the word of certain Moslems.

rising sun.

We stayed in the city for one full day. Set up our book-stall and sold Gospels and scripture portions. Only a few Gospels in Arabic were sold, but as most of these Moslems read Chinese as well, the vast majority of the Chinese portions sold reached Mohammedan homes. We sold over 5,000 cash worth of books, or what would amount to almost a thousand scripture portions. When selling Arabic Gospels one has to watch every copy. Even in spite of our careful watching three managed to get stolen. Perhaps this word of life even from stolen property may get into their hearts.

The next day we went on up the valley past many more villages with Mosques. These can often be distinguished by the white marble with which the mosque front is faced. In construction they are much like a Chinese Temple. Smaller ones are often built as an upper story on an Inn or dwelling. Soon we started climbing and for seven solid hours we climbed until at an altitude of 13,500 feet we crossed the upper pass of the Da Ban Shan. This is called a pass, but we went right over the ridge of the mountains. After a few hours more of slush and melting snow, frozen streams and dangerous rocky paths we came out in the valley of the Da-Tong River—a vast plain 10,000 feet high. In this plain the principal city is Bay Dai Tong where we sold Gospels the next day. There are about 80 Moslem families in the city and on the South bank of the river there are many Mohammedan villages. It was along these villages that we saw two new mosques just nearing completion. One had a beautiful arabesque front although Chinese in structure.

#### The Moslems of Kansu

We glean the following paragraphs from the last report of the British and Foreign Bible Society in China. The population of Kansu is not large, considering that the area of the province is about 125,000 square miles. The number of inhabitants is usually given as under ten and one-half millions, and of these three millions are said to be Moslems. There are many questions of deep interest

concerning these people which need not be discussed here, but now that a fresh movement is being made to present the Gospel to them, the experiences of missionaries who have come into contact with Moslems in this province may help to an understanding of their atti-

tude toward Christianity.

Mr. Learner writes from Sining:—We have done very well in our sales of Gospels to Mohammedans. They too, many of them, are seeking the Light. All round Sining there are many thousands of the followers of Mohammed, and not only do they buy the Scriptures in Arabic, but also in the Chinese language, for practically all their scholars can read Chinese, and in this way the Word is being scattered amongst them. If it were not for the power of their Ahongs I believe there would be many more Christian Mohammedans. The people fear them, and many hate them like poison. I myself believe that there are many Nicodemus-Christians among them.

At Lanchowfu Mr. George Andrew has also met with a spirit

of opposition:-

Not many copies of Arabic Scripture portions, he writes, have been sold. The Ahongs still exercise their authority and prevent, so far as they can, the Mohammedans from reading the Word of God. The leader of the 'Newest Sect,' as it is called, is in prison here with a number of followers on a charge of rioting and murder. He claims that the spirit of Jesus fills him, and is styled 'Er-sa.'

Some time ago one of the helpers brought to me a copy of the Bible in Persian and another in Arabic, saying that a Mohammedan who has been away in Shanghai got them there. Here he was so afraid of his fellow-religionists finding them among his effects that he brought them to the Mission. He claimed to be a believer, but

I am sorry to say he has not been for his books.

The following notes from Mr. Hunter's diary, telling of his experiences among the Moslems in the Altai Region are also of deep interest. During the twenty weeks he travelled 2000 miles and sold

646 Scriptures in eight different languages:

July 1st. Gave away a Gospel to a Qazaq. This is the first one that has been given to them in their own language. Read a little to the Qazaqs from John's Gospel. July 3rd. I find the population of this place to be about as follows:—Qazaqs 120,000, Turki 1,000, Chinese 300, Tongan-Mohammedans 100. The Chinese are mostly gold-diggers and many of them leave here in the winter-time. There are also many Mongols in this district. July 4th. Sold a number of Chinese, Tibetan, and Mongolian Gospels. July 11th. Came on through a valley called Chemuchek where there are many gold mines near the Kurtu river. Reached the head of the Kurtu river, sold quite a number of Turki and Qazaq books to some merchants. July 12th. Many visitors to-day, preached, read, and sang to them. Had a visit from Janam Bai, the head of this tribe of Qazaqs. July 19th. Started up the U-liang-shih-keo and came on the watershed of the upper waters of the Kran and Irtish rivers. The next day quite a number of Qazaqs and some Mongols came for books. We received as much milk and meat as we could use. Here the people were on the whole kind and friendly.

#### The Value of the Vernacular

In a recent article in "The African World," Sir Harry Johnston pays a high tribute to the linguistic studies of missionaries. "I remember some time early in the '80's a mission was organized in England to work among the North African Moslems; even I thought it a purely wasteful effort and even a dangerous experiment. The French Government grudgingly, fearing lest by some blunder in tact or propaganda they might provoke disturbances. But scarcely any trouble followed, for those who entered this mission devoted themselves to acquiring the vernacular; not merely a theoretic knowledge of classical Arabic but the exact dialect spoken in Egypt or Tripoli, Tunis, Algeria or Morocco. Thenceforth one heard no more of them for the simple reason that they caused us trouble.

Far and wide they were well received by the Arabs, Berbers and "Moors" (or town population of mixed origin, but Mohammedan faith). They may not have made many converts to Christianity in the doctrinal sense, but they Christianized and civilized many a North African family in the larger sense. They were sought after for their medical advice and listened to in matters of hygiene (a quasi branch of present-day religion). They appeased quarrels and made excellent suggestions for the development of native industries. They have lived long enough to have themselves and their mission warmly praised by the very French administrators or British consuls who in earlier days regarded their enterprise as fatuous or harmful. And this by acquiring a native language or dialect \* \* \*

Why have Christian Missions in general had such a large development in negro Africa during the last 100 years, so that the missionary nearly always forged far ahead of the sportsman or mining pioneer? Because the missionaries acquired one or more native languages and spoke words that the shy, frightened, angry, truculent negro could understand. Livingston's, Stanley's, Joseph Thompson's—and may I say my own?—successes in exploration were mainly due to a knowledge of one or more forms of native speech \* \* \* \* I have had to rely far more on my tongue than on any armed escort or weapon. By speech, and the right kind of speech—sarcasm, chat, interesting stories, sympathetic inquiries, appeals, jokes, angry remonstrance—one could create devotion, pluck, endurance, loyalty among one's native followers as one could not have done with blows and scarcely with generosity or gifts."

## BOOK REVIEWS

A Qadiani Commentary on The Qur'an.\*

This work is published by the Anjuman-i-Tarriqi-i-Islám, Qadian, Punjab, and in its contents gives clear indications that its real object is to support the novel claim to the Messiahship of the late Mírzá Ghulám Ahmad of Qadian. Indeed it is published under the auspices of Hadrat Bashíru'd-dín the second successor of the 'Promised Messiah'. The need for a new English translation is based on the alleged incompetence of previous translators, of whom it is said that their ignorance of Arabic is great and their religious prejudice is The present translator, is we believe, a non-Arab and is therefore a foreigner, and it is now his opportunity to show that even a foreigner can be an Arabic scholar, and that a commentator, with a good stock of religious prejudice, as this commentary shows him to possess, can do impartial and scholarly work. If he demonstrates all this, there is no obvious reason for the assertion that other foreigners and commentators are incompetent. By his unwise depreciation of the work of eminent orientalists he has placed the standard very high and by it he must stand or fall.

We do not propose to deal with the translation, for a comparison of the translation of the first five verses of the second Súra with that of the same verses made by Palmer shows a marked inferiority. In fact, as far as it has gone, the translation appears to be little more than an adaptation of previous translations, and with such helps could be made by any one possessed of a moderate acquaintance with

Arabic and a good command of English.

In the commentary an ingenious attempt is made to connect the opening Súra, the Súratu'l-Fátiha, with 'a little book open' of Revelation x. 2, on the ground that Fátiha means 'open', and that the seven thunders of Revelation x. 4 correspond to the seven verses of this Súra. This is pure fancy and not sober criticism, but as the claims of the 'Promised Messiah', Mírzá Ghulám Ahmad, had to be brought to notice quite early in the commentary, this seemed to give the opportunity. So we are told that until the times of the 'Promised Messiah' this Súra had been a sealed book, according to the words in Revelation x. 4: 'Seal up those things which the seven thunders uttered and write them not.' It is further stated that this Mírzá Ghulám Ahmad in his comments on this Súra showed that 'such pearls of divine wisdom and prophecy were embodied in the short verses of this pithy chapter as had never been dreamt of before.' We are told that the word 'open' in Revelation x. 2 is the Hebrew word fatoah, but the writer seems to be ignorant of the fact that

<sup>\*</sup>This book was briefly reviewed in the "Moslem World" Vol. VI. 1916, p. 170-174 by R. F. McNeile. We reprint this longer criticism and review from a pamphlet by the Christian Literature Society Madras. Everything that Canon Sell writes on Islam is of special value to the missionary student. We retain the spelling used by the C. L. S. in their publications.—Ed.

the book of Revelation was written in Greek and not in Hebrew, so the bearing of his remark is not obvious. This crude attempt to magnify Mírzá Ghulám Ahmad shows a lack of scholarship and judgment, qualities of the first importance in a commentator. not easy to follow this dissertation, for apparently it means that the Súratu'l-Fátiha has been a sealed book, which neither Imáms nor Mujtahidín nor Musáfirs nor the Fugahá have been able hitherto to explain, and that the whole world of Islam has had to wait for the advent of Mírzá Ghulám Ahmad, to whom it has been given to open the book. This is all pure fancy and a bad beginning for a commentary for which so much is claimed.

Súra ii. 5 is thus translated: 'Who believe in what hath been sent down to thee, and what has been sent before thee and firm faith have they in what is to come;' and the comment on it calls for some notice. Muslim commentators rightly interpret it as referring to the Qur'an, the Jewish and Christian Scriptures and to belief in that important article of the Muslim creed, known as the 'Last Day'. These words were uttered by the Prophet in the early days at Madina when the support of the Jews, at least, was earnestly desired, and they clearly enjoin on all concerned the study of these Scriptures; but we are now told that such a view is absurd.

Why so is not apparent considering the constant reference the Prophet made to the Scriptures and the high position he accorded to them. The comment on the words 'which is to come' is curious and is made for a sectarian purpose. The phrase is a translation of one word al-Akhirat—the last or end—and usually denotes the 'Last Day', and is so dealt with in other parts of this commentary. A wellknown commentator interprets the word as al-ba'th ba'd al-maut, i.e. resurrection after death. I do not know any Muslim commentator who interprets al-Akhirat as meaning some further revelation to come after the Qur'an. However, the Qadiani commentator says that al-Akhirat signifies the revelation referred to as that which is to follow, and that is the revelation which has come through the Promised Messiah, Mirzá Ghulám Ahmad of Qadian. If this far-fetched interpretation is orrect, why must the supposed prophecy refer to him? Why not to he great reformer, Muhammad ibn 'Abdu'l-Wahhab, or to Mirza Auhammad 'Alí, the Báb, or to his successor Bahá'ulláh the prophet of the Bahá'is? These men founded large and important sects, exercised great influence and, if al-Akhirat can be forced to mean what this commentary says it does, they have a prior claim to the position of fulfillers of it. Are the writings of the Báb and of Bahá'ulláh to be passed over?

Verse 24 reads thus: 'If ye are in doubt as to that which we have sent down to our servant, then produce a chapter (Súra) like it.' The commentator says, 'For thirteen long centuries this challenge of the Holy Our'an has stood unmet.' Now, it is obvious that the comparison was not intended to be made with books in the ancient classical, or in modern languages, for its challenge was to produce some Arabic composition. In Muslim schools the principles of rhetoric are drawn from the Qur'an, which is regarded as the perfection of thought and expression, and so obviously a new book or Súra when written would not surpass its model. The challenge was once taken up by Nadír bin Háritha, who is referred to and condemned in Surata Luqmán (xxxi. 5), but he was taken prisoner at the battle of Badr and put to death. Naturally no further attempts were then made. If the comparison is considered to be with any other

religious books, then it is maintained that no book in any language, ancient or modern, is equal to it. Such a comparison no Muslim for 'thirteen long centuries' has ever made. When our commentator has acquainted himself with the literature of all the ancient classical languages and of the best modern ones, he will then, and not till then, be able to make the comparison. The Qur'án is a great book. No scholar disputes this. But to base its greatness on the supposed inferiority of all other books in all other languages and with which comparison is impossible is to damage its reputation. It needs no such foolish support.

The comment on verse 41 is that just as the Mosaic dispensation saw its consummation in the person of Jesus of Nazareth similarly the Muhammedan dispensation has been consummated in the person of Mírzá Ghulám Ahmad of Qadian.' The reply may be left to Muslim theologians, with whom it is an article of belief that Muhammad is the seal of the prophets—Khatimu'n-nabiyín [Súratu'l-Ahzáb (xxxiii.

40) ]-whose revelation is final.

On verse 76 the old worn-out charge of the corruption of the text of their Scriptures by the Jews is reiterated. The commentator says: 'They wilfully tampered with the text of the divine word.' This charge is based on the words, 'Yet a class among them heard the word of Alláh, and then perverted it after they had understood it while they knew;' but it means that they 'twisted the words,' i.e. gave a wrong meaning to them. Baidáwí's interpretation of 'perverting it' is that it refers to 'the description of Muhammad, or the verse of stoning, or the explanation thereof and they interpret it as they desire.' The charge of concealing the truth is made in verse 161 (Baidáwi ed.), and according to Ibn Hisham the verse was revealed when certain Arabs enquired of the Jews regarding a certain matter in the Taurát and they concealed it from them and refused to give any information. Neither in verse 76 nor elsewhere is it explicitly stated that they wilfully tampered with the text. The charge is strongly asserted but no proofs are given: on the other hand we have a definite Qur'anic assurance: 'Verily, we have sent down the Taurát, wherein are guidance and light' [Surátu'l-Má'ida (v. 48)]. There is a very important word Musaddigun which occurs several times in connection with the verification of previous Scriptures by the Qur'an. In verses 90, 92, 98 and 102 the translation given of it is 'verifying'. A commentator should not, in his exposition, overlook so important a word as this, but in this commentary, which is to surpass all others, it is judiciously left alone. In Súratu'l-Má'ida (v. 12) it also occurs with the addition of the important word—Muhaiminan—safeguard. Thus the Qur'an itself claims to be the 'safeguard' of previous Scriptures. If the text has been corrupted then the Our'an has clearly failed in its mission of being a 'safeguard'.

Now, assuming for the sake of argument that a few Jews in Mádina did alter the text of the few copies of the Old Testament which they had in their possession, this does not prove that the text of all copies has been altered. To prove that it is necessary to show that the Jews settled in all the large cities of the then known world were in communication with the Jews at Madína and simultaneously altered in the same manner the sacred text. Now for 'thirteen long centuries' no one has been able to prove this. The obligation, therefore, still lies on all good Muslims to read those Scriptures which the Qur'án verifies (Musaddiqun) and of which

it is the safeguard (Muhaiminan). The subject has been fully dealt with by the late Sir Syed Ahmad Khán.1 He defines the terms tahrifu'l'lafzi, as an actual change of the written words, and tahrif'lma'nawi, as a change in the meaning of words. Our commentator surely knew that the most famous Muslim commentators hold that the 'perverting' referred to is of the latter kind and that there has been no tahrifu'l-lafzi, or alteration of the text. For his instruction we quote a few.<sup>2</sup> Sháh Walí Ulláh, in the Faizu'l-Kabir, considers that 'the original text was not tampered with;' Imám Fakhru'ddín Rázi (p. 12) says: 'How was it possible to corrupt the Old Testament when it was so well known among the people.' In the Tafsir-i-Durr-i-Mauthúr (p. 15) we read: 'The Taurát and Injil are in the same state of purity in which they were sent down from heaven and that no alterations have been made in them, but that the Jews were wont to deceive the people by unsound arguments and by wresting the sense of scripture.' In other words there was tahrifu'lma'nawi, but no tahrifu'l-lafzi. On verse 76, on which the Qadiani commentator bases his charge of the corruption of the text, Sir Syed Ahmad says: 'This verse shows that the scripture readers were in the habit of substituting words of their own for those of the text; but it does not show that there was any tampering with the written text itself.' After an exhaustive investigation of the subject Sir Syed Ahmad (p. 33) concludes thus: 'From all the foregoing authorities it is very evident, that according to the Muhammedan belief, the expression of corrupting scripture does not mean an actual mutilation of the text, but simply the modifying of words when read to another, or the concealing of passages.' In another work<sup>3</sup> he says: 'I do not agree with the statement that the Jews and Christians in the sacred books made tahrifu'l-lafzi.' We cannot do the Qadiani commentator the injustice supposing that he is ignorant of the difference of these two kinds of tahrif. He must know it perfectly well; but his reticence on this point may be intentional, for he could hardly have explained the meaning of tahrifu'l-lafzi and at the same time have failed to notice the views of the great commentators whose opinions we have quoted, which are in direct conflict with his own dogmatic statement—a statement supported by no proof. Thus it was clearly the politic, though unscholarly, plan to pass by this important point of Qur'anic exegesis altogether and to say nothing about it. In the succeeding issues of this commentary the subject will frequently recur, and before commenting on similar passages the author would be well advised to study carefully the Shahadut-i-Qur'áni bar Kutúb-i-Rabbáni (Lucknow 1863) and from it also to learn the views of the famous commentators, Jalálu'd-dìn and Baidáwí.

Before passing from this subject we may remark that it is not stated whether the Jews, who are charged with altering the text of their scriptures, destroyed the old copies in order to conceal their action,

<sup>&</sup>lt;sup>1</sup> Sir Syed Ahmad justly remarks that if any person has made interpolations in his private copy of scripture, it is a mere isolated fact quite unconnected with the general question. Mohamedan Commentary on the Holy Bible, Seventh Discourse; p. 10 (C. L. S.)

<sup>&</sup>lt;sup>3</sup> The Mohamedan Commentary on the Holy Bible. The chapter referred to has been reprinted in The Seventh Discourse of Sir Syed Ahmad (C. L. S. Madras.)

The quotations are from The Seventh Discourse of Sir Syed Ahmad. (C. L. S. Madras.)

or whether they allowed both the unaltered and the alleged altered copies to remain in existence. There is no such uncertainty about the altered copy of the Qur'an. The only guarantee of the authenticity of the Qur'an, as it now exists, is the testimony of Zaid ibn Thábit. He compiled the Qur'an first in the time of the Khalifa Abu Bakr and again in the days of the Khalífa 'Uthmán. Then a curious thing All the copies of the first edition were destroyed in order that no record of the alterations in the text might exist. If this is not so, let the commentator who makes the charge against the Jews, produce Abú Bakr's Qur'an and compare it with that of 'Uthman. But we notice that throughout this commentary the author is most

reticent on the subject of 'various readings'.

The comment on verse 107 ridicules the doctrine of abrogation. It says that the conclusion that some of the verses of the Our'an have been abrogated is erroneous and unwarranted. The reply to this may safely be left to Muslim theologians. The fact that the dogma is accepted by them and that minute rules regarding it have been drawn up, with which this commentator must be acquainted, leads to the conclusion that his remarks are meant for English readers who presumably are unacquainted with the doctrinal system of The implication that the alleged error concerning the orthodox dogma of abrogation is due to translators is a very weak argument against a well-established orthodox principle of Qur'anic interpretation. It is advisable that the commentator should read carefully the Tafsir-i-Baidáwi and the Itgán of Jaláu'd-dín and note how many verses are said to have been abrogated, or if an easy reference is desired he will find in The Dictionary of Islám (p. 520) a list of the abrogated verses taken from the Itaán. It is unlikely that Muslims will set aside the authority of these great commentators and accept the opposite view of a sectarian novice. In this connection we may ask what has become of the Ayatu'rrajm,8 the 'verse of stoning' and the Súratu'n-Núrain.4

Verses 126 et seg afford an opportunity for an attempt to show that the expected prophet must be of the House of Ishmael, but the laboured effort is not convincing and the author would be well advised, before he returns to the subject, to study critically the able and scholarly work of Bates, known as The Claims of Ishmael (Lazarus and Co., Benares 1884).

The commentator shows an astounding ignorance of the Christian doctrine of the Trinity in Unity. We commend to his notice the

Miftáh al-Asrár (C. L. S. Madras, 1912, pp. 131, et seq).

On the whole, the commentary is very disappointing. adopted, that of Christian commentaries, is good and a very valuable book might have been prepared, but its value is much depreciated by its dogmatic tone, its assumption of the ignorance of its readers, its depreciation of the views and work of other scholars and its fanciful interpretation of passages which it is assumed can lend themselves to the support of the claims of the Qadiani sect.

On the revision being completed, "Uthmán ordered all the remaining editions to be destroyed, and it is due to this fact that at the present day only one authentic and uniform text is in use throughout the Muslim world." Mr. Justice 'Abur-Rahim Muhammadan Jurisprudence, (S. P. C. K. Madras, 1904, Lucac & Co., London) p. 20.

<sup>2</sup> See 'Leaves from some ancient Qur'áns possibly pre-Othmanic. Cambridge University Press. 1014

bridge University Press, 1914.

See The Verse of Stoning (C. L. S. Madras).

See The Rescensions of the Qurán (C. L. S. Madras).

instead of a scholarly commentary, which all oriental scholars would have welcomed with delight, we have a sectarian book, evidently composed to spread and enforce the claims of a modern sect which all good Muslims must repudiate.

EDWARD SELL.

Transliteration of Arabic and Persian. Report of the Committee appointed to draw up a practical scheme for the transliteration into English of words and names belonging to the Languages of the nearer East, (From the Proceedings of the British Academy, Vol. VIII), London, published for the British Academy by Humphrey Milford, Oxford University Press. Price One Shilling net. 1918.

This is one of a series of "schemes" for the transliteration of words from Russian, other Slavonic and Eastern languages. The Sub-Committee dealing with Arabic and Persian included in this paper were: Sir Charles Lyall, F.B.A., Prof. A. A. Bevan, F.B.A., Prof. T. Rhys Davids, F.B.A., Prof. D. S. Margoliouth, F.B.A., Sir Frederick Pollock, F.B.A., and Mr. Hinks. It is perhaps the best scheme available and we commend it to our readers. As it is quite impossible to represent Arabic words without diacritical marks these have been used, to a considerable extent, and yet the scheme includes only five dotted letters. Specimen lists are given of places, names, and persons in which the conventional spelling of many of these words is retained, for example, Aden, Beyrout, Mecca, Oman. On the other hand, we find Muhammad, Muslim.

Z.

The Encyclopaedia of Islam. A Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples, edited by M. Th. Houtsma, T. W. Arnold, R. Basset and H. Bauer, Number 21 (Hadith-Hanafis) Leyden, Late E. J. Brill, Ltd. London, Luzac & Co., 46 Great Russell St., Publishers and Printers. pp. 193-256 of Vol. II.

This Encyclopaedia has already received notice in our Quarterly. It is a welcome evidence that there can still be international cooperation in the realm of scientific research during the present conflict. The International Association of the Academies, under whose patronage this great work is being published, may be congratulated on the continuation of its task in spite of the deep lines of cleavage occasioned by the war. The present number gives the last portion of the article on Hadith by Professor Juynboll, and ends with the first paragraph on the Hanafis. Among the leading articles we note an important contribution on the Hajj (here spelled Hadjdj) by Professor A. J. Wensinck. He describes the Islamic ritual, the origin of these practices and traces most of them back to pre-Islamic paganism. The article on Hadramaut gives the population of that vast province as only 150,000. We doubt whether this is correct. The article on Haidarabad is distinctly disappointing. Where so much space is rightly given to Halab (Aleppo)—more than nineteen columns we expected more than a paragraph on one of the leading Moslem centers of India and the seat of one of its ruling dynasties.

Among the shorter articles there is an interesting sketch of Moslem superstition regarding al Haiya (the snake) in which the serious omission occurs of any reference to serpent worship among

Moslems in Egypt today (see The Moslem World, July 1918). Professor Margoliouth contributes a number of articles to this section of the Encyclopaedia and we note with special interest the illuminating although brief articles by Professor D. B. MacDonald

on Hakika (reality), Hakk, and al Hamdala.

We repeat an earlier criticism that the German-English system of spelling and the lack of any cross references make it difficult to find the desired subject or topic. Who, for example, would look for information about amulets and talismans under *Hama'il*, or find the most famous Turkish encyclopaedist disguised as Hadjdji-Khalífa?

A Guide to the Study of the Christian Religion. Gerald B. Smith, editor, published by The University of Chicago Press, Chicago, Ill., pp. 751. Price \$3.00 net. 1918.

The missionary abroad often finds it difficult, especially during the present war, to keep in touch with the new theological books so essential for the task. Everyone who deals with the Moslem mind realizes that an acquaintance with present-day aspects of theological problems is an essential for a sympathetic contact with those Moslems who are using the arguments of Western Unitarianism. One may find in this volume as nowhere else within the same compass a summary of present-day thinking by those who are recognized leaders. Although most of them might be designated as progressive rather than conservative, they all accept the historical method, and the survey is, therefore, thoroughly modern. In twelve chapters such subjects as the following are treated by Drs. Faunce, Shailer Mathews, Burton, Foster and others; most of the writers belonging to the Faculty of the University of Chicago:—The Historical Study of Religion; Introduction to the Old and New Testaments; The Development of the Catholic Church; The Protestant Reformation; The Development of Modern Christianity; Systematic Theology; Practical Theology; Social Problems; and The Contribution of Critical Scholarship to Ministerial Efficiency. We do not agree with all the opinions set forth under these various topics, but no one can read the discussions without benefit. Perhaps the concluding paragraph of the book will indicate its scope, method and goal succinctly:

"Usually the candidate for the ministry—young though he may sometimes be-enters the divinity school as a finished religious and theological product, but in consequence of his studies there he departs unfinished, growing aware that his personality, with its religions and its theology, are alike in the making. A divinity school that achieves such a result has fulfilled its function in the life of the human spirit." We have not yet learned this lesson on the mission

field in the study of non-Christian religions!

Each chapter is followed by a careful bibliography but the index is meagre; and in a guide to the study of the Christian religion one might surely expect a larger use of the Scriptures themselves. Ouotations or references to the Old Testament and New Testament are conspicuous by their absence.

L. S. R.

South-Eastern Europe. The Main Problem of the Present World Struggle. Vladislav R. Savic. Map-276 pages. Fleming H. Revell Company. \$1.50 net.

"South-Eastern Europe", by Vladislav R. Savic, a Serbian author, is a masterly brief of the case for the Jugo-Slavs, especially for Serbia. The intricacies of the history and interrelation of the Balkan States is a subject requiring close study, and the presentation of innumerable facts, in order to understand the claims of the Serbo-

Croats' and the Slovenes to an independent autonomy.

The writer goes most carefully into Serbia's life-history, her growing relation of servitude to Austria-Hungary, and the traitorous defection of Bulgaria to the side of the Central Powers. He shows remarkable familiarity and insight into the struggles of his brave nation for its very existence, declaring that "though Germany's thrust against France and Belgium was stupendous, that the principal ambition of Germany lay in the East." He maintains Serbia and the Southern Slavs to be the "pivotal point in the sound reconstruction of South-Eastern Europe."

Mr. Savic makes it clear that not only should Italy not have delegated to her the exclusive control of the Adriatic, as some are inclined to claim, but that the Southern Slavs should be united in a Serbo-Crotian and Slovene kingdom, taking Italy as a pattern. The thirteen points of organization of such a constitutional monarchy were determined upon at a conference held at Corfu in 1917.

Making the humiliating declaration that until only recently Western ideas of things Slavic have been obtained through a German medium, he states that the purpose of this volume is to give to the American people an acquaintance with the historical and political material that will help them to understand the points involved in the final settlement of the question of South-Eastern Europe.

Mrs. Burton St. John.

The Bijak of Kabir. Translated into English by the Rev. Ahmad Shah. Published by the author at Hamirpur, U. P., India. Pp. 236.

Although this book has no special reference to the Moslem problem, we are glad to note it in our columns because it represents a fine piece of scholarship by one of the noted Moslem converts of India, who has for many years labored not only in preaching but as translator and writer. He is well known as the author of a Concordance and Comprehensive Glossary of the Koran in English and Urdu. The Asiatic Quarterly speaks in the highest terms of this translation. The contents comprise in all 2,100 couplets and the whole subject is treated with sympathy and discrimination. The author gives in full the contradictory Moslem and Hindu traditions of the legendary life of Kabir. He holds that many of the thoughts in this great poem resemble those of the Moslem Sufis.

The War and the Bagdad Railway: The story of Asia Minor and its Relation to the Present Conflict. By Morris Jastrow, Jr., Ph. D., L. D. Second edition, J. B. Lippincott Co., Philadelphia. Pp. 160, with illustrations. 1918. \$1.50 net.

This book, because of the preface to a second edition if for no other reason, is one of those few books on the war which every missionary in the Near East must read. The author holds with many others, that the Bagdad Railway project was the deciding factor which led Germany in July, 1914, to take the position which brought on the War. He believes that in the last analysis the Bagdad railway has been at the

core of the Eastern question and he therefore goes back not only to the history of modern diplomacy and the economic struggle for the ex-ploitation of the Euphrates Valley, but to the story of Asia Minor from the days of the Hittities. This part of the book does not particularly concern us, although it shows the importance of the highway between Europe and Asia and affords the author an opportunity to disclose his special learning in his department. The other three chapters deal with the war in the East, the story of the Bagdad railway, and the Issue of the present conflict as well as the outlook afterward. No one can accuse the writer of prejudice. He himself says that in speaking of Germany's conduct in the war, he writes more in sorrow than in

anger.

Nor is he blind to the fact that in the new alignment of power throughout the near East, especially in Arabia, England "may be stirring up a spirit which it will be hard for her to control, for the spirit of Islam is still the spirit of fanaticism that sees only the doings of Iblis in a world that does not acknowledge Mohammed as the Apostle of Allah." The book is a proof that although the decisive battlefield for the triumph of democracy may be in the West, the decisions that will affect the supremacy of European power for the future lie in the East. He traces the interesting story of the Bagdad railway project from 1888 when the first concession was made to a syndicate of Germans, until the outbreak of the war. A full bibliography gives the sources for this chapter. The effect of German control aroused a storm of protest against the entire project in England and France. "It was felt in England that if, as Napoleon is said to have remarked, Antwerp in the hands of a great continental power, was a pistol leveled at the English coast, Bagdad and the Persian Gulf in the hands of Germany (or any other strong power) would be a 42-centimetre gun pointed at India.'

England by the declaration of a protectorate over Kuweit checkmated Germany's efforts. Meanwhile the railway began to be built. In 1904 the first section from Konia to Bulgurli was opened. At the time of the outbreak of the war the second section as far as Adana was almost finished, as well as the stretch from Bagdad to Samarra.

The last chapter in the book is the least satisfactory. The author distinguishes the war of 1917 from the war of 1914. He believes that Germany's diplomatic case at the outbreak of the war of 1914 was not bad. Yet, he grants that Germany could have prevented the war, even if she did not will it. He insists on a clear distinction between the German Government and the German people. We cannot agree with him that Americans have no special concern with the issues that brought on the war of 1914; (Page 130). The plan of Germany for world domination and for using Turkey and Islam to further her aims at any cost goes back much earlier than 1914. Karl Peters wrote in 1907 "If German policy is only bold enough, she will be able through Pan-Islamism to fashion the dynamite which will blow to atoms British and French rule from Morocco to Calcutta".

In conclusion he speaks of the problems that confront the coming Peace Conference and the clash of interests which cannot be avoided. The fate of Persia is involved, as well as of Turkey. He hopes that both of these lands will be restored as Asiatic entities and have self

Government. Let him who believes the impossible hope for it.

The Riddle of Nearer Asia. Basil Mathews, M. A., United Council for Missionary Education. London. 1918. 160 pp. 2/1.

Ten British Missionary Societies have combined with the United Council for Missionary Education in promoting systematic study of the Near East with this text book as guide this winter, and we may hope that it will arouse interest as never before in that part of the world hitherto the most neglected, except perhaps South America, by British supporters of foreign missions. It is masterly in its grasp of century-long riddles in historical perspective, and local colour has been gained by the writer's personal visit to the Near East before he issued his previous book "Paul the Dauntless," which has had such good success. Practically all the illustrations are from his own photographs, and here and there one takes a seat beside him at some crossroad of history as he writes his impressions. Perhaps it is a book of impressions rather than a textbook. Nevertheless it has a strong, definite message and will not easily be forgotten, any more than the rest of Mr. Mathews' work. Chapter VI., "The People of the Camel," is as vivid a description of the Arab, in brief compass, as we have found anywhere: great possibilities lie concealed within the Arab race and those who have set their hand to support missions in Arabia should ponder much on this chapter. "Among all those rich powers that lie dormant in the Arab, the deepest and fullest is his capacity to undertake great adventure for God \* \* \* The Arab has proved himself to be a natural missionary force \* \* \* The adventurous, mobile and virile strength of the Arab placed at the service of Christ would certainly lead into His kingdom not only his own great people but an increasing army of others in Asia and in Africa. The Arab would also interpret to the world that masculine and heroic element, that sterner quality in Christ which the Church in the West has tended to lose."

E. I. M. B.

Armenia, a Martyr Nation. A Historical Sketch of the Armenian People from Traditional Times to the Present Day, by M. C. Gabrielian, with an Introduction by William Henry Roberts, and a map of Asia Minor. 352 pp. Published by The Fleming H. Revell Co. 1918.

The author is described in the Introduction as follows "the Reverend M. C. Gabrielian, M. D., is a native of Armenia, was first trained in the American Mission at Marsovan, Asia Minor, came to the United States in 1881 and completed his theological studies at Princeton Theological Seminary at Princeton, N. J. in 1888. He then took a course of study at Jefferson Medical College, Philadelphia, Pennsylvania, and received in 1892 the degree of Doctor of Medicine." The book of twenty chapters divides quite naturally into two parts. The first ten chapters treat of the land, the people and their history, both secular and religious. The historical treatment is not only from traditional times but is also on traditional lines. The attention of readers of The Moslem World is called to the second half of the book. Chapter XI is on the Armenian Question, Chapter XII on 'The Gospel and the Koran', Chapter XIII on 'Massacres of the Christians'; the rest recount in detail the horrors of 1895-6, 1908 and 1915 to the present. Victims of insomnia should not read these chapters before retiring and most readers should be prepared to raise their subscrip-

tions to the Liberty Loan or to make a gift to the Red Cross—unless the reader be such that nothing will move him. Our author does not have the historian's instinct for marshalling his facts, although, in general, the main items receive mention. What he does accomplish is the arraignment of Islam and the Turks, Old and To an observer of our times it sometimes seems as if the great German atrocities on land and sea tend, for most people, to put the horrible crimes of the Turks and Kurds in the shade. It is to be hoped that this is not really the case and that the nations for whom President Wilson has so nobly spoken will impose a just retribution on them also and secure the liberation of the oppressed peoples of Asia Minor. The book under review should help toward this end. But it also has another message for an open-minded reader. It has long been the fashion to gloss over the real nature of Islam. Even in missionary circles the tendency has been to urge irenics rather than polemics. Dr. Gabrielian points out that the Armenian Question has always been and is a religious one. "Why have the Armenians been so cruelly persecuted, oppressed, tortured and butchered? \* \* Not because they belong to a different nationalitythough they do-but because they belong to a different religion, they are Christians." (p. 187) The author writes for Armenia and was therefore under no obligation to make mention of other peoples, though he does so. However, the real anti-Christian character of these persecutions comes out when the fact is made plain that all Christians in Asia Minor have suffered alike, Armenians, Syrians, Jacobites, Nestorians, Catholics, Protestant, whatever sect or nationality they belonged to. Robbing and killing Christians are matters of divine command and prophetic example for the Moslem. "No Mohammedan can be expected to be any better than Mohammed himself; that he was a sensual, cruel and blood-thirsty man, and a relentless enemy to Christianity, \* \* \* is manifest from the facts of history, his life and his teaching."

We offer a few minor criticisms. The author has a habit of using quotation marks without indicating the source of the quotation, e.g. on pages 62, 69, 193, etc. A number of misprints appear, curiously all in proper names. To indicate a few, Orhtman for Othman p. 89, Seljinkian for Seljukian p. 91, Armedian for Armenian

p. 105, Jesup for Jessup p. 205 (hardly pardonable).

F. J. BARNY,

Baghdad. Mrs. Ashley Carus-Wilson, B. A., London: Church

Missionary Society. 1918. pp. 30. 6d. net.

This small pamphlet contains an extraordinary amount of historical information about Baghdad as a station of the C. M. S., and one could only wish every important mission station were placed before those who support its work or are about to go out to it as recruits with equal care. "Three stages of civilization have been marked out \* \* \* Baghdad's situation carries us straight back to the first; its fame belongs to the second; the third, which found it fallen, now promises it a wonderful future"—such is the text of the booklet; and its appeal is that especially the British, who by the victory in the recent campaign find themselves responsible for the industrial and commercial development of the country, may follow up the brave beginning of their handful of missionaries and make Baghdad worthy of its name: "Garden of Beneficence."

E. I. M. B.

#### SURVEY OF RECENT PERIODICALS.

- I. GENERAL.
- II. SOURCES OF ISLAM IN ARABIA.
- III. HISTORY OF ISLAM UP TILL RECENT TIMES.
- The Mohammedans in China. By Archimandrite Palladius, of the Russian Mission, Peking; translated from Russian by Miss C. Figouroksky and the Rev. C. L. Ogilvie. "Chinese Recorder." Shanghai. July, 1918.

An historical account written in 1866 with some mention of Mohammedan practices and ways of life in China. Several statements are subject to correction, e. g. that there are but four millions of Moslems in the country, but in general the article is welcome.

Kazan and the Reconstruction of Russia. "The Near East" Aug. 9, 1918.

An estimate upon the strategic importance of Kazan, the centre of the Russian Moslem community, the oldest under any European government. "Whoever holds Kazan commands the whole course of the Volga below it to its delta in the Caspian Sea."

- IV. KORAN, TRADITIONS, THEOLOGY, ETC.
- V. SOCIAL AND RELIGIOUS LIFE IN ISLAM.
- VI. POLITICAL RELATIONSHIPS.
- England and Palestine. Estelle Blyth. "The Near East." Aug. 16, 1918.

An appeal to the sons and daughters of Palestine on their coming under the protection of the British.

Turkey and Armenia. G. Thoumaian. "Contemporary Review." London. Aug. 1918.

A discussion from the Armenian point of view of Mr. Brailsford's scheme, whereby each religious body in the Turkish Empire should be reorganized as an autonomous community free to administer its own affairs with the fullest self-government. "The principal defect in this scheme is that it lacks the execution power. We ought to be concerned at this moment with the creation of this executive power rather than lose our time over the details of the administrative machinery. It must be well understood that the failure of all schemes

tried is due to the insincerity and bad faith of the Turks and their unwillingness to make them a success. \* \* \* The Turk is the unwilling partner."

The Situation in the Middle East. Robert Mackay. "Fortnightly

Review." London. October, 1918.

A summary, well focused, of the progress of the war in the Middle East, especially from the taking of Baghdad to the withdrawal from Baku by the British.

Mesopotamia: the Land between the Rivers. Major General Sir George MacMunn, K. C. B., D. S. O. "Cornhill Magazine." London.

A general description of the country now in the possession of the British.

Turkey, Islam and Pan Turanianism. Sir Edwin Pears. "Contemporary Review." London. October, 1918.

A discussion of the proposal made by certain Turks to renounce the religion of Mohammed and to substitute for it that of the Turanians. "Were it to materialize, it would mean a relapse from monotheism into polytheism, or a confusion of religious conceptions hardly distingishable from fetishism." The conclusion is that "Turanianism is a retrograde movement which offends both educated Moslems and the ignorant. Ottoman statesmen, already recognize that such a movement, founded on common origins, customs and language, would conflict with Pan-Islamism. Of the two forces the latter is undoubtedly the most potent."

# VIII. HISTORY OF MOHAMMEDAN MISSIONS.

The Present Attitude of Non-Christians in Egypt towards the Gospel. Rev. S. M. Zwemer, D. D. "Blessed be Egypt." October, 1918.

A paper read at the Missionary Conference at Mena House, Cairo, in April, 1918.

Christian Literature for Moslems. Canon W. H. T. Gairdner. "Blessed be Egypt." October, 1918.

A summary of special kinds of literary work needed at the present time, more particularly in Egypt.

Evangelism Among Moslems. Rev. W. H. Reed. "Blessed be Egypt." October, 1918.

A paper based on the opinions and experience of many Christian workers, missionaries and Egyptian Christians.





# THE MOSLEM WORLD

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# **EDITORIALS**

# THE CHASM

In a recent report by Bishop Brent on the work among the Moros in the Philippine Islands he says that "this age-long problem of Mohammedanism has been as baffling to governments as to religion; it has a certain attractiveness just because it is so stubborn and so mys-Neither the Christian faith nor Christian civilization has more than dented the solid unity of Mohammedanism." Now there is a sense in which this statement is still true although it may at first glance seem an over-statement in view of the evident intellectual disintegration of Islam, the collapse of its political power and the increasing effect of the impact of Christian missions on its social life and institutions. The problem of Islam stretches over thirteen centuries and includes many elements all of which offer scope for study and prayer to those who are engaged in the task of interpreting Christ to Moslems.

It is a historical problem; and no one can have real sympathy with Moslems or qualify as a worker among them who has not studied the genesis of this great world movement, its wide spread, its deep penetration throughout Asia and Africa. Whether this religion has been a barrier and a stumbling-block or a stepping-stone and a helpful influence in the progress of the race cannot be answered off-hand or categorically. The elements of the problem are too many and varied; nevertheless Schlegel in his "Philosophy of History" summed up his conclusions by saying: "A Prophet without miracles, a religion without mysteries and a morality without love, which has always encouraged a thirst for blood and which began and ended in the most unbounded sensuality." Will this

verdict stand in view of the events of the past four years or is it too severe?

Islam is also a political problem. For the first time in history Moslem rulers and representatives have been at the Peace Table with representatives of Christian nations to plan for a league of nations and to make democracy safe for the world. The incongruity of all this with the old idea of Islam as a church-state and with the whole Moslem theory of political government is self evident. Whatever has been said to the contrary, missionaries have always realized the baffling character of the problem which colonial governments face in Moslem lands. Where, in their judgment, mistakes have sometimes been made in the readjustment of the rights of Christians under Moslem law, in the question of the Christian Sabbath or in the protection of converts, there has been on their part no lack of sympathy and appreciation of the difficult process of bridging this chasm.

In its social aspects the Moslem problem involves the condition of childhood and womanhood, the sanctity of the home, the "compulsory ignorance" of the masses, incredible superstitions due to almost universal illiteracy, and the crying needs of the defectives, delinquents and dependents in Moslem society. The dark places of the Moslem world are still the habitation of cruelty. The cry of Moslem childhood in its utter need and neglect is still unheeded. The percentage of infant mortality in all Moslem lands for example, is incredible until we know the degradation and superstitions of motherhood in these lands. It is not in this way that Christ intended the little children to come unto Him.

The religious problem of Islam is back of it all and is therefore fundamental. The yawning chasm between the devout Moslem and the devout Christian, between the orthodox Moslem and the orthodox Christian is a problem that faces every colporteur and Bible woman, every teacher and preacher. It is real and deep. The chasm cannot be bridged by rickety planks of compromise. Syncretism would be equivalent to surrender; for Islam thrives only by its denial of the authority of the Scriptures, the Deity of our Lord, the blessedness of

the Holy Trinity, the cruciality and significance of the Cross, (nay, its very historicity) and the pre-eminence of Jesus Christ as King and Saviour. And this denial is accompanied by the assertion of the authority of another book, the Koran, the eclipse of Christ's glory by another prophet, even Mohammed, and the substitution of another path to holiness and forgiveness than the way of the These denials and assertions are imbedded in the Koran and are the orthodox belief of ninety per cent of the people. On every one of these points the true Moslem stands arrayed in armor against the missionary and the Truth, of which he is the custodian and the preacher. In this respect the New Islam of Aligarh or of Woking differs little from that of Mecca and the Azhar. In fact the Sheikhs of the Azhar give a higher place to Jesus of Nazareth than does "the Moslem Review" or the anti-Christian propagandism of the Lahore Tract Society. The former have never denied the sinlessness of our Saviour while the latter have shown the depth of their own mental degradation by frantic attempts to besmirch His spotless character. Yet we must plan and sacrifice not to bombard the enemies' position but to bridge the chasm and win captives. At all of these points the missionary problem is how to bridge the chasm with courage and tact, by the manifestation of the truth in love. The distribution of the Word of God always holds the first place. It has always proved its power. No less must we flood the world of Islam with a Christian literature that is apologetic without being too dogmatic, and captivating rather than polemic. We must show that even the human character of Jesus as recorded in the Gospel and illustrated in the lives of his followers forbids his classification with men. His life was in God, his principles are super-human. He is more than an Apostle. It is the conviction of many workers in Moslem lands that the right approach to the Moslem's difficulty with the Deity of Christ is by way of His humanity. The ignorance of His life and character must be overcome not by dogma but by demonstration. When they see the print of the nails and the mark of the spear

in the lives of Christ's followers as they have witnessed them this past year in the noble army of Armenian martyrs, the Moslem heart will overcome its doubts as Thomas did and cry out, "My Lord and My God."

A new political situation with all the dawn and glory of a new economic era will not suffice us. Islam is a spiritual problem and can only be solved in spiritual terms. To the Moslem mind the unknown quantity is the exceeding greatness of the love of God in Jesus Christ, His Son, our Saviour. This is the heart of the problem. Prayer and pains will accomplish wonders in solving it. In every mission station and in every missionary's prayer life this should be our chief petition: That Moslem hearts may be enlightened so that the glory of the invisible God whom they worship, may be revealed to them in the face of Jesus Christ, in whom dwelleth all the fullness of the God-head bodily. Then we shall bridge the chasm.

S. M. ZWEMER.

# ISLAM IN THE NEW AGE

In the world at large the great war has matured what were slow processes with a rapid rush. In the world of Islam two such processes especially stand out. One is the dissolution of the Turkish Empire which had linked itself with the world dominion of Germany and has fallen with it; the other is the rise of a new Arab state, regarding which "The Times" has recently reported a proposal that the various Arab-speaking nationalities in Western Asia should be linked in one federated nation. Whether the Moslem world will come to recognize the head of such a state as their khalifa, the future alone can show. By the time these lines are in print we may have come to know what conclusions the Peace Conference has arrived at in this matter. At any rate there is an important future in store for the power represented by the newly constituted Kingdom of the Hejaz. This revival of an ancient Moslem nationality is paralleled by other movements in the Moslem world which give evidence that the spirit of nationalism in Islam is rapidly increasing in influence. Perhaps the most

striking evidence of this is the action of the All-India Moslem League in allying its political agitation with that of the Indian National Congress from which it had previously held aloof, so that within the last few months Moslem agitators on the Nationalist side have gone be-yond their Hindu compatriots. What does this mean for the progress of the Gospel among the Moslem nations?

Our minds naturally go back to the early history of Arab culture when the Arabian language and philosophy and science disputed the palm with those of Christendom. After the destruction of the great Arab Caliphate of Baghdad in 1258, and still more after the fall of Constantinople in 1453, Arab culture (which was intimately linked with that of Greece, being in fact largely derived from it,) fell into decay. Will the coming generation witness a revival of the political and artistic glories of Baghdad and Cordova? At present the Arab nation has much leeway to make up, but we may well believe that the progress, intellectual and social, of this gifted people will be greatly accelerated by freer contact with the culture and life of the modern world. The situation will, however, be obviously very different as compared with that of mediaeval history. For Christendom the age of the Crusader is long past and recently when a Holy War was proclaimed by the Ottoman Empire, under German influence, it failed to find anything like a general response among Moslems. Arabia and Islam of the new age are thrown back upon spiritual and intellectual forces for the propagation of religion. We may expect that the teachers and leaders of Islam will more and more endeavour to base their presentation of religious truth on lines of modern thought. Of this we already see signs in the tendency to recur to the teaching of the Koran, without the accretions of tradition, the sacred volume being interpreted with a very wide degree of latitude to modernise its teaching. The Christian teacher will have to deal with Islam largely from this angle.

If and when the Arab Confederation emerges we may

presume that it will do so as a part of the League of Na-

tions, in which mutual toleration and freedom are fundamental factors. The force which will tell upon Islam will be that of brotherhood in religion, practically exemplified in the life of Christian nations and of Christian society. This gives us food for thought. The Christian Church will have to put to herself with increased emphasis the question "Have I developed the brotherhood of man with man among my own children as my Master would have it." In contact with the Moslem, we need preachers and teachers, but most of all we need Christian lives. In the recruiting campaign for the service of the Church in France carried on among the army the following poster was used. "China needs--Preachers, Schoolmasters, Bankers, Engineers and everybody who will live a consistent Christian life." The same applies to the Christian campaign in the Moslem world. Not that this does away with the need of heralds of the good news. The opening is greater than ever; Moslems are reading the Law, the Psalms, and the Evangel, to which their Koran bears witness, more widely and attentively than before, though sometimes only with a view of combating them. The Christian is called upon in this fateful period of the world's history by a new campaign of brotherhood, to bring to the Moslem that which he lacks. The debt of the Church is great. At the rise of Islam her failure to adhere to the true teaching of Christ and her image worship repelled and estranged Mohammed. In the Crusades she disregarded the teaching of the Christ who has said: "My kingdom is not of this world, else would my servants fight." If St. Paul, thinking of imperial Rome, felt himself a debtor, not less are we when we think of what Christendom has done and neglected to do for Islam. A gifted young missonary, H. A. Walter of the Y. M. C. A., Lahore, who was giving himself with great perseverance, sympathy, and study to work among Moslems, recently passed away. We mourn the loss of such lives, and they call for more volunteers. His last word was "O Christ, I am ready." Are we?

H. U. WEITBRECHT STANTON.

## PATIENCE IN MOSLEM EVANGELIZATION

"Ye have need of patience" Heb. 10:36.

At the very outset it is well to notice that the Biblical conception of Patience differs considerable from our modern use of the word. Influenced, perhaps, by centuries of monasticism, we are inclined to connect the thought of patience with that of a quiet passivism, slowness to anger, a patient forbearance. This thought, with a special Greek word, has its place in the New Testament, but it is a very small place compared to the word more generally translated "patience." Patience in the New Testament is a word full of virility. It is the patient endurance of the soldier that gives him the fruits of victory, just as it is almost beyond his grasp, by what has been so aptly called "stick-at-it-ness."

Amongst a very large number of historical examples, perhaps the war has furnished the most startling illustration of irreparable loss through lack of this virtue. When the Germans in their first great drive towards Paris had broken down one line of resistance after another, at one vital part of the line there remained, if they had only known it, a thin, weak, extemporized line of non-combatant units, and it was at this psychological moment that they failed to continue their push at this particular sector; that their patience, in the New Testament meaning of the word, failed.

There can be no doubt that this virtue is the great need not only of missionaries to Mohammedans and their Home Boards, but of those that support them in prayer and with their substance. Compared with other mission fields, there is little encouragement from the visible results of the work. It is essentially a work of faith, though we must not forget that faith reacts on sight, opening the eyes to see and understand God's wonderful workings amongst Mohammedans, and His prepara-

tion of them for the reception of our glorious message.

For all who seek the evangelization of the Moslem World, there comes the message "Ye have need of Patience," patient, virile, courageous endurance, coupled with diligent faith and free from sluggishness, fainthearted flinching and drawing back. A most valuable study with this end in view can be made of the Epistle to the Hebrews, taking *Patience* as the keyword. I do not propose here to enter at all fully into the teaching of the book along these lines, or to refer to its well-known primary application, but only to give a hint as to its value to us, hoping that those who read this article will turn to the Epistle and prayerfully study it for themselves.

First let us look at some of the marks of those who had drawn back, of those who had gone far and then fell away, and who were to be a warning to those who were in danger of doing so.

(1). They had been so long under instruction that they ought to have been teachers, yet they had become children in intelligence.

(2). They had been slothful, sluggish, slack about inheriting the promises, not steadfastly believing them and making them theirs.

(3). They had been neglecting true Christian fellowship and so failed to provoke one another to love and good works.

(4). They had neglected the word of God, "spoken to us in a Son," and had been consequently carried away with divers and strange doctrines. (This is the great ever-recurring warning, running through the whole Epistle.)

(5). They had cast away their joyful confidence with

its great recompense of reward.

Let us now seek to apply some of these warnings. It is not an easy matter to become an intelligent teacher of Mohammedans, understanding their mentality and applying the great truths of the Gospel to them in an effective way. Time should be ever bridging the mental gulf between the Mohammedan and the would-be

Christian teacher. Are there not many who having started with confident assurance that they were called of God to this work, have not grown more effective in their power of presenting the Gospel to Mohammedans. They seem to have become satisfied with the routinework of a missionary's life, becoming less and less effective as the years have gone by. This is not only a loss to the Mohammedans to whom God intended them to be the messengers, but is fraught with spiritual danger to themselves.

The Word of God is full of promises for the worker among Mohammedans, and has some especially bright promises for particular fields. Are missionaries laying hold of these promises, making them theirs, and receiving from them a full assurance of hope. Or are they allowing so called modern scholarship to present them with a Bible that is emasculated of the revealed truth of God that is intended to be "a light that shineth in a dark place, until the day dawns?" Then there are other promises, of spiritual endowment, without which all the mental bridging of the gulf between Mohammedan and teacher will be of no avail. Are we being diligent in laying hold of these? And again there is the spirit of wisdom and revelation that enables us to look right past the present and to get a vision of the hope of our calling, to get a vista of the wonderful purposes of God in gathering to Himself a people of all nations, and kindreds, and people, and tongues.

Do we at all realize the importance of Christian fellowship, a real Christian fellowship, not a mere perfunctory coming together of Christians, but a meeting together with purpose of heart to meet together with God? "I thank Thee, O Lord, that Thou hast placed so many lights in the upper chamber—so many and so varied. I thank Thee that I do not need to take my rule from one, that each can see his own star in Thy sky. And yet I thank Thee still more that I do not need to rest in my own star. Thou hast ordained many lights, not only to prepare a place for me, but to prepare for me many places. Thou wouldst have me, not merely

to keep my own glow, but to get from others the color which in me is dim. Thou hast put Peter beside John that the impulsiveness of Peter may be moderated; Thou hast put John beside Peter that the slowness of John may be quickened. Illuminate me by my brother's light. Give to my love the quality in which it is not strong. Let me catch the impress of the opposite star. Let me press toward the gate by which I have not found Thee, but by which my brother has found Thee. Help me to sympathize with those who have entered by another door of Thy temple. Reveal to me that my song of praise is not complete till it blends with a counterpart in the great symphony. I shall know the meaning of the many voices when I learn the need of Thy manifold grace." So prayed Dr. George Matheson, the author of "O Love that will not let me go."

Surely it is unnecessary for us here to emphasize the supreme importance of a continuous devotional reading of God's Word that we may learn to know Him who is the Living Word of God, the Son in whom He has spoken to us. If through the pressure of work we neglect this, how soon will we lose the buoyant confidence of a sure and stedfast hope. Yes, surely we have need of steady patience, so that after doing the will of God we may get what we have been promised.

Whilst in many Mohammedan lands of the near East work amongst Mohammedans has been stopped by the War and in others has had to be greatly modified, God has been working as only He can work, but in His wisdom there is some of the work that will not be done unless we do it. Will He find us patiently enduring, ready and keen for the next offensive, all alert to "go over the top," or will He find some who have drawn back, some whose hands are hanging down, whose knees are feeble?

These words have been mostly directed to the missionary, but just as we have learned in these days that the Army on the field, the Army in preparation, the Army of organizers and the Army of munition workers are

all one, and that without the best efforts of the others the Army on the field is crippled, so we all at home and on the field need this great fighting quality of patience, of steady endurance, that we may win through. The limits, however, of a magazine article constrain me to leave to the reader these applications to the home end.

Suffer a final word with regard to what I have termed above the Army of Preparation. From one cause and another during these years of war, reinforcements have not been coming to the field. Some who were ready to come have drawn back on account of the long wait caused by restrictions on travel. Every missionary society working amongst Mohammedans is on this account faced with a grave crisis. Ranks need filling up. Front line troops need relief. Reinforcements need rapid and specialized training. These are matters that call for urgent prayer and faith. The present is no time for drawing back, no time even for letting organizations that have been started in the past to "carry on" with what is left them their initial momentum. "Ye have need of patience," the patience of a racer that has his eye on the goal and who makes his supreme effort towards the end of the race. "Forgetting the things that are behind, pressing forward towards the mark." "So run that ye may obtain."

GEORGE SWAN.

# AN INDIAN SUFI HYMN

The following is a metrical translation of a popular Punjabi sacred lyric entitled, "Si Harfi Dholla," i. e., "A lyric of 30 stanzas in praise of the Beloved." The original Punjabi poem was published at Lahore by Rai Sahib M. Gulab Singh at the Mufid-i-'Am Press in 1317 A. H. (cor. responding to 1899 A. D.)<sup>2</sup>

The Poet's nom de plume is Talib. The name of his spiritual guide is Chishti. The poem is one of those that are often sung to the accompaniment of music,

usually a sarangi, or fiddle.

Unlike the pretentious writings of some world-renowned Persian or Arabic Sufi author, this poem is an unpretentious but thoroughly native, pure Punjabi poem whose popularity and wide acceptance are evidenced not only by its extremely low (nominal) price, but also by the fact that it is used as an early morning hymn by street singers who go about singing such songs, partly as religious worship and partly with the object of receiving alms. This use of the poem by street singers was a great help to the present translator just before his acceptance of Christianity, and also in the early years after his baptism when he lived in the very heart of the city of Lahore.

The poem may be regarded as typical of Sufi literature in several ways: (a) Its three stages of transition from an all-pervading or pantheistic idea of God to His incarnation in the Prophet, and later in the person of the Spiritual Guide from whom the Sufi disciple receives direct guidance and illumination. Usually, however, the transition of thought is supposed to be in the reverse order, so that the pantheistic stage (viz, Faná-

<sup>1&</sup>quot;Sir Harfi" (literally "of, or pertaining to, the thirty letters of the alphabet"), is 3 song or poem consisting of thirty stanzas, each stanza beginning with one of the thirty letters of the alphabet "Dholla" is "the Beloved."

First Edition, 10,000 copies. Size, 8 small pages. Price, one pice.

fi-llah) succeeds the stages of incarnation (viz. Fanáfi-sh-shaikh and Faná-fir-rasúl). (b) Also, with regard to its language, the disciple appears as a woman, a wife, or a bride. The spiritual guide and the Prophet, and ultimately God, figure as a bridegroom or husband. The disciple's constant longing is for the mystic union typified by the union of the bride and bridegroom. This conception prevails throughout oriental, particularly Indian, mysticism, whether Mohammedan, Sikh or Hindu. Compare with this the Old Testament conception of God as the husband of His people, Israel, particularly in the prophets Isaiah and Hosea. Compare also the language and thought of the Song of Solomon. In the New Testament, John the Baptist called himself the friend of the Bridegroom, a figure which Jesus Himself adopted in several instances, with reference to His mission on earth. And in the Epistles of St. Paul and the Book of Revelation the Church is called the Bride of Christ or of the Lamb.

This poem, like many others of its kind, bears out the widespread and thoroughly assimilated character of the influence of Sufism, not only on Moslem but also on non-Moslem thought and religious practice in India. Consider, for instance, the very wide influence exercised by the Kaffis, or Hymns of the great Sufi poet of the Punjab, Bullheshah, of sacred memory, who may well be called "the Hafiz of the Land of Five Rivers." Or, since the Punjab is the heart of Moslem India, he may truly be regarded as "the Hafiz of Moslem India."

We notice this same deep Sufi strain in the sayings of Guru Nanak, the founder of the Sikh religion, and of the great Punjabi saint, Kabir Bhagat, from whom the sect of Kabir Panthis takes its name.<sup>3</sup> We hope later to give metrical translations of some of the best known of these other Hindustani hymns.

For the Christian evangelist this hymn and others of the same kind will be helpful in showing the close affinity of Moslem Sufism to the message of the Gospel

<sup>&</sup>lt;sup>3</sup> See the English translations from Kabir by Rev. Ahmad Shah of the S. P. G. Mission, Hamirpur, and by Sir Rabindranath Tagore.

of Jesus Christ. For instance, the present hymn may be taken as a good illustration of the yearning of the Moslem heart for the incarnate God-Man in Islam. The most remarkable feature of Moslem mysticism is that it seeks perfection of life and character, through passionate devotion to a holy person, imagined or idealised.4 This fact should exercise the reflex influence of creating and increasing a passionate devotion to the person of Christ in a Christian devotee who attempts to win souls for his Master, even such a passion as St. Paul possessed, which was the secret of his success in evangelistic work.

We are fortunate that such a rare, poetical gift as that possessed by the one who has versified the present hymn is being brought to the service of Sufi hymnody, thus enabling the reader to get the beauty and sentiment of the original poetry, as far as it is possible to do so. may be mentioned that owing to ambiguity of expression or misprint the translator was obliged to give a more or less doubtful translation of 3 out of 120 lines of this poem, viz, the last lines, in each case, of the 12th, 20th and 23rd stanzas.

It will help the reader if he keeps in mind the four divisions of the poem which we suggest below.

Part I. Stanzas 1 to 6. Pantheistic.

Part II. Stanzas 7 to 15. Divine Incarnation in the person of the Prophet.

Part III. Stanzas 16 to 25. Divine Incarnation in the person of the Spiritual Guide as representative of God through the Prophet.

Part IV. Stanzas 26 to 29. A description of the meeting, the spiritual or mystic union, with the Beloved.

(Stanza 30 is the concluding stanza.)

R. S. D.

## NOTE ON THE ENGLISH TRANSLATION

In rendering this hymn into English verse our endeavor has been to approximate the metre, as well as

One of the well-known doctrines of Sufism is expressed thus: "My Spiritual Guide may be weak like a straw, but my faith is enough." ("Pir-i-man Khasast I'tiqad-iman bas ast.")

to convey the meaning and catch the spirit, of the original. We have also retained the rhyming sequence of the Punjabi in which the same rhyme obtains throughout each quatrain. For purposes of comparison we give the transliteration and a literal translation of the first verse:

Alif A Mián Dholla tere man wieh dere Chhaddo watan durádá, Kol wasso mere Apná watan sunáwen sânún sháh ragon nere Akhín dissen náhín, kahe páe jhere.

O, come, Beloved, Thy habitation is in the soul. Forsake the distant home and reside near me. Thou sayest, "Our abode is nearer than the artery of

the neck;"

Yet thou art invisible to these eyes. What vexation hast Thou created!

H. A. W.

## PART I.

# Pantheistic

I

Come, Love, within the soul Thy dwellng-place doth lie.

Thy distant home desert, and to my fond heart fly! Thou sayest Thou dost bide than the neck vein more nigh;<sup>5</sup>

Yet, vexing one, Thy form is veiled before mine eye.

2

O, Love, deceive no more! Thy fickle words forsake! Without us and within Thy dwelling Thou dost take. My heart, with wiles bewitched, a captive Thou dost make:

Then into words of scorn Thy mocking accents break.

3.

Oh, Love, for all our woes no pity hast Thou shown;

<sup>&</sup>lt;sup>6</sup> This line embodies the well-known sentence of the Qur'an, "We (God) are closer to him (man) than his neck vein." (L, 15, b). (Nahnu aqrabu min habl-ilwarid.) Tennyson's lines in "The Higher Pantheism," echo this thought:

"Speak to Him, Thou, for He hears, and Spirit with Spirit can meet, Closer is He than breathing, and nearer than hands and feet."

Exiled from Home, to pine in far-off realms alone,<sup>6</sup> Through Thy false deed, Who once had made our souls Thine own.

In this strange land, alas, no peace my heart hath known.

4.

Thou only art; all else is unreality.

Why press this vain debate if one or separate we? Since, when Thy face is shown, my sighs Thy grief must be,

And in my prayers for death, my tears are tears of Thee.

5.

I sleep, and at my side Love sinks in slumber deep: When first my eyes unclose, He rouses, too, from sleep. I Laugh, He shouts for joy; His tears fall when I weep:8

Yet bargains He, nor cares my plighted hours to keep.

6.

None knows my state save Love; for no one else 'twere meet.

I sacrifice my all, an offering at Love's feet.

Each moment yearns my heart its guileless Love to greet:

Unless Love quickly come, this heart must cease to beat.

# PART II.

Divine Incarnation in the Person of the Prophet
Mohammed

7.

'Twas told that the Beloved to holy Mecca came:
That never man should know He chose Mohammed's name.

This quartain introduces the Sufi belief in the pre-existence of the soul. Exile from Home represents separation from the Beloved at birth. In its new life the soul at this stage seems to feel, with Francis Thompson, "in no strange land."

<sup>&</sup>lt;sup>7</sup> This conception of the entire oneness of the Beloved and the loved one, in the latter's grief, is beautifully expressed, with regard to human love only, in the closing lines of Mrs. Browning's sixth "Sonnet from the Portuguese": "... and when I sue God for myself, He hears that name of thine,

And sees within my eyes the tears of two."

8 One is reminded of St. Paul's injunction in Romans 12-15, "Rejoice with those who rejoice, and weep with those who weep."

Medina, now, His home: and Talib's fond lips frame Prayers for "God's peace" on Him, 10 and His high service claim.

## 8.11

A gift I crave whose sight sweet thoughts of Thee shall start;

With ring from Thy dear hand, or necklace, Thou must part.

In Hindustan, my home; Thou in Medina art.

Slain by Thy love, what sins had soiled my hapless heart?

#### 9.

By telling o'er Thy name each passing hour I grace. Leave town and vale and make my heart Thy resting-

place.

Love reigns the Lord of all; His, earth and sky and space.

Since Thou hast made me Thine, whom else should I embrace?

#### 10.

If e'er my lips, unsealed, Thy mystery reveal,12

From mighty rivers' depths great flames of fire will steal,

Blood from God's throne will rain, the stars will earthward reel.

Ah, Love, what streams can cool when these hot fires I feel?<sup>13</sup>

#### II.

My years of youth were spent in doleful tears and sighs.

<sup>&</sup>quot;Talib," meaning "a seeker" on the Sufi's Path, is the nom de plume of the poet.

<sup>&</sup>lt;sup>10</sup> The words translated "God's peace," or blessing," or "benediction," here and in stanzas 27, 28 and 29, stand for the Arabic phrase, "Salli 'Alá", which habitually follows Mohammed's name in Moslem writings. It is an abbreviation for "Sallallahu 'alaihi wa sallam, of which the meaning is, "May God's blessing and peace, be upon him!"

<sup>&</sup>lt;sup>11</sup> From this stanza onward the disciple throughout speaks of himself as a woman, a bride, a wife, and uses the feminine gender for himself, and the masculine for the Divine Beloved.

<sup>&</sup>lt;sup>12</sup> This refers to the esoteric truth of the Sufis, supposed to have originated with Mohammed in the Qur'an, to which the Sufi's lips must ever remain sealed.

<sup>&</sup>lt;sup>18</sup> Compare Song of Solomon 8:7, "Many waters cannot quench love, neither can floods drown it."

Now, to my agéd heart, Love's wingéd arrow flies. Bring hither my Beloved, the darling of mine eyes. Talib's true love from heart as well as tongue doth rise.

#### 12.

My artless Love goes by nor casts on me His eyes. Heedless, He passes by; counsel Him, O, ye wise! Medina, now, I seek; there my sole refuge lies. O, Talib, plead thy love, till from His course He hies.

#### 13.

Beloved, my heart now yearns to see Medina fair,<sup>14</sup>
All hidden grief and pain to lay before Thee there.
Long years have sped since Love left me to lone despair.
All men, O Talib, now toward Thee some malice bear.<sup>15</sup>

#### 14.

Apart from the Beloved, no comfort can I gain.

Should one Love's kalima<sup>16</sup> read, these inward fires might wane.

Remembering Love my lifeless heart revives again. O, let Love learn, at last, my piteous cries of pain!

## 15.

Thou who my surety<sup>17</sup> art, O Love, stir not away. Summon me to Thyself, and share my grief, I pray. Secure my pardon, Love, for I have gone astray. To my dead soul give life, and sinless I shall stay.

# PART III

Divine Incarnation in the Person of the Spiritual Guide

# 16.

Mount Sinai's 18 lofty height my Love hath put to shame.

<sup>&</sup>lt;sup>14</sup> It will be noted that the Sufi's eyes turn not to the Ka'ba at Mecca but to Mohammed's tomb at Medina.

<sup>&</sup>lt;sup>15</sup> The oriental attitude toward the lover—of either God or man—is quite the opposite of that represented by the Wstern proverb, "All the world loves a lover." The Psalms are full of this enmity of man toward the true lover of God. See also Stanza 23.

<sup>&</sup>lt;sup>16</sup> The kalima is Mohammed's prescribed Confession of Faith, viz, "There is no god but God and Mohammed is His Prophet."

<sup>&</sup>lt;sup>27</sup> The word "zámin" is equivalent to a "substitute" which resembles the Christian idea of vicarious atonement.

<sup>&</sup>lt;sup>15</sup> The mountain-top where Moses met God. See Exodus, chap. 19, the Qur'an XXVIII, 44, and other passages.

Mounting the throne on high, all-holy God, His name. To tread Medina's streets, as the Beloved, He came; Now, guiding on the Path, as Chishti, 19 spreads His fame.

17.

Inside and out my Love holds His high Sovereignty: In every place He dwells, the First and Last<sup>20</sup> is He. Save only the Beloved, none other can there be. I live but by His life, Love's own eternally.

18.

From the great Presence sought, Thy bounteous Love I own.

Afar or near, O Love, I see but Thee alone.

All from Thy light have come—no other source have known.21

Send pardon from Thyself, nor bid my steps begone.

19.

Never to know my Love were no man's mournful fate. To her<sup>22</sup> who is Love's bride my life I consecrate.

For her whom Love hath called, with welcome all would wait.

That Love mine arm would hold, my longing passionate.

20.

Stricken to death, I lie, crushed by Thy beauty's wave. In Thy love's ocean vast my soul hath found its grave. In every town men's tongues for Thee their tribute save. To Thee our lives we yield: to see Thy face we crave.

21.

This daily task to do, of old my destiny—
That I His praise proclaim, whene'er Love summons
me.

<sup>&</sup>lt;sup>19</sup>The word "Chishti" relates to a Sufi order founded by ud Din Chishti, India's most celebrated Mohammedan saint. He was a pupil of Abdul Qadir Jilani. His tomb at Ajmere takes precedence over all others in India among saint-worshipping Moslems, and is also visited by thousands of Hindu pilgrims. Here Chishti stands for the name of the Poet's Spiritual Guide.

<sup>&</sup>lt;sup>20</sup> Compare Revelation 22:13, "I am the Alpha and the Omega, the first and the last, the beginning and the end.

<sup>&</sup>lt;sup>22</sup> Compare John 1:3, "All things were made by Him, and without Him was not anything made that was made."

<sup>&</sup>lt;sup>22</sup> The reference is to other brides or disciples of the Master. See note on Stanza 8.

O, friends, I am consumed; Love's form I cannot see. My Love hath learned to work with what strange witchery!

22.

Who, from the path of Love, my steps shall turn aside?<sup>28</sup> If Love desire, my life to Him would I confide. Love will not faithless be; my trust hath time defied. Since Love hath held mine arm, with me He must abide.

23.

Love, I am slain, whom men with gibes and taunts assail.

My heart Medina craves, for justice there to wail. Come, O, my Love, behold, I have removed my veil, My witness thus to add to Thy dear beauty's tale.

24.

In the Belovéd's way, friends, I am lost to sight.
Then lest I be not found, let all in search unite!
This very Love, the thief--O, seize His arm with might!
A seeker after Love, know me, by day and night.

25.

"Negation's" medicine,24 Love, for mine eyes was brought;

And now, save only Love, I can distinguish naught. Love's citadel He showed, with every splendor fraught. Love, I am lost indeed what magic hast Thou wrought?

## PART IV

The Mystical Union with the Beloved.

26

Love, I would die for Thee, most ravishing Thy grace. Bring news, O friends, from whence comes the Beloved's face.

My soul with joy grows faint, and faster, my heart's pace.

<sup>28</sup> Compare Romans 8:35 "Who shall separate us from the love of Christ?"

<sup>24 &</sup>quot;Nafi Isbát." "Negation and affirmation," an expression used to describe the highest dhikr or repetition of the sacred "Kalima," "La Ilaha Illallah." The first part, "La Ilaha," "There is no (false) god," is the negation or the rejection of all false gods. Hence "negation" is here equivalent to complete absorption in the thought of the Beloved.

What if, this morn, should come Love's step and His embrace!

27.

My necklace is God's praise, wherewith I am arrayed. My ear-rings are the prayer, "God's peace" my lips have prayed.

Love, on my heart, for gems, longing for God hath laid. The nuptial bed I mount, invoking Chishti's aid.

28

The heavenly lightnings flash, and blazing fountains spout.

With Sinai's<sup>26</sup> splendor clothed, my glory shines about. Love, entering at last, "My follower," calls out. Beings of light and fire and earth,<sup>27</sup> "God's blessing" shout.

29.

To meet Love, as He comes, with bended head I go, "God's benediction" ask, and at Love's feet bow low This hand-maid's ministry, unworthy, all must know. Talib, Thy slave to keep—this boon, O Love, bestow.

30.

How bountifully, Love, Thy gracious mercies fall. Ever Thy faith I own, Thy kalima<sup>28</sup> recall; Ever at Thy blest tomb, I sacrifice my all; Ever on Chishti, Guide, with grateful spirit, call.

R. SIRAJ UD DIN. H. A. WALTER.

## Lahore, India.

<sup>25</sup> See note on stanza 7.

<sup>26</sup> See note on stanza 16.

<sup>&</sup>lt;sup>37</sup>That is, angels, jinn (genii), and men, who, Moslems believe, are created, respectively, out of light, fire and clay. See Qur'an XV, 26, 27, and LV, 13, 14.

<sup>38</sup> See note on stanza 14.

## ILLITERACY AMONG INDIAN MOSLEMS

The test of literacy at the last census was the ability to write a letter to a friend and to read his reply. There are many who can spell out a printed book with difficulty, and also many Moslems who can read the Koran without being able to write a word. The census takes no account of this minor form of literacy. Whilst of the whole population of India 59 persons per 1000 are literate in the above sense, among the Moslems only 37 per 1000 are literate. The object of the present paper is to enquire into the reasons for this low degree of literacy among the Mohammedans of India.

The points which strike one most forcibly on looking over the tables showing the particulars of the Mussulman community are (i) the general predominance of Moslems over other peoples in the Northwest, and the scantiness of them in the South; (ii) the fact that, in the Northwest, Northeast and North the overwhelming majority of them live in villages; (iii) their general illiteracy in the North compared with their relatively higher literacy in the South. I propose to examine the condition of the Moslem population of India, dividing the country into four main divisions, and with reference to the three facts I have pointed out above.

## I. The Northwest.

In Kashmir, Baluchistan, the Northwest Frontier Province, the Panjab, and Sind, we find the population almost entirely composed of Moslems; in some parts they form 93 per cent of the total. This region is the gateway through which in old time the Pathan and Moghul invaders marched to the conquest of India.

Less than 10 per cent of these Moslems live in the towns, and the caste-names, under which vast numbers of them are described, reveal their Hindu origin, and indicate that they are for the most part engaged in village ocupations. This, the most predominantly Mohammedan part of all India, is by far the most illiterate region so far as the Mohammedans themselves are concerned. In all these provinces, there are nowhere more than two females per 1000 who can read or write, and not more than about 25 males per 1000, of the Moslems.

## II. The Northeast and North.

In Assam, Bengal, Bihar and Orissa, and the United Provinces of Agra and Oudh, Mussulmans form a much smaller element in the population, except in certain parts, being well under 30% of the whole. In some parts of Assam and Bengal, however, they are very strong in numbers. Except in the United Provinces, less than 10% of these Moslems live in towns, and multitudes of them are converts from depressed and backward classes of Hindus. Nowhere are there more than six female Moslems in 1,000 who can read, nor as many as 80 males; the average being about 36 persons per 1,000. Yet this is an advance on the more fully Moslem Northwest.

## III. The Central Zone.

Here the Mohammedans are much fewer proportionately and actually. In Bombay and Hyderabad they are about 10% of the populaton, and less in the other provinces. In this zone, a much larger proportion of them are living in the towns, this proportion being about three-fourths in Bombay Presidency. The Bohras, Khojas, and Memons of Bombay, who are Mussulmans, are a commercial people, and have an average of 414 literate males, and 33 females, per 1000. In Hyderabad, Central India, and the Central Provinces, there are large numbers of Moslems in Government service. These causes help to increase the average literacy. The average of Moslem literacy

in this central zone is 138 males per 1000, and 13 females. In Rajputana and Ajmere the Mussulmans are much less educated than those in other parts of this zone.

#### IV. The South.

Here the Mussulman element is weaker than it is in any other part of India, averaging only about 61/2% of the population. All classes are more literate in South India than in other parts, and even the coolies in the streets speak English. Accordingly we find that the Moslems of the South are much better educated than anywhere else, and their average is 95 literate persons per 1000 in these five districts. Special efforts have been made to educate the Mapillas and Labbais, many thousands of whom are found in these regions; the Labbais of Madras having 278 literate males per 1000. Female education, too, is much further advanced here than elsewhere, especially among the Mussulmans of Mysore, where we find there are 41 females per 1000 who can read and write. The proportion of town to village dwellers among the Mussulmans is not so great as we should have expected to find it, but this is counter-balanced by the general spread of education, which affords facilities to the villagers which are denied them in other parts of India, which are not so well served in the matter of education.

Burma, with its free monastic education and absence of "purdah," heads the list with 234 Moslem males per 1000 who can read, and 77 females. The native State of Baroda, with its large trading communities, and its free and compulsory primary education, comes next with 232 males and 17 females. But these provinces have a relatively small Mohammedan population, and may be considered as abnormal.

I have not ready access to the reports of the Census of 1901, but so far as I can trace there has been some progress among Mussulmans in education. In some parts no improvement is apparent, but in others a great anxiety for learning is evident. Probably there

has been on the whole some improvement, but it might be much greater. I myself know of several places in Western India where the Mussulmans have founded, and still maintain with the help of government grants, schools for their own children. I have no means of knowing whether they are as enterprising in other parts of India.

Illiteracy is the missionary's greatest enemy, among Mussulmans in particular, it engenders a form of big-otry and prejudice which it is nearly impossible to overcome. It is not too much to say that the vast majority of Indian Moslems know absolutely nothing of the tenets of Islam, and in many places their ignorance of their own religion is so profound that they are hardly distinguishable from their pagan neighbors. Many village Moslems worship Hindu deities, and join in heathen festivals as a matter of course. This makes them harder to deal with than if they were frankly heathen, because they have the Moslem's exclusiveness and pride coupled with the debasement of pagan idolatry and superstition. It is nearly impossible to enlighten them, for they can read neither their own nor Christian books, and cannot take in the arguments with which better educated men can be approached and convinced. Though they can read the Koran, as some of them can, they cannot understand a word of it, and read it, as indeed even many well educated men and women do, as an aid to acquiring merit.

Of the 67 millions of Mohammedans in India, about 58 millons live in the villages, which means that about seven-eighths of the whole number are sunk in dense ignorance. The remainder, about eight and a half millions, who inhabit the 2152 towns and cities scattered throughout the length and breadth of this vast continent of India, are more or less easily accessible, and can be reached if men and women can be found whose hearts are on fire with love for them, realizing the debt of love which the Church of Christ owes to these followers of the Prophet of Arabia.

May we not cease to pray that such may be forthcoming when the war is over, and the youth of the churches are again at liberty to set forth on errands of mercy to the world for which Christ died!

But the great "Mass Movements," which are now attracting so much attention in many parts of India, and which are absorbing so much of the available missionary staff and resources, will no doubt affect the Moslems, as well as the Hindus, who live in the villages, for they too, will partake of the benefits of the education which will be imparted, when the means are forthcoming to establish village schools all over India. Any movement, whether it emanates from missionary societies, or from governments, or from reformers among the Hindu and Moslem peoples themselves, which has for its object the education and enlightenment of the masses, is worthy of our admiration and even of our active cooperation, and calls for thankfulness: for such movements will surely be blessed by the Lord of the Harvest to the preparation of the ground in which the precious seed of His Word may be sown, and without which it seems humanly speaking impossible that any harvest can ever spring up among these ignorant Mohammedans.

H. J. LANE-SMITH.

Aurangabad, India.

## CHRISTIAN LITERATURE FOR RUSSIAN MOSLEMS

The need of the Mohammedan World and the equipment required of those who approach it as commissioned by God to this service,—are the same in Russia as elsewhere in the "Beit-ul-Islam." The Mohammedans are, as well as we, a "People of the Book," and have fully grasped from the very beginning of their era the unique power of the written and printed word. "Maktub"—"It is written"—has with the Mohammedan a sound of authority, yea, even finality, much more so, it seems to me, than with us Christians.

The intellectually and politically most developed

and religiously most fanatical Mohammedans of Russia-the Tartars-are wide awake to the opportunity presented by the increased interest of their co-religionists in world-affairs, the greater number of people who can read and write, and by the necessity to stimulate religious zeal and counteract the poison of greater contact with the unbeliever. And so the Tartars-of Kazan and Orenburg, of Baku and Suinferapel alikeare flooding the market for Moslems in Russia proper and Russian Central Asia, with literature of all kinds, newspapers, periodicals, and even translations of European writers. In this field, the orthodox as well as the liberal Mohammedans are doing their best. They have well-stocked book stores, reading rooms and colporteurs. While traveling as sister of mercy on board a Russian steamer, carrying thousands of pilgrims to and from Syria and Jeddah (the port of Mecca), we had with us several Tartar colporteurs, who spread among us their pilgrims' tracts of all kinds; and well do I remember my impotent grief, when I saw the pilgrims squatting around the Tartar, reading to them from his tracts—while I, at that time, had nothing to offer them.

From the very beginning of my work as Bible woman, itinerating among the Mohammedans of Central Asia or Turkestan, I came to understand the importance of the tract next to the Scriptures themselves. Yes, I would even make free to say that the tract might go before the Scriptures. We all know the objections the Mohammedan raises against the word of God, and some tract, answering the questions, and putting to naught the prejudice with which the orthodox Mohammedan approaches the Scriptures, might clear the way for the reading of these, with a more enlightened mind and a more willing heart. Turkestan being a meetingplace of men of all sorts and conditions and languages, I had need of as many as twenty-two languages in order to reach most of the people around me. Among these were from nine to eleven different Mohammedan languages. I had the whole Scriptures too and portions in Tartar or Nogay, Kirghize, Turkoman, Persian, Azerbedjani, Arabic, Pushtu, Kashgari, Sart, and two languages for the Hindustani Mohammedans, scattered among our people. I understood that the questions which were put to me, in nearly all cases the same, might best be answered by good tracts, and I managed to get some in Arabic (Nile Mission Press), Persian and Azerbedjani (Tabriz). But only a few in number were available, and even these did not reach the real "Turkestan" man, the Sart or Usbek-Turki speaking Mohammedan, among whom I was laboring in particular. So I set out to translate something for my people, the Sarts. With the help of a Mullah at Tashkent-who often put down his pen in despair at being asked to write some "Kafir" expression, and who made me promise never to divulge his name, except to God in praying for him-we translated four tracts, published by the Nile Mission Press, Cairo. They had been translated from the original Arabic into English; I translated them into Russian, and from this into Sart. The four thousand copies, neatly writ-

ten out by a Mirzah and lithographed, were a complete success; they evoked much interest, discussion and opposition, and also, thank God, assent from some sincere God-seekers. After that I started a small book, 30-40 pages entitled "Who is Jesus Christ?", which I had received from Constantinople; we translated it from the Osmanli, being guided very often only through understanding the roots of the words, which are about the same as in the Sart language. This booklet, presenting the personality and claims of our Lord, was the subject of special love and prayer on my side, and also proved a success. But before I could sell out the whole edition, the government stopped my itinerating through the country, and I turned the remnant over to the agent of the British and Foreign Bible Society, who is a missionary to Moslems in heart and in deed, a Mennonite bred amongst the Kirghize, and very conversant with the Sart language.

Being deprived of the possibility of traveling through the country, I settled down at Samarkand, to prepare seed for future work. The Lord provided me with a Mullah, intelligent and spiritual-minded, of the descendants of Ali, son-in-law of Mohammed, a Persian. For about one year we worked together at the revising of the editions formerly published, and at the translation of seven new tracts—one of them a real book indeed, of 134 pages, so that now 12 Mss. are waiting to be printed, scattered, read, discussed—believed by many a soul, the Lord willing.

It was a blessed and never-to-be-forgotten time, when I had the opportunity of discussing every word of these tracts with my Mohammedan helper. Every word was prayed over by me, and, at least intellectually, understood by him, before it was put down. He was very scrupulous about translating Scripture texts as accurately as possible, and we had at our disposal the Bible and parts of Scripture in ten different translations to compare with and to choose from. The four Gospels only had been translated into Sart and were being circulated by the Bible Society. With Mullah Sayid Ali

Effendi, we set out now to translate into it part of the Old Testament and Epistles, using freely for the latter ones the translation of the New Testament into Kashgari, recently finished by the Rev. Awetaranian of Sofia, Bulgaria. When visiting at Beirut I had found at the American Mission Press a book in the Persian language containing about one thousand of the fundamental texts of the Old and New Testaments-grouped according to one leading thought, as for instance, "The Fall;" "Salvation;" "The Law of Sin and Death;" "The Law of Grace and Life;" etc. I added several pages, compiling texts from the Old and New Testaments proving the pre-existence of our Lord, giving the prophecies concerning Him and His assertions concerning His deity and Oneness with the Father, and so on. More than one thousand texts in this book "Words of Life" give to the Sart reader for the first time the whole plan of salvation and the central figure of our Lord-presented in their own language. Claiming the Lord's promise that His word will not return empty but shall fulfill that for which it was sent out, and claiming also the promise that our tears, prayer and toil for Him shall not be fruitless, I rejoice by faith already in the response this book will find in the hearts of Turkestan Moslems.

I give here the list of the tracts which are ready for the press:

	•							
I.	The	Unity of	God.		(Nile	Mission	Press)	
2.	The	Line of Prophecy.			( "	"	" )	
3.	The	Noble Sacrifice.			( "	, «	" )	
4.	The	All-Suffi	cient Adv	ocate	( "	"	" )	
5.	Who is Jesus Christ?				(Constantinople)			
6.	Is the Witness of Jesus Christ							
about Himself True?								
	(40	pp.)			(Nile	Mission	Press)	
7.	The	Three	Blessed	Days.				
	(30	pp.)			(Nile	Mission	Press)	
8.	Annulled and the Annulling ( " "							
9.	The	The Sack of Wool						
10.	The Sacrifice of Ishmael				Miss	Lillian '	Trotter	

11. The City of Salvation (Nile Mission Press.)
12. Words of Life (134 pp.) (Beirut Mission Press.)

In the above named tracts and books, the Mohammedan reader will find an answer to most of his questions and objections, given either by men who are experts in this kind of work, or by the Word of God itself.

The Lord willing, I hope to return in a month or two to my field in Russian Central Asia, to print these Mss., and to take up again the humble, but blessed work of a "pedlar for Christ's sake." As every other worker among Mohammedans, I expect to find a great change in the field. The "shadow" of protection by the government as formerly-not requested, but all the same enjoyed-will be gone. Mohammedans and Christians will meet now as equally free citizens. Opposition, danger, persecution, will have to be met with the "shield of faith" alone. But this shield has proved a good one, and we do not desire another. On the other hand, the "House of Islam" itself has been so mightily shaken, that windows and doors are wide open-enter who will, who ever dares in the name of the Lord. All Russian Central Asia, heretofore closed, is now open. IENNY DE MAYER.

Of Samarkand, Russia.

## ISLAM IN SIAM

Islam in Siam seems content to "Keep the Home Fires Burning." As an active missionary organization, it is to all appearances dormant. I have talked with the majority of the missionaries in the country, and am unable to find any trace of Moslem missionary propaganda. In searching for a reason for this absence of propaganda, one missonary replied, "The soil is not conducive to any great religious movement and the indifference of the average Siamese Buddhist toward any other religion than his own makes the spread of Mohammedanism, as well as Christianity, a difficult task." A French Catholic frere suggested that the Moslems had seen the hopelessness of converting the Siamese, and added that they—the Catholics—were content to spend their time working among Eurasians and Chinese. One old Moslem sheikh gesticulated violently when I pressed him for his opinion of the Siamese idol-worshippers, and said that they were impossible, and were all bound for "Gehenna."

To the unshaken self-satisfaction of the Siamese Buddhist, with the present state of his religious affairs, must be ascribed the reason why the Moslems are content to make no determined effort to convert him. The Moslem is saved, the Siamese refuses to be saved, and therefore no effort is made.

It is exceedingly difficult to say, how many Mohammedans there are in Siam, for the most of them are immigrants to the country and have no fixed place of abode. The exact number will not be known till more accurate census records are kept. One "imam" in a Bangkok mosque said that there were "hundreds of thousands and then some" in the country, and in spite of the Oriental propensity for exaggeration, there is no great reason to believe that the number is far from correct. The number of Malays (Moslems) in Siam is variously given as 200,000; 800,000 or even one million.

variously given as 200,000; 800,000 or even one million. Siam is surrounded on three sides by peoples holding more or less mixed Moslem beliefs. On the north are the Yunnanese Chinese, or, as they are popularly known to the Siamese, "Hows." Through these people have been severely persecuted, many of them are staunch supporters of the Faith. To the immediate west are the Burmese, but beyond them is the seething mass of Indian Moslems, who reside throughout all Burmah and who have penetrated into Siam in large numbers. To the south of Siam are the Malays, and still farther south are the Javanese. The Malay Mohammedan population has decreased in recent years, not through any apostasy on the part of the natives, but because several states with large Malay elements have been ceded by Siam to the Federated Malay States.

It is presumed that Islam came into Siam by way of the south, after the Malays had been converted. During the 19th century and thus far in the 20th, but little has been heard of these Mohammedans. They have come to the country with their trade, and have lived in quietness and comparative isolation. Since the French first came to Siam, they have been expelled three times, a record that the Moslems cannot equal. They have remained unnoticed, chiefly because of their lack of propaganda.

In the history of the country, which I might add is very meagre and probably quite inaccurate, there are many evidences that Siam came into contact with Mohammedans in times past to a considerable extent. It is quite interesting to read in Turpin's "History of Siam," published in Paris in 1771, of the adventures of the Mohammedan traders, their ability in war and the different embassies sent to and from Persia and Siam. The author was a French missionary, and extracts from

his work are interesting because they show the intrigue and the attempts at intercourse between the rival religions. After recounting how, in the middle of the 16th century, the reigning king of Siam seemed to favor Christianity by building the Christians a church, he remarks, "This generosity seemed to indicate his leanings toward Christianity; but in reality he was indifferent to all religions, and above all took delight in showing his contempt for the idolatrous priests (meaning Buddhist priests) whom he delighted to humiliate. The Mohammedans shared his favors with the Christians, and if he had been obliged to make choice of a religion, it is most probable that he would have declared for the Koran. A prince surrounded by concubines would naturally vote for a religion which authorizes his predilections.

Only one serious attempt appears to have been made by the Mohammedans to convert the entire country to Islam. In 1687, Louis XIV sent a group of Jesuit mathematicians to the Far East in order that their observations might perfect the knowledge of navigation and geography. The Siamese had sent an embassy to his court some time before and he seized their visit as an opportunity to send out his ambassadors and mathematicians. The Siamese king received the ambassadors with great cordiality and became very familiar with them,—so familiar in fact that the ambassadors asked the king to become a Christian. Their first plea was followed by many more, for they had just learned that an ambassador from Persia had arrived to convert the king to Islam. The king was indifferent to the attempts of both Christians and Moslems to convert him, replying that he would be rash to embrace a religion of which he knew nothing. Following in the wake of the Moslem ambassador came the Arab, Mogul, and Persian traders. They brought to Siam fabrics, silks and spices, and took away a great many elephants to the Coromandel Coast, to Golconda, and to Persia. With the increase in numbers, their religious enthusiasm grew, and they realized what a great advantage it would

be to them if they could convert the entire country. The large colony started with the supposition that the success which Mohammedanism had had among the Malays might be repeated on a large scale in Siam. In this supposition they were, however, mistaken; and their doctrines, instead of being acceptable to the people, gave rise to such popular commotion and antagonism against Islam, that "a large number of Moslems achieved to the sanctity of martyrdom." In one place we read that the Moors made an expedition to Siam, firing several shots at some Siamese vessels; and that the Siamese Army had a great many Malays and Macassars, who were considered as the finest troops.

It is probably five hundred years ago that the natives of Malacca reached the northern part of the Malay peninsula and converted the indigenous population to Islam. They seldom brought their women, and intermarried with the females of the newly settled regions. They have produced a race which is passable as Malay. Before their conversion to Islam, it is supposed that these inhabitants of the Malay peninsula held Brahmin beliefs. At any rate, these Moslems are influenced by the Brahmin gods, who, though classed as Efrits and Jinns by the orthodox, remain at the head of the spirit world and command the respect of the population. In fact, these Brahmin gods hold the same position to Siamese Mohammedanism as they do to Siamese Buddhism.

The men usually have closely shaven heads, while the women, in contrast to their Siamese neighbors wear long hair. The people are not naturally hairy, and one authority holds that the scanty hairs which appear on the chin are usually plucked out. The women expose their features quite openly, and at any time, in a manner that would not be tolerated in the southern part of the peninsula or Java. The Moslem women seem to have considerable freedom, far more than the women of Egypt. Only on occasions of festivals are they veiled and separated from the men. It is probable that the poorest type of Mohammedans are these Siamese Ma-

lays, yet notwithstanding their apparent unorthodoxy, the prohibitions of alcohol and gambling are quite rigorously observed, especially by those who come in contact with the outside world to any extent. The Malays of South Siam are agriculturalists and fishermen, but in Bangkok, they are "sayces," gardeners and cloth mer-chants. In the case of marrying a Siamese woman, the woman will usually retain her Buddhism. A Siamese princess once said, "The strength of Buddhism lies in its hold upon the women." An interesting case of this kind is found in the family of one of the Christian evangelists. His father was a Moslem and a most earnest and devout one; his mother clung tenaciously to Buddhism. At the death of the Moslem father, the mother, in spite of strong protests from her dead husband's relatives, took the boy and educated him for the Buddhist priesthood. From the priesthood he was converted to Christianity. The evangelist still recognizes his Moslem relatives and they have insisted that he be circumcised. One day in the training class, the missionary in giving the assignment for the next day, told the class that as the Siamese did not practise circumcision, it would be of little value to discuss the subject. The old evangelist disagreed, and said that to him the question was a vital one, as he had been urged many times to submit to the rite. As a result, the missionary with the class studied the fifth chapter of Galatians. While on a tour, this evangelist tried to convert an old Mohammedan sheikh who would have none of it, and who replied, "What would you do, if that 'wearer of pants' (the missionary) wasn't here to support you?"

In Central and North Siam, Mohammedanism is found only in the cities and villages. The Malays above Bangkok are few and far between. Bangkok is the center of Islam, as it is the centre of everything in the country. There are some twenty mosques in Bangkok alone, with a sheikh from Alexandria and El Azhar University in charge. The dull, unornamented mosques, with their short minarets, form a sombre contrast to the elaborately ornamented and gilded Buddhist

"wats," with their towering "prapangs" and "prachidees." Mosques and temples are located close together, and very often as the muezzin is rolling out his call to prayer, some faithful merit maker is beating the "wat" bells so despised by the followers of the prophet.

Though His Majesty the King is a strong Buddhist, and does every thing that he can do to strengthen his religion, there is a remarkable spirit of religious toleration shown; or perhaps it is only another name for the religious indifference already commented upon. King Rama has given ground for the erection of several of the Bangkok mosques. All of the Malays in Bangkok are Shafis and most of the Indians are Hanafis. As a result they have their own mosques in which to worship, but there is a strong attachment between them. Each sect will aid the other in the promotion of some worthy object. A large number of the Moslems have been to Mecca, and considerable Arabic is spoken in the city. All wear some form of cap or headdress without a visor and the red "tarboush" or fez is quite popular; these are, however, about one-half the height of the Turkish or Egyptian fezes. It is a quite common sight to see them at prayer, and they make no attempt to "hide their light under a bushel."

In North Siam the Mohammedans are either Indians or Yunnanese Chinese. All are traders and they lead a roving life. Each year the caravans come all the way from Yunnan to Siam and Burmah and the Indians will trade between Burmah and Siam. There are four mosques in the city of Chiengmai, the most important city in North Siam. A fifth one is now being built by the Yunnannese with the financial aid of their richer Indian brothers. The hereditary princes of North Siam employ Moslems as grooms. The groom of the Chao Luang (hereditary prince) of Lampang receives a salary far in excess of the other servants. It is because the Malays have derived a love of horses from their Arab co-religionists, that they are so much sought after.

The missionaries in Siam have made no attempt at

the conversion of the Mohammedans. They have set themselves toward a larger and every bit as difficult a task. The only converts that have been made from Mohammedanism so far as I have been able to learn are the evangelist, who was in reality a Buddhist, and a poor helpless Yunnanese leper in the Leper Asylum at Chiengmai. In Bangkok there are Mohammedans in the schools of the American and French missionaries, but it is very difficult to influence them. They are far less receptive to Christian teachings than are the Buddhists. A Buddhist boy in explaining to his Sunday-school teacher, why his friend would not enter the Sunday-school class said, "You see, he is a Mohammedan."

PAUL MCCLURE HINKHOUSE.

Bangkok, Siam.

#### THE CRESCENT AS SYMBOL OF ISLAM

A reference in the Moslem World for April, 1917, to the new flag of the Kingdom of Hejaz suggests a consideration of the Crescent, the standard of the Turks, as a religious symbol. Historians, when speaking of the Crusades, have frequently described them as conflicts between the Cross and Crescent, and the same figure of speech is used often to describe the campaign carried on by missionaries in Moslem lands. Professor Ridgeway points out that to speak of the Crescent as a symbol of Islam when Richard Coeur-de-Lion or St. Louis fought against the Saracens, is to be guilty of an anachronism, for the crescent did not appear as a Moslem symbol until after the appearance of the Osmanli Turks.

The banner of Mohammed, like the modern standard of the King of the Hejaz, bore no device, and during the struggle which characterized the caliphate up to the time of the domination of the Osmanlis, the different banners of the various houses were simply plain colors,\* each party possessing one distinguishing color.

Unlike the Cross, which is full of significance to the Christian, the crescent has no religious significance for the Moslem. It is merely a symbol of the Ottoman domination of Islam, and yet a study of the symbol reveals the fact that it has possessed a religious significance from very ancient times. It is an interesting coincidence that the symbol of an ancient moon god, whose influence extended from ancient Babylonia throughout the whole of Africa, should eventually become the symbol of a monotheistic faith which had its origin in Arabia.

History has given us no clear record as to why the

<sup>\*</sup> Black was the color of the Abasids, white of the Ummayads, red of the Khawarii, and green of the Alids.

Turks adopted the crescent as their standard. Some authorities suggest that it was accepted after their occupation of Northern Asia Minor, but others maintained that it was not used until after the capture of Constantinople in 1453 A. D.

In his "Rise, Decline and Fall of the Caliphate" Sir William Muir says: "In the 8th century (of the Hegira) the Osmanlis achieved the conquest of Asia Minor, and eventually crossing the Bosphorus, planted the crescent on the walls of Byzantium," which seems to indicate that he believed the crescent to have been the standard of the Turks before the conquest of Byzantium. He does not however quote his authority for the view.

One of the earliest appearances of the crescent in art seems to be that which is shown on a Babylonian seal cylinder bearing an inscription of the days of Urengur, king of Ur, who was reigning in 2450 B. C. The symbol is shown above a seated human figure, and indicates that the figure is a representation of the moon god, Sin, whose worship apparently originated in Ur, the early home of Abraham, and eventually spread over almost the whole of Arabia. Although the appearance of the crescent near a seated human figure in Babylonian Art almost invariably indicates that he is the moon god, there are some instances where this is not intended, and the actual significance of the symbol in such cases is not clear. With the eight or sixteen rayed star, and the sun's disc, the crescent is one of the commonest symbols found upon the ancient monuments, particularly upon the boundary stones; where very probably it had a magical significance related to the superstitious beliefs associated with the heaps of boundary stones in Palestine today. The frequency of the appearance of the crescent in the art of Babylonians may be explained by the fact that the worship of Sin assumed great prominence in the earliest days known to us of Babylonian History, and persisted through all changes in political, social and religious thought right down to the time of the disappearance of Babylonian—Assyrian civilization. From ancient times, down to the present day, the

moon has been associated with magical rites and ceremonies, with the result that all moon gods and goddesses are concerned with many forms of magic.

The Babylonians and early Arabians regarded the moon as masculine and "Sin," the moon god, was represented as an old man with a flowing beard; but gradually the conception changed and the moon became feminine. The daughter of Sin-Ishtar-not originally a moon goddess, whose symbol was a star representing the sky, was identified by later historians with the many moon goddesses who were worshipped in different localities and whose symbols were almost invariably crescents. This relationship is recognized by modern anthologists, on the ground that all moon goddesses are associated with nature myths based upon the generative principle in nature, the worship of which usually degenerated into the grossly immoral rites so strongly denounced by Jewish prophets, and in later times associated by some Arabian writers with forms of black magic (Sihr).

The prevalence of the crescent and other astrological symbols may be inferred from a curious legend recorded by Maimonides in his commentary on the Mishna which declares that idolatry had its origin in star worship, the first image worshipped by man being the representation of a star. The story says that a time came when man could think of no other god than the stars and spheres of the heavens. This legend, with the fact that in ancient Arabia there was a strongly developed star worship, in which the cult of the moon god as masculine had precedence, would indicate that the people of the lands affected were familiar with the crescent and star as religious symbols long before Islam under the influence of the Osmanlis adopted the crescent and star as its standard. A favorite method of thought among the old Arabians was to regard the two chief aspects of the moon-waning and waxing-as two deities, in which Asthtar, the planet Venus regarded as masculine, is confused with the more ancient Babylonian Ishtar as a symbol of the heavens.

The obscure goddess Alillat was also associated with Ishtar, and also with Diana the Greek goddess whose symbol was a crescent. Some Arabic scholars have identified Alillat with Al Lat, and Robertson-Smith in 1887 conjectured that Leto, the mother of the Greek Apollo and Diana, was actually the Arabian Lat who had been introduced into Greece by Greek merchants. If this conjecture is correct, it is quite possible that further research will show that the crescent as a divine symbol was introduced directly from Arabia Greece.

Hesychius tells us that the adoption of the crescent and star as the arms of Byzantium was due to the gratitude of the citizens for the miraculous intervention of Hecate or Diana when Philip of Macedon was besieging the city in 339 B. C. It is said that Philip was preparing secretly by night for an attack when a bright light shone out from heaven and revealed his plans to the besieged, with the result that they were able to forestall the attempt. The appearance of the light, which seems to have been caused by the cresent moon with a star near one of its horns, was hailed as a direct intervention of Hecate whose symbol was a blazing crescent, which in her honor was adopted as the civic badge, and was struck upon the coins for centuries.

The adoption of the symbol by the Turks, it is generally believed, occurred after their conquest of Constantinople in 1453; but there seems to be no clear historical evidence to support this. Some authorities maintain that the Osmanlis adopted it as their standard after their occupation of Northern Asia Minor, where, as the badge of the Byzantine emperors, the crescent and star would have been well known.

Professor Ridgeway, in a very interesting paper published in the Journal of the Royal Anthropological Institute (1908), maintains that the adoption of the crescent by the Turks was largely due to their familiarity with the symbol as formed by double Boars' tusks worn as amulets. The paper is illustrated with photographs of such amulets in the writer's possession, collected from many parts of the world, some of them being ancient imitations in bronze of Boars' tusks united to form crescents, which seems to indicate that the crescents of Boars' tusks and their imitations in metal were far older than the astrological symbols used in the region ruled by the Byzantine emperors.

In a letter to me Professor Ridgeway says research has convinced him that astrological symbols only come very late in all religions. Primitive man is concerned with what is concrete, his magic is concerned with material things which will aid him in getting food, or in overcoming his enemies; any fancied virtues in the moon would be of no use to him, but a pair of horns would be a formidable weapon. His knowledge of the power of the animals he may hunt leads him to the belief that possession of horns, claws or teeth will give him some of the power manifested. Thus today, among other amulets the Esquimos use when hunting, are dogs' teeth.

Traces of such primitive ideas seem to be reflected in the name given to Sin, the Babylonian moon-god, for he is frequently known as "The young bullock of Enlil," and in the art which distinguishes a god from a human, by the addition of a pair of horns upon the head. In the Greek period, Astarte the moon-goddess, is sometimes figured crowned with a bull's head, and in a representation of the composite god of Egypt-Serapis—the bull's horns are shown as a well defined crescent. Pliny tells us that one of the identification marks of a sacred bull was a conspicuous white spot on the right side in the form of a crescent, probably because the Apis bull of Memphis symbolized the moon. Khonsu, the moon-god of Egypt (sometimes identified with Thoth) as the new moon is likened to a fiery bull. As Khensu-pa-Khast, he is the beautiful light of the crescent moon shining upon the earth, through whose agency women conceive, etc. In Egyptian art the crescent almost invariably appears as a support for the moon's disc generally shown as a headdress of the god.

It is interesting to notice, with the thought of the Boars' tusk crescent in our minds, that in Cyprus once a year wild boars are sacrificed to Aphrodite and Adonis and that Antiphanes tells us the boar and pig were especially sacred to Aphrodite or Astarte, the moon goddess. Lucian tells us that the pig was considered to be a sacred animal by the Syrians, a conception which must have been very ancient, and very possibly related to the magical conception regarding the fusk.

I suppose we shall never discover how it was that man transferred his magical conceptions from the tusk or horn of an animal to the loftier, if less practical, religious and magical conceptions of the crescent moon. Such a transference may represent the transition of centuries—a gradual growth from the primitive concrete conceptions to the abstract, as man noticing the resemblance of the cresent to his powerful pair of tusks or horns begins to associate those ideas of power with the being to whom the astrological horns belong. From the conception of the power of the tusk to the conception of Sin, represents a great advance. There is evidence which shows that conceptions of a moon-god have been associated with wisdom, knowledge and understanding, always, in the primitive mind, related to magic; it has been said of Thoth, the wisdom god of Egypt, who, as we have seen, is regarded in some aspects as a moon god, that his character is a "lofty and beautiful conception and is perhaps the highest idea of deity ever fashioned in the Egyptian mind, which was somewhat prone to dwell on the material side of divine matters."

One of Professor Ridgeway's illustrations is a gem of the third century, bearing a crescent with three eightpointed stars. The ancient Babylonian ideograph for the word "God" was the star repeated three times, apparently to distinguish it from the word star which was denoted by the ideograph of one star. This may be merely a coincidence, which is more striking because the symbol of Ishtar, as we have noticed, was generally an eight-pointed star. It has been suggested that the Byzantine emperors adopted the star as their symbol partly because it represents the Star of Bethlehem; for this reason it was also adopted with a crescent by Richard the first of England. Thus the crescent and star became the badge of an English king, and was struck on the silver pennies of Dublin in 1210. It appears over the stalls of the Dean and Precentor of St. Patrick's Cathedral, Dublin. Henry III used the same device, so that the star and crescent have been used as a badge by Christian rulers, while in some places the crescent is seen actually combined with a cross.

Reference is made in the Professor's paper to the modern cart horse pendant used in England, where often one of the ornaments is a crescent and star supposed to be a survival of the badges taken in a crusade. He shows that brass imitations of the boars' tusk crescents were used on Roman Norse trappings, and suggests that this device may also be a survival of the old boars' tusk amulet. The superstitious significance of the modern crescent-shaped horseshoe, which is supposed to bring luck to its finder, may be derived from the same idea.

Concluding his convincing arguments, Professor Ridgeway points out that there were two main reasons which influenced the Turk in his adoption of the crescent as a badge. There was first his familiarity with the old amulet of the boars' tusk, and then the prevalence of the astrological symbol in the new kingdom he had conquered.

The abandonment of the Ottoman device by the King of the Hejaz is significant. It surely indicates that the domination of the Osmanlis has never been acceptable to the real sons of Islam. It may be that the disintegration of the Turkish empire, which has been hastened by the war, will lead to a new birth in Islam which will make it less antagonistic to the Cross, and will result eventually in a definite recognition of the claims of the Redeemer of men.

# CONSTANTINOPLE COLLEGE AND THE FUTURE OF THE NEAR EAST

In these glorious days of triumph and the fulfilling of many dreams, none rejoice so much as the friends of the people of the Near East. In that part of the world, which has so long lain prostrate under the paralyzing influence of a hideous misgovernment, the day of deliverance shines even more brightly than it does further west. Educators who for nearly a hundred years have worked against unreasonable obstacles, who have hoped against hope for a chance to progress, who have prayed for a cessation of the sufferings of the people to whom they ministered, are at last able to look with clear and confident eyes towards a future full of hope and peace and progress. That future is as yet afar off, but still it can be seen and the joy of working towards it has been increased a hundredfold.

The hope of the Near East, of Mesopotamia, Syria, Asia Minor, the Balkans, lies with the women. This has always been true to some extent, but never more so than today. The men of the Ottoman Empire have been killed in battle or massacred. The country is wretchedly poor and in many regions faces starvation. It is full of refugees and orphans; its homes have been shattered; its cities have been destroyed. Redemption lies in the minds and hearts of its women.

No one realizes this more fully than the Americans who have given their lives to the education of the young women of the Near East at Constantinople College. Situated in the ancient city of the Caesars, on the shores of the Bosphorus, this American college has for nearly fifty years been training scores of girls, Albanians, Armenians, Bulgarians, Greeks, Jews, Turks, and bringing enlightenment into hundreds of homes. Today its hard work and indefatigable devotion seem to

be justified indeed. This college, which is the largest and the most advanced American institution for women in Turkey is face to face with the problem of reconstruction and rehabilitation, for which its many years of quiet service have been an excellent preparation. During the whole period of the war, it has kept its doors open to all who would come in search of knowledge. It has faced the uncertainty of war conditions, staggering expenses, hardships of many kinds. But by its steadfastness it has proved to the people of the Near East that it believes with all its heart in education and in the vital importance of the training of young womanhood as the key to national progress and development. So that wars, revolutions, massacres have failed to close its doors and the good work has gone on.

Constantinople College has an interesting history. It started as a mission school for Armenian girls in 1871 on the Asiatic shore of the Bosphorus in Scutari. Its modest buildings stood upon a hill overlooking the splendid panorama of Stamboul. Soon it began to include other nationalities in the student body, and in 1890 became a full fledged college with a charter from the state of Massachusetts. Its staff and student body grew with considerable rapidity and a Preparatory school was founded in connection with it which is carried on with success to this day. In 1905 a fire destroved the main building in Scutari. Instead of rebuilding on the same campus, the President, through the help of generous friends in America, was able in the course of five years to buy a beautiful piece of property on the European side of the Bosphorus on the top of Arnaoutkeuy hill, and erect four new buildings which the college has occupied since April, 1914.

The influence that such a fine Christian institution exerts in so important a city as Constantinople can be easily imagined. This year 500 students are enrolled. The language of the College is English which all must master as soon as they enter. This is only one of the common bonds which link these girls of many varying nationalties. A love of learning, a respect for Ameri-

can ideals of honor and justice and an acceptance of the Christian principles of service and sacrifice are a few of the many spiritual advantages shared by Bulgarian and Turk, Armenian and Greek. The book knowledge is important, but the training of character is much more important and it is here that the College aims high. Alumnae go out to become leaders in their several communities. They return to their homes often to teach their people the new lessons of a fuller life which they have learned from the College.

Never before, however, in all its history has the opportunity for service been so great as at this moment. The Ottoman Empire must be reconstructed. Its women must do most of that reconstructing. And Constantinople College intends to furnish those women to a large extent. The President and the trustees have already turned their thoughts to the laying of new plans. Practical education must have a larger place to meet the present needs. Courses in agriculture and village improvement have begun. A movement for making a start at medical education is under way. No one need be told of the necessity for nurses and doctors among the women of the Near East. Evils are crying out to be met and overcome. It is merely a matter of trying to choose, among many needs, which one is the greatest.

Constantinople College is supported partly by the fees of students, but largely by American friends. These four years of war have told upon it severely. Funds are badly needed. Let it never be said that its service for suffering Near Eastern girls had to be curtailed because friends in America found it impossible to provide the money that was necessary. Reconstruction is the watch word to-day. Constantinople College is ready and passionately eager to take a large share of the responsibility in the Near East for building up broken lives, for bringing together Jew and Gentile, Christian and Moslem into a great sisterhood of service for all humanity.

EVELINE A. THOMSON.

## THE MOSLEM IDEA OF 'ILM (KNOWLEDGE)

(Illustrated by Al Ghazali's Experience)

TRADITION reflects the importance of this subject by the number of references to it. A peculiarity about them is that many are connected with the name of Ali bin Abu Talib just as traditions on the subject of asceticism collect around the name of Jesus. (And those of great exaggeration about the name of Abu Huraira.) There is not a treatise on knowledge that does not have a section on its excellency. What the tone of this praise is, appears from the following extract from Ghazali. "God, Exalted, said 'God bears witness that there is no god but He, and the angels and the possessed of knowledge, standing up for justice' (3:16). Behold how the Exalted begins with Himself and then mentions the angels and lastly the people of knowledge. honor and excellence and glory and superiority! And God said 'God will raise up all you who believe, as well as those who are given knowledge' (58:12). Ibn Abbas, may God be pleased with him, said 'The learned are raised above believers by 700 grades and between each two grades there is a distance of 500 years.' \* Said he upon whom be the prayers and peace of God, 'The learned are the heirs of the prophets' and it is well known that there is no rank above that of the prophets and no honor above the honor of inheriting that rank. And he said 'The learned believer is better than a worshipper of seventy years' standing.' \* It was also said 'O apostle of God, what works are the best? He said, The knowledge of God Exalted' (Ihya, p. 5). And the messenger of God said 'The seeking of knowledge is a duty' and 'Seek knowledge though it be in China'(!)" (Ihya, Vol. I, p. 12).

All are agreed that knowledge is an essential duty (faradh 'ain) but when the question is asked what this knowledge is, there are, as Ghazali says, more than twenty different answers. The Scholastics say that their science furnishes the knowledge that is necessary, for by it is known the Unity and Being of God and His attributes. The lawyers urge the claims of theirs, because by it is known the religious duties and the lawful and the unlawful. The Commentators and Traditionalists say it is the knowledge of the Koran and Tradition for by these all knowledge is determined and finally the Sufis prefer their claims. Now what all these parties are speaking of has nothing to do with a mere acquaintance with the doctrines and practices of religion which enables one to confess and perform what is necessary. It is, of course, incumbent on the beginner to learn what he must confess to do, and Moslems, especially, the learned, must give the needful instruction in order that the beginner may share fully in Islam. But knowledge of this kind, received by "imitation and hearing" (taklid wa sama') has no virtue in it, and has no reward attached to it. One who remains in this condition is called a mukallid, imitator. Taklid is defined as "an expression for the following of one by another in a word or a deed, accepting its truth without examination or thought as to proof, as if this follower made the word or deed of the other a chain (kilada) about his neck" (Freytag Lex. s. v.). Such a one is not a knower whose praise is in all the books, in fact the question is very much discussed whether he is a Moslem at all. they (the Lawyers and the Scholastics) differ among themselves on two points. One is as to the nature of the knowledge which is the basis of faith. Some say it is a well-formed body of belief whether it be by imitation or an apprehension based on proof. The more common opinion is that of those who judge one who accepts his faith by imitation to be a Moslem. Opposed to these are those who hold that knowledge is only such when founded on the reasoning of deductive argument. The second point is whether knowledge ('ilm), recognized

in the definition of faith, is a knowing of what some of the Scholastics said, viz., a knowing of God and His attributes in a full and complete manner, or whether, according to the general belief—come into being after men differed greatly and had called each other infidels for differing—it is knowing all that is acknowledged as being a necessary part of the religion of Mohammed. In this acceptation of the term knowing, it is not a part of the definition of faith whether one believes that God is 'knowing' by knowledge or by Himself, or whether he is seen or not seen." (Nisaburi, Vol. p. 139.)

Those of ordinary attainments, then, and such are the great mass, just barely have standing in the community and what they have is by the grace of the learned. One might say that what is taught about the ranking of men in the next world (and this is a large part of eschatology) centres around this pre-eminence of the possessors of knowledge. For, beginning at the trial in the grave, or rather with the soul's first excursion to the several regions between death and burial, to the last scene, when all have their places assigned, the learned take precedence. They are at the head of those entering the Garden, next to the prophets—and the poor mukallid comes a great way after them. These may enter without suffering, if they have known all the requirements of doctrine and practice and have faithfully observed them. Practically, this is a supposition contrary to fact, when we listen to what the traditionalists, and then the lawyers and then the theologians have to say. Ghazali's attitude to the common believer is different from that of these masters of learning. He takes up their defence and he does it in a way that seems to give them full rights within the community. As his teaching here is the accepted belief of a large part of the Moslem world and especially since it is the basis of the ethico-religious instruction of the Sufis, we must dwell on it more fully. Ghazali divides the knowledge that concerns the hereafter into two kinds, knowledge of performance ('ilm al muaamala) and knowledge of discovery ('ilm al mukashafa), or, practical knowledge and unveiling knowl-

edge. The distinction is fundamental in the Ghazalian system and we will try to make it clear. His practical knowledge covers all that is necessary to know for confession and performance. It is not practical as distinguished from doctrinal, for doctrine too must be known, since a man must perform the duties of confession of the articles of belief. But as being practical and not theoretical, it does not include the reasoning of deduction and the co-ordination of proofs. It includes, naturally, the knowledge of the correct performance of the distinctive duties of prayer, fasting, etc., and in addition, the knowledge of the faults and vices, which disfigure character, and how to uproot them, plus the virtues that must be cultivated. In short, this knowledge includes all that is necessary for correct living in thought and word and deed. The other is something quite different. Its name is derived from the great Sufi word kashf, meaning uncovering, unveiling, revealing. It is not concerned with the things of this world; its objects are the realities (perhaps better, reality) of the world of spirits, as God, the angels and the Preserved Tablet (in which are the eternal prototypes of all things). As we saw, the soul of man is so made as to be able to come into direct contact with that other world. When it does, it has attained to reality and that is kashf. It is the teaching and the hope of the Sufi that by means of ascetic practices and abstraction, he may attain to this unveiling, so that he may know God, though it be but momentarily and once in a lifetime. This knowing is described by Sufis in many ways. It is the secret (sirr), the light, inward light, faith, light of faith. It does not come by study and learning, and what its contents are must not be recorded in books. The prophets only spoke of it darkly and figuratively and, as Ghazali says, since the learned are heirs of the prophets, they also may not spread it before the common crowd. These two kinds of knowledge are most intimately connected. The practical is the first and essential means of attaining to the other; this other, when obtained, is the rationale and the proof of the

first. The one is the property and the duty of all, the other comes to him whose soul is so created as to attain to it and to whom God grants the mercy of attaining it. The one who is thus favored, knows by the soul's native power of spiritual insight; the other knows by a process of learning and by means of the regular functions of the mind. This latter does not look for proof, because it needs not if, indeed, it could. The proofs are in the unveilings of the mystic rapture which underwrite and guarantee the soundness of the knowledge of performance. It is a wonderfully conceived system this, which at once supplies certainty, and assurance, and order in the hierarchy of believers. And yet, after all, it is only the old distinction of learned and imitator in another dress. The learned now is the Sufi with his mystical experience from whom the common mass humbly receive the crumbs of knowledge. One does not have to read far in the *Ihya*, to see that Ghazali never got beyond the universal attitude. The constantly recurring phrases are "but for those who have true insight" and "ye cannot bear it now."

Because guidance is what is offered, knowledge is really all that it calls forth. As between it and faith, this latter is only the correct way of knowing. Hence discussions about faith naturally turn into those of knowledge. For the same reason, there exists this distinction of learned and imitator and the assumed superiority of the one over the other. This claim of superiority on the part of the learned looks to us like intellectual snobbery. (There is plenty of that, to be sure.) But the distinction at the basis of that attitude is something that belongs to the very structure of the religion. "This people that know not the law is accursed," sounds harsh to us and suggests over-weaning pride. In Islam it expresses an actual fact, universally recognized. How thoroughly Ghazali apprehended knowledge as the fundamental Moslem virtue, is shown by his method in the Ihya. He wrote that book in order to stem the tide of immorality consequent on the skepticism of his time. He called it the "Revival of the

Sciences of Religion" and what he offers for the ills of his time is-knowledge. (It is well to remember that all the keywords in Arabic used in connection with this subject, such as knowledge, learning, science, instruction, knowing, etc., are different forms of the radical álama, to know.) That which he offered was not the kind that he valued for himself, still it was knowledge and since, on his own showing, it did not or could not convince, he salted it amply with the threat of the Fire. That he succeeded as well as he did, was due, in part, to his own great personality. The other reason for his success was that the course which he followed was so entirely in accord with the teachings and the spirit of the religion. And finally, that he accomplished so much as he did was due to the fact that, whereas, he recognized the central place of knowledge, he rejected the merely intellectual kinds of the Traditionalists, Lawyers, etc., and made the mystic experience of the Sufi the ground of reality in religion. In its last analysis this experience is also knowing, but compared with the lifeless thing of the others, it had in itself at least a measure of vitality in that it recognized the claims of man's emotional nature. Ghazali went through an experience, which has been called conversion, before he reached this position. An examination of that experience may perhaps enable us to understand the entire subject better.

The comparison is sometimes made between him and St. Augustine. We do not think this holds as to the character of their soul experiences, but externally the resemblances are striking. The lives of both marked a turning-point in the history of their respective faiths, the experiences of both are an epitome of the life which their religions produce, and in both cases their personal experiences determined the doctrinal developments of the succeeding centuries. When Ghazali lived (1058-1111) Islam had attained its full growth and the theological sciences were completed. It was now possible for men to examine the whole structure. Whether such examination was the cause of the current skepticism cannot be said. At any rate, the cycle of development

seemed about to end in an unbelief that threatened both religion and morality. Ghazali had been thoroughly educated and he was master of the theological and philosophical learning of his day. A fact as to his early education is to be noted, viz., that he and his brother were brought up by a Sufi to whom the father had entrusted them. At the age of thirty-three he became the head of a theological school at Bagdad where he soon enjoyed the greatest popularity, including the favor of the court. But before very long, doubt laid hold of him and so thorough was his skepticism that his whole theological structure went down like a house of cards. According to his own statement in his Confessions, he lost faith in everything. "Such thoughts as these threatened to shake my reason and I sought to find an escape from them. But how? In order to disentangle the knot of this difficulty, a proof was necessary. Now a proof must be based on primary assumptions, and it was precisely these of which I was in doubt. This unhappy state lasted about two months, during which I was not, it is true, explicitly or by profession, but morally and essentially a thorough-going skeptic." (Claud Field, Confessions of Al Ghazali; p. 18.)

There is nothing said here or anywhere else, as to what led him to question the foundations which proved to be so insecure. We may say quite confidently that the starting-point of his struggles was not a conviction of sin. Nothing of such nature is suggested in the Confessions. As he himself states, his skepticism had not led him into either irreligion or immorality. That which threatened to shake his reason was not the torture of a guilty conscience, nor the fear of threatening doom. What he sought after was not the peace of mind that comes from the knowledge of forgiveness of sins, but the security of the mind that rests on primary assumptions of reason. Perhaps what started his doubts, was the increasing immorality of his day which he was unable to stem by means of the learning of the schools. One would say probably it was that, judging by his subsequent efforts to win the people back to religious life.

He himself had belonged to the extreme Scholastics whose claim was that they could prove everything by their method of logic. Ghazali declares himself free from them and from all dependence on knowledge based on reasoning. "God at last deigned to heal me of this mental malady: my mind recovered sanity and equilibrium. The primary assumptions of reason recovered with me all their stringency and force. I owed my deliverance, not to a concatenation of proofs and arguments, but to the light which God caused to penetrate into my heart—the light which illuminates the threshold of all knowledge. To suppose that certitude can be only based upon formal arguments is to limit the boundless mercy of God." (P. 19, op. cit.)

What was the path which he trod, the goal at which he arrived and the outcome of his experience, are indicated in the following extracts. "The researches to which I have devoted myself, the path which I had traversed in studying religious and speculative branches of knowledge, had given me a firm faith in three things-God, Inspiration and the Last Judgment. These three fundamental articles of belief were confirmed in me, not merely by definite arguments, but by a chain of causes, circumstances, and proofs which it is impossible to recount. I saw that one can only hope for salvation by devotion and the conquest of the passions, a procedure which presupposes renouncement and detachment from the world of falsehood, in order to turn towards eternity and meditation on God. I saw that the only condition of success was to sacrifice honor and riches and to sever the ties and attachments of worldly life." (P. 42, op. cit.) After struggling a time against the call of the life of a Sufi, during which time he lost interest in everything and he seemed to be smitten by some secret malady, he finally yielded. "Finally, conscious of my weakness and the prostration of my soul, I took refuge in God as a man at the end of himself and without resources. 'He who hears the wretched when they cry' (K. 27:63) deigned to hear me; He made easy to me the sacrifice of honors, wealth and family. I gave out publicly that I intended to make the pilgrimage to Mecca, while I secretly resolved to go to Syria, not wishing that the Caliph (May God magnify him) or my friends should know my intention of settling in that country. I made all kinds of clever excuses for leaving Bagdad with the fixed intention of not returning thither."

If these statements have enough autobiographical worth to found on them, in part, an exposition of a variety of religious experience, we may proceed with a measure of confidence. We repeat, this experience of Ghazali had nothing to do with a conviction of sin. One troubled by a burdened conscience does not crave for a proof of the reality of the Judgment! But the conviction of its reality may produce the fear of it. His experience began with a complete skepsis of all the primary assumptions of religion. In epitome, Islam had, in him, come to its natural impassè. Islam makes knowledge the centre of the religious life, and the knowledge which it offers is impossible of demonstration. Whether Ghazali consciously recognized the fact or not, he came to the ultimate human experience that man by searching cannot find out God. When his mind 'recovered sanity' the results of his re-conviction was the truth of God, inspiration and the last judgment. He does not tell us what the process of recovery was, except, in general terms, that God healed his malady. He is a little more definite when he says that it was "not merely by definite arguments (for such were always needed), but by a chain of causes, circumstances and proofs which it is impossible to record." Now we would like to know just what those "causes, circumstances and proofs" were. Still we need not really be in doubt as to their nature, and that they are comprehended in kashf, because in the finished system, the higher knowledge which guarantees the reality of the beliefs in question is his 'ilm mukashafa. How much of the kashf of the Sufi, in the way of the rhapsody of the dhikr, and veridical dreaming, and clairvoyance, was necessary to convince him, we need not inquire after. It is enough to know that it was kashf; and being of this nature Ghazali could not relate the details of it, for the things of "unveiling" may not be spread before the eyes of all.

We have seen that Islam makes knowledge the centre of its religious life, and that the knowledge which it offers cannot satisfy the requirements of reason. Ghazali had tried it all and found that it lacked reality.

And yet knowledge he must have, or sink in the slough of skepticism. And here in the "revealing" of the Sufi it is offered! Not book-learning, or a science of this or that; not just a knowledge about things which themselves are in need of demonstration, but the demonstration itself! In truth, not so much knowledge, as a personal experience of God and of the spirit world! And so Islam is true, because, for him, it has at the centre of it this real knowledge.

If the Confessions are real biography, it was from this point that the struggle in his soul between the call of the world and its pleasures and the demands of Sufi renouncement ensued. It was now that he began to seek deliverance from the vanities of life. Having regained certainty in knowledge of the fundamental beliefs by the help of the mystic "way" naturally the call of that life would become insistent; and because of his childhood influence, that call would become imperative. Now if the significance of his "conversion" be sought merely in his denial of the world and accepting of life of renunciation and asceticism, there would be nothing more in his experience than in that of thousands of others who have followed the same call. The significance of Ghazali for Islam was that he made the mystical experience a new centre for its life and thereby furnished the knowledge which it itself craves but could not supply. What the religious value of that experience is, is not for us to determine. Mysticism is a very wide term and covers many phenomena; Sufism is this mysticsm conditioned by Islam.

FREDERICK J. BARNY.

Maskat, Arabia.

# THE ALL INDIA MOSLEM LADIES CONFERENCE

The fifth annual conference of Indian Mohammedan ladies was held in Lahore, on March 3rd to 5th, 1918, at the house of the Maharaja of Faridkot. The entire building and grounds were donated to the conference for a week by the Maharaja Sahib. The entertainment of the delegates, as in past years, was in charge of Mrs. Mohammed Shafi Sahiba and Mrs. Shah Din Sahiba of Lahore, the wives of the two leading Moslem barristers in the Punjab.

About four hundred ladies attended, representing the cities of Lahore, Allahabad, Lucknow, Aligarh, Bulandshahr, Delhi, Meerut, Bhopal, Peshawar, Ludhiana, Amritsar, Sialkot, Rawalpindi and Jammu. Some of these were accommodated in Faridkot House, and others stayed with relatives in the city. When one considers the fact that the vast majority of these delegates observe strict "pardah;"\* one gains some conception of the difficulties involved in undertaking such a conference. A number of male relatives accompanied the women to Faridkot House, and, while the latter were attending the meetings, found accommodation and refreshment for themselves in a large tent erected in the compound. The verandah, outside the large hall used for the women's meetings, was closely screened, and all within the house was kept for the exclusive use of the women. Mohammedan books and papers of a religious and secular nature were sold from a table on the verandah.

Fifteen young ladies, calling themselves the Volunteer Club, formed a sort of Committee of Arrangements for the Conference. They wore a distinctive form of native dress, remarkable for its simplicity, and

<sup>\*</sup> A word (meaning, "curtain") used in India to express the seclusion in which the high class of Mohammedan and Hindu ladies live. They see no men but those who are close relatives, and never go unveiled outside the women's quarters.

badges bearing the star and crescent of Islam. Their chairman, Asghari Khanoum (Mrs. Mohammed Rafi of Lahore), had her office in the building, where any ladies could come freely at any time and present their needs. An upper room of the house was set aside as a place of prayer, and in the dressing-room the women found hot water, towels and everything necessary for their ablutions. When we visited this room two of the older women were saying the noon prayers. On the chairs in the meeting-hall printed programmes of the day's work were placed for the delegates, and, later, copies of the President's speech were distributed. ports of the conference and copies of Jahanara Begam's two addresses on polygamy were sent, some weeks later, to those interested in the proceedings.

On arriving we were warmly welcomed by a number of our Moslem friends and, once inside the curtains, we came upon a scene of the utmost animation. The gaily decorated assembly hall was crowded with picturesque and chattering ladies, children and nurses moved freely about, and the atmosphere was heavy with the scent used by many of the women. It was noticeable, however, that most of the ladies were quietly dressed. This was to make the poorer ladies feel quite at liberty to attend the conference. One of the speakers emphasised this later, urging that, for the same reason, the ladies who came from a distance should travel "intermediate" instead of "second class" on the trains, and that simple food should be eaten by all.

The lack of concentration common to most oriental women was responsible for the unwearied patience with which the audience sat through the long four hour sessions, with their many reports, resolutions, speeches, poems, devotional acts and discussion. At the begining of each session an enormous Koran was carried in. Often the ladies who handled it kissed it, before it was laid on the table, when its wrappings were removed. Portions from this volume were read in Arabic and then explained in the vernacular, the audience standing meanwhile

At the first session, after this reading, the President, Abru Begam of Bhopal, was asked to take the chair; and in a clear voice she gave her address, a lengthy one and a feature of the conference. The address, like all the proceedings of the Conference, was in Urdu. In her address the President drew a rather dismal picture of Western education and its results. She quoted an Egyptian's objections to modern education for women, saying that some results were:

- 1. The women do not like housework.
- 2. They become extravagant about dress.
- 3. They sing and play the piano in order to fit themselves to associate with cultured women of the West.
  - 4. They spend their time reading love-stories.
  - 5. They do not live economically.
  - 6. They wish to marry for love, money or good looks.

Owing to the early age at which Indian girls mature, the President was of the opinion that education between the ages of 5 and 15 should be sufficient; and some useful occupations she suggested for women who must become self-supporting were writing, copying, bookbinding, and making caps and laces. She approved of marriages made at about twenty years of age, for one reason because the children born in such marriages were more numerous. Towads the close of her speech she said: "Ladies, do not misunderstand me. I am not opposed to the higher education of women. It is a natural tendency of all human beings, whether men or women, that they wish to achieve the highest education possible. As far as I interpret the meaning of education every Moslem woman should understand her religion, should perceive her domestic duties, and should have a knowledge of her national legends and history. Women should look after the hygiene of their children and know housekeeping, and should possess the qualities of national loyalty and religious enthusiasm \* \* \* Other qualifications belong to the natural state of women. To achieve this kind of education it is necessary for us to have our own system." As means to this end she urged "that a Moslem Women's University be es-

tablished at Aligarh, the women to raise the money themselves." In conclusion she said that women were following the men in an attitude of indifference toward their religion, and that this was a weak point. The life of Moslems was bound up with their religion. The women's part was to make their ideals practical by living them.

During the conference many speeches were made, on the following subjects: The need of reform in the customs of living, such as the necessity of education in domestic science and simple home hygiene, economy and simplicity in dress, and less extravagance at weddings and funerals. It was insisted that orphanages and schools were needed, and that as the mission schools teach the Gospel so the Koran must be taught in Moslem schools. Special courses of study for less educated women, and translations into Urdu of good English books were recommended. Firmer adherence to religious beliefs, and more strict observance of fasting and prayer were enjoined. Some money for various educational and philanthropic purposes was collected, a method for collecting funds similar to the Christian missionary box being introduced. Resolutions to put into practice all these reforms were signed by the ladies. "This is in order to convince the men that we are in earnest, and to prove to them that we can accomplish these reforms," one of my friends remarked.

One of the most interesting features of the conference, and one which has called forth considerable discussion in the Lahore newspapers, was an address on second marriages given by Mrs. Shah Nawaz Sahiba of Lahore—(Jahan Ara Begam, daughter of Mr. Mohammed Shafi). This young woman is an example of oriental modesty and charm, plus a Western education. She is one of the younger and more progressive set, is a fine speaker and devoutly religious. She observes "pardah," however, feeling that the time is not ripe to abandon the custom. In her first address, delivered at the second session of the conference, she first referred to the prosperous days of Islam, when "the sun of Mohammedanism \* \* \* high in the heavens was with its golden rays making the world a garden of heaven." And she declared that "the success of Mohammedanism was due to its godliness, truthfulness, simplicity, humility, justice and mercy." Then she went on, in a different strain; "But alas, at the present day the state of the followers of Mohammed is not to be compared with that of the past. We have forgotten the golden precepts by acting upon which we gained honor in our own religion and in the eyes of the world, and we have to such an extent given up acting in accordance with these precepts that we are a shame to our holy religion. People who allow oppression to creep in under the cloak of religion receive the recompense of their wickedness. One of the shameful acts of oppression in Islam is the custom of plural marriages," which, she affirmed, "is prevalent and increasing among the best educated and most influential class of young Mussulmans," and she called upon the men as well as the women of Islam to once for all, abandon this practice of plural marriages as fatal to national progress and contrary to the principles of Islam, "a religion which is too holy to countenance such a pernicious custom." "True," she said, "the Koran allows four wives, but it enjoins an equal treatment of all four, and as this is impossible for any man, no one should marry more than one wife."

There was a storm of applause at the conclusion of her address. Her contention was supported by a number of other speakers, one of whom boldly suggested that "the Government of India be called upon to abolish polygamy as it abolished 'suttee.' "\* Only one Persian lady spoke in favour of the custom, saying that she preferred to maintain her place in her husband's heart by affection rather than by law—and that she would gladly face three other wives if her master wished it. The President, Abru Begam, said that all

<sup>\*</sup>The practice formerly followed by the Hindu wife of burning herself alive on her husband's funeral pyre. This was abolished, as being "culpable homicide," by Lord William Bentinck in 1829.

the things Jahan Ara Begam had said about the evils of polygamy were true, nothing had been exaggerated, but that it was woman's duty to obey the Koran, which says a man may have four wives. Man's ill-treatment of woman, not the Koran, is the cause of the trouble. In this matter the women were facing a serious question of Mohammedan law; and how could the law be set aside? This matter must be taken to wiser minds than theirs for consultation. Therefore she would take the signed resolution, (to the effect that the women would not give their daughters to men who had other wives) to the Begam of Bhopal, (the Mohammedan ruling princess of that progressive state), and leave it in her hands. All acquiesced in this suggestion, and while the signatures to the resolution were being taken, a hymn, in praise of Mohammed, was sung!

The second address of Jahan Ara Begam on polygamy was not actually given at the Conference, but was written out to defend her position, after she had been bitterly attacked in the local papers for the speech mentioned above. In this she stated that her object in speaking as she did at the Conference was not to curry favor with anyone, but that she had been moved to that act solely on account of her suffering Moslem sisters. She was willing, for their sake, to endure cursing and blame, to hear herself called a blasphemer and a Christian, and to have her brothers in the faith say that this request to abandon polygamy came because of Christian missionary influence, and her modern education. In spite of the fact that some said that her speech was "not only unfit for consideration, but that it was not even worth looking at, and that, moreover, the paper on which such writings were inscribed should be torn into bits," she declared she would continue to cry out against polygamy until she was shown "five or ten examples of Mohammedan men in the whole of India" who were living in perfect equity and justice, as the Prophet lived with his wives. "Brothers of Islam," she said, "do not blame your holy and true religion for actions which it is far from countenancing \* \* \* that religion, which,

up till now, has given such privileges to women as no other religion has done. Don't permit such persecution to go on!" In the course of this second address she not only told the story of an abandoned wife of sixteen years of age, but gave an interesting list of reasons put forth by men as excuses for marrying a second time. "The first wives have been uneducated, ugly, immoral, some disfigured by plague, or subject to epileptic fits, some older than their husbands, some ignorant how to bring up their children, and others not sufficiently modern in their ways." Sometimes, she said, the first wives and their children were left in actual want.

At the third session of the Conference the most interesting feature was the profession of allegiance to Islam made by the English wife of a Moslem. This lady had been won to Mohammedanism at the Mosque in Woking, and, as all women who become followers of the Prophet are expected to marry Mohammedans, she came to Lahore as a Moslem bride. At a previous session she had recited some of the prescribed prayers. The President, in reply to her public profession of faith, said that "honor is due to all who become Mohammedans." The Conference report states that this English woman is "reading the Koran with great zeal. May God give her faith and power."

May God indeed grant faith, power and wisdom, not only to this English girl but to all these earnest and awakening Moslem women of India, that they may come to know and serve Him who said, "I am the way, the truth, and the life, no man cometh to the Father but my Me."

MARGUERITE B. WALTER.

Lahore, India.

# MOHAMMEDANS IN SYRIA DURING THE WAR

Our household marketing was always done at a little corner shop kept by a Mohammedan in Ras Beirut. This man, by patient industry, had prospered until he owned his own shop, possessed property and had money to lend. He was respected by his neighbors, was honest in business and conscientious in his religious practices. Whenever the Muezzin called for prayer, he was one of the faithful who was always found in the Mosque. He was also a diligent student of his Koran, a typically devout Mohammedan, seeking to know the teachings of his Prophet and trying to the best of his ability to live according to the light he had.

With the coming of war his fortunes changed. People could not pay their debts, the property had to be mortgaged, the shop was closed and at last this prosperous merchant was driving a donkey before him and peddling from door to door. But still he remained faithful to his religious practices and gave expression to the conviction that this trouble had come upon him and his fellow Mohammedans because they had been greedy to gain wealth and had neglected the practices of their religion. He also felt that this great world calamity was the beginning of the end, as many of our Church people in America have believed, and he felt that the final judgment was at hand. His view was probably typical of a great many of the devout Mohammedans through Syria. Like the prophets of old they saw the shrines forsaken, the ritual services neglected and the people overwhelmed because of their material greed and their lack of religious observances.

Other Mohammedans met the distressing situation not so philosophically, but more practically. A committee of prominent Moslems organized relief work in the city and carried out quite successfully a distribution of food to the needy. Mohammedan women organized an orphanage and were showing great sympathy and ability in the way in which they gathered the children and had them cared for.

As soon as war was declared, the Turkish government abolished the foreign capitulations and published a new educational law. According to this law it was forbidden to require the students of one religion to attend prayers or the religious instruction of another religion. The old requirement, therefore, that Mohammedan students in attendance upon mission schools should study the Bible and attend Chapel services, had to be given up. Perhaps because of this regulation, perhaps because of the close of other foreign schools, or it may be of an awakening to a greater realization of their need of Western education, large numbers of Mohammedan boys flocked to the American schools. At the American College in Beirut before the close of the war 51% of the more than 700 students were Mohammedans.

Throughout Syria the Mohammedan political feeling was effectually turned against the Turkish government because of the strictness with which the officials enforced the findings of their court martials and publicly hanged in the streets of Damascus and Beirut a score of Moslem leaders, members of the oldest and wealthiest and most powerful families in Syria. At the beginning of the war if the Syrian Moslems were not enthusiastic in their support of Turkish participation, certainly their sympathies were with the Central Powers, and in the early days the Christian population were somewhat fearful as to the attitude of the Mohammedans when Turkey entered the war, especially at the time of the declaring of the "Jehad." But when they found that the Holy War was not taken very seriously by their Moslem neighbors, they began to realize that Syrian Moslems were not to have their prejudices and fanaticisms aroused. Christian leaders also suffered with the Mohammedans and a number of them were hanged at the same time in the city streets.

Then came the sufferings of famine and disease and all fared alike. There was no respect of persons in the distress which ensued and there developed a deal of sympathy one with another, brought on by the fellowship of suffering.

What this will amount to when the reconstruction period begins remains to be seen. But one cannot believe that the lessons of the experiences of the past four years will be utterly lost. From one end of the land to the other, the soldiers of the Allies have been looked upon as deliverers and when the new day dawns, the service which has been rendered cannot be forgotten; and it must be that a better understanding and greater sympathy will result between the different religions. There is a lamentable feeling on the part of Syrian Christians that the Mohammedan is beyond the pale of salvation. It is difficult for him to recognize the average Moslem as also a child of God, or to admit that it is worth while to extend to him the same offer of fellowship with God that he himself enjoys. There must be learned over again the lesson of the Jerusalem council in the days of Paul. But the common experiences of these past days gives us hope that there will be found a sympathetic approach and understanding which has never before prevailed.

WM. H. HALL.

# EVIL SPIRITS AND THE EVIL EYE IN TURKISH LORE

Corresponding to the lore among our Turkish friends connected with saints is that relating to *jinns* or evil spirits and the evil eye.

Turkish jinns of modern times differ from their cousins, the genii of Arabian Nights stories, in that they work only harm to men. Anatolians have no trouble with the belief in a personal devil and his demon legions which is the background of what we find in the Gospels on this subject. To the ordinary people of the country, earth and air and sky are peopled with spirits malign as well as benign, and to neutralize the one is quite as important as to utilize the other.

An old hoja, venerable in beard and robe of fur, once informed me that God first created the holy angels, then the devilish jinns of seventy-two classes corresponding to the seventy-two races of men, and finally God created man with character and possibilities partly angelic and partly devilish. The nature of jinns may be understood from the fact that one day after the afternoon call to prayer they destroyed 80,000 prophets. This was before the creation of man! How there could be 80,000 prophets before the creation of man is a question that perhaps never occurred to the hoja, and if one should put it before him it might seem like needless homiletic nicety. For this offense Allah wiped the jinns out; that is, he wiped them out of sight, and now they are seldom allowed to appear to human eyes. There is also a gruesome fear of ghosts, especially in case of a recent death or in the neighborhood of a cemetery. Jinns are to be expected on moors, by rushing streams or roaring mills, in dark corners and lonely places, where they lurk to work harm to the unwary.

They bewitch people and things, and deprive men of their reason; they bind "spells," and pervert the ordinary operation of beneficient natural law; they cause sickness, deformity, lunacy, epilepsy and even death. Things ought to go well in this world, but they don't, because of the activities of these bad jinns.

Fear of the evil eye seems to be a weakened form of the belief in hurtful jinns, and both are perhaps, a remnant of old-time devil worship. Indeed the Yezidees of eastern Asia Minor are alleged to be devil worshippers now. Their theory is the negative one of trying to get through life without laying one's self liable to penalty or persecution. God will do men no harm, being of a benevolent disposition, and if they can only "square" Satan, if they can only keep the powers of evil inactive, they will get through the world reasonably well. The chosen people of the old covenant "sacrificed unto demons, which were no God," (Deut. 32:17) "yea, they sacrificed their sons and their daughters unto demons," (Ps. 106:37). In the time of Paul we find him saying: "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons. Ye cannot drink the cup of the Lord, and the cup of demons, ye cannot partake of the table of the Lord, and of the table of demons" (I Cor. 10:20, 21). People generally are not Yezidees, as we meet them now, but even the intelligent assert and believe that "if we say three-fourths of the dead are in their graves because of the evil eye, we would not be at fault." They are horribly afraid of the "glance" of a person of "short stature, blue eyes and fair hair." But whether some dreaded "eye" is seen or not, many souls pass their worldly existence in bondage to this fear.

Thus it becomes serious business to break, or better yet to avoid, the wiles of the jinn and the spell of the evil eye. One method, naturally, is to invoke the aid of saints and all good powers. The Moslem teacher, Solomon Hoja, after relating that the earth is full of jinns, said that to avoid danger when one goes out at

night he should "read" constantly, at any rate he should read (that is, repeat sacred passages from memory) just as he leaves the house door, and particularly as he puts on his shoes. If he does so he is safe for that walk, especially if he also gently blows in different directions, for blowing the breath is very efficacious in warding off evil spirits, as also is spitting in any direction from which they may be feared. Amulets and charms are very powerful, and their use is all but universal.

Piles of small stones are often seen by the roadside, and passersby heap them higher by adding a stone or two to secure "traveler's luck." One theory is that the pile of stones holds the evil spirits down, and prevents their doing harm to people from home. If by casting a small stone on a pile a wagoner may secure protection for a mile, it is a cheap form of insurance, when on any mile of the road a horse may sicken, the wagon break down, or robbers waylay the driver.

Lunacy, epilepsy and other afflictions are attributed to possession by demons. A man who could not control his mouth properly, probably owing to paralysis, told me that he attributed it to the jinns. If a person is believed to be possessed, one form of treatment is to heat an iron chain red-hot, form it into a ring, and pass the suffering person through the loop, on the theory that evil spirits cannot pass the hot chain, and so they are torn loose from their victim and left behind. Almost every Oriental church has its room for the treatment of the insane. They are brought to the sacred building, placed in this room, which is usually very bare and often underground, and allowed to remain over night. Then the friends earnestly look for signs of returning reason, and, if they find them, take the sufferer home with cheer; if they see no sign of improvement, they prolong the detention in hope that the recovery will take place in time.

To continue the Christian parallel, the Armenian monastery near our city has a hand cased in silver alleged to be the dead hand of St. Andrew. In one instance an insane person was locked in the room with

this relic over night, and pronounced quite rational in the morning. The office of exorcist has been of much importance in the eastern churches, and prayers for the banning or exorcism of evil spirits are in constant use. At the baptism of an infant the priest recites prayers over the water to purge it of such evil presence, and blows toward the four points of the compass across the font for the same purpose. Twice a year or more the priests sprinkle each house of their congregation with holy water to drive away lurking spirits, and that precautions may never be omitted, sacred pictures are hung upon the house walls. These pictures are of saints of the church, and are hung first for forty days in the church to hallow them. Then they are put upon the wall of a humble house, and little lamps filled with pure olive oil are often kept alight before them, especially at the sacred seasons in the calendar.

A village woodman of Moslem faith living not far from my home thought his companions called him to rise and go as usual to the forest. Though it was night, he set out, and followed a phantom leader a dozen miles with bare and bleeding feet, until he came to a place known as God's valley, and there he saw a big meeting of jinns,—thousands of them, a veritable pandemonium. A venerable person was at their head, as king, a sort of Beelzebub, and the sight finally overcame the woodman and drove him away. His phantom leader then brought him to a point near his home and left him, but after that experience the man was epileptic and dumb. His friends took him to a famous holy man to "read" over him. This was done, and the dumb man was relieved to such an extent that he spoke and related his story as given here, but he continued subject to epileptic attacks about once a month. One of my acquaintance, a Georgian by race, claims to be a successful exorcist, and tells me of various cases he has cured. His standard remedy is to write a passage from the Law of Moses, the Psalms, the Gospels or the Koran, and bind it on the neck of the patient.

Dervishes and others are believed to call up familiar

spirits. Compare the difficult passage concerning the woman of Endor, (1 Sam. 28:7-25). A dervish searches his sacred volumes amid the ruins of some deserted village or old castle, and endeavors to learn from familiar spirits where to look for buried treasure. The custom must be very common, for every foreigner is believed to be able to locate hidden treasure in this way. My Georgian friend is a professional jinnji, who claims to deal with familiar spirits, to wield occult powers and to exorcise demons. He has invited me to be present and witness his ceremony of exorcism at some convenient opportunity. But he has even more earnestly proposed that we should join forces, form a partnership and by combining our skill, endeavor to locate hidden treasure in certain Hittite ruins on a site with which we are both familiar, and with the supposition on his part that there is a good prospect of our locating buried treasure of fabulous value. If a robbery has been committed a dervish or hoja may be summoned, who for a small fee will "read" over a cup of water in which some member of the family, preferably a child, may then see black jinns, and from them learn such information as whether the thieves were male or female young or old, tall or short, fair or swarthy, departed to the east or west, and the like. Acting on this information the parties then endeavor to track the thieves and recover their property. This experiment was tried by a constable, whose young son saw three jinns in the water,—but they did not catch the thieves. Gipsies often have recourse to the same means, and would hardly continue it if they did not find some satisfactory reward in doing so.

Near us is an important coast and commercial city, and the governor of the district is the absolute ruler of a quarter million people. I once called on the governor in company with the official inspector of agriculture, a Greek gentleman with a European education. As I walked with the inspector through the governor's vine-yard, my attention was attracted by a "tink, tink" sound, which I soon found came from a tiny windmill set up on

a pole. Each revolution of the wheel raised a little tin rod which dropped and produced the tinking noise. What was the purpose of the wind-mill and its little noise? To keep the evil eye off the vineyard, by fixing its attention upon the unusual sight and sound of the little mill.

To keep the evil eye from a child, blue beads are put upon it; to avert it from a field, garden, tree or threshing floor, a skull of some animal is erected on a pole; to counteract its influence on a mill, a great placard with the words "wonder of God" is nailed to the roof; to protect a dwelling, a bunch of garlic or a pair of deer's antlers is fixed in a conspicuous place; to prevent milk from souring, bits of charcoal are laid upon it; to protect a camel, its saddle is made of a particular kind of wood; and so forward ad infinitum. People's notions and fears of the evil eye vary with their environment and the degree of their intelligence, but there is no marked difference traceable to religious connection.

I was once asked by a villager whom I had never seen before to tie a knot on a string he had wound around his wrist. It seems he had malaria, attributed it to some evil influence, and thought he might use me to bind the spell. His notion was, perhaps, not that I would hold an acceptable brief for him with the superhuman powers, but that I as a Christian, would be so unacceptable as to attract the evil being, and release him. I would thus render a service similar to that performed by a skull planted on a pole in a garden, whose unsightliness transfixes the evil eye, and leaves the tender plants to grow without harm.

Just as a bridal couple entered their new home I once observed an old woman smashing an earthen dish at their feet. Her idea was that as we see human life we may safely infer that there are superhuman and inhuman forces at work which are likely to smash something. It is better, therefore, to get the start of them, to keep them quiet by doing their work for them, and lose the value of a cheap dish rather than endanger the

health or property of the new household. If such a superstition is not a survival of devil worship, I know not how to account for it.

On the whole, the power most trusted, whether as a prophylactic against or as a remedy for the ill effects of evil spirits or evil eyes, is "reading," that is, reciting from some of the sacred books. If a sheep does not come in from its pasturage at nightfall, read to protect it. Then if a wolf pursues, it cannot catch the sheep; if it catches, cannot bite it; if it bites, cannot pull its teeth out; and the sheep will reach home dragging the wolf as its victim, or rather as the victim of the powerful reading. If the charm does not work,—God knows best.

For many people, almost the whole life is passed in bondage to this fear. They are especially anxious for young and tender plants and animals, and tell how often they have seen such an object helpless and beloved overtaken by some "stroke." A foreigner soon learns not to praise children, or even a driver's horses, without adding an expression like "wonder of God" to avert the evil eye which might be attracted by the praise. Some have supposed that Orientals were indifferent to children because they do not express appreciation of them in the presence of strangers and resent such expressions from strangers. Really Orientals love their children exceedingly well, but they dread the awful bewitching. They fear to leave a baby alone in a house, lest jinns get it, but a measure of protection is attributed to the presence of a broom. Native Christians sometimes fix a cross composed of sticks of wood over the chimney of the house to prevent witches from flying down and strangling the little children. A driver on the road is easily troubled about his horses, lest they suffer from some evil glance. If he tells you his trouble, you may recommend him to blow or spit gently toward any person he suspects, and he will probably tell you that he does so every time he sees any reason for suspicion, but the charm doesn't alway seem to work perfectly. It is

always dangerous to whistle, for you may summon evil spirits by doing so.

Some persons claim to exercise the power of the evil eye. One man, boasting of his accomplishment, called the attention of another to the third camel of a passing caravan, and immediately the beast stumbled and fell. Its saddle, however, was made of the right kind of wood, and the animal rose and went on its way without further harm. Usually one does not like such a reputation, and may have his life made miserable by possessing it. People come and cut slivers from the threshold of a person thus feared, to use by way of antidote, and I have heard of old women whose thresholds would be so cut away in consequence that it would be necessary to renew the wood several times a year. If milk from a cow unaccountably sours, the owner will not sell any more, unless perhaps he ventures to do so after tying a powerful writing wrapped up in leather to the horn of his cow. Greek miners, serfs under Turkish feudalism, sometimes quake at a vision of phantom men, tall, large and hairy. A miner then knows that he has found a rich vein of ore, and further that he has not long to live. And to pass from things below to things above earth, an eclipse of the sun or moon is habitually attributed to a jinn or dragon trying to swallow the heavenly luminary. The people then get out at once with guns, tin pans, and anything than can make a noise, and try to intimidate and frighten away the awful monster. The sun and moon are always saved, and people rejoice that their efforts have been successful.

People seriously fear to be cursed, and probably at bottom the reason is that they fear curses will release the power of evil spirits, or will neutralize all the intercession and influence of beneficent spirits. Evil beings are too many and too strong to be treated with impunity. Life in the Orient is sombre. Even its music is in minor keys and mournful. Our fellow human beings pass their days in bondage unto fear.

GEORGE E. WHITE.

# NOTES ON CURRENT TOPICS

#### A Moslem Student of Hinduism

A recent number of the *Hindustan Review* (Madras) gives an appreciation of Khan Abdul Aziz, M. A., of Allahabad University, who has passed the examinations in Sanskrit and shown a truly catholic spirit

through his studies of a non-Islamic faith.

"As a school boy the Khan Sahib was irresistibly drawn to the study of Sanskrit language and literature. Fortunately for him he had as his teacher of Sanskrit a Brahmin Pandit of great and wide sympathies who not only helped him along slippery places but instilled into his mind a love for The Khan Sahib was literature. an apt pupil made such progress in his studies that even as a school boy he was quite capable of holding his own against any student of the F. A. class. those days students from these parts appeared in Sanskrit for the examinations of the Oriental Faculty of the Punjab University. The Khan Sahib whose devotion to Sanskrit amounted almost to a passion made up his mind, soon after passing the entrance examination, to appear for the Prajna (proficiency in Sanskrit language and literature) exami-This is the more remarkable for being a Mohammedan he had to battle against prejudice and other difficulties such as depending, in the absence of a teacher, on his own unaided efforts and the notes supplied to him by a friend who, being a Brahmin, enjoyed the inestimable advantage of being taught by Bramin Pandits. Being a diligent student the Khan Sahib's efforts were crowned with success, for he was placed second in order of merit in the Prajna examination of that year.

"In 1896 while reading for the degree examination he obtained the first prize for a speech in Sanskrit delivered in connection with the Nagpur Oration Competition—the text of his speech being IX—22 verse

of the Bhagwad Gita."

"It is pleasing to note that he has distinguished himself in a branch of Sanskrit learning which is beyond the powers of many a well-read gentleman of our country and which recalls to memory the achievements of Abul Fazl and Faizi whose predilection for Sanskrit literature and philosophy earned for them the undying hatred of the orthodox portion of the Mohammedan community of the days of Akbar. The times have, however, happily changed, for the Mohammedan community of today feels justly proud of the distinction achieved by one of its members. But there is a public side to it and we fully endorse what a high government official says regarding the Khan Sahib's success. "Separation between your own great community of Mohammedans and the Hindus can never be so great again when a Mohammedan has made such a bridge and shown to much appreciation of Hindu learning."

#### The Decadence of Islam

Mohammedans, like the Hindus, are becoming increasingly tinged with the pessimistic view that the golden age is past and gone. We have been reading a book just published, by a Moslem, on the History and Problems of Moslem Education in Bengal. The author tells how

"from the numerous schools and academies of Granada, Baghdad, and Damascus, the Mussulmans once taught the world the gentle lessons of philosophy and the practical teachings of stern science. . . . of those palmy days of Islam and the present fallen condition of the Mussulmans in India. Arts and letters are almost dead; science and philosophy have taken shelter in other lands; faith has lost her grip; even the spirit of Islam, in which the Moslem lived and died, is fast waning in our midst. Nowhere has this fall been so complete as in this presidency. We are hopelessly fallen, and have managed to forget our glorious history and the lofty ideals of Islam. Our ideal has no longer the same charm for us. Our history does no longer animate us to the same spirit of world activity. If ever a people stood in need of human sympathies and co-operation, of government aid and patronage, it is we, the Mussulmans of Bengal. Poor in education, lost in power, shut out from all legitimate and noble vocations of life by force of circumstances and stress of competition, and, lastly, reduced to the lowest stage of penury, we find ourselves hopelessly lost in the battle of life. And all this is due to our want of proper training and education."

# A German Appeal to Mohammedans in Africa

According to the New York Times the following letter was written by Captain Falkenstein to Chief Isa, a Mohammedan teacher who has great influence in East Africa on the border between Lake Nyasa and Rhodesia. According to the newspaper the letter was written both in Arabic and in the native tongue of the people. The text was as follows:

"First, greetings, and then I inform thee that thy letter has reached me here. I have received thy news. The Holy War has now spread over the entire world. The Holy War is being preached in Egypt, Tunis, Algeria, Tripoli, Afghanistan, Beluchistan, Persia, half of India, the Sudan, and the land of the Nubians—in fact, all over the world.

"The Mohammedans are fighting with the Germans and Austrians against English, French, Italians, Serbians, and Japanese. Everywhere the enemy is being defeated. The Turks, under the Padishah of Stamboul, have beaten the Russians many times. They have sunk many English and French ships. The French are nearly driven out of Morocco, and in Tripoli the Italians have been soundly defeated by the Mohammedans Our Russian enemies and the English have been driven out of Persia. The English have fled from Afghanistan and Beluchistan.

"Now the children of the Padishah are coming into power. There are soldiers of the Holy War in the Punjab and in India. Everywhere the Germans and the Austrians have beaten the French and the Russians. In fact, the Russians and the French are practically beaten to a standstill. The English are not yet entirely defeated, but they have lost a great many of their soldiers and a great many of their warships have been

sunk. More than 500 of their steamers have been sunk.

"Here in East Africa our soldiers have struck the English railroad in several places and torn up the tracks. Our Askaris have blown up three railroad bridges. Many railway coaches have been destroyed. Some Englishmen and many English Askaris have fallen. The Belgian Askaris have been defeated everywhere. Many of them have fallen and many have surrendered. There are many German Askaris here in Nyasaland now. With them are many Mohammedans, and we plan to strike a great blow.

"Now, every Mohammedan knows that he must die. But he also

knows that he dies for Allah. Allah has seen the flag of the Holy War with his own eyes. And thou must not fail to send me news at once and the names of these Wangonis, as we wish to know their countersigns and to meet their leaders.

"Ask them in all secrecy. Use wise men who are capable of guarding our secret, and thou and thy people will find favor in the eyes of the

government."

# The Aga Khan's Vision of a Greater India

In his recent book entitled "India in Transition," H. H. the Aga Khan expresses the hope that in the near future there will be a great southern Asiatic federation, of which India would be the pivot and The Asiatic Review commenting on his book and quoting the

dimensions of this federation says:

"A vast agglomeration of States, Principalities, and Countries in Asia. extending from Aden to Mesopotamia-from the two shores of the Gulf to India proper, from India proper across Burma, and including the Malay Peninsula, and thence from Ceylon to the States of Bokhara, and from Tibet to Singapore.' This Federation would affect some four hundred million human beings, made up of races manifold. order that India may be prepared to occupy the proud position of pivot and center, certain reforms within herself are necessary, and these possible reforms the Aga Khan discusses in detail.

As he justly says, "the broad aim must be to make India sufficiently well-equipped educationally to give her sons the general and special culture they seek, so that the ambitious should no longer be under the virtual compulsion to spend years of their normal student life abroad."

In many parts of the book true and somber pictures are drawn of the social disorganization and economic backwardness from which India suffers, but it is urged that this constitutes no reason for denying political reform, and that India really wants, not only social and economic, but also political advancement, with which social and economic reforms cannot be brought to fruitful maturity. The Aga Khan accordingly insists that the basis of the autonomous State should be broadened, in order to give the people as a whole occasion for understanding and responding to the call of sacrifice for the Commonwealth. The claim, therefore, of women to share in the election of National Assemblies is an unanswerable one, for it cannot be maintained that women are less capable than the men of realizing the need for sacrifice, and it would be wrong to impose on them the acceptation of responsibility to society at large without participation in the political shaping of the State. the Aga Khan has no hesitation in laying it down as his belief that

"The progressive modernization which depends on co-operation and understanding between the rulers and the ruled will be impossible in India unless women are permitted to play their legitimate part in the great work of national regeneration on a basis of political equality."

This is plain speaking for a Moslem, and arising out of the status of Indian women the Aga Khan discusses—like the Indian gentleman he is—British and Indian social relations, and points out that the keynote to improved relations is the cultivation of real affinities.

# Baptisms in Western China

"Mr. Ridley recently reported eighteen baptisms at Sining, including that of the first Moslem in the district to confess Christ. This man will need our prayers, as he will doubtless be subjected to persecution. Mr. Jamieson, writing from Hingi, in Kweichow, mentions openings for work among Moslems in that center. The local Ahung has made frequent visits. Other Mohammedans have been attending the meetings, and appear to be interested in the Gospel."

#### The Bakr-id Festival at Calcutta

The following account of the festival held this year is taken from The Englishman and describes certain practices peculiar to India which will interest our readers. We give the account verbatim:

"The Bakr-Id, one of the two great festivals of the Mohammedans,

was celebrated in Calcutta on Tuesday and passed off quietly.

"This is a feast held on the 10th Zil Hijjah in honour, it is said, of Abraham's intending to offer up Ismail, who, they aver, was chosen as the offering to the Almighty and not Is-hak, grounding their assertions on traditions which they deem conclusive evidence on the subject. The offering thus made is annually commemorated by the sacrifice of animals, such as camels, cows, sheep, goats, kids, or lambs, according to each person's means, which answer the double purpose of honouring the memory of Abraham and Ismail and as food. The followers of Mohammed believe that the entrance to paradise is guarded by a bridge, Pul-i-Sirat, as narrow as a scythe, affording a precarious and unstable footing. To enable them, therefore, to pass without danger, they believe that the animals they have sacrificed at the Id will be present to lend their aid in helping them over with lightning celerity. This festival called by the Arabs "Id-ul-Zoha," day of sacrifice, and the "Id-ul-Fitr" are the two great festivals of the Mohammedans.

"From an early hour crowds of Mohammedans, gaily attired and perfumed with *atar*, attended the various mosques throughout the city to say their Namaz prayers. Batch after batch of worshippers succeeded each other, the largest attendance being at the Nakoda Mosque

in Chitpore Road which is the biggest mosque in Calcutta.

"In addition there were bands of devout Mohammedans who said their prayers on the maidan near the tank opposite Lindsay Street, and

also at the tramway junction at Esplanade and Chowringhee.

"The Kabulis celebrated the Bakr-Id in their own fashion. Dressed in clean, white, flowing garments, with bright coloured waistcoats, their hair well oiled and carrying their inevitable lathis, some hundreds of them assembled on the Maidan alongside the Ochterlony Monument in the early morning. After saying their prayers, facing the Holy Places, as all Moslems do, they indulged in dancing. At the conclusion of their religious rites, quite a large number of them engaged taxis and went for joy rides, while others visited friends. Later, in the afternoon, they met at their headquarters in Nebutolla Lane and sat down to a burra khana.

"After the early morning prayers there was the usual sacrifice of

animals at the Amratolla Mosque.

"Various precautions were taken by the authorities. There was no disturbance of any kind."

#### A Recent Moslem Miracle

A young Moslem recently wrote to a Christian missionary in India as follows:

"One thing I am going to ask you to know the fact. On the 12th June, 1917, a fish flung itself into the boat of a fisherman fishing in the sea near Zanzibar. One purchased the fish, and noticed that the tail fin bore marks akin to writing, . . . says the Ceylon Independent. . . . He read the Arabic words, 'La ilaha illallah' on one side of the fish,

and 'Shan Allah' on the other. The first are the Qur'ánic words meaning, 'There is no deity but Allah,' and the second means 'Majesty of Allah.' However, the fact may not be denied, as it was taken to the British Residency, and was examined by experts. The markings were quite pronounced. Chemicals were used to test whether they were natural or not, and after thorough examination it was definitely established that the inscription on the fish was natural. The photographs of the fish have been taken. Now it is in safe custody. The photographs are being sold by thousands. The owner of the fish has refused an offer of Rs. 30,000. It has been placed on public exhibition. The Arabic lettering is perfectly plain However, I could not understand what does it mean. The photo of the fish can be had from H. H. Abdul Ali, Fourth Cross Street, Pettah, Ceylon. I have seen the photo here from a Mohammedan student of 4th year class."

# Neglected Arabia

During the war the doors of inland Arabia have swung open to the touch of the medical missionary. Dr. Paul W. Harrison, writing in the missionary magazine of the Reformed Church in America says:

"As to inland Arabia, words fail us. There has been the object of our hopes and prayers and the goal of our plans and endeavours for the past twenty-eight years. Now, as the doors swing open, who is to enter? Kateef would be glad to have a resident medical missionary now. Hassa probably could have been entered before this if anyone had made the effort. Riadh itself, the key position of Arabia, and indeed, as some of

us think, of all Islám, is opening its doors.

"It is to men whose hearts burn with the fire of Christ's own ambition for His world that Arabia makes her appeal. Let Hassa serve as an example. Here is a city of probably thirty thousand inhabitants, surrounded by date gardens which stretch for miles. There are fifty-one cities and villages in this area, many of them cities of thousands, some of them mere villages. The evidences of material prosperity are everywhere. The whole district is one of date gardens, wheat fields, and beautiful stretches of dark green alfalfa. It is the richest district of Arabia and doubtless also the most densely populated. The inland Bedouins come here to trade from almost the entire eastern half of the peninsula. The Church of Christ occupies no point in Arabia comparable to this in strategic importance.

"But it is a bigoted, fanatical place, whose doors are shut to everyone except the Medical Missionary. What are the opportunities for medical work? Opportunities of the sort that break men. A mass of diseases to be treated, of surgery to be done, such as ten men could not overtake. Indeed, fifty men could not handle it properly. A sanitary situation as bad as human ignorance and filth can make it. The worker in Hassa with his little hospital must undertake single-handed the fight against the forces of hygienic depravity of the whole eastern part of Arabia. The inertia of centuries, ignorance so profound that it is almost sublime, some of the bitterest religious prejudices of the world, will all be pitted against him. But an inch at a time he will forge ahead and finally win, because

the promises of God and the laws of God are with him."

# Political Position of the Moslem League in India

In the recently published Montagu-Chelmsford Report on Indian Constitutional Reforms, there is the following interesting summary of the recent changes in the political position of the Moslem League in India: "Throughout the troubled years 1907-10 the Mohammedans, with a

few exceptions, held severely aloof from the revolutionary movement and retained their traditional attitude of sturdy loyalty, secure in the feeling-which the partition of Bengal and the concession of communal representation in the reforms of 1909 had strengthened—that their interests were safe in the hands of the Government. Since 1911 their attitude has been growing far less acquiescent. Their first disquiet arose from the war which broke out between Italy and Turkey in 1911. when Great Britain's neutrality engendered some bitterness of feeling. It seemed to our Moslems in India that in deference to the religious susceptibilities of her seventy million subjects Great Britain ought to have supported Turkey. Before this feeling had died down, the repartition of Bengal was announced. This was not only a severe disappointment to the community because it deprived them of what was essentially a Moslem province, but to many it came also as a shock to their faith in the Government which they regarded as positively pledged to maintain the partition. The Balkan War was a further cause of estrangement. This was represented as a struggle between the Cross and the Crescent and led to much bitterness of feeling. Indian Moslems showed their sympathy for Turkey by despatching a medical mission to her aid in December, 1912, and a section of pan-Islamists began to teach that the first duty of Moslems is allegiance to the Khalif, and founded a new organization, the Anjuman-i-Khuddam-i-Kaaba, whose members took the oath to sacrifice life and property in defense of the Holy Shrine against non-Moslem aggressors. There were signs, however, of an improvement in Moslem feeling in the latter half of 1913. when riots and loss of life in connection with the partial demolition of a Cawnpore mosque caused a temporary set-back. The Turks' recovery of Adrainople, the declaration of peace in the Balkans and the reaction from the passions aroused by the Cawnpore affair induced calmer feelings; but a fresh difficulty presented itself when Turkey entered the war against us in 1914. The Germans counted certainly on being able to stir up disaffection in India, and lost no labor in trying to persuade Indian Mohammedans that Turkey was engaged in a Jihad or Holy War, and that it was their religious duty to take sides against England and her allies. These enemy attempts wholly failed to affect the great mass of the Moslem community. Keenly as they felt the painful position in which they were placed, they were admirably steadied by the great Mohammedan princes and nobles, and preserved an attitude of firm loyalty which deserves our praise and sympathy. In this they were greatly helped by the public assurance given by His Majesty's Government that the question of the Khalifate is one that must be decided by Moslems in India and elsewhere without interference from non-Moslem powers. But a small section of extremists were quick to seize the opportunity of making trouble and ventured on almost open avowals of disloyalty against which the Government had no choice but to take action.

Probably few communities could have passed through so prolonged a period of trial without some cleavage in their ranks. The crumbling of Islamic kingdoms in Morocco and Persia has led Indian Mohammedans to cling more closely than ever to Turkey as the great surviving Moslem power in the world; and when Turkey was threatened, first by Italy and then by the Balkan League, the excited fancy of many Indian Moslems saw in these events a concerted plot of the Christian Powers to make an end of Islam as a temporal power. The re-partition of Bengal and also the check

to the hopes entertained of a great Mohammedan university depressed the minds of many honest Moslems with a sense of their There were those who, feeling mainly their political weakness compared with the Hindus, wished to have done with agitation and excitement, to concentrate effort on education, and to rely on Government for protection and fair play. keener minds, touched often with some fervor of pan-Islamism, were no longer willing "stare super antiquas vias." The advanced party prevailed in the counsels of the Moslem League; in 1913 it proclaimed its adoption of the cause of colonial self-government of a kind suited to India and was warmly eulogised by the Congress for so doing. So far as pan-Islamic feeling affected the situation, that factor did not tend of course towards union with the Hindus; but at the time, stronger causes were at work to bring the advanced parties on both sides together. With them, at all events, the new nationalism produced by the War prevailed; and at the meetings at Lucknow in Christmas week, 1916, Congress and League came formally together and the conservative portion of Mohammedan opinion, which remained outside the concordant, was ignored. This agreement, however, represents the beginning of united action between Hindus and Mohammedans, which every well-wisher of India hopes will grow.

#### Early Arab Geography

It is well known that whilst geography during the Middle Ages was at a very low ebb among Christian nations it reached a higher development among the Arabs, who alone preserved the more scientific methods handed down from classical times. New light has lately been thrown on the history of the science as cultivated by the latter, by the study of the work of the Arab astronomer Mohammed bin Musa al Huwarizmi (or Hwarazmi). The fact that an Arabic version, or adaptation, of Ptolemy's geography was made for the Khalif Al Mamun in the ninth century has long been known from the statements of Abulfeda, and that its author was Mohammed bin Musa was suggested as far back as 1823 by Fraehn. A manuscript of the actual work (entitled Kitab surat al ardh, or 'Book of the Form of the Earth) was discovered at Cairo by W. Spitta in 1878, and soon afterwards described by him, being subsequently discussed with much acumen by C. A. Nallino in a memoir published by the Reale Accademia dei Lincei in 1896. The result of the studies of these two scholars was to show that Al Huwarizmi's work was not a direct translation of Ptolemy, but was written as an explanatory accompaniment to a series of maps. That these too were not Ptolemy's was shown by the important divergencies in the data, many of the geographical positions being altered and many additional details added-probably from current Arab tradition and many of them purely imaginary. A passage in Masudi tells us that Al Mamun entrusted the task of compiling an atlas of star and terrestrial maps to a whole commission of learned men, and it seems to have been Al Huwarizmi's part in the work to bring together the data of the maps in book form as had been done by Ptolemy, whose geography was of course in the hands of the savants, though these appear to have allowed themselves a surprisingly free hand in dealing with it. In order to gauge correctly the quality of Al Huwarizmi's work it was desirable that a map should be constructed on the basis of the lists of positions contained in it, and this has at last been done for the African part of it by Dr. Hans von Mzik in two memoirs published respectively by the Vienna Geographical Society and the Vienna Academy of Sciences in 1915 and 1916. These memoirs have not yet reached us by reason of the war, but the facts above brought together are taken from a review by Julius Ruska in the Geographische Zeitschrift, 1918, No. 2-3. This writer speaks enthusiastically of the care and thoroughness with which Von Mzik has carried out his examination of the manuscript and the conversion of the data into map form; only declining to accept certain conclusions of Von Mzik's as to the use of Syrian rather than Greek models in the composition of the Arab work.—The Geographical Journal.

# The Moros of the Philippine Islands

We glean the following from the report of the Governor General of the Philippine Islands, 1916 (Washington): "The so-called Moro problem has been handled with the greatest skill and success by the department governor, Frank W. Carpenter, and his able staff of assistants. Inasmuch as Gov. Carpenter's report is printed herewith in full, only a passing mention will be made of several features of his administration.

The year 1916 in the department government was marked by the bringing under government control of at least 3,000 square miles of heretofore unexplored country, and an area 30 per cent greater throughout the departments than that of the previous year is now cultivated. Twenty-two thousand people have been brought under control and settled on agricultural lands—people who were heretofore semi-nomadic and living in the inaccessible mountains. Economically, the department is going ahead very rapidly, and a very notable increase in exports took place in 1916. Bureaus of the insular government now have jurisdiction over the Department of Mindanao and Sulu, thus carrying forward the policy of assimilation into the general body of Philippine peoples of the inhabitants of the southern islands.

Regarding the Moslem population of this group of islands, it is admitted that the census of 1903 was little more than a guess. Owing to distances, lack of communication, and unfriendliness of the people, the enumerators were often able to gain but a very imperfect idea of the exact population, and the figures reported were in many instances but mere surmises. Many Army officers at that time serving in Mindanao-Sulu feel certain that large blocks of the Mohammedan population of Lanao and Cotabato were omitted from the estimates. Furthermore, quite apart from the question of omissions at the time of the enumeration, the increase of population in Mindanao-Sulu during the period since the census of 1903 has been abnormally large, owing to the steady immigration. It is certain that, apart from some urban districts, no considerable territory of the Philippines has so rapidly increased in population as have the seven provinces of this department.

During the past few years, however, the reduction to governmental control of vast areas of the hinterland has been systematically and unceasingly carried on. The organizations of villages and the settlement therein of pagans or Mohammedans formerly living a seminomadic—sometimes lawless—life in the hills, has been of frequent

occurrence."

The present Mohammedan population is given as follows: By provinces:

Cotobato	107,205	Sulu       120,000         Zamboanga       45,000
		Buildounga 45,000
Lanao	75,900	T-1-1
		Total355,968

As the total population of all of these districts is given at 723,655, it is clear that the Mohammedans compose nearly one-half of the total population. The policy of the government has been one of economic development and education. We read: "No effort is spared by the department and provisional governments in the locating of homeseekers and contract-released laborers, not only on first-class public lands, but where they will form mixed communities with Mohammedans and pagans. No other practical method seems to offer assurance of the rapid political as well as economic development of the Mohammedan and pagan territory. The government is able to assure fair treatment and prompt payment of wages to contracted laborers, and to all immigrants security of life and property, no less than security enjoyed in the northern Provinces. At the same time due precautions are taken to safeguard the property rights of Mohammedan and pagan residents and otherwise assure the continuation of harmonious relations between them and Christian settlers."

In 1916 the United States Government accomplished the complete disarmament and submission of the people to its authority for the first time throughout all Mohammedan territory. Public drinking places were ordered closed in June, 1916, and there has been a notable decline in the number of crimes. These drinking places were extremely distasteful to Mohammedans, who are not inclined to indulge in the habit, and whose religion forbids it. "There has been a constant and remarkable increase in the popular demand, especially among Mohammedans and pagans for modern medicine and surgery. The facilities of both hospitals and dispensaries have generally been taxed to the utmost of their capacities, and increases of present hospital facilities, especially in Lanao, are urgently needed. At both Zam-goanga and Davao, where the government maintains no general hospital, the private hospitals maintained by missions or other private philanthropy have rendered great public service and are deservedly popular. The general hospital facilities at Zamboanga have been increased during the year by the establishment of the Hospital del Pilar by the Roman Catholic bishop of Zamboanga."

Regarding mission work among the Mohammedans the report mentions not only the hospital of the Roman Catholic bishop which was opened February 16th, 1916, but mentions, "the Farm School, at Camp Indianan, in the island of Jolo, formally opened during 1916, under the auspices of Bishop Brent (Episcopal Church Mission), This school for boys is under the supervision of Mr. J. F. Fugate, who was formerly lieutenant governor of Siquijor, and is accomplishing splendid results, having an attendance of about 35 pupils. This mission has continued its activities in Zamboanga by the enlargement and improvement of the Zamboanga Hospital, under the direction of an American resident physician, with a satff of several trained nurses, including an American nurse. This hospital is reported to be crowded to the limit of its capacity most of the time."

"The same Episcopalian Mission maintains a "Moro Settlement House" under the direction of Miss Barter, where Moro women and

children are taught weaving and lace making. There seems to be a good market for the articles produced by this settlement house. There has also been maintained by the mission the Sulu Press, which publishes a monthly periodical in the Sulu vernacular, using a modified Arabic alphabet.

The Congregational Mission has continued its activities in Davao and outstations in other Provinces of the department. This mission has improved the hospital maintained at Davao under the supervision of an American physician and schools under an ordained

missionary and his wife, both Americans.

"The Christian and Missionary Alliance has continued its activities in Zamboanga Province during the year without special incident

to be noted.

"There arrived during the year a few Arabs and Malays, representing themselves to be Mohammedan missionaries, but their efforts to exploit native Mohammedans made their presence here untenable, and they were compelled by the popular attitude to leave."

# Kazan, the Moslem Center of Russia.

In "the Near East" for Aug. 9, 1918 there is the following statement upon Kazan as the historical centre of Mohammedanism in Russia:

"Kazan was converted to Mohammedanism soon after the year 950 A. D., and has thus been a Moslem centre for nearly 1000 years, but it has always been a Moslem Island in a sea of Pagan, and latterly of Christian populations; and since the Russian conquest in the middle of the 16th century, it has been incorporated in a Christian state. The Kazan Moslems were treated more tolerantly by Russia than most Moslems conquered by Christian governments at that date. The Moors in Spain, for instance, were compelled to become Christians or to leave the country; but the Kazan Tartars were never presented with this alternative. They were allowed to continue in their homes as Moslems and profited by the commercial opportunities which their city, with its magnificent geographical situations, saw open to it by the extension of the Russian Empire towards the south and east. They took kindly to the Russian connection and became a prosperous "bourgeois" element in Russian society. No Moslem community exists today which has been longer under European government."

### **BOOK REVIEWS**

Reconstruction in Turkey. A Series of Reports compiled for the American Committee of Armenian and Syrian Relief; William H. Hall, Editor. For Private Distribution only; pp. 245.

The papers that compose this report were prepared in October, 1917, to guide those friends of the Near East who desired concise and reliable information on present conditions, as well as on the resources and possibilities of the Turkish Empire, as it was before the war. Although printed for private circulation only, we express the hope that it may be published for general use in the near future,

and therefore give our readers a summary of the contents.

After an outline of the history and ethnology of the races in Turkey, there is a chapter on the religious conditions and on education, with special reference to social and economic conditions. A summary is given of the laws, which formerly governed private The papers on health and sanitary conditions, transportation, irrigation, agriculture and rug weaving are by missionary experts, and give a graphic picture of needs and opportunities. chapter on the status of women is rather brief and disappointing. That on finances and the public debt is excellent. Although the section that deals with religious conditions is not as thorough and scholarly as we might expect in a volume of this character, yet as outlined it is good, and we heartily endorse the conclusion reached: "This outline of the religious conditions in the empire reveals the complexity of the question and the difficulty of dealing with it from a political point of view. This difficulty does not lie in the great number of sects, a greater number can be found in America, but in the age-long antagonisms under which they have existed and their lack of cohesion in any political sense. The political life of the non-Moslem population, so far as it has had any, has been circumscribed by the sect to which the individuals belong; they have had no part in the political life of the empire. To a large extent this has been true of the heretical sects among the Moslems and to some degree among the Arab Moslems. Hence the people have never been accustomed to act together in political matters and it would be difficult to bring them to do so. There was great hope at the time of the revolution in 1908 that a real union of these antagonistic elements for the general good might be brought about, but the result was a dismal failure. This was due no doubt to mismanagement on the part of the Young Turks, who never intended to commit the control of affairs to the people, but had they done so, the deep seated prejudices of the sects and the underlying current of fanaticism still existing, even among the Christians, would have proved an almost insurmountable obstacle. It is doubtful whether the different races and religious sects can be molded into one body politic capable of controlling its own affairs without a long course of education and training."

S. M. Z.

Mohammedan Law of Marriage and Divorce by Ahmed Shukri LL. B., Ph. D. Contributions to Oriental History and Philology. No. VII. Columbia University Press, New York. 1917. pp. 126.

The author has carefully selected the materials for his thesis from the vast encyclopedia of Moslem jurisprudence and has given us a most scholarly and unbiased work. He writes almost entirely from the standpoint of the compiler and rarely assumes the role of interpreter of the development or transformation that is taking place in the marriage customs and laws of the Moslem countries now under European powers. One exception is a case which was before the highest Algerian court. A woman was granted a divorce from her husband on the ground of cruelty, although he had beaten her for

blaspheming the Moslem religion (p. 124)

The introduction contains a brief discussion of the relation of Moslem and Roman jurisprudence and a concise statement as to the rise of the four schools of Moslem law. The principles governing each school are given. As to method of presentation the author is to be congratulated on setting forth "the positive rules in arrangement more nearly corresponding to that employed in western systems of jurisprudence" than in following the plan of the Moslem jurists. The following quotation shows the manner in which he brings before his reader the interpretation of the different schools on a subject under "Marriage by Guardians.—The marriage of infants under age or of insane persons by their guardians (wali) is lawful, the Prophet having declared that 'marriage is committed to the parental kindred!' Malikites interpret this to mean that the father only may contract marriage for the child, while the Shafi'ites extend this power to the grandfather. The Hanifites, however, argue that any guardians may validly contract marriage for their wards, 'lest an opportunity of marrying them be lost.'

The subject matter of the book is treated under three heads,—Marriage, The Matrimonial Relation, and Divorce. Marriage under Moslem law is said to be either a contract or a sacrament or both. When one reaches the end of Dr. Shukri's book, one is inclined to doubt if it is either. On p. 122, we find a startling statement that confirms such doubt. "Although the Arabic sources assert in general terms the right of the wife to claim a divorce if the husband fails to fulfill the terms of the marriage contract or to perform the obligations imposed on him by law, I have been unable to find specific cases in which divorce has been granted for such causes" Under Marriage we find the discussion of such subjects as impediments to the marriage bond, both perpetual and temporary, the equality of position, the marriage contract and the dower. Sometimes the subjects cover such minute details as to make the matter seem humorous. Under the question of dower it is stated that this "must, of course, be of realizable value; dower cannot consist of fish in the sea, birds

in the air, or runaway slaves."

The treatment of the subject of the Matrimonial Relation deals with the topics of the duties of the husband, duties of the wife, and marital authority. In introducing the subject of the rights of women, we read that Mohammed put women "on a footing of equality with men, in so far as was practicable" (p. 66). Are we to interpret practicable by this further statement, "the Mohammedan woman is far from being the equal of her spouse (p. 87) or by this, "A

husband is not bound to furnish his wife with stockings and embriodered robe in connection with maintenance; because they are not necessary except when going out, and it is not necessary for the husband to furnish his wife with means for going out. "Kazi Khan"

(p. 78).

The compilation of the laws governing divorce introduces the reader to subjects that seem to the Western mind either unchaste or ludicrous or tediously detailed As the triple divorce necessitates the marriage of the woman to another man and subsequent divorce from him before she can return to her husband, there is a great dissertation on the value of the word "and." "If a woman says to her husband, 'Repudiate me and repudiate me and repudiate me,' and the husband answers: 'I have repudiated thee,' this amounts to a triple repudiation, whether the man so meant it or not. But if the wife had said, 'Repudiate me, repudiate me, repudiate me,' without the conjunction 'and' and the husband has answered: 'I have repudiated thee' it would be open to him to explain whether he meant one or three repudiations." (p. 100). However, "if a man says to his wife: 'As often as you repeat a good sentence you are repudiated, and she says, 'Praise be to God and there is no God but God and God is most great,' only one repudiation takes place; but if she were to repeat the same sentences without the connective 'and' there would be a triple repudiation' (p. 101).

The only apology for Islam that the author offers is that the customs such as are found in the Mohammedan codes of marriage and divorce were prevalent among the Oriental nations of antiquity. Ameer Ali is quoted as upholding polygamy among primitive races. And when compared with some notorious mediaeval Christians the practice of Moslem code does not seem to him uniquely degraded. However, the author is far from orthodox Islam when he says, "As a statesman he, Mohammed, recognized polygamy as an ethnic condition, and he acted wisely in not interfering with it. Any radical innovation in this direction would have upset the entire fabric of Eastern society, and might have been fatal to Islam." Therefore we might conclude the Koranic passages upholding polygamy are not the words of an inspired prophet, but the schemes of a mere opportunist.

E. E. Elder.

The Downfall of the Christian Church in North Africa. By Dr. L. E. Iselin. Reprint from Der. Evangelische Missions-Magazin 1918, Nos. 2-4. Basel, 1918. Missionsbuchhandlung 69 pp. 2.50 francs.

The author has already published—in der Evangelisches Missions-Magazin of September, 1915—an important historical treatise entitled: "Former Christian Ethiopia" dealing with the fate of the former Christian Church in Nubia and Sennar. He now follows this with the above mentioned pamphlet in which he gives a more extensive account of ancient Africa from Carthage to Morocco, its Christian culture, its Christian churches, their decay and the causes of their downfall according to the ancient sources. Concerning the significance and the results of his work the author expresses himself in a preface which contains some ideas of great importance to mission workers. In the light of the mistakes made in those days we realize to the fullest extent the unfortunate effects of a policy which

tries to combine missionary and colonization projects, the interests of the Kingdom of God and those of the kingdoms of this world; and we receive the impression that the substance of our faith is not a matter of doctrine but of a life lived close to a living Saviour, that the Kingdom of God does not consist of words but of faith and power. We also see that the various beliefs of that time, the Nestorian, Monophysite and Arian communions, were not small sects but creeds of as great importance as the Catholic and Protestant of our own day. In the light of such historical facts we will have to cease making foolish and dogmatic assertions about those ancient churches in Egypt, Abyssinia, Syria, etc. of which even missionary workers in their blind evangelical zeal were guilty. In the same category belongs the favorite explanation given for the collapse of Oriental Christianity before the onslaught of Islam by simply calling it the "righteous judgment of God."

We clearly perceive that peoples and countries, which had at one time been won over to Christianity and then lost again through the fault or complicity of Christendom, present almost insurmountable

difficulties in the way of a second attempt at evangelization.

We will also have to revise many pre-conceived opinions in regard to the relations between Christianity and Islam. It is historically untenable that Islam had an inherent mania for persecution, or that it deliberately set out to exterminate the Christians. In the spread of Islam we must recognize not merely a religious movement

but also a second migration from the East to the West.

What Christianity lost at that time in "extensity" is enormous, for we have information about centers of Christian activity in the inerior of China, in India and in Java, and although many of these districts could not be considered much more than occupied mission fields, still the loss is immeasurable. And, as regards the intensity of this lost Christianity, the author reminds us that it was just North Africa that had at that time the truest evangelical conception of

Christianity.

The chapters in which the author develops his subject begin (Ch. 2) with a survey of the appended—very meagre—bibliography of modern books; in Ch. 3 there follows the ethnological situation of ancient Africa wherein special emphasis is laid on the fact that we are mainly concerned here with the white peoples of the Berber tribes. Ch. 4 describes the "bridges" leading over from Southern Europe. Ch. 5 treats of Africa at the time of the Romans. the time of St. Augustine (died 430 A. D.) Africa was a rich, civilized, Christianized country. During an occupation of four hundred years a thoroughly Roman Africa had arisen, with the exception of the remote mountain tribes. Latin was both the official and the vernacular language. Chap. 6 describes Christian Africa. As early as the year 220 there were already seventy bishoprics in existence; the Latin translation of the Bible completed during the second century was the authority for the entire African Church; but concerning an evangelization of the Berbers we hear absolutely nothing. Church was a State Church, under the strict government of the bishops. One of them, St. Augustine, became of inestimable value to the religious life of Christendom during medieval and Reformation times, since it was he who clearly and unmistakably presented again the soul's need of satvation and the Divine Grace coming to its assistance—a truth which had become more or less obscured at that time; of course, we must admit that he did contribute towards the

imperialism of the Church by his placing of the Church as the divine

state in juxtaposition to the worldly state.

It is hard to form a correct estimate of African Christianity as regards its religious and moral strength. Salvian who lived at the time of the first Vandal invasion gives a discouraging picture of the moral degradation of the cities. And the writings of St. Augustine also reflect a certain hopelessness in regard to the Christian aspect of the national life.

In Ch. 7 the internal quarrels and the external upheavals of the Church are discussed; the disorders of the Donatists and the invasion of the Vandals. Donatism was at first merely a puritanic tendency within the Church; soon, however, a non-conformist movement developed therefrom and the result was an acute crisis and an open state of war. Then the fanatic Arian Vandals appeared on the scene as conquerors (439) and started a terrible persecution against the orthodox Church. This lawless state of affairs which was driving Africa towards her ruin lasted one hundred years until an important restoration took place during the reign of the Byzantine emperors, 533-709. These established strict order; new churches were built and the first attempt was made at united missionary effort-or at least at Christian propaganda—among the native pagan races. This was of course done in the name of the Christian state as a political measure, Conversion in the deeper sense we can hardly assume. Gradually through the doctrinal quarrels between the Emperor and the African bishops ('monotheletic dissensions") it came to a declaration of independence on Africa's part. But now the usurper Gregory was killed in the first Arab invasion (647) and Africa was conquered (703). However, Christianity was not exactly exterminated by the conquerors (Ch. 9); it gradually died out in consequence of the new and unfavorable conditions and because of its lack of vital power (page 44)—in fact the communions oppressed by the Byzantine Emperor Heraclios at first welcomed the Arabs as deliverers. Afterwards, however, the treatment accorded the Christians varied greatly. If it happened to be to the interest of the rulers to treat the conquered Christians kindly, then their religious observances and their organization were permitted with certain limitations But gradually the pressure became worse. In the eleventh cent ry we find only five sees mentioned. Emigration, apostasy and extermination all contributed towards this decay.

The relation between Christendom and the Mohammedan world had undergone change in the course of the centuries. Through the conquest of Granada in 1492 the fanaticism of the Moslems, especially in North Africa, was thoroughly aroused. The result was the predatory warfare of the Barbary States. Each side entertained the most peculiar notions concerning the other's religion (page 50)from the belles-lettres and the travel records of those days we see that they looked upon each other as pagans. The subtle doctrinal distinctions within the African Ch stian Church, with her fixed ritual, easily succumbed to the simple creed of Islam. To retract demanded no real internal change. Then, as now, Mohammedan orlay missionaries were active. For dained and that Mohammedanism is essentially a missionary religthat is closely connected with privately perfor and devotions. The ancient tian consciousness could ot conceive of a Christian not connected with the Church. For lack of this connection many converts and whole churches went to ruin. And then too the numerous Berbers in the interior were never really Christianized, although here and there they were outwardly converted from heathenism, and so afterwards they readily succumbed to Mohammedanism which they interpeted according to their own desires. The author gives us an

interesting characterization of the Berbers (page 53 f.).

The Catholic Church spared no efforts to win back the lost territory. Of course at first it was merely a "pastorization" of the Christians who had settled or were captive in Africa. As a result of the commercial treaties between the Romans and the Moors the former had stipulated for their employees in the coast towns that they be unmolested in the practice of the Christian religion and that they be allowed to build churches, etc. In 1403 the Christian population of Tunis was estimated at 100,000 souls. All these were shepherded by the Franciscan and Dominican monks. And so we find the Dominican Raymond de Pennaforta in 1250 in Tunis establishing an Arabic school in the monastery of his order and writing a handbook for missionaries. But the one who worked most zealously and devotedly for the evangelization of North Africa was the Franciscan, Raymond Lull, during the years from 1234 to 1315. In Majorca he founded a seminary for the training of missionaries, and he himself labored as a missionary in Tunisia and in Algeria and died as a result of the ill-treatment which he suffered in Bugia because of his courageous but blind zeal. When, under the rule of the Turks, there commenced on a large scale those pillages and slave-raids which laid waste Southern Europe during nine centuries, the misery and the numbers of the Christian slaves in Barbary grew to enormous proportions. In view of the powerlessness of the Christian states it was particularly admirable that the Christian Church attempted both to alleviate the lot of these Christian slaves and to ransom them. Special orders were established for this purpose and the number of monks who voluntarily went into slavery in order thereby to ransom a slave is incalculable. The Church tried by means of well regulated pastorization under the jurisdiction of Apostolic vicars in Algeria and Tunisia to prevent the slaves from going over to Islam.

Today, of course, the external obstacles in the way of the second evangelization are practically overcome, but now, when it is a matter of winning over the soul of the people, Christianity comes up against the spiritual power of Islam. Conditions are much the same today as at the time of the Roman supremacy; Europe controls the Northern coast of Africa far into the interior, exploits the land and the people and sends the natives as auxiliary troops to her battlefields. Behind the political problem of establishing a centralized government there looms up the religious problem. If we wish to overcome the might of Islam we can do so only through the power of a broad and tolerant faith and the impelling force of a burning love, which are not in the service of national politics; and through educational work for the young. For this work the evangelical conception of Christianity is better suited than the Catholic, and the Berber element will be more receptive than the Arabic. The Catholic Church is working among the Berbers through various agencies (page 67), and, as individual conversions probably seldom occur, she resorts to mass baptisms. Protestant missions were started in 1831, first by the Paris Missionary Society, and then by a newly organized North Africa

Mission of London and by the Swedish Missionary Society.

The essay, so rich in facts and suggestions, closes with a sincere and earnest wish for the speedy coming of the Kingdom of God among the peoples of North Africa.

Dr. H. CHRIST-SOCIN.

Switzerland in the East Africa War Zone. By J. H. Briggs, Church Missionary Society, London, 1918, pp. 88, 1 sh. 3d. net.

An inspiring record of the work of the missionaries of the Church Missionary Society in German East Africa and their sufferings during the war. The fifteen short chapters are well written and the score of illustrations excellent.

The War and the Coming Peace. by Morris Jastrow, Jr., Ph. D., J. B. Lippincott Company, Philadelphia, 1918, pp. 144, \$1.00 net.

In our October number we reviewed "The War and the Bagdad Railway by the same author. This might be considered a postcript to that volume. Professor Jastrow, carrying out the spirit of his other work and applying himself to the deeper aspects of the war, the "undercurrents," as he puts it, shows how both the great conflict and the coming peace must be looked at from the angle of the moral issue.

This book will be found very full of suggestion and stimulating in its thought, illuminated by the author's wide knowledge of the great movements of the world, ancient and modern.

It is written for those whose wish to pass from a consideration of surface events to a deeper interpretation of the great conflict; it aims especially to provide a basis on which a structure of *euduring* peace can be erected.

His view of the war as a moral issue does not blind him to the real conditions that preceded the war. "Taking even the main aim of Pan-Germanism," he says, "The control of the highway across Asia Minor, and regarding it as the means of opening up an important region of the world that has in the past played so notable a part in the world's history, and we must in a just and impartial spirit commend not only the main project of a railway connecting two poles of the East, a Constantinople and Bagdad, a project of the same large vision as the cutting of the Suez and Panama Canals, but we may also recognize the great benefits of such an enterprise towards the resuscitation of the ancient East. An English writer has recently called the project 'a great conception worthy of a scientific and systematic people.' But note how the project becomes a veritable curse the moment that a powerful government steps behind it and attempts to use it, by the threat of militarism, for a political domination of the East which necessarily could only be carried out at the cost of the interests of the sister nations of the world."

Z.

Cyprus Under British Rule. By Captain C. W. J. Orr. 192 pp. 6s. net. Robert Scott, 1918.

The chapters of most general interest in this book are the first and second, which give a good description of the island and a sketch of its history up to the British occupation, and the last two which deal with the Hellenic idea and the prospects following on the formal

annexation by Britain in 1914. The intervening bulk of the book gives an orderly, but rather ponderous, account of the political tenure and administration from the Convention of 1878 by which Turkey ceded the government of Cyprus to the British Crown till it declared war on Britain and forfeited the island finally. Captain Orr shows how the development of Cyprus, with its area of 3,600 square miles (much less than Yorkshire) and population of 275,000 was hampered by the heavy tribute of £140,000 annually payable to Turkey. Nevertheless it prospered greatly under British rule, despite the rather hidebound traditions of the Colonial Office. At the time of the Berlin Conference, during which the Convention was concluded, it had seemed as if Cyprus were a necessary outpost of empire for the guardianship of the Suez Canal, but the subsequent occupation of Egypt relegated it to a peaceful backwater of politics. Yet even here the spirit of home rule has developed in the form of Henosis, i. e. the aspiration for "union" with the Greek race as a whole. The Christian and Greek speaking population forms about three-fourths of the whole. The facts that they are a mixed race, that the island is in no sense geographically attached to Greece, and that it has never been under the rule of Greece do not prevent enthusiasm for Greek nationality. The situation is a curious inversion of that in Ireland, for the quarter of the population which is of Turkish race protests with might and main against Hellenization; but they are the less cultured and progressive section. Moreover, they have been thoroughly loyal to British rule, even when war with Turkey was declared, and when permission was given at the time of annexation to retain Ottoman nationality, not a single Ottoman Cypriot applied for it. The offer of Cyprus to Greece in 1916 was refused under the monarch then reigning. Should it be renewed and accepted at the Peace Congress we trust that guarantees will be taken to ensure the fair treatment of the Cypriot Moslems who have been faithful to Britain in the hour of her danger.

H. U. W. STANTON.

The Near East From Within. by \* \* \* Price \$1.50. Pp. 265. E. P. Dutton & Co., New York, N. Y., 1918.

This is a new and cheap edition of a work published in 1916, but contains the full text without omissions or additions. The preface is not only anonymous, but dateless. We gather, however, from a statement on page 245 that the book was written a few months after the deposition of Abbas-Hilmi as Khedive of Egypt. The publishers announce that "this astonishing book contains the revelations which the anonymous author, au fait with the innermost secrets of German diplomacy, has felt it a duty to the world to make concerning the vast underhand machinations of the Kaiser with regard to the Balkans, Turkey and Egypt during the past twenty years. The author's account of the imperial intriguer's sinister activities throws into truer focus a great deal that has hitherto remained confused and explains much that was mysterious and obscure." And this announcement is borne out by the course of events, and as additional facts come to light. That the author writes with caution as well as with a consciousness of full knowledge, is evident. In trying to explain the currents and counter-currents of diplomatic intrigue, he warns his readers in one or two places that "it is quite possible I shall not be altogether accurate in my details, as some of the darker shadows of

the intrigue are not within my personal knowledge." On the other hand, he is able to assure those who read these fascinating chapters that "whereas they perhaps may find several matters to shock or distress, they will not come across any that are consciously exaggerated." We have here, therefore, the observations of a diplomat in regard to the events that preceded the world-war in the Balkans, Turkey and Egypt. The chapters are not carefully arranged and the material often overlaps. We learn something of the factors by which Teutonic influence gained ground so rapidly in Turkey after the return of Enver Pasha from Germany. The author tells us of the prodigal bribery carried on long before the war to win over the political and religious leaders of Egypt and Turkey. We gain new knowledge of affairs in Egypt preceding the outbreak of hostilities. If the following incident is historic there can be no doubt as to who was responsible for the war. "When Adrianople fell, it is public knowledge that the German Emperor telegraphed his regrets to the Sultan. What is not known outside a narrow circle of higher political agents is that the royal telegram also included the following astonishing sentiment: 'I do not despair that within a very short time the ancient shrine of Islam will be again in the possession of Your Majesty, and Your Majesty may rest assured that I shall do all that lies within my power in order that it should be so.' To explain that the telegram was in cipher is unnecessary." The author makes clear the reasons for the attack on the Suez Canal and the consequent importance of German intrigue in Egypt. The purpose was to "Marshal Liman von Sanders had throttle the British Empire. been given special instructions regarding that part of the campaign which aimed at the Suez Canal, and a number of German staff officers had been put at his disposal for the purpose of organizing a raid on Egyptian territory at the first opportune moment. Meanwhile it was settled that, in the case of a victorious war, the Khedive Abbas Hilmi was to accept a half Turkish, half-German garrison, and that Egypt, though nominally still under the suzerainty of the Sultan, was to be given a German administration and to become to all purposes practically a German colony."

This volume deserves a place on the missionary shelf of war books that deal with the Near East, especially as the index is complete and the list of illustrations includes all the rulers, good, bad and indifferent, who played their part in the struggle of war in the Near East.

 $\mathbf{Z}$ .

"The Red Rugs of Tarsus." By Helen Davenport Gibbons. Price \$1.25 Net, The Century Co., New York.

This personal narrative of experiences during the Armenian massacre at Adana and Tarsus in 1909 is not a new story, but it is told in a fascinating style that grips the reader. It's dedication to the memory of Major Doughty-Wylie who was killed in action on Gallipoli Peninsula April 29th, 1915, and who is also one of the heroes of the story, brings it up to date.

The story is in the form of letters written to Mrs. Gibbons' mother. Although the maternal instinct seems emphasized to excess in every chapter, the letters are real and "scrappie." The baby, born when the streets ran red with blood and five thousand terrified Armenians took refuge in the mission school, is very dear to the reader as well as to

her parents.

Mrs. Gibbons is outspoken regarding the cause of the Armenian massacres; she says: "We see how heartless and synical the diplomats of Europe are. They are the cause, as much as the Turks, of the massacres. Not the foreign policy of Russia or Germany alone. As far as the Near East goes, the Great Powers are equally guilty. No distinction can be drawn between them. In England, in Germany and in France, people do not care, because these horrible things are done so far away. They are indifferent to their own solemn treaty obligations. They are ignorant of the cruelty and wickedness of the selfish policy pursued by the men to whom they entrust their foreign affairs. I see blood when I think of what is called "European diplomacy"—for blood is there, blood shed before your eyes."

Z

Bagdad son chemin de fer, son importance, son avenir, par Emile Auble, ingenieur, conseiller du Commerce exterieur de la France. Preface de Edouard Herriot, senateur, maire de Lyon, ministre des Travaux publics et du Ravitaillement = Un vol. in = 8° de 168 pages. Edition et Librairie, 40, rue de Seine, Paris.

A complete account of Bagdad and the importance of this city as a future centre of trade and agriculture because of the Bagdad railway. Based on all the sources available before the war, but making no mention of the British occupation and the marvelous changes that have since taken place. Valuable for its careful statistics of population, etc. and résumé of recent Turkish history.

#### L'Orient Mediterraneen.

Impressions et essais sur quelques elements due probleme actuel, par André Duboscq. Un volume in-16 de 168 pages, librairie academique Perrin et Cie. Paris, 1918.

The author spent some time in the Orient as newspaper correspondent and deals with the old problem of races, religions and politics, especially as this was effected by the régime of the Committee of Union and Progress. He thinks the only noble race "courageous, generous and with a future" is the Arab. He favors the internationalization of Palestine and comments on the result after the war of Moslem loyalty to France in North Africa, in her future contacts with Asia Minor and Syria. This book was also written before the surrender of Turkey and the armistice.

The History of Aryan Rule in India from the Earliest Times to the Death of Akbar. By E. B. Havell. Published by G. G. Harrap, London, 1918, 151-pp. 5sh. 4d.

This is a well gotten up and well printed book with many beautiful photographs of contemporary architecture; extending over 500 pages. It is written by one who is evidently an enthusiast on Aryan culture. Whether he has not suffered his own predilections to carry him away from what should be the impartial judicial view of a historian seems at times a question.

It opens with a chapter on the Aryan as contrasted with the non-Aryan; in which some will see exaggeration in the description of the Indo-Aryan civilization as being not only hoary in its antiquity beyond others, but also ideal in its democratic regime. We may be quite

wrong, but the author has a way of assuming inferences from very slight evidence and of drawing an ideal picture which must be reliable in every detail; e. g. he says that "the Aryan system was an organization based upon sanitary laws and inspired by high ethical and social ideals—not under the compulsion of an aristocrat or of a ruling caste, but by a clear perception of mutual advantage and a voluntary recognition of superior intellectual leadership." He again describes it as an "Arcadian scheme of life, delightful in its primitive simplicity." He admits, however, that, while the Aryans were a far more cultured race, yet their organization resembled in some respects that of the Dravidian robber-tribes. It is rather a one-sided inference to say that "the higher spiritual intelligence of the Aryan, with its great constructive genius, gradually welded together Dravidian civilization with its own." May not the influence, for all we know, have come from the other side?

In the following chapter, with the same underlying partiality for the Aryans, over all other civilization, he describes the results of the short-lived Alexandrian Empire, the rise and spread of Buddhism, and

the Mauryan Empire.

The value of the book lies chiefly in its interpretation of Indian Art as throwing light upon Aryan history, and therefore the first half is the more interesting. The second part which is devoted to Mohammedan dynasties and wars becomes more historical, in the ordinary sense of the term. But here also the author's predilection for Aryans over all others is manifest in refusing to allow any initiative or original genius to the Mohammedans and in making hardly any allusion to the more flagrantly debasing side of Aryan art. The socalled Pathan architecture he laughs to scorn again and again, nor will he give any quarter to its advocate, Mr. Fergusson. It is not till we reach Akbar that he seems to have fully regained his equanimity. His description of that wonderful ruler's character and of his tolerant dominion form a most fitting conclusion to this valuable book. We wish we were more competent to enter into the question of Art involved; but we cannot help feeling that Mohammedan talent is made to play too much a secondary and a purely imitative part in the supposed vastly superior and more original Art of the Aryans.

The Rage of Islam. by Yonan H. Shahbaz. The Roger Williams Press, Philadelphia, 1918; 181 pp.; price \$1.50 net.

In a brief introduction by Dr. Robert Stuart MacArthur, the president of the Baptist World Alliance, we learn that the author was educated in a Persian mission school, then came to New York and was received and trained by the Baptists for mission work in Persia. He passed through trial and persecution during the period of the massacres of 1914 on the Urumian plain, and this book tells the story of his thrilling experiences. The coming of Russia into northern Persia, the German propaganda, the coming storm and outburst of persecution are vividly portrayed and conclude with the story of his escape. Because of the title of the book we are the more glad to have his testimony that: "By no means all the Mohammedans were parties to the evil deeds I have enumerated. Indeed it gives me much satisfaction to record that thousands of our people found refuge with Moslems who were friendly. The number of good Samaritans is not

small. Most of them were humble villagers, but some were of the

highest caste."

Mr. Shahbaz uses no literary art, but tells a plain tale that grips because of his sincerity of purpose. We regret there is not a stronger note of appeal to carry the Gospel to those who in fanatic ignorance persecuted the followers of Christ.

Syria and the Holy Land. by Sir George Adam Smith, London: Hodder & Stoughton, 1918. pp. 56. Two colored maps. 1s. net.

A sketch of the main geographical features of Syria and its position in the Near East, illustrated by two valuable maps colored to show the orographical features. In about fifty pages the author deals not only with the geographical facts concerning this land, but touches upon the past history, economic questions, colonization, and the political questions concerned with Palestine's future. A vast aomunt of information, by a recognized authority, and as timely in appearance as it is cheap in price.

Beneath the Surface and Other Stories. by Gerald Warre Cornish, London, 1918; Grant Richard's Ltd, 6s. net.

Of these seven mystical stories by an army officer killed in the battle of the Somme, only the last and longest (which lends its title to the volume) touches the Near East. It tells of a Danish explorer, weird in his method and uncanny in his knowledge, who goes out as an agent for the German Government to Mesopotamia. There are vivid pictures of the Euphrates region from Aleppo to the "Garden of Eden." Lund, the explorer, disappears in the marshes of Kurna, swallowed up or transported when in sight of the Tree of Life! It is all very clever and impossible and amusing.

Z.

The Christian Approach to Islam. By James L. Barton. The Pilgrim Press, Boston, pp. 316. Price \$1.25 net.

The substance of this book was delivered as a course of lectures at the College of Missions in Indianapolis, Ind., and the book is a most valuable summary of all that has appeared in recent years regarding the relations of Islam and Christianity to the problem of evangelization. The title is a strange misnomer and should evidently be "The Christian Approach to the Moslem" or "Moslems." The first part deals with the external history of Mohammedanism, its rise, spread, strength and the effect of the great War upon Pan-Islamism. The second part treats of Mohamedanism as a religion. One of the chapters in this section, namely that on the Mohammedan conception of God, is by Prof. George A. Barton of Bryn Mawr College. The third part is on Missions, and is the more valuable because the ground was not covered satisfactorily in any previous manual. That the book is timely, the author an expert on the subject, both by actual contact with Moslems and in his experience as Secretary of the American Board work in Turkey, and that therefore the contents are fascinating, goes without saying. The author quotes with approval the definition of Islam given by Prof. Margoliouth, page 7: "A Moslem or Mohammedan is, then, one who accepts the proposition that an Arab named Mohammed or Ahmad, son of Abdallah, of the City Meccah, in Central Arabia, who

died A. D. 632, is the main and indeed ultimate channel whereby the will of the Creator of the world has been revealed to mankind." The sketch of the early attempts to Christianize Moslems and the history of modern efforts is admirable. Many authorities are quoted to show that there is a decidedly changed attitude toward Christianity and that many of the earlier difficulties of approach have been wholly removed. Dr. Barton therefore pleads for a new attitude on the part of the Christian messenger, lest we prejudice the minds of our hearers. He mentions a number of points in doctrine and life where wise missionary policy would lead to a change of method. Among them, for example is the use of fermented wine at the sacraments. We have nowhere seen a more comprehensive and statesmanlike presentation of an adequate program for the evangelization of the whole Moslem world than is contained in the last two chapters.

It is with regret that we note a number of inaccuracies, some of them minor, but others apt to lead the reader far astray. The best authors do not agree that there are 40,000,000 Moslems in Central and South Africa (page 11). The Sudan is not the only country where Great Britain has put restrictions upon missionaries in Africa (page 13). "Kalid" (page 35) should be "Khalid." A number of Koran references on page 54 are confused. The curtains of the Kaaba are provided annually by Egypt and not by Turkey (page 61). There is only one-and that incorrect-reference to the Arabian Mission of the Reformed Church (page 223). "El-Moquattam" (page 189) is not a Moslem paper, but it is the leading Syrian semi-Government organ of Cairo. All these minor errors, however, are insignificant in view of the splendid survey of the whole field and the heroic attitude of the writer. He believes that a new day has dawned for the work of missions and that we should use boldness in proclaiming our message. The Armenian massacres, with all their horror, are shown to be not without promise of blessing. "Many Christian young women," he writes, "from among the Armenians young women who had been trained in the mission schools, strong of mind and of faith, were forcibly taken into Mohammedan harems. The whole world stands aghast at the cruelty and horror of this treatment. Undoubtedly, many of these, when the war is over, will be restored to their friends, but unquestionably many will remain throughout their lives in a Moslem home. It is inevitable that into that home these women will carry the leaven of their Christian training, thinking and living." In this way one of the most terrible events in modern history may vet prove one of the divine means for implanting the Spirit of Christ in the strongholds of Islam

S. M. ZWEMER.

From Egyptian Rubbish Heaps. By James Hope Moulton, Charles H. Kelly, 1918, London. 2/6 Net-173 Pages.

As the sub-title tells us, this little book consists of "five popular lectures on the New Testament" and a sermon. The lectures delivered at Northfield are packed with such information and inspiration as only an expert in the subject could make popular. The evidence from Egyptian papyri regarding the style of New Testament Greek "the common vernacular of daily life," is a valuable side light on the present day missionary problem of classical vs. vulgar Arabic. Portions of the book might well be translated into the leading vernaculars. There

is great need of a popular work on "How we got our Arabic Bible." We commend the book. It is well worth buying and reading.

The Life of God in the Life of His World -James Morris Whiton, Ph. D. Funk and Wagnalls Co, 1918. Pp. 69.

This little book is admirable in that the author has the courage to attempt another presentation of the doctrine of the Trinitythe outcome, however, is not as happy as the attempt is courageous.

To designate the accepted view as "barren," "a shibboleth," "a field long fallow and unfruitful," and similar discrediting terms with

which anti-trinitarian literature is loaded is unfortunate.

The presentation of the old doctrine is a caricature instead of a calm characterization when it is affirmed that "the formative idea of God in ancient theology views him as governing the world from a heavenly throne afar, and thence conducting his relation to the world in judgment and in mercy by intermediaries, especially by the second and third 'Persons' of the 'Trinity', sent by him, the first 'Person' on a mission of grace to men—this idea of God as separate from his world, and acting on it from the outside, still reigns in Roman and Greek Catholicism, and is perpetuated in much of Protestant hymnody and liturgy."

Such a statement is not in harmony with the facts of doctrinal history. Who would be willing to affirm that the above view was held by Athanasius and Augustine and the other church Fathers, of Anselm and Aquinas of the Middle Ages, of Luther and Calvin of the Reformation, of Jonathan Edwards, Philips Brooks and others

of modern times?

Instead of the doctrine that "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory," embodied in all the creeds of Christendom, the following

"The Life is one, its distinct phases are three-transcendent in its self-existent paternal Source; immanent in its filial universe of collective being, individualized in each separate life with its peculiar endowment of power for the communication of good from each to others.

"These three phases of the activity of God, apparent to reflective thought, are as real as he is real. \* \* \* Reflection will recognize just these three phases of Life, these essential three, and no more, as a real Trinity."

It is evident that with such a biological treatment of the subject, the doctrine of the Scriptures disappears. It is not new. It is an old error in a new dress. With every shift of thought in science and philosophy it reappears.

Is it not high time for some American theological writers and teachers to break with Germany where the art of emptying the gospel of its real content has been practiced for half a century?

There are yet too many pro-Germans among theologians both in England and America.

E. J. BLEKKINK.

Some Aspects of Ancient Arabic Poetry, as illustrated by a Littleknown Anthology, by Sir Charles J. Lyall, K.C.S.I., D.Litt., London, published by Humphrey Milford, Oxford University Press, pp. 16. One Shilling and Sixpence net 1918.

This paper is of interest to the student of Islam because it describes

one of the sources of our knowledge of conditions in early Arabia. The Anthology referred to by Professor Lyall is the Mufaddaliyat. "Al-Mufaddal, according to the concurrent testimony of Arabian scholars, was one of the most learned men of his time, and conspicuous for his scrupulous honesty in the transmission of texts and traditions. He lived partly under the 'Umayyad and partly under the 'Abbasid The collection is drawn from those poets whose surviving works were not sufficiently numerous to have been, at the time when al-Mufaddal wrote, collected into a diwan, and therefore contains no pieces from the most celebrated authors whose compositions had already been brought together, such as Imra' al-Qais, Tarafah, Zuhair, Labid, 'Antarah, an-Nabighah, and al-A'sha. Notwithstanding this, it includes some very famous poems, and a few of supreme excellence. The total of the pieces contained in it is, as already mentioned, 126, the work of sixty-seven poets, of whom only six were born under Islam, fourteen adhered to the new faith after reaching maturity, and the remaining forty-seven lived and died in the period called by Muslims the Ignorance, that is, before the general acceptance of the preaching of the Prophet in Arabia. great body of the collection is, therefore, a picture of the conditions

of life in that country before the great change wrought by the mission of Muhammad, while of the compositions attributed to the converts the greater part was composed before they embraced the new faith. Both the few pieces by authors born Muslims and those of the converts which were certainly produced after they had accepted Islam are remarkable for the very small difference effected by nominal conversion. Typical cases are a long poem by 'Abd allah son or at-Tabib, a poet of Tamim, dated about the time of the great battle of al-Qadisiyah (near al-Kufah); in the year 15 of the Hijrah (A. D. 637), some four or five years after the opet had become a believer, which contains a minute description of a wine-party,

Die auf Südarabien bezüglichen Angaben Nashwan's im Shams al 'ulum gesammelt, alphabetisch geordnet und herausgegeben von 'Azimuddin Ahmad Ph. D., E. J. W. Gibb Memorial Series. Pp. xxiv, 44, 164. E. J. Brill Leyden, 1916.

given with much zest and enjoyment."

It can only be as a pathetic survival from days when the republic of letters and scholarship was world wide that this book, evidently the Ph. D. thesis of a British Indian Muslim in a German University, should have been published by an English Foundation two years after the war began. And we may be sure that it will be long before the British government will again encourage and subsidize such studies by native Indians. As for the subject, all who began their Arabic with Socin's grammar will remember the tale of Bilqis and of her castles and kingdom in South Arabia. It is of that realm of fable that the extracts here given from Nashwān's great Lexicon treat. A land of real history, as western explorers and students have proved it to be, it became a land of mystery almost for the earliest Muslim generations. It is one of the strangest breaks in the continuity of history that so quickly the true tradition.

should have been forgotten or inextricably confused with later fabrications. The ability to read the not difficult character of the multitudinous inscriptions was lost, and absurd and confident guesses took the place of decipherment. Yet, from time to time, authors of Himyaritic descent tried to vindicate the vanished glories of their native land, and this Nashwan, who died A.D. 1117, is one of the last of these. With him the Muslim legend has overcome historical tradition and his statements can be accepted only after verification. That can be done through the use of earlier writers such as the far more trustworthy Hamdani who died A. D. 945. The extracts given here cover historical and genealogical notices and all the lexicographical material that is especially Himyaritic -words, idioms, usages, proverbs, etc. There are 43 pp. of careful indices and 44 of highly compressed commentary. The editor has evidently given much labour to the construction of the text which is based on the excellent MS in thhe Escurial, and his book will undoubtedly be useful. It is curious that he, a native Indian, should ignore the text and translation of Nashwan's great Qasida published in 1879 by Major W. F. Prideaux at Lahore under the title, "The Lay of the Himyarites." It is not a great poem; but it is full of the dignified melancholy of Ecclesiastes and gives a clue to the so frequent compound of the native fatalism of Arab thought with Muslim piety.

D. B. MACDONALD.

The Road Ahead. Elizabeth Wilson, M. A., The Woman's Press. New York, 1918. \$1.00.

This is the biography of Miss Frances C. Gage, sometime Y. W. C. A. secretary in the states of Oregon, Washington, Idaho and Montana, but more widely known as a missionary of the American Board at Marsovan, Asia Minor and the first travelling secretary of the Y. W. C. A. in the Turkish Empire. It is a story "filled with romance, while it portrays the life of a great, big heart balanced by a rare intelligence, in a women not physically strong but with the courage and consecration of the apostles of old." The last chapter in the book, "The last stretch" of the road is the best, and with a feeling of deep loss one realizes that Frances Gage will not be there to welcome the pioneers afresh in Turkey, whether of missionary work or under the Y.W.C.A. committee. She laid down her life for Turkish women in June, 1917, and now passes on the appeal to others of a woman in one of those cities of the interior: "Don't you see? Didn't you see it in our faces? We are hungry for something. We have had almost nothing in our lives but working and slaving. No one thought of anything for us but that. We want something worth while to do. We are only waiting to be led."

E. I. M. B.

Asia Minor. Walter A. Hawley. London: John Lane. The Bodley Head. 1918. pp. 330. 12/6.

This is an attractively written and well illustrated record of a tour from Constantinople through the famous cities of Asia Minor. A brief introductory chapter concerns the physiography and history of the country, and then the reader is carried along in leisurely fashion to see things as they are around the cities of "the Seven

Churches of Asia." The author has an eye for detail and is especially interesting in his observation of the industries, that of making rugs in particular, the every day life and the religious observances of the people. He is concerned with today and tomorrow, rather than with yesterday, and his book will particularly interest those going to Asia Minor for the first time. The charm of the country is conveyed with a lingering spell and a true belief in the possibilities of the Turkish race. "When the hopes of the most enlightened of its own people shall have been realized; when the women are accorded the same rights as men, and the men have risen to a higher plane of thought, and of mechanical and intellectual efficiency; when just laws regulate their rights among one another and when a stable government insures the enforcement of those laws and the performance of its own obligations, Asia Minor will occupy a far more important place in the world's activities than it has enjoyed for many centuries."

E. I. M. B.

Nigeria, the Unknown. A Missionary Study Text Book. London: Church Missionary Society. 1918. 56 pp. 1/—

This textbook has been compiled from annual letters from C. M. S. missionaries and articles in "the Church Missionary Review" and "the Western Equatorial Africa Diocesan Magazine," and presents very much information in compact and attractive form which otherwise it is difficult to find. Chapter I., "Empire Builders in Nigeria" gives the story of the beginning of British rule over what is as a matter of fact 'with the exception of India, the largest, most populous and most wealthy of the tropical dominions of King George V,' its area equaling that of Germany, Holland and Italy combined. Chapter II and III describe the country and the people at home—Chapter IV deals with "the Coming of Islam and of Christianity" and boldly attacks the problem of the attraction of Islam for the natives. "There is no vital element in their faith, nothing even to arouse much interest, hence they never think about it for themselves. They fulfil all the claims of their religion by simply conforming to the outward rites and ceremonies when necessary, and by the mechanical repetition of a few formal prayers at appointed times in Arabic, which to the Nigeria is 'an unknown tongue.' \* \* \* Is it any wonder that the religion of the majority in the Northern Provinces can only be described as simple paganism with a veneer of Mohammedanism." (P. 35) In Chapter V "the Present Opportunity" is well focussed, and Chapter VI gives good hopes for the future of "The Growth of the Church in Nigeria," if only reinforcements can be secured.

E. I. M. B.

"Examples of the Various Turki Dialects": Turki Text, with English Translation. By G. W. Hunter, China Inland Mission, Tihwafu Sin: 1918. Price 6/-, or 1 Dollar 50 Cents. Part I., Qazaq Turki Text & Translation: Part II., Tartar Turki Text with Translation etc.:

Mr. Hunter has given us in this little volume a work which is of much interest to the student of the Turki dialects of which it treats. The widespread Turkish language in its several varieties is not only one of the easiest of tongues to acquire, but is also so mathematically constructed, so to speak, that it is of very deep interest to the philolo-

gist apart altogether from the historian, the politician, the merchant and the missionary. Ottoman Turkish is, of course, the dialect most commonly studied in Europe, because it alone posesses a comparatively large literature in prose and verse. It is also the only dialect of the Turkish stock which can properly be called cultivated. But, unfortunately, it is at the same time the poorest of all these dialects, having dropped not a few of its genuine words, and even roots, and replaced them with Arabic and Persian vocables, which have combined to denaturalise the tongue to a great extent, and to render it The fact that most of the Arabic' words introduced into Ottoman Turkish are mispronounced, and that many of them are used in an incorrect sense, just as is the case with the Latin element in English, renders it far from being a genuine representative of the Turko-Tātār family. Even the case-terminations in Ottoman Turkish are in large measure worn away, thus making the dialect rather more like an Inflexional than an Agglutinative language. Though not entirely free from such sources of linguistic corruption, yet the dialects with which this book deals are far purer in vocabulary and more genuinely Turkish. There exist many admirable grammars and dictionaries of the Ottoman tongue, whereas the means of obtaining an acquaintance with the other Turkish dialects are few and far between. Hence Mr. Hunter has deserved the gratitude of all

true students of language by compiling the present volume.

Mr. Hunter is evidently one of those men who define difficulties as "things to be overcome." He has no Turkish, or even English, type. Nor has he even a Lithographic Press at his disposal. Yet he ventures to produce such books as this, and another\* which we reviewed some time ago in the MOSLEM WORLD, by Mimeograph, though this has involved his writing out the whole text of the English version himself, and getting the original Turki texts copied by his Turkish teacher 'Abdu' ul Qādir. We cannot congratulate the latter upon the neatness of his calligraphy; at least it hardly equals the script of a Persian Khush-Navis. It is a pity that the Turki text is consequently so faint and indistinct in many places that the beginner will often find himself in difficulties which are quite unnecessary, and which would not exist were the Turki characters clear and unmistakable. This detracts very seriously from the value of the book. The Arabic character is not well adapted to any tongue but a Semitic language, and is in particular ill suited to Turkish. The Central Asian dialects of this stock endeavour, with some degree of success, to obviate this defect by employing the weak letters as vowels, making little or no distinction between long and short vowel sounds. But when the printing is faint and many of the diacritical dots are indistinct or altogether invisible, the text sometimes puzzles even the scholar, and is almost useless to the beginner. All this would be avoided, at least in great measure, were some of our readers to supply Mr. Hunter either with a small lithographic Press or a hand-press with Arabic (Persian nasta'-līq preferably) and English type. Considering the trouble he has taken to assist students of the Central Asian dialects of Turki, he has richly deserved such encouragement, even from a secular and merely literary point of view. Or, if this cannot be done, doubtless he could get the rough iron framework of a lithographic press made locally as the present Reviewer did in the centre of Persia years ago), and would require only the proper lithographic stones to be sent out to him. He has proved his ability

<sup>\*&</sup>quot;Mohammedan Narratives of the Prophets."

to make the best possible use of them. We wish him, however, a better scribe in the Arabic character.

It would greatly assist the students whom he desires to help, if Mr. Hunter would publish some Turki texts in both the Arabic alphabet and in an exact transcription. The latter is needed to enable the student to pronounce the words properly. Without it, he cannot know the vowels, as the Turki (Arabic) character does not distinguish o from u, i from e, ai, and so on. A vocabulary might also be added with advantage. Many of the words that occur in these texts are not to be found even in Zenker's large dictionary. To the advanced student it is both pleasant and profitable, no doubt, to discover for himself that in the Qazaq dialect J takes the place of Y (iiib) e. g. for the Ottoman Turkish yeib, "having eaten"; Q sometimes that of KH, and S that of SH, so that the word yakhshi (good), so often used in Persian and Eastern Turki, becomes jagsi; SH that of CH, as in sharagh for charagh, (lamp); B that of V as in Birmak for Vermek (to give), bik for pek (very); and to find that dar, der, sometimes represents the lar, ler, of the Plural. But the beginner, though he may be quite familiar with such words as yād (memory) vil, (year), yi'irmi (twenty), ye'it (a young man, yoq (no), yildiz (star), de'il (not), may nevertheless fail to recognise the well-known words in the Qazaq forms jat, jil, jirmeh, jegit, joq, jolduz, togul, respectively, or to perceive that jāqindar means yeqīnler (used in the Qazaq form for "neighbors." If the essentials of Oazaq Grammar were added, the beginner would find his progress very much forwarded.

Mr. Hunter's translation into English is in general very fairly correct though not in every case as exact as a beginner would perhaps wish for. To render musāfir by "gentleman" instead of "traveler" (p. 31, Part I.) is perhaps rather free, and iki üch jil means "for two or three years," not "for three years." Slight slips in the English, such as "village" and "lamed" (for "lambed") are of less importance. Some of the Stories in Part I are probably of genuine Turki origin, but that entitled "The Grandfather and the Grandson" became first known to the present Reviewer many years ago in a Russian book, though it does not therefore necessarily follow that it is originally Russian. The same thing applies to the tale of "The Two Huntsmen" and perhaps to other stories in Part II, which is a much better known dialect (the Tātār or Eastern Turki) than the Qazaq Part III gives us a few specimens of the Uzbek Turki dialect, including a portion of an Uzbek translation of a Persian tale. Then comes an example of Kirghese Turki and a few idiomatic sentences Part IV contains a passage in the Ottoman (Stambul) Turkish, which it was hardly worth printing here as it is so so well known. Then we come to a part of the Astrakhan Turkish version of St. John's Gospel (Ch. IV., vv. 39-45), and the first ten verses of the Book of Genesis from the B. & F. B. Society's Azarbāijān Turkī translation. Unfortunately the text and translation in these concluding portions of Mr. Hunter's valuable book are paged somewhat confusedly. The book contains a few notes on Turki customs and idioms, all of which are interesting, but its main value consists in the comparison which it enables the student to institute between the dialects, and the encouragement it affords him to pursue his studies with the hope of ultimately being able to proclaim the Gospel in more than one of the dialects of the Turki family.

W. St. CLAIR TISDALL.

Modern Sons of the Pharaohs. A Study of the Manners and Customs of the Copts of Egypt. By S. H. Leeder, author of "Veiled Mysteries of Egypt" etc. Hodder and Stoughton. Pp. 355. London, 1918.

Whatever else we may think of this book, no one is likely to call it uninteresting. With considerable opportunity for first-hand information and acquisitive powers of more than ordinary keenness, the author reproduces for us in a vivid, racy style what he has seen and heard.

His graphic pictures of the country and the life of the people in the first part of the book make delightful reading. He has evidently enjoyed to the full his visits to Egypt and his contact with the people and writes con amore. In the main his descriptions are accurate and true to life. Special mention should be made of his description of Oriental hospitality, for which too much can never be said.

At times, however, he gives rather free rein to his imagination, as when he refers to the scents even along a country road as "a paradise of delicate perfumes," the sounds from the fields giving "an impression of natural gladness unlike that of any other country," and the "constant industry," regularity and orderliness of the poorer folks, and the "daintiness and self-restraint" of their table-manners. There is occasionally a tell-tale slip in the use of Arabic words or in statement of fact, as for example his remark that "today the army service causes no wailing," which betrays the limitations of his knowledge and observation. While he had stayed in out-of-the-way hamlets, as he tells us, it is evident that he always stayed at the well-to-do houses, and so saw the life from the most favorable angle.

But he has a keen appreciation of that which is best in the Egyptian character, and is to be commended for his effort to discover this and make it known. And his frankness in dealing with certain moral and spiritual conditions shows that he does not mean to conceal the truth. His frequent comparisons of modern customs and characteristics with

those of ancient Egypt are interesting and suggestive.

The second half of the volume deals particularly with the Coptic Church—the church buildings, the worship, the fasts, the beliefs of the Copts and some of the leading ecclesiastics being described in detail. It stirs up afresh one's sense of reverence for this old Church with its great history, for its tenacity and patient endurance through centuries of suffering. Yet despite the fact of not a few admirable characters among the present membership of the Church and hopeful movements toward better things, it is painfully patent that ignorance, superstition, formalism, disorder, perverted beliefs and practices and absence of spiritual life are generally characteristic of the Church still. The author makes no attempt to hide these un-He speaks both of the need for reform and the happy conditions. difficulty of accomplishing it. For it is most needed among the clergy themselves. The higher orders are always sons of the monastery, and if any reform gains a footing, as the author well says, there is "an ever-recurring set-back as one desert recluse succeeds another as Patriach or bishop."

But while the author shows a candor and critical discrimination in dealing with his subject not found in some other writers on the Coptic Church, he too displays occasionally a generous credulity that speaks more for his heart than for his head. This appears especially in his lengthy chapter on the Bishop of the Fayoum, though in other

places also he seems ready to give credence to popular legends which

plainly could never stand the light of intelligent criticism.

He makes no effort to deal at any length with the missionary work that has been done among the Copts-a grave defect surely in a book aiming at anything like a comprehensive study of the subject. For as he himself says, the adherents of the Evangelical Church (he incorrectly says, of the Mission) are "numbered by tens of thousands," and include "many of the richest and most influential Copts in the country." Indeed, he seems to have given little attention to the mission work. And the few impressions he records here and there throughout the book show that he failed to comprehend its aim and significance. He does have words of praise for the general benefits conferred by the schools and hospitals of the American Mission. But he regards the aim of the work as "proselytising," the winning of the Copts to Presbyterianism, a form of worship which he thinks will never afford satisfaction to Oriental people. Had he taken pains to investigate the matter, he would have found that both the aim and the result of the mission work are other and far deeper than he thought. While he has no remedy to suggest for the serious ills he depicts in the Coptic Church, he seems ready to discard without examination the remedy of the missionaries. In giving a very appreciative account of some village preaching by "one of the daughters of a leading Coptic family" of Assiut whom he accompanied one day, and of which he says nothing had ever impressed him more, he seems not to be aware of the fact that she and her work were the fruit of mission effort.

The last chapter, dealing with the political aspirations and rights of the Copts, is perhaps the most valuable section of the book. He deals frankly with the British distrust of the Copt and the reasons for it, and then attempts to state fairly the Coptic claims which he regards as sincere and in the main reasonable. His paragraphs on the Sabbath question are especially strong and to the point, and it is to be hoped will have their influence in official quarters. I fear he is going too far when he says that "the Copts have an intense feeling of reverence for the Sabbath," but this does not affect the question of their needs and rights. He well characterizes the attitude of the British government in this matter as one of "callous expediency," and convincingly shows the fallacy of the arguments by which it is de-

tended.

There is more or less repetition in the volume, and a certain lack of sequence often. The author is an impressional rather than a logical writer. He is better at compiling than sifting material. And his statements, as we have seen, are not always free from error. But he is never dull, and his volume is a useful contribution to an interesting and important subject. The book was written just before the outbreak of the war in 1914, but was not published till 1918. It is illustrated with numerous attractive and well-selected pictures, including one of the author in Egyptian garb. There is a brief bibliography and an excellent index.

JAMES G. HUNT.

#### SURVEY OF RECENT PERIODICALS

#### I. GENERAL.

What to Read About the Near East. Charles H. Levermore. "The World Court." New York. October, 1918.

A select list of books and articles of recent date in English on the subject of the peoples of the Turkish Empire and more particularly of Asia Minor. (Many of the best authorities are necessarily excluded as their works are not published in English.)

In the Persian Oilfields. Edmund Candler. "Cornhill Magazine." London. Jan., 1919.

A description of Maidan-i-Naftun, "a bit of Staffordshire translated into the most uncompromising wilderness and all in a way solid Bakhtiari, every brick and stone the product of the tableland, all power proceeding from the wells."

#### II. SOURCES OF ISLAM IN ARABIA.

#### III. HISTORY OF ISLAM UP TILL RECENT TIMES.

The National Problem in Arabia. Edmond Power. S. J., D. Litt., "Studies." Sept., 1918. Educational Company of Ireland. 89 Talbot Street, Dublin.

An interesting historical account of the different parts of Arabia, the conclusion of which is somewhat doubtful of the rise of any national power in Arabia because domestic feuds and the ambitions of rival chiefs will be a constant source of internal strife. They will probably in the future, as in the past, prevail over national solidarity and facilitate the entry of the foreigner.

The Psychology of the Turk. H. Morgenthau. "Land and Water," Nov. 7th, 1918.

Explanation of the psychological tendencies which produced the present Turkish attitude towards modern Western civilization.

## IV. KORAN, TRADITIONS, THEOLOGY, ETC.

#### V. RELIGIOUS AND SOCIAL LIFE IN ISLAM.

Mosque of Saiyid Ahmed of Bedawi, Tana. Miss J. S. Jameson. "Egypt General Mission News." London. Nov.-Dec., 1918.

Description of the visit of two lady visitors.

The Future of Woman in the Near East. Mary Caroline Holmes. "The World Court." October, 1918.

Urges the necessity of developing self-support.

The Future of Women in the Near East. Basil Mathews. "The Women's International Quarterly." London. Jan., 1919.

Describes "that often concealed but continuously aggressive movement of ideas and forces moving from the West into the Near East and especially disintegrating the life of the harem."

#### VI. POLITICAL RELATIONSHIPS.

The English in the Levant. Horatio F. Brown. "Quarterly Review" October, 1918.

The early history of the English in the Mediterranean from 1553-1603, based on State papers, Richard Hakluyt's "Navigations, Voyages and Discoveries of the English Nation," etc.

Islam and the Future of Constantinople. Sir Valentine Chirol. "The Fortnightly Review." London. January, 1919.

"One of the great opportunities created by the War for the betterment of the world will be lost, if the Peace Conference fails to put an end to Turkish rule in Constantinople. If Constantinople remains the seat of Turkish Government, the new Turkish state that emerges from the Peace Conference will be fatally handicapped.... No worse service could be done to the simple, honest and industrious Turkish population of Asia Minor, who have suffered in the past no less than their Christian fellow subjects from Constantinople's misgovernment and themselves detest it."

A much larger issue is the elimination of the pernicious influence which the Ottoman sovereignty has exercised over the whole world of Islam.

America is suggested as the power to be entrusted with the task of preserving the freedom of Constantinople and the Straits. "No nation has worked harder for the diffusion of Western knowledge and Western civilization in Turkey and in the Turkish capital. America can lay her hands at once on men who know the country and who are respected and trusted by all."

St. Sophia. "Church Times." London. Dec. 6th, 1918.

A plea that Constantinople "shall cease to be a Turkish city even by a political fiction and revert to its true character as a Greek city. It is as unreasonable to withhold Constantinople from the Greeks on the ground of the religious sentiments of Mussulmans in India as it would have been to deny the Italians entry into Rome on the ground of the religious sentiments of Papists in North and South America.

The New Palestine. "Manchester Guardian." Nov. 25, 26, 27, 1918.

1. Agriculture the key to its prosperity. 2. Benefits wrought by the occupation 3. Setting the law on its feet By Father Waggett.

Effective Distribution of Relief Funds in Turkey. W. W. Peet.

The American Committee for Armenian and Syrian Relief. Charles V. Vickery.

Condition and Needs of the Refugees in the Caucasus. Thomas
Dann Heald.

Economic Possibilities of Rehabilitation. Wm. H. Hall. Rehabilitation through Education. Sam. T. Dutton.

A series of articles in "The World Court," New York, dealing with the work of the American Committee for Armenian and Syrian Relief. October, 1918.

The Future of Armenia. Viscount Bryce. "The Contemporary Review." London. Dec. 1918.

"Turkish rule over populations of a different faith must cease for ever to exist. Turkish government has been the very worst which has afflicted humanity during the last fifteen centuries. . . . That which we should work for is a Christian Armenian State, of course

with full protection assured to every race and every religion."

Reconstruction will take 15-20 years. In the meantime there must be a Protecting Power to undertake the functions of policing the Kurds, constructing lines of communication, seeing fairplay between the different communities. America has often been designated as the most obvious power for this. It is "not only impartial but also disinterested, having no possible self-regarding ambitions of its own. Its missionaries have already won the gratitude and affection of the Christian population. They are the only foreigners who really know the country and understand the people. . . . If however the American government and people should hesitate to make such a departure from the long settled lines of their policy, nothing remains except to find some European power or group of powers for the task."

Armenia and the Settlement. Rev. Harold Buxton. "The East and the West." London. Jan. 1919.

An account of the work of the British Armenian Relief Committees and an outline of future policy for the restoration of the Armenian nation, which follows that of Viscount Bryce.

The New Armenia. "The Times." Dec. 31, 1918.

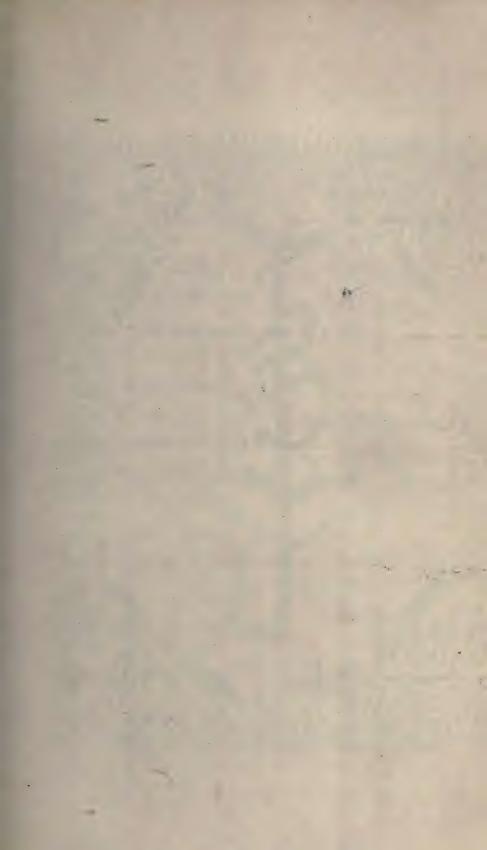
An outline of Armenia's claims to be brought forward at the Peace Conference and given on the authority of Boghos Nubar Pasha, the son of the famous Nubar Pasha, Prime Minister of Egypt. He is supported by all Armenian parties, whatever the country of their adoption. "Armenia asks for a mandatory—one of the Entente Powers, England, France or America, to stand sponsor for her while she is developing strength. . . . The delegation believe that in a few years the new Armenia will be capable of self-government and self-defense.

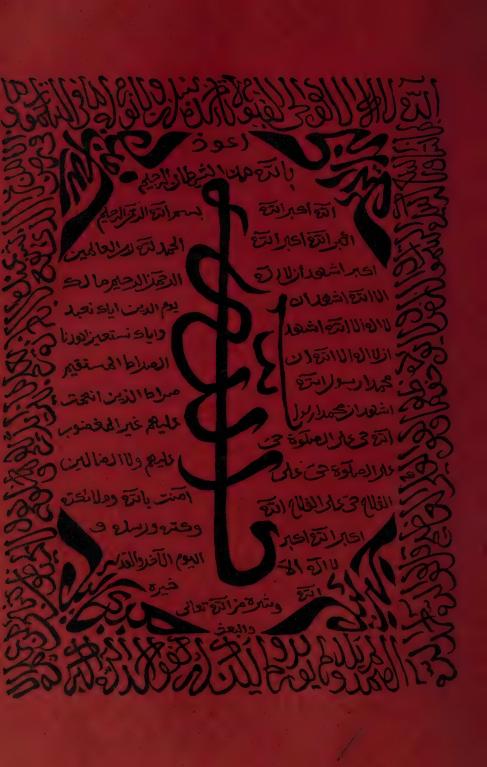
What the Young Turk Government Stands For. Charles T. Riggs. "The World Court." New York. Oct. 1918.

A well balanced review, written before the Armistice, of the external and internal policy of the Young Turk Government in so far as there is one.

VII. HISTORY OF MOHAMMEDAN MISSIONS.

VIII. APOLOGETIC.





# THE MOSLEM WORLD

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### **EDITORIAL**

## ON TAKING HOLD OF GOD.

This number of our Quarterly points out the glory of the impossible and puts the reader face to face with the spiritual problems of the missionary task. Whether at Meshed or in the Philippine Islands, whether in Arabia or among the Chinese Moslems, the missionary faces the same call of duty—to transfer allegiance from Mohammed to Christ. Here human wisdom and strength fail. We are cast back upon God.

In spite of the tremendous changes, political, social and economic which will doubtless result from the redistribution or reconstruction of empires in the Near East, the intellectual and spiritual forces of Islam will rally and strengthen their grip on the minds and hearts of its followers. Any reliance on political prestige or racial superiority would be a costly blunder. At a time like this we are forcibly reminded of the words spoken by Jeremiah:

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

"For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

"Blessed is the man that trusteth in the Lord, and whose hope the

Lord is.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The rivers of God do not take their rise in the desert of diplomacy, but flow from the throne of God and of the Lamb. In the spiritual conflict between Christianity and Islam, the true soldier of the Cross must stand in His strength alone. The arm of flesh will fail

us; we dare not trust human governments, however righteous be their policy and practice. When the capitulations have disappeared, will evangelism be helped or hindered? There may be need for outspoken testimony, but the greater need is for out-poured intercession. We must "take hold of God." No definition of prayer is so bold as that expressed in these words of Isaiah. Here we have at once the pathos of the suppliant, the strength of the martyrs' faith and the daring of Hebrew poetry. Prayer which Gladstone called "the highest exercise of the human intellect" is also the highest exercise of the affections and will. In our survey of the Moslem world; its neglected areas, its new conditions and the ripening of the harvest—where the seed of the martyrs has fallen—we will make the largest progress on our knees. The conditions in the Moslem world cannot help stirring the emotions; yet the only place where these need never be stifled or suppressed, for fear of man or the censorship, is in the prayer closet. Here we may pour out our hearts, our tears, our agony. Intercessory prayer is the test of the reality and sincerity of our compassion. When we consider the history of Islam-its conditions and progress and the neglect of the Church, the luke-warmness of our love and the feebleness of our efforts,—what unoccupied realms there are for confession and humiliation, and of passion for God's glory. He who takes hold of God for the Moslem world starts in motion divine forces. Such prayer is far-reaching and achieves as much as it costs. The Christian on his knees is a king and priest unto God in His universe and the inner chamber becomes a gymnasium for the soul. The effort to realize God's presence in His world stretches the sinews of our faith and hardens its muscles. We believe because it is impossible. Prayer invigorates the will, purifies it and confers decision on those that waver; energy on the listless, calmness to the fretful, sympathy to the selfish and largeness of heart on those who are narrow and provincial. Paul calls this part of his life "wrestling." It is a great spiritual conflict in an arena where the

weapons are never carnal, but mighty through God to the pulling down of strongholds. Why do we not go over the top?

The energies of the universe, nay, of God Himself, are at the disposal of those who pray-to the man who stirreth up himself to take hold of God. Opportunity is a great word; it challenges by its very hopefulness and sense of urgency. Yet opportunity is not the last word in missions nor the real measure of obligation. It always carries with it the temptation to opportunism and this is not good missionary policy. The open door beckons, it is true, but the closed door challenges Him who has a right to enter. He came when the doors were shut. The kingdoms and governments of this world may have frontiers which must not be crossed, but the Gospel of Jesus Christ knows no frontier. It never has been kept in bonds or within bounds; its message is expulsive and explosive. It is significant that the last name of Allah in Islam's rosary is "Al Fattah" —the Great Opener. He opens the lips of the dumb to song, the eyes of the blind to sight and bursts the prison-house of the captive. He opens the doors of utterance and entrance; graves and gates; the windows of heaven and the bars of death. Because He holds the keys to every situation we must take hold of Him. When He opens no man can shut. Paul's experience at Ephesus may be that of many workers this year in Moslem lands. "A great and effectual door has been opened unto me and there are many adversaries." God's grace made the door effectual and the adversaries made it great. The more baffling the problem seems to us, the easier it is to OMNIPOTENCE. This is the glory of the impossible. Shall we not take hold of God-and let go of man-for the Moslem world.

SAMUEL M. ZWEMER.

## THE LURE OF THE DIFFICULT

History refuses to answer our ethical questions. It tells us what was, not what ought to have been. Why did Christianity turn westward from Antioch? If Peter went to Babylon (1 Peter, 5:13), little trace of his work was left. North Africa by the fifth century (Augustine died 430 A. D.) "was a rich, civilized Christianized country." "As early as the year 220 there were already seventy bishoprics in existence, and the Latin translation of the Bible completed during the second century was the authority for the entire African Church."\* What was left of this African Church after the Saracen invasion? Traces? Yes; but only traces. And it remains true that the course of Christianity which carried the vital current that made the western world turned north and west from Antioch. We can only guess at the reason; and there can be no hazard in a little speculation here.

According to its own estimate of itself Christianity is the universal religion, the only religion for mankind; not one of many religions but the final revelation of God to man. The finality of Jesus admits no rival claim. His death and resurrection accomplished an eternal redemption, and His enthronement in glory established Him as King of a universal kingdom. Now, this "salvation is of the Jews;" its star was first seen in the East. Oriental in its origin, in its earliest environment, in the cast of its teachings, it was yet meant to overspread the earth and to supersede all philosophies and cults whatsoever. To have turned eastward would have been to take the line of least resistance, to have essayed the more congenial task; while to turn westward was to encounter the heaviest obstacles, to essay the hardest task.

<sup>\*</sup>See Dr. Iselin: "The Downfall of the Christian Church in North Africa." Chaps. 5 and 6.

In point of fact, in the first generation of its progress, Christianity boldly—one would like to say deliberate-ly—encountered the most highly developed civilization on earth. And the Greek culture, the most elaborate known, and the Greek intellect, the best trained, afforded the stoutest challenge Christianity could find in the whole world. And when it came into the Roman world proclaiming "another King, one Jesus" (Acts 17:7), it directly disputed the most uncompromising political ambition hitherto conceived. Surely this Greaco-Roman world, with its intellectual pride and its towering passion for world dominion, must first be conquered by the Universal Religion, or Christianity must carry a paralyzing suspicion in its heart—a suspicion that it might not at last be equal to the hardest task.

Greece yielded. "Galilean, thou hast conquered." Rome also. And in pushing on north and west Christianity undertook to master the peoples who had mastered Rome. The individualism of the Teutonic peoples, the hard aggressiveness of the Anglo-Saxons, the will to power, the will to possess, of the western nations -these, one after the other, threw the lure of the increasingly difficult, like a spell, upon the preachers and propagandists of Christianity. And, if one may attempt a generalization in the field of guesses, from the fact of the westward march of our religion, one would say: It is of the very genius of Christianity to tackle the hardest tasks, to step in where all others are baffled and say, "Bring him to me." It is its mission to abolish bafflement, defeat death, to cleanse the tainted will, to give peace to the soul, to give light to the mind, to overcome the world. "Be of good cheer, I have overcome the world!"

And not till the last of the western peoples, the Anglo-Saxons, had acknowledged themselves Christians did Christianity turn eastward again toward lands and peoples in a peculiar sense dominated by other-worldliness—peoples contented to live in huts and hovels while their temples towered skyward and blazed with gems

and gold. Certain facts in the life of these peoples would seem to show that Christianity will find in them a more congenial soil than the west could afford-facts like the wide success of Buddhism, for example. The denial of the will to live, and finding the fullness of being in Nirvana (Nothingness) probably involves in any fair interpretation the destructon of personality; but people accustomed to it through centuries will find less difficulty than western peoples have found in the death to self, the "I die daily" required by Christianity. The death of self and the death to self are, of course, worlds apart, but they are not so far apart as the self-assertion of the West and the total unselfishness insisted on in the teachings of our Lord.

The rise and spread of Buddhism in the East is not the only fact which suggests a favorable presumption for Christian propagandism there. There is also the rise and spread of Mohammedanism. I am not here intimating that Mohammedanism is a step toward Christianity, as some writers affirm. I cite the fact only as proving that Orientals can be converted, and that on a great scale, to a new religion provided only the new religion is aggressive enough to attack and break up the metaphysical calm which broods over the vast plains of India or to divert the strongwilled Chinese from his unvarnished and unashamed secularism. Mohammedanism did both these; it controls one-seventh of the human race, and today is the only force able to hurl Western Asia on the iron civilization of Europe.1 Speaking in particular of India, Mr. Townsend<sup>2</sup> says that Islam has taken three times the time to convert a fifth of the people of India that Christianity took to convert the Roman Empire; and we may believe that, once Christianity adequately undertakes the task, the conversion of Hindu India will follow with astonishing rapidity. Here I transcribe a more extended quotation from the great journalist written after years of residence in India.3 "The difficulties of Christianity to

Meredith Townsend: "The Great Arabian" in "Europe and Asia" p. 159.
 Ibid p. 46.
 Ibid p. 66.

Christians are not difficulties to the Hindu. He is perfectly familiar with the idea that God can be triune; that God may reveal Himself to man in human form; that a being may be at once man and God, and both completely; that the Divine man may be the true exemplar, though separated from man by his whole Divinity; and that sin may be wiped off by a supreme sacrifice. Those are the ideas the missionaries teach, and the majority of Hindus would affiirm that they were perfectly reasonable and in accordance with the general and divinely originated scheme of things. There is nothing in Christian dogma which to the Hindu seems either ridiculous or impossible, while no miracle whatever, however stupendous, in the least overstrains the capacity of his faith. There never was a creed whose dogmas were in themselves so little offensive to a heathen people as the greater dogmas of Christianity are to the Hindu." The chapter from which this quotation is taken, entitled "Christianity and Islam in India," is full of suggestions on the whole question of the progress of the two faiths, a discussion somewhat aside from the line of the present article.

I spoke of the possible rapid conversion of Hindu India. But what of Mohammedan India—the sixty-seven millions of India who have confessed Mohammed as God's apostle? What of the Moslems throughout the world?

Here we come upon the most formidable antagonist Christianity has ever faced. It is a most striking phenomenon when you remember that Mohammedanism arose in Arabia and early made conquest of the lands and peoples who first embraced Christianity. It is as though Christianity, in the eagerness of its westward march, forgot to conserve its gains in Palestine, Egypt, Syria, Asia Minor; and while it swept on, still westward, back there in its remote rear a sinister rival grew to power, crept forward on its trail as far as the gates of Vienna, or around North Africa to the Pillars of Hercules and through Spain to the Pyrenees mountains; or turning eastward carried its conquests across Cen-

tral Asia to the China sea and across India to the Straits Settlements and beyond, to the islands of the Pacific. And all the time it fed and fattened on the Christian tradition, the patriarchs, the prophets, the apostles, even confessing Jesus as God's messenger to man. Monotheism, the forgiveness of sins, the life everlasting—these and other doctrines of the Christian creed are included in the creed of Mohammed. It is precisely for this reason that Mohammedanism is the last stronghold of the enemy; the most formidable antagonist of Christianity. Here the Latin proverb, "Corruptio optimi pessima," finds a perfect illustration. The corruption of Christianity by Mohammedanism has produced the worst—a conglomerate of truth and error; of loyalty and lies; of austerity and obscenity; of scrupulosity and dissoluteness; of faith and cruelty; and all these in the name of religion! Though Mormonism in the United States presents many striking likenesses, it is true to say that the like of this corrupt religion was never seen in all history. Christianity according to its genius—a genius which it first displayed. in the conquest of Greece and Rome-must now undertake the last enemy and the fiercest, Mohammedanism. The lure of the difficult is here and it calls Christians to an ardor of love as intense as the propagandist fury of the Moslem fanatic who combines all the emotions of religion with all the motives which impel a political leader and a recruiting sergeant in his passion to proselytize. Here the guage of battle is drawn, and the final question, the test question of the ages for all Christians is: Can Christianity conquer Mohammedanism?

The answer to this question must be No if the policies hitherto pursued by Mission Boards are to be continued. The editor of this Quarterly has shown that the "Unoccupied Fields" are very nearly conterminous with Moslem lands. To neglect them is not the way to convert them; to pass by on the other side is not the way of the Good Samaritan!

It requires an apostle to plant a Gospel; and it will

require a zeal and a passion for truth and for souls like Paul's to win the Moslem heart. It is a case of wrestling not against flesh and blood but against principalities and powers, against world-rulers of this darkness; and only men who are panoplied in the whole armor of God may dare to go into the struggle. Such men and a great host of them must be found; men who have witnessed the conquest of the impossible in their own experience of grace and who therefore know Him to Whom and in Whom and through Whom all things are possible—such men must be found. And they can be found, since for every must in God's world there is a can, for every obligation, a corresponding ability.

The sacrificial life is fructifying; it multiplies itself; the grain of wheat that dies waves in new harvests. And the men for the conquest of Islam will call out the money which is needed. Literature and the presses to produce it, schools, hospitals, teachers, evangelists, apostles—these all on a great scale will spring forth to meet the challenge when once the whole Church of Christ has been made to hear the boast of this new Goliath of Gath: "I defy the armies of Saul this day." "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of Jehovah of hosts whom thou hast defied. This day will Jehovah deliver thee into my hand.....that all this assembly may know that Jehovah saveth not with sword and spear; for the battle is Jehovah's and he will give you into our hand" (1 Sam. 17: 45-47).

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## ISLAM IN THE PHILIPPINE ISLANDS

The Moro, or "Tau Sug," as he is locally known by his own people, occupies the hundred or more islands of the Sulu Archipelago, which forms the Southernmost boundary of the Philippine Islands, and represents the only Mohammedan people, residing under the American flag.

While they are generally known to the world as a Mohammedan people, strictly speaking they are only a sort of Mohammedan, that is, the only religion they know is Mohammedanism of a very corrupted type. The Arabian trader, while on commercial visits to Sulu in the twelfth and thirteenth centuries, left them most of that which they know of Islam. Their gradual contact with Western Christian civilization has so changed them, that today they know very little about pure Mohammedanism.

It is true, that the period from 1380 to 1450 marks the establishment of Mohammedanism throughout the Sulu Archipelago and the rise of a Mohammedan dynasty. Previous to this date they worshipped idols and the spirits of the dead. They are pig, rats and snakes. They were a pagan people.

About 1380 there arrived the first missionary of Islam in this part of the world, one Makdum, an Arabian judge and scholar from Malacca. He appears to have come first to the Island of Simonor where he made many converts to his faith. He then visited many of the other islands, converting the inhabitants as he went, being especially active and successful in the South, where at last he is said to have died in Sibutu. He built the first mosque in Sulu at the town of Tubigindanan, Island of Simonor, portions of which are still standing. It has been repaired from time to time, so that today all that is left of the original mosque are

the carved posts of Ipul wood with a few pieces of carving. The Sulus of the Island of Tapul claim descent from him. He must have been a man of strong personality to have been a successful missionary to a warlike, savage race of pirates as the people of Sulu were at that time; and the fact that the Mohammedan religion was very largely established by preaching and not so much by the sword, as is popularly supposed, is interesting.

About 1390 Raja Baginda established his Capital at Bwansa, a place about three miles West of the City of Jolo. Jolo is today the center of the Moslems of this region, the Capital of the Province and the residence or palace of Hajji Mohamad Jamalul Kiram the present Sultan, who is also the head of Islam among the Moros.

Somewhere between 1450 and 1480 Abu Bakr came to Bwansa from Johore and became Sultan of Sulu. He erected mosques at Bwansa and throughout Jolo and divided the Island of Jolo into five sections, each administered by a Panglima subordinate to the Sultan. This seems to mark the rise of the Mohammedan dynasty which has continued to reign over a large majority of the Moro people.

For the next few centuries there was no attempt to change these conditions as far as any record shows, until in June, 1578, when Captain Estebau Rodriguez de Figueroa with a large command of Spanish troops came to Jolo. The purpose of this expedition are catalogued as follows:

- 1. To reduce Sulu as an independent state.
- 2. Obtain tribute in pearls.
- 3. Secure the trade of Sulu for Spain.
- 4. To punish the Sultan of Sulu for aiding the Sultan of Bruney against the Spaniards.
  - 5. To free the Christian slaves on Jolo.
  - 6. To introduce Christianity.

Thus in 1578 the first attempt was made to introduce Christianity among the Sulu people, but it was not successful. Hostilities continued until 1737 when Sul-

tan Alim ud Din came into power, and has left on the pages of history the name of being a man of peace and a progressive. Piracy was actually suppressed during his reign. He also sent emissaries to Manila and made a treaty with the Spaniards, which he faithfully kept. He is interesting as having been the grandfather of all the present Sulu Datus.

In September, 1746, a special commission from Manila brought to Sultan Alim ud Din a letter which had been written him a couple of years previously (1744) by King Philip V of Spain, in which the latter requested that Jesuit missionaries be allowed to enter Jolo unmolested and preach the Christian religion to the Sulus. The Sultan held a council with his ministers and the request was granted. He authorized the building of a Church and recommended the erection of a fort for the protection of the Jesuits. The Jesuits entered Jolo, translated the catechism into the Sulu dialect and distributed it among the people.

This, together with the liberties the Jesuits exercised in their proselyting, and the marked friendship which the Sultan showed toward them, created a great deal of dissatisfaction among the people, so that an opposition party to the Sultan was formed headed by Raja Bantilan. Their purpose was the expulsion of the missionaries and the deposing of the Sultan. Ill feeling soon ripened into hostilities and civil war became imminent. The life of the Sultan himself was threatened, on one occasion Bantilan throwing a spear which wounded him severely in the side or thigh. It became dangerous for the missionaries to remain in Jolo, so that late in 1748, one of the Sultan's ministers provided them with a sapit (boat) in which they escaped to Zamboanga.

Overpowered, the Sultan, with his family and a large escort, went to Manila to seek the aid of the Spanish Government, the indulgence in his friendship for which had largely been the cause of his downfall. He arrived there on January 2nd, 1749. Bantilan thereupon proclaimed himself Sultan.

The Spaniards treated Sultan Alim ud Din exceedingly well although they were slow about attempting to restore him to his Sultinate. He was given a house in Binondo, Manila, for his escort of seventy, and triumphal arches were erected across the streets which were lined with 2000 native soldiers. Many presents were given him, such as chains of gold, fine clothing and gold headed canes, etc.

He seems to have responded to their kind treatment, for at Panike, on April 29th, 1750, we find him being baptized, receiving the name of "Ferdinand." This act has caused a number of Spanish authors to refer to him as "Ferdinand, First Christian Sultan of Jolo."

Ferdinand was never able to carry Christianity to his people, and the Mohammedan religion which was introduced about the thirteenth century from India and the Malay Straits, in such a corrupted form that one cannot tell exactly to what Moslem sect it belongs but probably to the Sunnite or Turkish as distinguished from the Shia or Persian, has continued to the present. Today it is professed by a population of about 358,968. This is the estimated population of Mohammedans in the Philippines, according to the Government census of the Islands in January 1918. A new census is now in process, but the figures will not be available for some time.

The Moro today realizes the futility of attempting to subdue his Christian brother of the North and thus Mohammedanism in the Philippine Islands is at a standstill. It is not even holding very firmly the younger generation and there are no representatives from other lands strengthening Mohammedanism in the Philippine Islands at the present time so far as known.

While they read and revere the Koran, they understand but very few words, and the Koran has not been translated into the dialect, so that comparatively few, those who have had the advantage of an acquaintance with persons familiar with Arabic, and can explain the principles of their religion to them, understand much about Islam. Practically none of the Sulus under-

stand Arabic. To the great majority of Sulus, Islam consists only in the prohibition against eating pork. Forbidden foods of other kinds—fish without scales, and bats-are constantly eaten. The religious feasts are fairly well observed, but except for the great fast of Ramadhan, which most of the people pretend to keep, fasts are honored more in the breach than in the observance. The fast of Ramadhan is really the only event in the Moslem year known to all the people; and it is only during this month that the numerous mosques are not deserted and neglected. There are a number of superstitions that still survive from the ancient pagan religion; and these mingled with baser superstitions of Mohammedanism, are brought to the surface in times of great calamity. It is the real religion of the Sulu people, and has little in common with pure Mohammedanism.

Polygamy is allowed and practiced by all Mohammedan peoples. The economic conditions have had something to do with its practical application in recent years and the American occupation of the Philippines has had even more to do with its cessation in the Sulu Archipelago. Today only a few of the wealthier class of Moros practice polygamy. As a race they are too poor to support more than one wife.

In morals the Moro or the Philippine Mohammedan as he is sometimes called, on the whole compares favorably with many of the Christian Filipinos. They are more orderly in sexual relations than many of the Christians. A Moro woman is quoted as saying, she preferred to be the legal fourth wife (that is, legal in Mohammedan sense) of a Moro man than one of two or three women having informal relations with a "Christian" Filipino.

In other respects, so far as appearance is concerned, the Moros are not clearly distinguishable from the pagan tribes. A Moro and an Igorot, and even some of the Visayan people, if they would cut their hair alike and dress alike, would be found hard to distinguish. They are however distinguishable from the

pagan tribes in most of their customs and of course are congregated in settlements where they can be quite easily distinguished from the pagan tribes of the surrounding country.

The Moro population has not increased to any marked extent in recent years. Thus Mohammedanism has not increased as there is no propaganda other than the individual who is often an ardent missionary. In fact the younger generation, as they are being educated, find that the parrot fashion of reading the Koran, which they cannot understand, is most unsatisfactory. These are ready to consider some form of religion which is intelligible to them. With this in view the Gospel of St. Luke has been placed in the Sulu dialect and is being printed, we hope to follow it with the entire New Testament.

It is the custom for the Panglima and others who can read and write, to read to those who cannot. Perhaps twenty-five per cent of the Moros could be called literate, as we understand that term.

There is practically no extant literature. There are some old manuscripts which are a medley of magic and quotations from the Koran. Such manuscripts are especially prevalent in Cotabato. The Mohammedanism of the Philippines seems to be strong in the magic element. There is no current literature either books or magazines. The Moro Mission of the Episcopal Church at Zamboanga publishes a monthly newspaper, the "Surat Habar Sing Sug" in Sulu with a circulation of about 600 copies. It endeavors to give the news of the world in a form that would be interesting to the Moslems together with some simple Christian teaching. It is paving the way for the introduction of Christianity. Our own printing office has the only movable type in the world to print the Moro dialects which use an adapted form of Arabic character. The type was made to order in Beyrout, Syria.

The changing of the Moro is being brought about through several agencies, in which the Moro Mission of the Episcopal Church is playing a very important part by bringing the Moro into closer contact with the civilized world through the medium of the various mission enterprises which were started in August, 1912.

Since then a very respectable showing has been made which is bringing the Moro closer to Christ. While none have been baptized as yet, many are being slowly and surely prepared. Only recently in the City of Jolo when the Missionary was baptizing two children, one whose father is a Christian Chinaman and mother a Moro, the mother asked when could the Missionary return to instruct her for baptism.

Today, a Jesuit Priest at Jolo, and the Missionary Priest of the Episcopal Church at Zamboanga are the only two clergy attempting to do any Christian work among the Moro people of the Philippine Islands and their work is largely that of living the Christian life among them and preparing the way for future direct spiritual work. The efforts of these two men cannot reach far when one considers that the Moro population is spread over more than a hundred islands extending more than two hundred miles by water.

Perhaps a brief description of the various mission enterprises which are attempting to introduce Chris-

tianity among these people will be of interest.

The Zamboanga Mission Hospital, while caring for the sick without discrimination as to race or religion, is more and more fulfilling its original purpose of caring for the physical side of the Moro's life. It has taken a great deal of patience to overcome the fear the Moro entertained of entering a hospital. On the whole the medical work of the Government as well as that of the Mission hospitals in this Department of the Philippines is progressing and the Moro is beginning to appreciate the efforts of the Christians to help him.

Through the medium of the Moro Settlement House and it's staff of workers, the Moro women and girls of the vicinity are brought into contact with the civilized population and are assisted in disposing of their handiwork in the most profitable manner. Their weaving and lace making are supervised while in the process of making and when necessary, materials provided and the cost deducted from the amount paid the worker when the work is finished.

It seems to be contrary to the Moro custom to provide an education for the girls beyond that of reading the Koran in mimic fashion. But here have been gathered a few girls who bid fair to change this custom. One can see the great difference between the cleanliness and the conduct of the girls who have come in contact with the House and those who have not. It is seldom that a girl who has been in attendance at the House, either in school, weaving or lace classes is seen with her teeth filed and blackened as is the custom among the Moro women and girls.

At Jolo the Moro Mission of the Episcopal Church has established a Moro Agricultural School at the very center of that formerly turbulent island which is the center of the Mohammedan faith of these people, and for the past three years have been most successful. The idea that a school operated under Christian auspices would be harassed by the Mohammedans seems to be wrong. Today there is a large waiting list of Moro boys who desire to enter the school. The Sultan, who is the head of the Mohamedan Church, is a friendly and frequent visitor at the school.

Any one familiar with the indolent habits of these natives would be surprised at the progress the school has been able to make in the short period of its existence. At the beginning many of the boys left rather than work, but later returned and have grown from thin listless individuals to be stout, robust boys taking part and great interest in all sorts of athletics, farm work and even in their academic studies.

The influence of the school with its high Christian ideals is being felt throughout the community in which it is situated.

Such forms of education are of tremendous value and will have their effect on the next generation in which lies the hope of these people.

The spiritual side of their lives cannot be developed

until adequate facilities are provided for the Missionary to serve them. At present distance makes this impracticable.

All this work, however, among the Moro youth is preparing the way for future development; they must be given education and civilization in order to let them appreciate Christianity.

All these agences bring the Missionary into contact with what has always been considered the section of the population of the Islands most hostile to Christianity, and makes possible further development and progress toward introducing some direct Christian teaching.

A young Mohammedan Moro came to the Missionary recently to ascertain if he would solemnize his marriage to a Mohammedan girl. They did not want to be married before the Imam, or Mohammedan Priest and felt that God would prefer a Christian marriage to that of a Justice of the Peace. The man would be willing to be baptized and become a Christian, but the girl being the daughter of a high dignitary in the Mohammedan mosque would find it almost impossible to become a Christian at this time. The instance shows the ever growing influence of the Mission.

While the Missionary refused to officiate, still he used this opportunity to talk about Christianity and what it was doing for the non-Christian Moro. During the conversation a significant reply came finally to this effect. "I am not a real Mohammedan. I select such customs and practices as I think are good and observe them, but I also select what seems good to me from the Christian customs and practices."

This shows the marked change in the Moro from the Mohammedan of intolerance that he is supposed to have been for so many centuries, to the more liberal minded, tolerant and receptive stage into which he is rapidly passing.

Progress among any Oriental people is slow as considered in comparison with Occidental movements and it is too early to say what will be the result of this attempt to introduce Christianity.

The Moros are still today the combative and explosive people they have always been. But, if by kindly and tactful treatment they be kept in their present state of grace for a few years, until they receive ocular demonstration of what these conditions mean to the civilized peoples, and if, in addition, education (in farming, as well as otherwise) are at the same time pushed forward as rapidly as possible, it is believed the Moro will prove the most responsive pupil which it has yet been tried to develop in the world's first and greatest experiment among Eastern Orientals under a Democratic form of government.

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#### WOMAN IN THE NEAR EAST<sup>1</sup>

The battle for control of the life of womanhood that is raging in Nearer Asia came home to me in a vivid picture at Beirut. While I was there, just a few months before the great war broke out, the cinema film "Quo Vadis" was being shown for the second time, its earlier visit having been made a year before. On this second occasion the Moslem authorities issued an order absolutely forbidding Mohammedan women to visit the cinema. Their reason for issuing the edict was that on the previous visit the presentation of the heroically borne sufferings of the Christian martyrs had so moved the emotions of the Christian martyrs, had so aroused their pity for the persecuted Christians, and had stimulated such lively debates behind the curtains of the harems that the masculine authorities dreaded a repetition of that influence.

The incident flung up into vivid relief that often concealed but continuous aggressive movement of ideas and forces moving from the West into the Near East, forces that are now penetrating with a rapid disintegrating result into the last fortresses of Eastern life—the secluded harems of its womanhood.

The effect of this movement in a place like Beirut is typical of the influence throughout Nearer Asia, but it is typical in quality rather than in degree. In that cosmopolitan port, where you may hear spoken in one electric tramcar Turkish, French, English, Russian, Tamil, and Greek, the seclusion and separatism of the past are breaking down more rapidly than in the interior under the insistent forces of the cosmopolitan and interracial blending of the present. These influences are necessarily at high pressure there just because the place is a great international centre into which the electric tram-

<sup>(1)</sup> Reprinted from the Women's International Quarterly, Jan. 1919 by permission.

way, the cable, the daily newspaper, the cinema, and all the transforming forces of Western civilization have penetrated.

The same forces, however, are visibly at work in every part of Western Asia. Superficially, of course, in a city like Tarsus, with its streets whose booths of leather-workers, copper and tinsmiths and tent-makers gives an impression of the unchanging East, it is difficult on the surface to see that any real process of disintegration is going on in the life of woman. I will give, however, three examples of things seen in Tarsus, each apparently meagre in itself, but each quite significant to the observer, who can from such straws of evidence see which way the wind of social movement blows.

Journeying from Tarsus past the foothills on the edge of the Cilician Plain into the Taurus Mountains, and seeing the long, swinging caravans of camels coming down the ancient Pass of the Cilician Gate, it was inevitable that one should say, "Here, if anywhere in the world, no single thing has changed since Alexander the Great led his armies down the defile or Paul and Silas trudged up its gorges. But when I came to inquire, in respect of a particular string of camels, what burden they were bearing from the West to the East the reply was "Sewing machines." Here even through the channel of this immemorial pass on that most ancient beast of burden the scientific, mechanical inventive mind of the West was flowing into the rooms of the women in the birthplace of St. Paul.

The observations, secondly, which my wife was able to make in harems in Tarsus brought out in detail this impression. In these harems she saw, in quite ludicrous association, side by side with beautiful Oriental tapestries and carpets, the more tawdry and glittering type of European ornament, and other indications of the fact that fissures had been made in the walls of the old system of seclusion and isolation.

The third example was more significant still. An Armenian Christian kindergarten had been established in Tarsus for the education of little Armenian girls.

It was equipped, not lavishly, but adequately for its purposes, and a relatively well-trained Armenian woman-teacher had been provided for it, a step made possible by the existence of the St. Paul's Institute, that efficient American educational missionary institution, and by the enthusiasm of Mrs. Christie, the wife of the Principal.

The Moslem fathers in Tarsus were so thoroughly stimulated by the existence of this little Christian kindergarten that they actually conceived the idea of establishing one for the education of little Moslem children; and their new-born passion for education for girls -a miraculous thing in itself-was so strong that they actually put their hands in their pockets to pay for, not only equipment, but two salaried teachers. Lack of training made it impossible to find a Moslem who could run this institution; so, when we went to see the kindergarten, we discovered a Christian Armenian head teacher with a veiled Moslem assistant. The varied degree in which new ideas have penetrated the Near East was illustrated by the fact that on getting across the Taurus Mountains to Konia (Iconium), we found that the missionaries there who know Asia Minor with great thoroughness could hardly believe that so progressive a step had been taken by the Moslems in Tarsus.

Penetrating, as we were able to do by wagon, to the inner fastnesses of the Plateau of Asia Minor and staying in the house of a Turk close to the ruins of Antiochin-Pisidia, (a Turk who had only come into touch with a handful of Europeans in his whole life), it became clear that in this remote place in contrast to the coast cities the influences of Western civilization had had hardly any effect. The acids that are biting into the old Asiatic life in Beirut and Smyrna, and are at work even in Tarsus and Damascus, are almost imperceptible in remoter Antaolia, when you get away from the Bagdad railway line.

These almost casual impressions, developed by intercourse running from the Jordan valley across Palestine, Syria, Cilicia and Asia Minor down to Smyrna, made upon me an ineffaceable impression that slowly, but with increasing swiftness and momentum, the whole fabric of the civilization of Western Asia is being transformed and that the process in the nature of things will go forward until in the remotest places and in the most secluded elements of society the outlook both of the men and of the women will undergo a thorough change.

That revolution in the ethos—in the whole trend and direction of life—is unlike anything that has ever happened in Nearer Asia since civilization was really established there. It has been true in earlier centuries that "the legions thundered past" leaving the East unchanged. But the cinema, the electric tram, the cabled and wireless news service, the sewing machine, the fabrics and utensils of western industry do not "thunder past;" they enter into life at every point and penetrate to its innermost recesses. They are corrosive and explosive. They make, so to speak, a positive chemical change not in the surface aspect, but in the inner reality of life. And for this reason they are making a change without precedent.

The man, or for that matter the woman, who, having lived in the Near East, would dogmatize as to the line on which that future development is likely to move would be guilty of audacity running perilously close upon the heels of impertinence.

There are, however, certain processes both of destruction and reconstruction that are already quite clearly in evidence, and that seem in the very nature of things bound to continue. In relation to the life of woman the first of these is the gradual breaking of some of the shackles with which Islam has cramped the personality of woman. The veil, polygamy, and compulsory ignorance are three successive rows of entrenchments that are being "taken" by the powerful influences of the West.

The movement in this direction has already found such highly qualified leaders as Madame Ulviye Hanoum, the leader of Turkish Feminism, trained, it may be recalled, in the Constantinople College for Girls, established by American missionary enterprise. Madame

Hanoum is a leader in the society for the defence of the rights of women, which has a sevenfold programme. The aims of this society are:

1. "To transform the outdoor costume of Turkish women.

2. "To ameliorate the rules of marriage according to the exigencies of common sense.

3. "To fortify woman in the home.

4. "To render mothers capable of bringing up their children according to the principles of modern pedagogy.

5. "To initiate Turkish women into life in society.

6. "To encourage women to earn their own living by their own work, and to find them work in order to remedy the present evils.

7. "To open women's schools in order to give to young Turkish girls an education suited to the needs of their country, and to improve those schools already existing."

The Society has a weekly illustrated paper, called Kadinler-Dunyassi.

This movement mainly appeals to those in the higher grades of social life in what was the Turkish Empire—the Lydias and Pricillas of to-day; and it is significant of the recognition paid by Government that such a development should so far from being quelled, be helped to develop itself on regularized and orderly lines; for during the war the Government had set up in Beirut the beginnings of the organization of a great Turkish Women's College, Moslem in basis but committed to a progressive policy.

One of the reasons why this movement is bound to continue and develop is that the younger men of Turkey, and Smyrna in particular, who have seen American or European life either at a university or in the cities, are not content that their wives should have no significance as comrades or in intellectual interests, in outlook on the wider aspects of life, in intelligent understanding of their ambitions or ideals.

A similar development is certainly going on though in a slower way and by different processes in the lower grades of society. The comparatively small development of industry on factory lines before the war had already called a number of girls and younger women to work of that order; while by an earth-shaking concession some Turkish girls had actually been introduced into the Telephone Exchange in Constantinople. But the work of the mill, the office, the factory is quite certain to develop. The over-work and under-pay of women in industries in Turkey was gross in pre-war times. The effect of this evil was relatively small then, but with the widespread development of industry that will almost certainly sweep across Asia Minor, Syria and Palestine, and up the Tigris and the Euphrates, after the war, such conditions of labour as have prevailed would be calamitous if accepted; and if an attempt is made to impose them, they will almost certainly lead to severe social and industrial dislocation.

It seems, then, looking at the matter broadly, as though the womanhood of Nearer Asia was about to enter on a revolutionary period like that which her European, and especially her British and American, sisters went through in the industrial development of the nineteenth century—the period of individual liberation from conventional control in matters of manners, relationship with men, and self-support, and of subjection, on the other hand, to the harsh discipline of industrial and commercial life. Alongside of that similarity there is the tremendously important difference that in the one case there was the tradition of relative liberty and in the other the tradition of quite severe servitude. The tremendous depth and width of this gulf can be realized faintly if we try to imagine the possibility of the existence in the Turkish Empire in the old days of a Jane Austen or Elizabeth Barrett Browning, to say nothing of a George Eliot or a Florence Nightingale.

In this seething change which faces the womanhood of the Near East the first of all necessities will be leadership, and the basis of all leadership is character, expressed in particular through will and intellect.

Islam has only begun to produce the first elements of such leadership under Western stimulus and on Christian models; and indeed the essential principles of Islam, as proclaimed in the Suras of its founder and exemplified in his life, have in them, even giving them

credit for every element of nobility that is there, no real basis for the development of the leadership among women.

It is a simple statement of ultimate reality and evident truth to say that the one foundation on which a true leadership of womanhood in the Near East, as indeed anywhere, can be based lies in Him, Who, born of an eastern Mother, was the Divine Friend and Leader of Mary and Martha, lifted Mary of Magdala from corruption, gave His forgiveness and restored to purity the woman taken in adultery, and set up for all time these immortal, stern and absolute standards of purity on which alone the personality of men and women in comradeship can grow to full bloom and splendid fruitage.

To any woman to whom Christ has given these things, who stands on the threshold of life looking for an avenue down which she shall walk, the vocation comes of leading the new girlhood and womanhood of Nearer Asia into the freedom that is not license and the service that is perfect liberty. There is, so far as I know, no call more insistent and urgent, nor any that will bear greater fruit in establishing the strength and beauty of the life of the world of to-morrow, than the need of the new womanhood of Asia.

BASIL MATHEWS.

London, England.

### WANTED—A MORE VIGOROUS POLICY

Marshall Foch (Generalissimo of the Allied Forces) has set for all time the maxim of the strategy of war. Let the enemy attack and waste his reserves and then, strike back in force all along the line at the same time, concentrating forces at certain salient but powerful points of resistance which must be attacked simultaneously and penetrated or driven back so that, instead of being hinges of a great consolidated line of resistance, they become the weak links in a chain which give back and so drag the whole line in confusion after them.

This is the spiritual policy of the Christian Church with regard to Islam. Let us pursue the metaphor. We are concentrated and we are moreover under the superhuman leadership of our Lord Jesus Christ in Heaven. We are in the right positions everywhere; we know the field thoroughly; we know the strong points of resistance; the enemies' materials have deteriorated while ours are, as ever, efficient. (See an article in October, 1914 "The International Review of Missions" on "The Present Attitude of Educated Moslems towards Jesus Christ and the Scriptures" by S. M. Zwemer.) Our "Air Force" (the Holy Scriptures) is everywhere flying over enemy lines and lands and literally "bombing" places formerly unattackable. We have a vast amount of material (literature) and we have in Hartford and the Cairo Study Centre schools of training of the highest value—Yes, good! but Is the time for this "offensive come"? and "What are the strong salient positions where the attack should be pressed?"

In regard to the first—"Is it the time?" Is it? The great all-world policy of the "League of Nations" is formulating. Outside of that League may lie the two

great strongholds of Islamic rule-Germany and Turkey. Eventually they too will be absorbed; not as buttresses of a devasting and static Islam but as integral parts of a great whole, dominatingly Christian, leagued against the doctrine of Jihad and the policy of independent nations free to exterminate Christian peoples within their borders. Armenia and Georgia will again become free peoples and their Churches Missionary Churches; in free Jerusalem and Damascus, in Bagdad and Shiraz the life of the convert from Islam will be as free as it is today in the bazaars of Bombay; civil and religious liberty will prevail. There will be a fair field (if no favor); in this time, nay, within the next few months, if possible, before the League of Nations (Deo Gratia!) is founded at the Hague, long before this first quarter century is over, the Christian Church must have already occupied the positions decided on as centres of attack, and have established its claim to hold them for Christ.

What are they?

It is easier to say what they are not. The old Moghul cities in India can be ruled out, they are unproductive. Moreover the time has now come to advance in all countries inland from the Ports. General Sir Stanley Maude directly on arrival in Mesopotamia moved his headquarters (a steamer on the Tigris!) from Basrah up to the advanced lines and even in advance—of these and finally (the day after its capture) right into Bagdad, an advance of 500 miles in some 100 days! The Frontier Missions of India must move forward into Afghanistan and Persia, and the Missions along the North African coast use the coast towns merely as "bases." We would, similarly, like to see Khartoum the Headquarters of the Nile Mission. The Malay Peninsula is another strategic point to be occupied— Singapore to be the base. The whole stretches of the Tigris up to Mosul from Bagdad as a centre; the Bagdad Railway with Aleppo as a base and Damascus for Syria: Arabia is the only possible exception, but Mecca is 'our Mecca.'

This article may sound, to some, too militant and too geographic. The justification of the former is the language of St Paul; of the latter the fact that we are always told the problem of religions is a geographical one. By geography aided by Ethnography can we alone envisage the world. Let us grasp that vision and the spirit of Christ will reveal to us the problems of evangelization which underlie the geographical picture. The Holy Scriptures are full of both warfare and geography. The delineation is geographical; the foundation of the calculus is far deeper and is based not only on the religious needs of Islamic peoples but also on the regeneration of peoples under Islam by Christian agencies; such as Medical and Educational Missions and the distribution of the Scriptures always placed at the right centres in each land, at strategic and economic points where you reach the nerve centres of a country and also save unnecessary journeyings. Are we mistaken in picturing the founders of the League of Nations meeting in a room with great maps on the walls? These maps will certainly represent the ethnic problems to be settled, racial boundaries and affinities, commercial interests, trade routes, economic relations. What is also essential is that they should represent religious connotation. The League will have to take into account religious problems. What if it lays it down as axiomatic that propaganda of religion by one Faith in a country mainly professing another is not allowable? Then the two great Propagandist Faiths—Christianity and Islam—can continue to compete for the religious supremacy of the backward portions of Africa, but Islam cannot be propagated in China nor Christianity in Moslem Asia or North Africa: Missions to Jews in the Holy Land must cease; the Soudan would be a closed land to Christian Missions. What then becomes of our campaign? Islam will be in assured possession of the lands which it already claims to possess and the area of Christian propaganda restricted to Central and South African tribes and to the Australasian Archipelago!

We have therefore at our Home Base to face a politico-religious question. Our representatives in the foundation of the League of Nations-I mean the representatives of the Allied Powers, Great Britain, France, Italy and America, must be informed now of the attitude of the Christian Church to any such arrangement. But that is not enough. We have demonstrate that the protagonists of Christianity are the best friends of the League of Nations. In other words we have to convince the founders of the League that we are out to help; to propagate peace and goodwill amongst men, that the weapons of our warfare are not carnal but spiritual and mighty through God to the throwing down of the strongholds of unrighteousness. This will be by no means an easy task, rather it appears to be one of consummate difficulty. We have to remember several factors: 1. That it is an obsession of the British Political and Military mind that Turkey is our old and tried friend whose late aberration from friendship was a by-product. 2. That the inviolability of the Islamic sacred places and (by inference) of Islam itself is guaranteed by British diplomacy. 3. That we are now all of us Allies pledged to the Constitution of an Arab state ruled from Damascus. 4. That Great Britain, France, Italy and the Netherlands rule vast numbers of Mussalmans. 5. That Moslem soldiers assisted the Allies to win the War and fell by thousands in our Cause.

We cannot, in the face of these facts, hope to convince our rulers that the character of Islam is opposed to civilization and progress. We have then, by the Grace of God, to gird ourselves to the great task of bringing back the leaders of Christianity today to the eternal truth "Seek ye first the Kingdom of God and His righteousness." We can point to the fact that not religious propaganda but the propaganda of "Welt Politik" of German materialistic Kultur has turned the world upside-down. That not religion, but "the will to power" involved twenty millions of men in a death struggle. Religion therefore stands absolved; the Gos-

pel is still the Faith of the Prince of Peace." That "we conquer but to save," and that the great redeeming and healing forces of the Gospel of the Christ are the leaves of a tree that grows "for the healing of the Nations."

We have to prove to the Founders of the League of Nations that Islamic lands can only become vital parts of the League by coming into "the Christian Family" for (as ex-President Taft said of the Moslems of the Philippines) "they will never understand democracy until they accept Christianity."

At this vital hour of the World's history we need not then labor the point that we want, in the organization of missions to Moslems, a more vigorous policy at home and abroad. It is self-evident.

What we must lay stress on is

- 1. That it needs the consummate statesmanship of our leaders.
  - 2. That it needs the pouring out of life and treasure.
- 3. That it needs intense and organized intercession for the gift of the Divine Wisdom to religious and civil leaders and rulers.

ARTHUR J. P. FRENCH.

Bombay, India.

#### CHRIST SUPERIOR TO MOHAMMED

# FOURTEEN REASONS FROM THE KORAN

Some time since, a missionary sent me a manuscript written by a Mullah who was an inquirer and a confessed believer in Jesus Christ as a Saviour. The missionary suggested that the article might be suitable for publication in our weekly newspaper the Nur Afshan. I concluded it would be better to print it as a separate pamphlet for use among Moslem inquirers or those interested in any way in Christian teaching. I submitted it to a Christian friend, himself once a Moslem, and asked him to revise and give his opinion as to whether it might be published. He said it should be published, and undertook to carry it through the press for Two thousand copies were printed under the title-Hagaig-i-Qurán gábil-i-tawajju-i-Ahl-i-Islám. (Truths of the Koran deserving of the attention of the people of Islam).

The tract gives fourteen reasons, drawn from the Koran, for believing that Jesus Christ is greater than Mohammed. They are in brief as follows:

1. The miraculous surrounding the birth of Jesus; Gabriel's visit to Mary. But no mention is made of any such thing connected with Mohammed's birth.

- 2. The mother of Jesus is thus addressed in the Koran—"Ya Maryam.. inna Allah astafaki 'ala nisai' l'alamin" (To Mary....God hath chosen thee above (all) the women of the worlds (Suratu Al Imran iii:42). She is also given the title of 'Sadiqah' (A woman of veracity Suratu'l-Maidah, verse 78), but the mother of Mohammed is not so much as mentioned, while many Moslems do not believe she was a Mussalman.
- 3. Miraculous accompaniments attending the birth of Jesus, e. g., the dry palm tree becoming green and

producing fruit to sustain Mary while in travail; the bursting forth of a fountain to give her drink; the visit of angels to comfort her (Suratu-i-Maryam, 2nd. Ruqu). But the Koran makes no such mention of any miraculous manifestations in connection with Mohammed's birth.

4. Jesus' declaration in infancy, saying He was a prophet to whom God had given the Book, raises Him above all other prophets, but Mohammed did not claim to be a prophet until he was advanced in years. This

proves Jesus' superiority to Mohammed.

5. According to the Koran when the enemies of Jesus thought to kill Him, the angels caught Him out of their hands and carried Him up to heaven. When the enemies of Mohammed sought to kill him, no angel came to his aid, but, hiding in a cave he made his escape and fled to Medina, where he took refuge with the Ansar. Is there not the difference here as between heaven and earth!

6. A somewhat lengthy statement concerning the exaltation of Jesus in heaven, where He has existed in His humanity for two thousand years; this gives Him a place above Mohammed, and indeed in so far as the Koran teaching is concerned proves Him superior to all other mortals, whether prophets or otherwise. In proof of this the author cites the Koran (Surat-i-Ihraf, 2nd Ruqu; and Surat-i-Mursalat, Ruqu 1, also Suratu'l Anbiya, Ruqu 1).

7. The Koran admits that Jesus raised the dead and exercised Divine power (Surat '1 Muminin, Ruqu 5), saying that "He maketh alive and He destroyeth." This is the sole prerogative of God. Did Mohammed ever raise the dead? Is it not as clear as sunlight that

Christ is superior to Mohammed?

8. The Koran declares that Allah is "Lord of the worlds," and "The Creator of all things." This Koran also declares that the Christ created birds. This proves that neither Mohammed nor any of the prophets, but only the Messiah had power to create. For this reason Christ is superior to Mohammed.

- 9. The Koran declares that Christ healed the blind, gave hearing to the deaf and cleansed the lepers by reason of His miraculous power. If Mohammed ever performed such a miracle let someone prove it from the Koran, or else recognize Jesus as greater than Mohammed.
- 10. The Koran declares that Christ by His omniscience could tell people what they had been doing, what they ate and drank in their houses. In the fact that Christ possessed the omniscience of God, He was superior to Mohammed.
- Mohammed, to have been sinners, but in no place is Jesus Christ said to have sinned or to have repented, or to have been commanded to repent of sin. Mohammed's sins are mentioned, and he was commanded to repent of them. Here again Christ excels Mohammed.
- 12. Thirteen hundred years ago Mohammed died and was buried in the ordinary manner, and his body has been mingled with the dust; but Christ has been alive for two thousand years in heaven, and, according to the teaching of Islam, He shall again descend for the guidance and instruction of men. The Koran declares that "The Living and the Dead are not equal," wherefore Christ is superior to Mohammed.
- 13. Among the doctrines of Islam is this, that in the last times, when Dajjal shall appear and lead astray the faithful and the Faith of God be jeopardized, then Christ shall descend from heaven and reestablish the true Faith, and all men shall believe on Him (Suratu Nisa, Ruqu 22). If now Mohammed were the last of the prophets, why should he not have been raised from the dead to do this service? Why should Christ be sent down to do work while the dust of Mohammed should remain unaware of all these things? Wherefore since the Messiah at the first was Guide and Leader, and is the same too at the last, while Mohammed came between like a whirlwind and then passed away and is no longer able to raise his head from the dust, who but the wilful unbeliever would shut his eyes to the fact

that the Christ is a thousandfold greater than Mohammed?

14. According to the Koran, Mohammed is only an apostle and a sinful man, while the Messiah is absolutely sinless and a divine person.

The above arguments are so clear and true that the fact is established that Christ is in every possible aspect of the case a thousandfold superior and more exalted than Mohammed. If now any one will not accept this clear and convincing truth, it will be because of his self-conceit and bigotry. May the merciful Lord heal my Moslem brothers of this disease and enlighten their eyes with the true light. Amen."

This little tract has fallen as a bomb in the Moslem camp. Letters were written to the Editor of the Paigham-i-Sullah of Lahore, urging that the learned Maulvis should speedily reply to these "objections," because the faith of many of the faithful was being undermined. The editor very frankly says that orthodox Islam cannot reply to these objections, claiming that only the Qadiani Moslems can reply. He has been laboriously replying to his followers, but the end is not yet. Let us pray that the readers of this tract may see something more in the Messiah of the Koran than the most exalted of all prophets, and come out into the true light of the Gospel of the Son of God, who, being the brightness of the glory of God and the express image of His Person, is the Incarnate God and Saviour of the world.

Four editions of this pamphlet have been published. Nineteen thousand copies have been issued, of which ten thousand have been sold.

The tract has been called for by both Christians and Moslems. Orders for hundreds and by two persons one thousand each. This proves the interest awakened by this new presentation of the claims of Jesus Christ.

#### II

Several learned Mullahs have volunteered replies to this tract. The readers of the MOSLEM WORLD will be interested in the discussion. The following is the reply of one of them, a Maulvi in Jessore, Bengal. writes as follows:

"Praise be to God, the Lord of the Worlds. He begetteth not, neither is begotten, and there is not any like him."

"There has recently come into our hands a scurrilous tract published by some Christian Padris which pretends to prove by fourteen "reasons" taken from the Koran, that the Prophet Isa, on whom be the peace and blessing of God, is greater than our Prophet Mohammed, on whom be the peace and blessing of God. The tract in question is composed of a compound of ignorance and bigotry such as is seldom met with even in the writings of these Christian, whose one aim is to deceive ignorant and simple minded believers. The writer of the tract, with the cunning of his kind, adroitly attempts to secure his ends by ruling out of court, the testimony of the traditions. These premises, however, we cannot admit. Christians rely upon biographies of their Prophet written by his followers long after his death, they have no right to reject the testimony of Mohammed's followers with regard to the events of his life. The Holy Koran does not profess to be a biography of the Prophet. It came direct from heaven for the guidance of men. For this reason Allah has given to men the further revelation of the Hadith in which the unique supremacy of Mohammed over all other prophets is clearly shown. We now turn to the fourteen reasons of the Christian's tract.

(1) The Padri's first point is that, according to the Koran, miraculous events accompanied the birth of Christ, such as the announcement by an angel, etc., but that Mohammed's birth is not so much as mentioned, therefore Christ is superior to Mohammed.

This argument affords a good illustration of the Padri's fallacious method of arguing from the silence of Scripture. No miraculous events surrounding Mohammed's birth are mentioned, therefore none happened. Truly wonderful logic. He might as well argue that the Prophet's birth is not mentioned in the Koran, and therefore he was never born. Does the Padri forget, too, that the Koran states that an angel came to announce the birth of John the Baptist, and that his own Bible states that other Prophets were announced before their birth? Wherein, then, lies the superiority of Christ? Moreover, if a prophet's preeminence is to be judged by the amount of space given to him in the pages of the Holy Koran, than many other prophets, such as Abraham, Joseph and Moses are far superior to Christ. If the Padri will put aside his prejudices and read the Traditions, he will see that many prodigies accompanied the birth of the Prophet of Islam.

(2) The second so-called argument of the Padri is even weaker than the first, viz: that in the Koran the mother of Christ is mentioned with approbation, whilst Mohammed's mother is not so much as named. Therefore Christ is superior. Does, then, we ask, a man's status before God depend upon his mother? The greatest Prophet of the Old Testament as well as of the Koran, whose greatness earned him the title, "Friend of God," was the son of idolators. On the other hand, some of the sons of the Prophet David were wicked men. According to the Padri's logic Amnon should be superior to Abraham. If the Padri will take the trouble to study the great commentaries of the Koran he will learn that the words "God hath chosen thee above all the women of the world" addressed to Mary the mother of Jesus, in the Koran, simply mean, above all the women of thy own time.

(3) It is said that Jesus spoke in his cradle, and claimed to be a prophet from his infancy, Mohammed only assumed the prophetic

office from middle age, therefore Christ is superior.

The assumption that because a man receives his prophetic call late in life and therefore he is inferior to one who receives it in childhood is false. Was Abraham, the Friend of God inferior to Samuel, or Moses to Jeremiah? "Life is measured by deeds, not years," and our holy prophet Mohammed as the seal of the prophets, who came to abrogate all previous dispensations is clearly greater than them all. The Padri boldly declares that "Christ's speaking in the cradle, and claiming prophethood from infancy affords clear proof of his superiority over all prophets." He forgets that others, such as Jeremiah and John the Baptist were chosen, even before their birth, to be the messengers of God.

(5) It is said that God saved the prophet Isa from his enemies by taking him up alive to heaven. He did not intervene to save Mohammed, who was obliged to flee from Mecca, first to a cave, and subsequently to Medina, therefore Christ is greater than Mo-

hammed.

We first of all thank the Padri for emphasising the fact that Christ did not die, but was taken up alive to heaven; but we reject with scorn the implication that because our holy prophet Mohammed was not taken up to heaven in a similar manner that, therefore, he was inferior to Christ. Christ's work was done, or, to be more correct, had proved an utter failure, and so God took him; but had the Prophet Mohammed been taken from Mecca to heaven his mission of founding the final and perfect religion could not have been accomplished. The padri's ingenuousness and intention to deceive the uninformed is seen by his reference to the cave in which the prophet took refuge, whilst deliberately omitting to mention how God miraculously preserved the prophet by sending a spider to weave a web across the entrance in order to deceive his pursuers. Our prophet's life is full of instances of God's protecting care, as e. g., when he sent thousands of angels to assist the Moslems at the Battle of Bedr, and later caused a piece of poisoned meat to speak and warn the prophet of his danger. With such facts before him how dare the Padri say that God did not protect our holy prophet Mohammed.

(6) Jesus was taken alive to heaven, and remained there, in his human body, for 2,000 years without food or drink, he is therefore

"superior to all the sons of Adam."

Again the Padri presumes upon the ignorance of his readers, for he knows full well that other prophets, such as Moses and Elijah, were taken up to heaven and have lived there many centuries longer than Christ. If it is a question of length of stay in the celestial regions, then these are obviously superior to Christ. Moreover, in spite of the Padri's assumption to the contrary, our holy prophet Mohammed was also taken up to heaven and held privileged converse with his Creator. This celebrated "Night journey" of our prophet is a clearly established fact which only one blind with bigotry would dare deny.

(7) Jesus raised the dead. Giving life to the dead is a divine prerogative, therefore Christ shares the divine nature. "Has Mo-

hammed sabib or any other rasul or nabi ever raised anyone from the dead?" This unique power of raising the dead places Christ high above all the prophets.

The Padri pursues his usual tactics of trading on the assumed ignorance of his readers, for he knows full well that his argument is utterly worthless. Firstly because the Koran distinctly states that Jesus raised the dead only by the "permission of God," which means by the delegated power of God; and—secondly, because in spite of the Padri's hypocritical challenge, many others besides Christ are said to have raised the dead. The Christians own Bible witnesses against him, and if the act of raising the dead is a proof that Jesus, Son of Mary, was "a sharer in the divine nature," then he must admit that Elijah, Peter and Paul were all divine."

(8) Christ is stated in the Koran to have "created" birds. Creation, like raising the dead, is the prerogative of divinity. Therefore Christ is divine. Neither Mohammed or any other prophet is said

to have created, therefore Christ is superior to all.

Again the Padri deliberately suppresses the fact that, in the Koran, it is definitely stated that Christ created by the "permission" of God. He had no power of his own, apart from that delegated power. This repeated suppression of facts and statement of half-truths show the straits to which these Padris are put in order to bolster up the supposed superiority of their prophet. If the Padri's argument from the silence of scripture was a blunder, when dealing with the miraculous birth of Christ his suppression of it here is a crime.

(9) Christ performed many miracles of healing. Mohammed per-

formed no miracle, therefore Christ is superior.

Again the writer omits to mention that these miracles of Christ were all performed by the "permission" of God. Moreover the Padri lies when he says that our holy prophet performed no miracles. He worked many miracles some of which such as the splitting of the moon, are mentioned in the Koran. If the Padri will only read the Traditions he will see that the miracles of Mohammed are in no way inferior to those of Christ. Moreover the miracles of Christ were only a sign to the people of his day, but the great miracle of Mohammed, the incomparable eloquence of the Koran, is a standing miracle for all time, as potent today as when the prophet lived upon earth.

(10) Christ was omniscient and could tell what people were eating and drinking in their housees. This knowledge of the unseen, like raising the dead, is the sole prerogative of God, therefore Jesus shares the divine nature. Mohammed had no such power, and so

was, in this respect also far inferior to Christ.

Again the astounding arrogance of the Christian is seen. He knows full well that it is recorded in his own scriptures that many prophets had this power given them by God, and could read the thoughts of men. Elisha's dealings with Gehazi and Peter's with Ananias are illustrations in point. Our own prophet, also, was given the power to perceive the insincerity of the hyprocites of Medina. He also foretold future events, such as the fall of Mecca and the defeat of the Persians. Will then the Padri admit that Elisha and Peter were also "partakers of the divine power of God." This power was, however, limited in the prophet Jesus, as in all others, as is seen in his ignorance of the resurrection day.

(11) In the Koran the sins of all prophets, including Mohammed,

are mentioned, but no sin of Jesus was mentioned, therefore he was

sinless, and hence, superior to all others.

Again the Padri resorts to his vicious argument from the silence of scripture to prove his point. But in his haste, he, as usual, proves too much, for other people are mentioned in the Koran, of whose sins, the Padri's assertion to the contrary notwithstanding, no mention is found. Is every man to be presumed blind, of whose sight forsooth no mention happens to be made? That Jesus was a sinner we know from his words, "why callest thou me good"? As to the Koran's passages in which Mohammed was told to ask pardon for his sins, these do not refer to actual sins committed, but the prophet was told to ask pardon as an example of humility to his followers.

(12) Christ has been alive in heaven for 2,000 years, whereas Mohammed is dead, and his body lies rotting in the grave. The living is greater than the dead, therefore Christ is greater than Mohammed.

We have already pointed out that others have been alive in heaven longer than Christ, therefore the Padri should on his own showing acknowledge them to be superior to Christ. But the Padri's boast of the living being greater than the dead is worthless; for in the very tradition which he quotes regarding Christ's return to earth, it is clearly stated that he will return to die. Behold then the perfidy of these Christian priests in their suppression of that portion of the tradition which tells against their argument. If the Padri's argument is worth anything, then Elijah is superior to Christ.

(13) Christ is to come again to destroy Dajjal, and re-establish the true faith. If Mohammed had been the greatest and last prophet he would have been chosen for that honorable service, therefore

Christ is greater.

Again the Padri suppresses facts, and omits to point out that the tradition clearly indicates that the "true faith" is Islam, which Christ himself must embrace before attaining final salvation. Surely this proves the superiority of Mohammed, and not of Christ.

(14) Christ is sinless and divine, because God breathed into Mary

of his Spirit.

Again the Padri proves too much, for the Koran speaks of God breathing his spirit into Adam also. Was Adam also divine? (Na-'uzzû billahi min dhalik). In conclusion, since the Padri grants the authority of the Koran, I will quote one passage for his consideration. "Whoever followeth any other religion than Islam, it shall not be accepted of him, and in the next life he shall be of those who perish."

ABDULLA,

Jessore.

#### III

One wonders why any one should waste his time in replying to "a Compound of ignorance and bigotry." However this may be, it may help our Jessore friend to know that the author of Haqaiq-ul-Quran is not a Padri but a Maulvi, who has become a follower of Jesus Christ. Our friend has failed to see the point, or at least he ignores the point of almost every one of the Maulvies' statements. Let us look at them again.

Please note that we must look at these questions from the stand-point of Orthodox Islam. We simply say what the Koran teaches concerning the exalted person of Jesus.

- I. The Maulvi first of all notes the fact that the Birth of Jesus was miraculous and was accompanied by miraculous manifestations; But the birth of Mohammed is not even mentioned in the Koran. The superiority accorded to Jesus by the Koran, is the greater honour in His advent.
- 2. The Maulvi then notes the fact that the Koran bestows great praise upon Mary the mother of Jesus. She is said to be "chosen of God above the women of the Worlds." But the mother of Mohammed is not even mentioned in the Koran. Surely no one can fail to see that the son of Mary is exalted by his exalted mother,—exalted by Allah. Here Jesus' exaltation over Mohammed is in his exalted mother.
- 3. The next point of superiority, noted by the Maulvi, is the mention made of miraculous accompaniments attending the birth of Jesus, while no such signs of Divine favor accompanied Mohammed's birth. Our Jessore friend may regard this as a trifling matter, but he can not deny that it proves the superiority of Jesus' birth over that of Mohammed.
- 4. The next item mentioned by the Maulvi is, the statement that Jesus spoke in infancy defending his mother Mary (chap. XIX: 28-34). He was therefore from childhood recognized as a prophet of God but Mohammed did not claim to be a prophet until advanced in years. Our Jessore friend says "Jeremiah and John the Baptist were chosen even before their birth" to which we reply, that Mohammed was not so chosen and is therefore inferior to Jesus, the Koran being witness.
- 5. The Maulvi also made mention of another statement of the Koran, that Jesus was caught up alive to heaven to save him from his enemies, while no such interposition is mentioned in behalf of Mohammed. Comparing the statements of the Koran, there was here a very significant difference in treatment, pointing to a

great superiority of Jesus over Mohammed. This comparison is not based on Christian Scripture or belief; but upon the Koran. The Christian comparison here would be one of comparison of their crucified and risen and ascended Lord, with Mohammed dead and buried.

6. The Maulvi's next claim, is that the teaching of the Koran, that Jesus is alive in Heaven, where he has been in His humanity for 2000 years, proves Him to be superior to Mohammed. Our Jessore friend's reply, that Enoch and Elijah have been in Heaven much longer does not prove his point. He only shows that some other prophets are also in this respect superior to Mohammed. The fact remains that Jesus is alive in Heaven while Mohammed rests in the tomb at Medina.

7. The Maulvi next points to the Koranic statement that Jesus raised the dead, while Mohammed had no such power. This proves Jesus superior to Mohammed.

Here again our Jessore friend fails to reply. His answer is that other prophets exercised this power, but he does not show that Mohammed has such power. The true inference from his argument is, that other prophets also were superior to Mohammed.

8. Here again the Maulvi points to the testimony of the Koran to the fact that Jesus performed miracles of creation, which mark him as superior to Mohammed. The author of the Koran says this was "by permission of God." Nevertheless Mohammed did no miracles even with the divine permission. Hence the Maulvi's claim remains that Jesus was superior to Mohammed.

9. The Maulvi again points to the many miracles which Christ performed and challenges any one either to prove from the Koran, that Mohammed ever worked any miracle or else recognize Jesus as greater than Mohammed.

Our Jessore friend again resorts to the statement of the Koran that Jesus wrought miracles "by the permission of God" and adds two miracles, of Mohammed: the splitting of the moon and the incomparable style of the Koran. Unfortunately for this argument the moon has not yet been split, and, if so, Mohammed did not split it,—and as for the style of the Koran, that was not his style at all, as, according to his claim, it was brought down from heaven.

- To. The Maulvi again points to the omniscience of Christ as an indisputable proof of his supremacy and Divine character, establishing his contention that he was superior to Mohammed. The Jessore Maulvi's reply to this claim is, that this power was given to many prophets—always limited by the will of God; and also that Mohammed had made a prophecy foretelling the fall of Mecca and the defeat of the Persians. Of course the case is against the Arabian prophet, because such forecasts cannot be reckoned prophecies else we all must be numbered among the prophets who have foretold the final defeat of the Germans and the fall of Turkey. The whole spirit of prophecy in the words of Jesus declares his superiority over Mohammed.
- Mohammed, on the ground of his sinlessness. Our Jessore friend says, what few Moslems would dare to say, That Jesus was a sinner we know from his words "Why callest thou me good." To meet this assertion, based on a wrong inference, we only need to quote another statement of Jesus himself "which of you convinceth me of sin." (John VIII:46). The teaching of the Koran is clear as to the sinfulness of Mohammed but nowhere in the Koran is there even a hint that Jesus was a sinner. The sinlessness of Jesus proves his supremacy.

12. The Maulvi adduces still one more proof from the Koran, that Jesus is alive while Mohammed is dead, and therefore superior to him.

Our friend in his reply, discounts this argument by saying that he will come again to earth to die.

The statement of tradition that Jesus will die, is not true because Jesus is "alive for evermore." He will come to judge the world, having triumphed over death and the grave. The main contention of the Maulvi, however is, already sustained by the fact that Jesus lives while Mohammed is dead.

13. The Maulvi now presents his thirteenth argument for the supremacy of Jesus Christ, viz: Christ is to come again to destroy Dajjal and re-establish the true faith. If Mohammed had been the greatest and last prophet he would have been chosen for that honorable service. Therefore Christ is greater. Our Jessore friend was staggered by this argument and could only say that "the true faith is Islam, which Christ himself must embrace before attaining final Salvation. This is news indeed. According to the Koran Jesus is a true prophet and has been in Heaven for 2000 years already, but the Jessore's Maulvi says he is not yet one of the faithful!...If our friend cannot find anything better than this he should bow down and acknowledge Jesus as "the Almighty God and Saviour."

14. It has been proved that Mohammed is only an apostle and a sinful man, but that Christ is absolutely sinless and being born of the Spirit of God possesses the Divine Nature, hence the Divine is now exalted over man and Apostle. Our Jessore friend can only turn to the Bible and say that God breathed into Adam also, and therefore he should be divine. But where is Mohammed?

The statements above made prove the infinite superiority of Christ over Mohammed. The only true religion—the religion of Adam, Noah, Abraham and the prophets and Jesus—is the religion of the Christian. This is the true Islam. This little brochure will illustrate mildly the kind of apology which must be, and continually is being made for the religion of Jesus Christ in its conflict with Islam. The Moslem advocate first of all seeks to disparage the ability and character of his antagonist. His next step is to change or modify the issue.

Orthodox Islam is more consistent than the Qadiani followers of Ghulam Ahmad "the 20th century Messiah." This Indian form of Babism is often very irreverent and sometimes blasphemous. They often, as in this instance, admit that Orthodox Islam cannot answer Christian objections because of their following

slavishly a literal interpretation of the Koran. They explain away the objections by "Spiritualizing" the text of the Koran.

It is plain that Islam is rapidly changing color under the influence of Western education. The prospect is that now, since the sword had been broken, an effort will be made to reform Islam and that various sects will spring up. The effect will be to side track many, who are already looking towards Christianity, by providing a more liberal interpretation of the Koran requirements. Such as the abolition of the purdah (veil), the general adoption of monogony and the education of women.

In the long run the effect will be the Evangelization of the Moslem peoples. The great need at this moment is the widespread distribution of the Christian Scriptures and a continual holding forth of Jesus Christ as the Saviour of men.

The Maulvi, in his "Truths of the Koran worthy of the attention of the people of Islam," rightly understands the issue in the Moslem controversy. It is Mohammed or Christ.

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# ISLAM IN FIJI

Islam in Fiji is the religion of some 15,000 Indian immigrants and their descendants. Being cut off from all supervision from the mother-country for some forty years, it has been obliged to develop along its own lines. Consequently this offshoot of Islam differs considerably from the type one is accustomed to in India. It pays little attention to the outward performance of the ceremonies known as the five pillars of Islam. It is characterized by an ignorance for tradition and the requirements of Moslem law. It is almost a law unto itself, being influenced by the conditions of life in this Indian Colony.

Islam as reflected in the family life of the people, is marked by an utter disregard for the sentiments and prejudices that characterize it elsewhere. Here the Moslem associates with the Hindu in social and domestic life. Inter-marriage is frequent and it is not unusual for a Mohammedan wife to practice her religious customs while her Hindu husband follows his own traditions or vice versa. The marriage tie scarcely exists, for comparatively few ever legalize their marriage by registration and the unions celebrated according to their own religious rites are not considered in any way binding, either by the man or woman, who forsake each other according to their caprice. Polygamy is not very common in the sense of keeping more than one wife, but it is not unusual for a man or woman in the course of a few years to contract a large number of matrimonial unions. Such a state is fatal to true family life and religion. A child is a Hindu or Mohammedan at any period according to the religion of the man with whom his mother for the time being may be living. Such a condition is made possible by the free social intercourse of men and women consequent upon the non-observance of the custom of secluding women. Immigration to a new country has given the people a priceless opportunity of enjoying liberty from the tyranny of caste and custom that crushes their brethren in India, but the opportunity is abused and liberty has degenerated into license.

One might live for months in Fiji without being aware that there is such an institution as a Mohammedan mosque. In the whole group there are probably not more than half a dozen. These are almost entirely neglected by worshippers. In some the Muezzin for weeks is the only one present for Namaz and the Azan or call to prayer is generally dispensed with. One seldom or never sees a Mohammedan either in mosque or elsewhere observing the stated times for devotions. The ablutions and other ceremonies connected with the mosque services are all performed without regard to strict Mohammedan usage. There is no Id-gah in the colony but sometimes for the celebration of festivals some large Government buildings are used by those who live in the capital.

The Tazia of Muharram is the principal festival observed in Fiji which like other Mohammedan practices is celebrated with such a license that would shock their orthodox fellow religionists in India. The festival is devoid almost of religious sentiment. It is a show performance got up for the entertainment of the crowd of all creeds and nationalities. It is regulated largely by commercial considerations, in order to profit the promoters of the festival and the tradesmen who take advantage of the opportunity to sell their wares. The building of the Tazias is commenced in the different localities at the appointed time, but the burials in connection with which the great gatherings are held, are celebrated at different times in different neighborhoods. For instance, if the burial should take place at Lura on one Sunday, the following Sunday the same ceremony would take place at Rewa and on the third Sunday at Navua and so on, so that the observance of this festival throughout the colony might occupy several

weeks. During the war a special celebration of the *Tazia* was arranged for the purpose of raising money for the Red Cross funds. A few of the more enlightened Moslems repudiate these performances and do not identify themselves with them but they are only a small remnant.

Saint worship is being established in the country. In spite of the fact that Fiji has not yet possessed any Mohammedan saints, yet several tombs have already become recognized as Mohammedan shrines where the people gather to present their offerings and make their petitions to the departed.

Islam is not lacking in religious leaders. Maulvies and Pirs, so called, strive to maintain and propagate their faith, but their influence for good is marred by their cupidity. Islam is not progressive. Some of the more thoughtful, calling themselves Haqq parast reject Mohammed as the medium of salvation from sin, acknowledging that he is proved a sinner himself both by his own statements in the Koran and by the nature of his own personal conduct. Christ alone is regarded by them as the sinless prophet.

With religion at such a low ebb one can imagine the moral condition of the people. Gambling, immor-

ality and intemperance are very prevalent.

Islam is decadent in Fiji. It is not the spiritual and moral force in the lives of the people that a living faith should be. The future belongs not to Mohammed but to Christ. Islam is not yet prepared to follow Him in preference to its false prophet. The hope of the future is in the rising generation. Free from the prejudices of their fathers they will more clearly discern the glory of the perfection of Christ and choose to follow Him as the way to God.

FRANK L. NUNN.

Ba, Fiji Islands.

#### THE CORRECT FOUNDATION OF RELIGION

(A Translation of a Moslem tract printed at Tientsin in 1916, and written by Li Wen Lan and Chang Hsi Cheng, of Tientsin, China.)

Chapter 1. RECOGNITION OF GOD

The True Lord (God) is the Self-created, Originally-existent Source. What is meant by "Self-created, Originally-existent Source is that God's existence is from His own source, self-existent, and not needing outside assistance; therefore God is the Self-created, Originally-existent Source.

God has three characteristics, viz: His Essence, His Attributes, and His works.

(a) The Originally-existent Essence of God is without beginning and without end. He is eternal, and not affected by the dual powers "Yin" and "Yang." He is without peer or mate, the only One most honorable. He is not restricted to certain regions; there are no traces of His form. He cannot be said to be on high or below, to be near or distant. He is without likeness or manner; there is nothing to which He can be compared, and there is no pattern of Him. He can command that things be, or cease to exist. He is able to create all things, and that without depending upon means. His eternal life does not depend upon any decree. Such is the Originally-existent Essence of God.

The Christians' recognition of God is by no means the same as the above. Having said that God is only One, they further proceed to discourse about three in one and one in three. In doing this, are they not far removed from what has been said above about God having no birth or death, no peer or mate, and being the only One most honorable? They take God and Jesus to be as one, and thus rebel against the God who created all things. Jesus had a visible body which received

life, and was not the Self-created, Originally-Existent Source. Iesus was also a created being, needing outside assistance; he had beginning and end, was affected by "Yin" and "Yang"; he also had equals. Although he had power over life and death, yet he was put to death. In these things was he not as far removed from God as the sea is from the sky?

(b) The Attributes of God.

The Attributes are the motions of the Essence; the manifestations of the principles whereof vary. God's Unity is not one of several, but is the original Unity; He is first and last, and the only One. His existence is genuine, and it is also the original existence; it is therefore the long existence of contentment. His life is not dependent on a soul or spirit, so His life is eternal. His knowledge is not by means of a mind, so He is omniscient. His power does not need any assistance, so He is omnipotent. His vision is not by means of an eye, so He is omnispective. His hearing is not by means of ears, so He is all-hearing. His speaking is not by means of a tongue, so there is nothing that He cannot speak. These are the attributes of God, and all others except God are just the opposite in all these qualities.

The Christians say that the Spirit of God descended upon Jesus like a dove. But they should know that the life of God is not a life requiring a Spirit; if He required a spirit in order to have life, would His life not be just the same as all other life?

(c) The Works of God.

The Works of God are of the power which God alone has, the marvellous principles of which, we men find it difficult to conjecture. Such works as creating men, spirits, and all things decree man's birth and death, and his position as honorable or mean. God causes men to have short life or long, to have poverty or plenty; He gives to men clothing and food, and sustains all life. All these things belong to the power which God alone has. And in creating heaven and earth, men, spirits and all things, He did not require implements, nor any patterns, nor wait for any special time, when He willed things to be, they came into existence; when He wills things to cease, they cease. Such are the Works of God.

The acts of men are far removed from the works of God. In the case of Jesus, he also has power to heal the sick and call the dead to life; but you must reflect that apart from means he could not really perform his acts. The original power of God is shown in that He could without means cause things to exist. In this way there is fixed between God and Jesus the difference as of Master and servant.

The Prophet\* Mohammed said "In order to manifest His perfect power, God created heaven and earth; in order to manifest the movements of His Essence, He created primal man, Adam."

God has been likened to a handsome man, and the prophets and sages of the whole world like to a mirror, the world being the stand of the mirror; by observing the wonderful acts of the prophets and sages, we see a reflection of God's great power. But heresies and false religions are not to be regarded in the same way, as they have confounded the sources and gone counter to the original principles; they have recognized a natural being as God, and therefore publicly admitted that their religion is heretical, and has gone astray. In the illustration used above, the handsome man is not part of the mirror; the mirror reflects the movements of the man, but does not itself contain the man. If a man calls himself equal to the king, he surely puts himself in opposition to the king, and can this offence be pardoned? How much less can be pardoned the claim to be equal with the God who created heaven, earth, men and spirits!

## Chapter 2. THE CREATION OF THE WORLDS

God is originally-existent; He is without beginning; is of universal benevolence, and of active propensity. By His command things exist or cease, just as He pleases.

<sup>•</sup> The characters used for Mohammed's title mean literally "most holy." The character "sheng" = holy, or saint, in used in Moslem books for prophets and apostles, and is here usually translated prophet, the capital letter indicating the higher title given to Mohammed.

Out of His abundant glory God manifested the "wu chi." This "wu chi" is the spirit of the Prophet Mohammed. God spake to the Prophet saying, "Had it not been on thy account, I certainly would not have created the whole world." The Prophet has stated "The foremost thing which God created was my spirit." The "wu chi" is the starting place of all things, where they first exist in the abstract. The souls of men and of angels and of devils, and the natures of heaven, earth and all things, all these proceed from this "wu chi," and they come into existence on receiving the command. Before heaven and earth were named, all the wonders of the coming creation were enfolded in the "wu chi." This invisible world was the place of the great regulating of all spirits.

The books of the Christians say nothing about this

"wu chi," so it is not discussed.

From what remained over after producing all spirits and natures and all principles, there was created the "t'ai chi," which is the source of vitality. The "t'ai chi" is parent and superior of the so-called heaven and earth, and it enfolds all forms of material things. The "t'ai chi" transformed into the dual powers "yin" and "yang." The interacting and transforming of "yin" and "yang" divided the four elements, air, water, fire and earth. The heavy air settled and the earth was formed; the light air ascended, and the heavens also were formed. The heavens being ethereal and revolving, were called "yang" (male principle); the earth being gross and not moving, was called "yin" (female principle). You should know that the four elements had the beginnings of their creation in the former heaven. When the positions of heaven and earth were fixed, and days first began, there was what is called the tangible world, and from that time forth things belonged to the tangible world.

God, on the first day, created mountains and rivers; on the second day He created plants and trees; on the third day He created diseases and calamities; on the fourth day He created the light of the sun and moon; on the fifth day He made moving creatures; on the sixth day, at the "shen" period, He created ancestral man, Adam. (According to this calculation of the days of creation, omitting the Mosaic Sabbath, the first day is the Christians' Sunday and the sixth day is the Moslems' "Chu Ma" = Jum'a, Day of Assembly.)

When God was about to create Adam, He said to the angels, "Verily I will make a man from clay," and forthwith He commanded the angels saying "Go and collect a layer of earth and bring it." The angels having collected the earth placed it in the wilderness between Mecca and Taif. God manifested His wonderful skill in the clay of which Adam was formed, and after 40 days God created Adam's material body after the likeness of Adam. The Prophet has said "God truly created Adam after his likeness," i. e. Adam's likeness. The Prophet said further, "Before God created all things, He first fixed their likeness on the immortal tablets in the seventh heaven, and afterwards created them."

Christians say God created man in His own image, made him the same as God; and moreover male and female were both of the same order. Now having said that God has no equal, is without likeness or comparison, how can they say that God made man in His own likeness. Furthermore, male and female are spoken of; is the male in the likeness of God, or is the female in the likeness of God? Truly, though we think this over 100 times we cannot arrive at a satisfactory explanation of it.

God commanded the angels to take the soul of Adam out of the supernatural world, then He blew it into the body of Adam. Thenceforward to the end of the ages, all men receive life like this. On the day on which they enter the tangible world, the period of their supernatural pre-existence has ceased.

Christians when speaking of the heavenly kingdom, confound the world to come with the pre-existent supernatural world, counting them as one, which is unintelligible.

God said "I will blow my spirit into him," this refers

to the spirit made from the surplus of God's glory, and is by no means the Holy Spirit spoken of by Christians. They say that God is the Holy Spirit, and the Holy Spirit is God, and that the Spirit entered the body of Jesus; and yet they call Jesus the Son of God! This is still more difficult to fathom. The spirits which all men have are all made from the surplus of the Light of God.

Adam was the ancestor of all men; speaking of the flesh, he was the progenitor of Mohammed; speaking of the spirit, Mohammed was his progenitor. It may be said "As Mohammed's spirit was the first of all spirits, why did his body appear later?" The answer is that Mohammed's spirit was like a seed, and his body like the fruit. The branches and leaves come first; the fruit follows.

#### Chapter 3. PROPHETS, APOSTLES, ETC.

Mohammedanism is the religion of God, the great Doctrine which has been transmitted by all the prophets. One prophet received from another, right down to the present. The prophets were sent by God to proclaim the correct Doctrine, and to guide those who had lost the way. There are four classes of prophets, viz: Eminent prophets, Appointed prophets, Ordinary prophets, and the Highest prophet. The Eminent prophets are six in number, Adam, Noah, Abraham, Moses, David and Jesus. Of the Appointed prophets there were 313, and of Ordinary prophets over 100,000. The Highest Prophet was Mohammed alone.

God gave command to Adam to establish religion on His behalf. The first thing to make clear was the doctrine of recognition of God. Next to firmly establish the moral obligations; then religion was founded.

The Doctrine which Adam propagated was that which God commanded. What are the matters appertaining thereto? They are, Recognition of God, Purification; Fasting; Prayer and Worship; the Pilgrimage to Mecca; Sacrifice; Almsgiving, etc.

Purification. After intercourse had taken place be-

tween Adam and Eve, the archangel received the command of God to give to Adam the order and method of purification. Adam subsequently taught these to Eve.

Fasting. Three days every month.

Prayer and Worship. When God sent Adam down to earth, it was dark night; Adam was afraid and wept, saying, "It is because of sin that I have come to this." When light appeared in the East, and from darkness there came the bright light, Adam having obtained the light was thankful for God's grace, so he worshipped with two obeisances.

Pilgrimage. Once a year if possible.

Sacrifice. Adam, in order to test the sincerity of heart of his two sons, Cain and Abel, commanded them to perform sacrifice. At that time there was no fixed rule as to what should be sacrificed; any offering could be used as a sacrifice, only it must be clean. Later, when Abraham took his son Ishmael to offer as a sacrifice, the archangel Gabriel received the command of God to lead a sheep with which to redeem the son. We Moslems now take sheep to sacrifice, in obedience to this law. There are some who sacrifice a cow or a camel, several people joining together in this good action.

With regard to the redeeming of a son by a sheep, it may be queried that as the son was a prophet, was not this making a sheep of more value than a prophet? In reply, we say that a sheep is the most docile of all animals, and it is very fitting that a sheep should redeem a prophet. But the mysteries underlying the principle of redeeming a prophet by a sheep are not such as an ordi-

nary man can understand.

Tracing back from the time of Adam's coming into the world to the present, it is over 7000 years. After Adam there were appointed prophets and ordinary prophets in close succession, propagating the Doctrine, until the appearance of the eminent prophet Noah. His nativity was over 5000 years ago. What he propagated was according to the regulations of the ancestral father Adam. Because the multitudes of the people would not believe, the anger of the Lord was stirred, and He com-

manded Noah to make a boat, and take with him into the boat one male and one female of every living thing of the whole world. Then the flood covered the whole earth. After the flood stopped, all the people who had been in the boat came out on to the dry land, and they divided the earth and governed the world. These were all people who confessed God, therefore Noah has the designation of the Minor Ancestor.

Subsequently, prophets handed on God's Doctrine one to another, until the appearance of the eminent prophet Abraham. What he propagated was the Doctrine of Adam, only in addition, he performed circumcision, clipped the beard, cleansed the body of hair, etc. These things began with this prophet, and they are commands of God which must be observed, for God said to Abraham, "Verily I will make thee a leader of men." God also said to the people "Ye must all follow the correct path of Abraham." Therefore we Moslems have observed these things down to the present, and can never forget them. Abraham was distressed on account of four things, (1) on account of his wives; (2) on account of his children; (3) on account of enemies; (4) on account of hell. God delivered him from these four distresses, so at the "wei" period, in thanks for God's grace, he worshipped with four obeisances.

Someone may query "Is not circumcision an altering of the body as originally created by God?" We answer, if the whole member was cut, it would be an alteration of the created form; but circumcision is not cutting the whole, but it is the same in principle as shaving the head or cutting the nails.

The worship which we perform at the "shen" period is what was handed down from the appointed prophet Jonah; he was delivered from the calamity of the fish's belly, therefore in thankfulness to God for His grace he worshipped with four obeisances.

From this onward, prophets succeeded prophets, transmitting the Doctrine, on to the appearing of the eminent prophet Moses. He propagated the Doctrine of Adam and Abraham, only in fasting he abstained

from food ten days, and the legal alms and levying of taxes, etc., are handed down from Moses. One night he was on his way fleeing from trouble, when suddenly thunder, rain, wind and lightning came on fiercely, the caravan was scattered in fear, and his family was lost. Then God sent bright light to show the road, the wind and rain stopped completely, the family was found and re-united, therefore in thankfulness for God's grace, he worshipped with four obeisances.

Subsequently prophets succeeded prophets, transmitting the Doctrine, on to the appearing of the eminent prophet David, who came in obedience to command. He also propagated the Doctrine of Adam, Abraham and Moses, but his method of fasting was on every alternate day to abstain from food for a whole day. His son Solomon's fasting was at the beginning, middle, and end of each month, three days on each occasion. Father and son were both prophets who had commands laid upon them for the building up of the religion. (David was an eminent prophet; Solomon was an ordinary prophet.) In regard to this it must be said that there can be no doubt about Solomon being the legitimate son of David's legal wife.

Christians say that King David committed adultery with Bathsheeba, the wife of Uriah, and that Solomon was thus born. They also say that Judah, the son of Jacob, committed adultery with his daughter-in-law Tamar, and begat Pharez and Zarah, twin sons; these are errors. According to that, Jesus would be the descendent of a son of adultery. This truly is unprincipled talk. Do they not know that the marriage of David and Bathsheeba was according to the clear command of God; and that there never was such a thing as adultery between Judah and his daughter-in-law? The wise will not be deceived into taking these disorderly accounts as correct.

Afterwards the transmission continued down to Jesus, who was born according to command. He propagated the Doctrine of Adam, Abraham and Moses, but his fasting was for forty days, or for the whole year, not al-

ways the same. His special praying was because certain Jews slanderously called him the Son of God, on which account he feared in his own heart, so just at the setting of the sun he worshipped with three obeisances, one because he himself knew certainly that he was God's servant, and he thanked God; the second obeisance was because he knew that his mother was by no means the wife of God, but was also the servant of God, for which he thanked God; the third obeisance was because he knew that God is the Only Most High God, and he sought to escape from the false sayings. God had said "The Messiah will truly not be ashamed to be the servant of God." God further said "How can the Lord have a son? The Lord assuredly has no wife." This proves the truth of what our religion says about the Lord and His servant, and shows that what their religion says about Father and Son is wrong.

As for Jesus—he was an eminent prophet, a servant of God, but not the Son of God. As regards his miracles,—all the prophets had miracles, only they had their differences. All the prophets were God's mirrors. If we speak about having no father, then we may say that Adam had neither father nor mother, and moreover God commanded angels to do obeisance to him. To consider him as the son of God would be very inappropriate, and Jesus would come next to him.

China had the philosopher Li Peh Yang (Lao Tzu), whose mother was pregnant 80 years, and whose left side was cut to give birth to her son. There is nothing said about his father, as to who he was; could he be called the son of God? No, indeed. Inasmuch as Jesus had one of the canonical books (the Gospel), he was one of God's appointed eminent prophets. As regards his worshipping and praying to God, and his other acts he was, without doubt, just a servant of God. Jesus from his cradle proclaimed to all, "Verily I am God's servant; He has given me the Holy Book, and made me an eminent apostle." This saying all the more demonstrates the errors of the Christians.

They further say that Jesus was God's son from the

beginning. This saying is still more mistaken. If Jesus existed from the beginning, then he could be called God, why call him God's son?

Again, it is said that Jesus is God's son, but not a materially-born son, but that he was delighted in, and honored, and made most nigh; therefore he is called the Son of God. If this be so, then he is a spurious son, and not really God's son. If he is a spurious son, why must he be called a son at all?

It is also said that Jesus died upon the cross, as an atonement for the sins of the world, and were it not for this, God would not forgive sins. Did Jesus atone for the sins of those after him, or those before him? If it be said he atoned for those after him, then who atones for the sins of those who lived in the more than 6000 years from Adam to Jesus? Or if it be said that he atoned for the sins of those before him, then those who lived after him reap no advantage from living in the dispensation of Jesus, as they do not benefit by his grace. If it be said that he atoned for both those who lived before, and for those who came after, then we say that those who lived before had not observed the conditions of his teaching, and of those who lived after, there have been many who refused allegance; thus it really seems that Jesus suffered vainly what he endured when on the earth.

Seeing that God can forgive men's sins, why should He not forgive them unless Jesus was killed? Moreover, as it is said that Jesus is the Son of God, could it be right to slay His son to save the world? If, for example, the people rebel against their prince, and the prince sends his minister to pacify them, and the people listen to the minister and obey the prince, could there be such a thing as the prince still refusing to forgive the people unless the minister be put to death?

When it is said that God divided His Being, and part came down to earth, seeing that the divided portion was on earth, would there not be an incomplete God in Heaven? And again, Jesus is called the Saviour of the world, and seeing he has already been killed, then at present the

world must be without a Lord. Moreover, to say that, God came down and was born as a man, this is indeed supporting the doctrine of transmigration; can there be any such principle?

The way in which we Moslems recognize God is that God is God Himself, and Jesus is Jesus himself, an eminent prophet; this is quite clear. This talk about one Body having three Persons, is it not quite erroneous?

After Jesus left the world, the succession of the Doctrine was not carried on, in consequence of which numerous heresies arose, fishermen were exalted as the instructors of heaven and men; corrupt sayings begat quarrels; a prophet was taken to be God; sorceries led on to deceptions, heresies and heterdoxies kept causing divisions to break out, the people were distressed thereby, and all under heaven were in a state of ferment. Six hundred years after Jesus, the Greatest Prophet, Mohammed, appeared in response to the needs of the times. This fulfilled the saying of Jesus, "After me, in Arabia, there will be born a man who rides a camel, his name is Mohammed, and he is the Greatest Prophet."

When our Prophet reached forty years of age, he received the command of God to expound the correct Doctrine and put a stop to false sayings, sweep away the heresies, and revive again the Doctrine handed down by Adam and all the prophets, so he was called the Prophet of the great completion. Like Confucius in China, whose Doctrines were those handed down by the Three Emperors and the Five Kings, Yao, Shun, Duke Chou, and all the sages and worthies down to the time of Confucius, who then gathered these things together, and is therefore called by Confucianists the Greatest Sage. Our Prophet, after receiving the command, lived at Mecca ten years, then removed to Medina, and died there at the age of 63. From the age of 40 onward, for 23 years, his story is similar to the story of Moses and Pharaoh. After going through several tens of battles, the sheiks of the surrounding tribes submitted to him, and the affairs of the Faith prospered greatly. After Mohammed no other prophet appeared.

We now submit briefly for consideration a few of the matters connected with our Prophet.

I. The Rules of the Religion. The Rules of the religion are those handed down with the Doctrine from of old, such as worshipping five times a day, as was done by Adam, Abraham, Noah, Jesus and Moses. God gave to us Moslems a command from heaven in respect to this worshipping, therefore every one should observe the command and not change. Unless one attends to this worship in person, it cannot be counted effectual. Christians consider prayer as worship, which is wrong. If, for example, a man commanded his servant to attend at his side, unless that servant is personally present he cannot be thus in attendance. Could it be right that when a master commands his servant to do something, the servant should make a prayer suffice?

Again, fasting is what has been handed down from the early prophets, but in the case of our Prophet it was just a little different, that is all. For the rest of the commands and prohibitions, they are all according to the Doctrine of the several prophets; such as the ten commandments of Moses, we Moslems count them as most important laws. Thus we Moslems keep to the Doctrine which the prophets of old have handed down, one to another, with which is not to be compared the heterodoxies of upstart religions.

2. The Prophetical Sayings of earlier Prophets. Adam said "In two things Mohammed is my superior; (1) his wife could escape the wiles of Iblis (the Devil); my wife assisted his wiles. (2) The Devil, in Mohammed's case, when egging on to evil, had no prospect of succeeding, so he submitted to the Doctrine of Mohammed; in my case the Devil did not submit to me."

Again, the prophet David said "I saw in the Book (Psalms) a ray of light, and when I prayed to the Lord saying "Lord, what is this light?" the Lord answered saying "This is the light of Mohammed; on his account I have created the present world and the world to come, and Adam, Eve, heaven and hell."

Then Jesus the son of Mary said "Children of Israel, I am the Messenger appointed by God to you; that which bare witness before me, (the Torah) is true and not false, and it testifies that after me there will appear a Great Appointed One, whose name is Mohammed the Prophet." Limitations of space forbid us particularizing the prophesies of other prophets.

3. Phenomena. The phenomena attaching to our Prophet were many, so it would be difficult for pen to record them all. We here give briefly a collation of a

few items.

(a) His body cast no shadow on the ground; it was an elegant and transparent body. None of the ordinary prophets and worthies had this quality. Was this not a

great phenomenon?

- (b) Once upon a time some Nazarenes came to the mosque of our Prophet and asked him saying, "Jesus could command the dead to rise; can you also?" Our Prophet forthwith commanded Ali to go with them to a Jews' burial ground and cause Joseph the son of Kaierpu to rise from the dead. When Joseph arose he said "I, Joseph am a Jew. To-day I am resurrected, and I believe there is only one God, and Mohammed is His Prophet." Was not this seen with their own eyes?
- (c) Mohammed, with his finger, cleft the moon.

not that the marvel of all time?

(d) Our Prophet was taken up into the ninth heaven, and saw many marvellous things, and returned the same

night. This was a great phenomenon.

Some may ask saying, Christians say about the cleaving of the moon, why was it that people everywhere did not see it, but only people in Arabia saw it?" We answer:"At that time there were many people coming from Persia, and on the road they also saw the moon cleft. Moreover, if we speak about the whole world not seeing it, there are differences of location and time to take into consideration. Daytime in China is night in America; I o'clock p. m. in China is 8 p. m. in Germany [this may be a slip Trans.] The cleaving of the moon was an occurrence of one time, and is not to be compared with the ordinary. If you are still in doubt, look at the Old Testament of that religion, in the book of Joshua, Chap. x, verses 12:13; Joshua in the presence of the Israelites prayed to God saying, "Sun, stand thou still upon Gibeon and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. This is written in the book of Jasher. The sun stood still in the midst of heaven, and hasted not to go down about a whole day." Who witnessed this event?

Or if it be again queried, "How could Mohammed ascend into heaven? Heaven is a solid substance, how could it be pierced?" We answer, "Have you not heard that earlier prophets also ascended into heaven? The prophet Enoch, at the age of 365 years, ascended into heaven. For this event see the Christians' Old Testament, in the book of Genesis, Chap. 5 verses 23,24. Again, the prophet Elijah also ascended into heaven, see 2 Kings, Chap. 2, verse 12, saying that just as Elijah and his son were walking, suddenly there came a chariot and horses of fire, dividing the two men, and Elijah went up on a whirlwind. Moreover, when Jesus was being baptized by John, the heavens suddenly opened, and a dove came forth and lighted upon Jesus. Are not these proofs that our Prophet ascended into heaven, and that heaven was opened?"

4. The Establishing of the Faith (Church). Our Prophet received the command to exhort the people by means of kindness, and not severity. Some who were deluded and steeped in heresies, could not receive the illumination from God, but remained obstinately fixed in their delusions, not distinguishing between black and white, nor between the true and the false; they also displayed barbarous conduct, so God gave command that they were to be admonished by the force of arms. The Prophet divided people into three classes; those who submitted were to be left alone; those who would not obey, were to be punished. Those who after punishment still remained obdurate, were to be killed. The children, aged and women, in all cases were to be forgiven. The

benevolence of the Prophet was unequalled; when he attacked and entered Mecca, and captives were made, the Prophet took them to the door of the Kaaba, and said to all: "I now have with you the intercourse of friends as in bye-gone days; Joseph the son of Jacob had friendly intercourse with his brethren."

The Christians say that our Prophet used force to propagate his Faith. This was not so. But they should know that the religious methods of Moses were the same. It is said in Exodus that Moses commanded the Levites to kill the worshippers of the calf, and they killed 230,-000 people. It is further said that if one person of a farmstead offended against the religion, all the people of that home were to be killed, and also their cattle, and their steading was to be burned, and their possessions destroyed. Again, in Kings the First book, it is said that God bare witness that the punitive wars and other good deeds of David were pleasing unto God. This is sufficient to prove the falsity of the Christians' slander of our Prophet.

5. The Family. As regards the family affairs of our Prophet, the people of other religions all consider the matter of having nine wives as being contrary to reason and good principle. But these folk only know one side of the matter, and not the other side. The nine wives of Mohammed were all women of excellent character, so they assisted in bringing out the perfect character of the Prophet. The case is not to be compared to one of inordinate lust and love of beauty. Moreover, the early prophet Jacob married four women; David first married seven, and afterwards married more than 90, this number being ten times more than our Prophet had. Solomon married 1000 women, 700 of them being proper wives, and 300 concubines; his number was 100 times greater than that of our Prophet; how can our Prophet, with nine wives, be said to have had many? Our Prophet begat three sons and four daughters; his sons all died young. When his last son Ibrahim died, the enemies of the Prophet vilified him as a man without an heir. So the Prophet prayed to God saying "Lord,

Thou hast now taken all my sons, one by one, therefore mine enemies vilify me as a man without an heir; my heart is distressed beyond measure." God answered saying "Mohammed! thou art now the Sealed Prophet; after thee there shall arise no other prophet. If I had commanded that thy son should live until the age when one receives the command to be a prophet, (40 years), and had then extended to him the command to be a prophet, how could thou have been the Sealed, or Final Prophet? But if he had reached the age, and I had not given him the position of a prophet, then, in the world to come, when all the past and present prophets foregathered, and all prophets had sons who were prophets, except in thine own case, would not the grief at that be greater than thy present grief? But do not be distressed, I will raise up thy successor from among the descendants of thy daughter Fatima." Our Prophet on hearing this command, was straightway relieved.

6. Saving the World. There are four degrees of Saviours. The prophets save their followers. The worthies save their brethren. Children under age may save their parents. The Prophet will save all believers of all time. This salvation is not salvation after one has suffered his punishment. Our present world religion exhorts people to believe in God and to walk in His ways, then they will be saved from the punishments of hell; it is not the same as some others say, that one must suffer his penalty (in purgatory), and then afterwards be saved.

The Christians say that apart from Jesus, no one else can save; but this self-contradictory statement is easily exposed. Their Bible says that when the children of Israel had worshipped the calf, God was angry and wanted to destroy them all. Moses then prayed to God to forgive them, and God ceased His anger and forgave them. Is this not an evidence of salvation through another? Our religion believes that in the work of salvation, all the prophets have saving power, how much more must Mohammed have it, as he is the Highest Prophet, in whom is gathered the great completion?

Christians also say that none but a descendant of Isaac could be the saviour of the world. Do they not know that Isaac and Ishmael were both sons of legal wives of Abraham; can they mean to say that a descendant of Isaac could save while a descendant of Ishmael could not? That is really a one-sided statement.

## Chapter 4. The Illustrious Books.

The books which God has given number 104. To Adam He gave 10 books; to Seth 50 books; to Enoch 30 books; to Abraham 10 books; to Moses one book, named the Torah; to David one book named the Psalms; to Jesus one book named the Injil, (Gospel); to Mohammed one book named the Koran.

The Books of the Canon are the mandates of God, and are not made by the prophets themselves. The written characters are the exterior, the embodied ideas are the interior. Before the books appeared, the inner meaning of them existed, and after they appeared, the exteriors of them were apparent. Angels saw the exteriors, and understood their inner contents, and gave these to the hearts of the prophets; this is what is meant by the books being received. All the mandates of God ought to be obeyed; those who do not believe them are rebellious persons. All the books mentioned above have remained without revision or alteration. For over 1300 years the Koran of our Faith has never been altered a single character. Christians say that the Koran is Mohammed's book; this is not correct. Our religion has in it the principles of full satisfaction; this pamphlet will not suffice to record these in detail.

The Bible of the Christians has been altered many times. If it be said "How do you know this?" we say, Their religion has the Old and the New Testaments. The Old Testament is the book before Jesus, and the New Testament is the book of Jesus. We will now give the years in which the New Testament has been altered, to assist the investigation into this matter.

In the year 325 A. D. the scholars revised the book. Again, in 364 A. D. they added seven books. Later, in 397 A. D. seven books more were added. The scholars of those times all accepted the Canon. In 1200 A. D. a new Church arose, whose adherents said that the laws of these books should be set aside, and ought not to be followed. What required altering should be altered, and what ought to be retained should be retained; so at that time they accepted a half and rejected a half. But there are some conservative people who, to the present, accept the old Book. The names "Heavenly Lord" (Roman Catholics) and "Jesus" (Protestants), are known all over the world, but it should be understood that neither of these sects are the old Doctrine, and their books are not the old Books given by God, but are compilations of men, just as they pleased.

It may be queried, "As the Canon was given by God, why did God cause the later messages to make to cease some of the earlier ones?" The answer is: "The Canon is what angels, little by little, brought down of the decrees of God, and was not all given at one time. At the time when the new religion was established, God gave decrees of the Law, and man could easily follow. Afterwards, when the foundations of the Faith were established, it was necessary to have strict laws for the governing of the Faith, so the earlier decrees, having fulfilled their purpose thereupon ceased."

It may be further queried, "As the later decrees caused to cease the earlier decrees, could it be that God did not know what was to come later." We answer, "God is the Almighty and Omniscient Ruler, and there is nothing that He does not know." The laws which the prophets handed down were transmitted according to commands. For example, a master commands his servant to manage his affairs, he tells him one thing at a time, but the whole plan is in the mind of the master; when one thing is finished, he will give instructions about the next. The prophets receiving commands to establish the Faith was on the same principles.

Someone may say, "It is only natural that our Faith should respect the Koran and obey it, as the Koran is the Canon of the Law, and the Law should be recited to the living, and they be commanded to observe it. But why must it be recited when praying for forgiveness for those who are already dead? Are there some duties of obeying the laws which the dead also have to observe?" We answer, In the Book it is said, "Recite the words of the Koran over the departed; it may be that the deceased was a rustic not accustomed to seeing officials or generals, and perhaps he may have been very wicked. The avenging angels will be like officials who on hearing of the sins will want to proceed to punish; then if the words of the Koran be recited over the grave of the departed, the angels will hear the true words of God, which will be like hanging up the decrees of a king, and the angels will not dare to inquire into the sins, but will depart. Is this not immeasurably better than the prayers of men?"

## Chapter 5. Predestination

Predestination means that God in a former world, when creating all things, predestined what they should be, and this cannot be altered in the least. Good or evil, riches or poverty, eminence or lowliness, prosperity or adversity, have all been fixed before, and men have nothing to do with them.

If it be asked, "If good and evil are predetermined, why has God appointed heaven and hell as the respective places where the good and evil people go to?" We reply; "Good and evil are of God's fixing; wisdom and freedom are left with men. For example, when a king sets up a code of rewards and punishments, it is that the good may be rewarded, and the bad punished. Therefore Confucius said 'Select the good and follow it, and amend what is not good.'"

When the first men of our Faith came to China, they selected the character "hui" in deciding the name of the Faith. The idea in taking the character "hui" was because there is in the character a mouth (representing a person) surrounded by an enclosure. The enclosure indicates the boundaries fixed by predestination.

Further, our Prophet had the figure drawn as a sign, its meaning being that no matter how much one may change and transform, yet one cannot get beyond the determined bounds. Now-a-days there are in all civilized countries ambitious scholars who, whenever they investigate anything, must make it fit in with their plan or they are not happy; so at present we have talk about evolution. But they should know that there are also some things which will not fit in with their plans, and if they do fit in, it is because they were so foreordained, all that we do has been foreordained, and the great operations of God are thus manifested in the world.

Christians all say that predestination should not be believed. They mostly when considering the relative positions of the countries of the modern world, say that Turkey is a Mohammedan country, which believes in predestination (Fate) as a fundamental, therefore it is a weak country. Please observe, in the present war in Europe, Belgium, Servia, England, France, Russia and Italy, of these countries some are great and some are small, but none of them have a Mohammedan government, and they do not think much of predestination. Yet among them there are some which have gone under, and others which cannot fight; is not this fate?

#### Chapter 6. Resurrection and the Future World

There are two future worlds, the great one and the small one. Men after death enter the minor future world; whatever good or evil they have committed will be inquired into in this minor future world, and will receive the judgment of God. But when this present world has passed away, then there is a great future world, in which all who have lived in all ages, will be resurrected to life, and the One who will wield the power of judgment is God alone. This talk of other sects about Jesus wielding the power of judgment, is a great mistake altogether, because Jesus also is a created being.

Resurrection means that the original body will be

gathered together, and have its original life resuscitated, and there will be rewarding of the good, and punishing of the evil. The good will go into heaven; the bad will go into hell.

It may be asked, "What is the original body?" We answer: "The original body means the members of the body as originally made; that is of the essences of the earth. The source of all things came from the "t'ai chí," therefore the body of ancestral man, Adam, came from the earth of the "t'ai chi," and his descendants to all generations are the same; the essence of their bodies has been transmitted from Adam's body, generation after generation, the seed of the father blending with the blood of the mother, and so forming the bodies. So after death, the body at first returns to the earth, but does not perish, therefore there is a gathering together of the original life. The good and evil of men belong to the time when the body was living, therefore it is a complete man, psychic and material, which enters heaven or hell.

The joys of heaven are two kinds, sensuous and insensuous. The insensuous or spiritual joys are the delights which confessors and believers of God will have in seeing His face. Heaven is the place where servants see their Lord, it is not a fixed place of God. The sensuous delights are the delights which those who have served God will receive by His grace.

It may be queried "Does God have form and likeness that can be seen in the future world, if He does not have form and likeness how can He be seen?" We answer: "The recognition of God is a recognition without objective likeness, and the seeing of God will be a seeing without objective likeness; those who see God cannot tell of the appearance of God which they have seen. For example, when a man eats excellent food, he cannot describe the flavor by any concrete object.

The Christians say that the joys of heaven are not joys of sense; the resurrection is a resurrection of the soul, and not of the body. This is a great mistake.

Do they not know that the soul has no death, that which dies is the body. Seeing the soul does not die how can it be said to come to life again? Those people do not keep the fast, or make the pilgrimage, or observe the laws; do they not thus act unreasonably? But when they speak of the resurrection being of the soul only then if one ought to enter heaven, it is understandable; but if one ought to enter hell, then what is the right thing to be resurrected? If it be said, the soul, then how is that when both body and soul together committed sin, yet only the soul receives punishment? The soul by itself cannot commit sin. If they say it is not the soul which is resurrected, then though we agree as to the resurrection, yet is not the manner of the resurrection different? Could there be such a thing as there being no joys of sense? Truly this is a very vulgar tenet of that religion.

## An Appendix.

A statement as to the majesty and grandeur of the Mohammed religion, and the reason for writing this book.

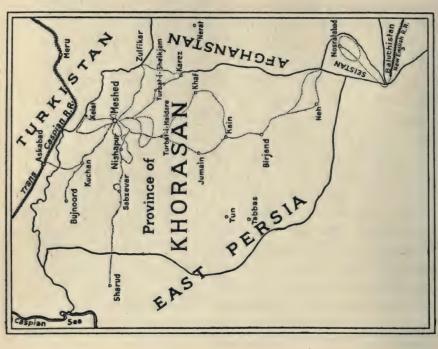
In the beginning the world was in chaotic darkness, and trackless; afterwards, like the light of the stars, or the gleaming of lamps, the prophets handed down one to another what they had received, and so the Way (Doctrine) was obtained. At the time of Mohammed, the Way was as bright as the sun, and the lights of the stars and the gleams of the lamps were absorbed in the brilliant light of the sun. The Doctrine, like the sun, illuminates the whole universe. Although there are, like clouds and fogs, strange tenets and heresies making chaos with each other, yet by the light and heat of the sun it is possible to dissipate these clouds and fogs, and to still further send forth the glorious light until there is nothing anywhere which shall not share in the illumination. Therefore men of vision obtain the blessings which come from the Faith. Ignorant people go groping along in

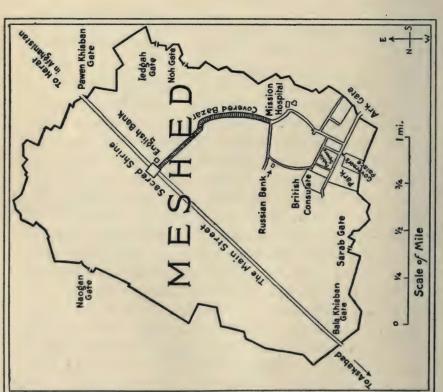
blindness; they do not obtain the light, so are unable to distinguish between black and white.

We Moslems consider the Doctrine as fundamental. We give attention to what is fundamental, and practice the Doctrine; so long as we understand the Doctrine, there is nothing else we ask for. Although at present there are strange tenets like rebellious winds raking up the dust of the whole earth, yet the true Doctrine is like a great rain descending, which will speedily put away the wind and dust of the strange tenets, and manifest the glory of the great Doctrine. The faith of the Moslems is as steadfast as the T'ai mountain; although wild winds tempestuously blow, how can we be moved by them? We have in this present effort selected and briefly outlined some of the minute principles of our religion, and offer them to gentlemen of intelligence who examine into religions, so that they may also use these in their investigation.

ISAAC MASON.

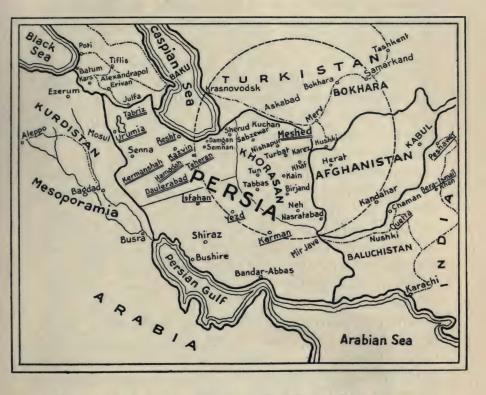
Shanghai, China.





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#### THE GREAT VENTURE IN KHORASAN



It was a bold undertaking for Dr. Lewis F. Esselstyn to attempt alone in 1911 to open missionary work in Meshed, in the very midst of most bigoted and fanatical Mohammedans. The city is known as Mashad muqaddas, "Meshed the Holy," and resentment was altogether natural against the teaching of a foreign religion in the sacred city.

But perhaps few people understand why the city of Meshed is called sacred. The Imam Riza, a celebrated saint of Islam and the eighth lineal descendant of Mohammad, died eleven hundred years ago in Tus, the ancient capital of Khorasan. He was buried sixteen miles outside the city and a little mud house was built over his tomb. Three hundred years later, the son of the Sultan Sanjar, a young man who had been suffering from poor health, was hunting nearby this tomb and the gazelle

that he was chasing took 'refuge inside the little mud house. He tried to persuade his horse to advance towards it but the horse kept shying away from the tomb. Surmising that he was on holy ground the Prince dismounted and walked right into the little mud house. There at the tomb he prayed directly to the saint, the Imam Riza, that he might be healed of his illness. once he was miraculously cured, according to the story, and from that time on the tomb became sacred and celebrated. The Sultan Sanjar built a shrine where the little mud house had stood. And one hundred years later, when the Mongols came down from central Asia and utterly destroyed the city of Tus, the people who escaped fled up the valley of the Ravi river and took refuge in the shrine. There they were not molested and roundabout the shrine they put up a village of mud houses, and during the last seven hundred years this village grew into the modern city of Meshed. Successive kings and governors have added to the shrine, and now it occupies a vast "temple area" in the center of the city. hundred thousand pilgrims who come to the sacred city of Meshed every year, come over the hills roundabout, and before they start down into the fertile valley, as they get their first view of the city, it is to see the gold dome of the shrine glistening in the sunlight.

There was certainly an element of adventure and of extraordinary privilege about the opportunity to carry the gospel of Jesus Christ into the city of the pilgrims, Meshed, the famous healing place of Islam.

But bold undertakings are not always successful. When the scouts have reported favorably and with enthusiasm, then comes the command, "Go up and possess it." The work of scouting in Meshed and the vast unoccupied field that surrounds it has been done. It has taken seven years to do it. That it is possible to do the most effective kinds of missionary work throughout all that vast region has been repeatedly demonstrated. The question that faces the church, now is no longer, Can it be done, but, Will we do it? Is the work of the scouts to be met with forty years of lethargy in the desert? It the work at

Meshed to fail on account of the complacent weakness and indifference of folks at home?

The first map shows that the responsibility of other mission stations in Persia has extended, in theory and in practice, as far east as the western border of the province of Khorasan. Now Khorasan has about a fourth of the area and more than a fifth of the population of all Persia. But as yet only about one twenty-fifth of the missionaries in Persia are working in this great eastern province. The inequality is due in part to the newness of missionary work in Khorasan and does not constitute a ground for criticism unless it should be allowed to continue.

If the present force of missionaries in Khorasan should be increased sevenfold, the grand total would still allow only one missionary for every 50,000 people. Five new missionaries a year for the next seven years, allowing for no deaths or resignations, would establish this quota for Khorasan. We realize, of course, that this is an exceedingly conservative estimate if we really "mean business" in Khorasan and later in the neighboring Mohammedan lands of Central Asia, but other parts of Persia are in grave need of reenforcement also.

The large circle on the map represents the isolation of Meshed from other mission stations and also its proximity to countries that have not been occupied by Christian missions. The radius of the circle is six hundred miles and it will be seen to extend far into the neighboring countries of Turkestan and Afghanistan.

Turkestan is a great neglected region with nearly 15,000,000 Mohammadans, of whom probably at least 5,000,000, Tartars and Turkemans principally, live within the region included within the circle. When the chaotic period of the Russian revolution shall have passed, other American missionary societies may wish to help in the work in central Asia. They will find plenty of opportunity in Turkestan. The Trans-Caspian railroad reaches many of the chief cities. The whole region is accessible and visitors to the mission hospital in Meshed, visitors from Turkestan, have repeatedly declared that if scriptures in the Persian, Arabic, Turkish, Rus-

sian and Tartar languages could be brought to Askabad, Tashkend, Merv, Samarkand and other cities in Turkes-

tan, they would be sold literally by thousands.

The situation in Afghanistan may be modified by political developments in the very near future. The old Amir of Afghanistan, recently deceased, was under treaty obligations with Great Britian, (see Statesmen's Year Book, 1916) to keep his mountainous state, which is as large as Texas, as a "buffer state" between the Indian and the Russian Empires, to admit no foreigners whatever to his country, and in return for this favor the English were also to stay out of Afghanistan, and the Amir of the Afghans was to receive an annual stipend of \$600,-000 from the Indian Empire. During the last two years of the war, German, Austrian and Turkish spies, who had been carrying on their propaganda work in Persia, left Persia when the sympathizers with the Allies got the upper hand in the Persian government. These spies left Persia by the back door and took refuge in Afghanistan. The act of giving refuge to the spies of England's enemies at the time of war could probably have been interpreted as a violation of the treaty between Afghanistan and the Indian Empire, but at the time the British policy seems to have been conciliatory. Precautions were taken, however, to have only native Afghans act as British agents within Afghanistan in order to thwart the possible activity of the enemy refugees, some of whom were expelled from the country, and after crossing into Persia were captured as prisoners.

There is now a new Amir of Afghanistan; under the pressure of war time necessity a new railroad was extended clear through the desert land of Baluchistan to the south-eastern border of Persia; after the collapse of the Russians, British-Indian troops occupied the eastern border of Khorasan in order to prevent a very possible German advance into that part of Persia; the expansion towards India of the old imperial Russian government is no longer to be feared by the government of India; the Afghan people have learned more of foreign affairs and have taken more interest in trade with their neighbors

during the war than ever before; consequently, although a mere statement of these facts is by no means conclusive, they are nevertheless at least suggestive of the probability that it will no longer be to the political, military, or commercial interest of the government of India to keep Afghanistan closed. It is by no means unlikely that the new Amir of Afghanistan would be willing to continue to receive an annual stipend from the government of India, not to keep his country closed to foreigners, but as the price of a right of way for a British railroad directly across Afghanistan to Meshed, thence to the Trans-Caspian railroad, so that India would be directly connected by rail with Europe. Certainly, when Afghanistan is opened, among the first to answer the invitation, "Come over and help us," will be the missionary doctors and nurses, ministers and teachers, who are now working on the Persian and Indian borders.

The fact that the people of Afghanistan read and speak the Persian language is already giving missionaries of Khorasan a unique advantage. Pushtu, the distinctive dialect of Afghanistan, has approximately the same relationship to Persian that Scotch or Gaelic has to English. Persian books and newspapers are read much more widely than one would imagine in that still closed land. From the American mission hospital in Meshed, in one year, 1791 copies of scripture, most of them in the Persian language, were sold to visiting merchants from Afghanistan, and by them were taken across the border and sold among their countrymen.

Afghanistan has three principal cities, Herat, Kabul, and Kandahar. At one time, in the Meshed hospital, there were four hernia cases in one room. They had all come from the city of Herat, one hundred and seventy miles from Meshed.

Six tall, vigorous young Afghans came to the Meshed hospital together one morning, and one of them said, "We are brothers, last year our father came here and bought a book which he reads back home at nights. He told us to come and get more of those books." The missionary asked, "And where did you come from?" The answer

was, "We are from Kabul." Another glance at the first map will show the reader what that means. Kabul is farther from Meshed than Joseph was carried down into Egypt, farther than Joseph's brothers went for corn, and there were those six Mohammedan brothers who had made a longer journey at their father's request, to buy scriptures. May they not have carried back the very Bread of Life?

And from Kandahar, three hundred miles from Meshed, there came one day a poor blind old grandmother. Her eyes had cataracts. When she was able to return however, she went back to her distant home, happily convinced that it was true that the Christian doctor could give sight to the blind.

The city of Meshed is compactly built and contains the sacred tomb of the Iman Riza, the Moslem saint, the precints of whose shrine only Mohammedans are allowed to enter. The mission hospital was started in a rented Persian house, about ten minutes walk from the shrine area. More and more of the pilgrims that visit the shrine, many of them disappointed and robbed of all they had, are coming to the hospital both for treatment and to buy scriptures. Dr. Rolla E. Hoffman is treating about 15,000 patients a year in this hospital. A second doctor will soon be there to help him, and a trained nurse. The first modern hospital building has recently been provided for, so that the wonderful opportunity in Meshed for medical mission work will be met with greatly improved facilities in the very near future.

While Meshed is the first great sacred city of Islam in which Christian missionary work has been established, the opposition of fanatics has been much less noteworthy than the splendid appreciation that thousands of the people have shown. A striking example of this is the fact that a full two-thirds of the entire expense of the medical mission work so far has been paid by the Persian people.

The American hospital took the lead in feeding the starving multitudes of Meshed during the recent famine, and last year, when one of the missionaries, Dr. Lewis F. Esselstyn, the founder of Meshed station, died of typhus fever, after he had given himself unsparingly to relief work, the people said of him, "He gave his life for us."

The vast region in Persia that has been left to the little mission station at Meshed is as large as all France. There were never more than five missionaries in Meshed but they have undertaken to do extensive evangelistic and medical itinerating throughout the whole extent of Khorasan. The dotted lines on the map of Khorasan show how extensive these journeys have been. Only two large cities, Tun and Tabbas, are still unvisited. They lie far to the south, across the desert, in a district that is famous for its dates and oranges. All of the other cities and more than 300 villages have been visited, many of them repeatedly, and the people have bought hundreds of copies of scriptures. They have shown also a friendly interest in Christian preaching, and in many cases have urged the missionaries "to come and stay." In Sabzevar and in Nishapur, Karez, Naratabad, Neh, and Turbat substantial offers of help have been made if mission work could be started also in these places. About seven very promising new stations could be started at once in Khorasan if the missionaries were available.

In the meantime, while the little station at Meshed goes on struggling with the problems of a whole new mission, a very considerable advantage is now afforded them from the fact that the main trades routes in north-eastern Persia have been so improved by British-Indian troops that automobiles can be used. This method of travel will be in great contrast to the long and wearisome journey of eight hundred miles, on pack mules and running camels, which was made a year ago from Meshed to the terminus of the new English railroad. More rapid means of transportation will be of great help in holding the Meshed sector.

DWIGHT M. DONALDSON.

Meshed, Persia.

# THE POLITICO-RELIGIOUS SITUATION IN ARABIA TODAY\*

It is doubtless natural for one living as a stranger in a strange land to resent in some measure the ignorance of the outside world concerning the particular corner where he is residing, but the civilized world is too busy today to assimilate all that it ought to know with reference to countries upon which it proposes to confer some of its civilization. The ignorance of the average man upon the subject of Arabia is almost absolute. Only the other day in its issue of September 28th, 1918, pages 366, 367, The Illustrated London News in discussing a photograph of the Holy Carpet Pilgrimage leaving Cairo said, "The Holy Carpet itself consists of a number of pieces of tapestry to form hangings, or curtains, for the Kaaba, the tomb of the Prophet, at Mecca," Surely the veriest beginner in the study of Arabia and her powerful religion, Islam, knows that the Kaaba is not a tomb. He also knows that the Prophet was not buried in Mecca but in Medina, which is the reason why this latter city is counted second in the list of the sacred cities of Islam, and why in normal times pilgrims visit Medina after performing the Haji.

When Mecca passed out of the hands of the Turk into the hands of King Hussein, the fact was acclaimed everywhere as one more triumph of liberty over tyranny, as one more example of a small and weak people to whom would come as one of the results of the Great War the opportunity to develop the principles of "self-determination" in the matter of government. One caught the idea from the papers that Arabia had fought for and won her independence and that the whole country was a unit in glorying in the downfall of their agelong oppressor, the Turk. We read of regiments of Arab soldiers brought into being by British energy, and

<sup>\*</sup> From The Christian Intelligence, New York.

officered by the sons of Sheikhs, who in their turn are under the guidance of Englishmen. These Arabs are our whole-hearted allies—we are taught—and are rendering us invaluable and loyal service. In a word, the impression is wide-spread that the Arab is enthusiastic over the defeat of the Turk and also over the victory of the "Christian" Allies. Is this impression quite correct?

It must always be borne in mind that there is no such thing in Arabia as a national spirit, there is no patriotism or anything remotely resembling it; the Arab is an individualist. "His hand against every man and every man's hand against him." It is probable that most of the Arabs who fought against the Turks, whether under Hussein's banner in the Hedjaz, or under ours in Mesopotamia, did so because they were well paid for it or because they thought there was a good chance of loot. Hussein, in particular, pays his followers very highly. Some time ago, the writer was speaking to a friend of the fine proportions of Hussein's army, and the remark made in reply was, "Go out into the cemetery beyond the town with plenty of dates; all the stray dogs will come to you, but they will only stay with you as long as the dates last." The Arab is not enthusiastic over the victory of the Allies; he is never enthusiastic over anything, least of all of the victory of the Christian over the Moslem. He is a Semite with an eye to the main chance, he is selfish to the last degree and though he has been praised and rightly so for his manliness of bearing, it is nevertheless true that a good deal of this same is the conceit of ignorance. Your true Arab, down in his heart, has an ineffable contempt for the Christian and would rather be ruled, if ruled he must be, by a Turk than a Christian, even though strictly both to him are foreigners.

Quite recently I had a long conversation on this subject with a prominent Kuweit merchant, a dealer in pearls worth many lakhs of rupees, and who would not be the wealthy man he is had it not been for the steadiness and security of trade due to the Pax Britannica in

the Persian Gulf. He admitted first that the Arab had never been treated right by the Turk, second that the Arab had no real love for the Turk, third that most Turks were sceptics and only nominal Moslems, and yet in the face of all these admissions he admitted one more thing, namely, that he would prefer to see the Turk win in Iraq, or at any rate would prefer that the Turk should not be humiliated in defeat. "The religious tie is the only bond between us and the Turk, but it is the tie that binds" was more or less the way he summed up the situation. This man does not stand alone; in fact his attitude is probably the real inward attitude of the great majority of the leading men of Kuweit, from the Sheikh down. The Arab is, however, a fatalist and will gradually learn to accept the inevitable but he has only just begun to admit that Germany is hopelessly beaten, and with her, Turkey.

The question of "self-determination" as applied to Arabia, will from those who know the Arab receive for answer only a smile. A land where the great mass of the men and practically all the women are illiterate, and where what little education there is consists in a knowledge of the Koran and Mohammedan tradition, a land where people do not want to learn, a land steeped in the tenets of its great but hopelessly unprogressive religion, a land where there is no mutual trust, surely such a land is an unpromising soil on which to sow the seeds of Government of the People, by the People, and for the People. Oh! but you say "King Hussein, the new Khalifah, is a popular ruler in the modern sense of the word. He is the people's choice and would be acclaimed by the Arabs all over the country were they to hold an election. An Arab of the Arabs, a native of Mecca, a man of Mohammed's own tribe, the Koreish; surely none will question his office." On the surface, Huessin's qualifications seem more than sufficient to satisfy the most ardent home-ruler, but it is an interesting fact that whereas in this part of Arabia the man in the street never questioned the authority both religious and political of the Sultans of Constantinople,

the Sherif, as King Hussein is always called here, is by a certain section of the community spoken of with contempt while his claims are sneered at. "An upstart," they say. "Would never have been anybody had it not been for the British Government." It is useless to retort that the obvious course for the British Government was to take the man it found on the spot, a man who had long been the biggest Arab in Mecca.

The people who talk against the Sherif in the above strain have a candidate of their own for the Khalifate. It is true that the Arabs have never been a unit in anything, except possibly their religion. It is also true that their differences are narrowing. There are in Arabia today only two chiefs who count. The one is King Hussein of the Hedjaz; the other is Abdul Aziz bin Saud of the Nejd. Each of these two men aspires to be lord of all the Arabs, and each is bending all his energies to that end. In the old days the fight was between Bin Saud and Bin Rashi, and the stake was the supremacy of the Neid. Now Bin Rashid is out of the running and reduced to impotence, though to his credit it must be recorded that he remained faithful to his ally, the Turk, to the very end. Today Bin Saud is master of the great interior, besides the province of He is a great leader, full of religious zeal, and would probably love to be Khalifa if only for the joy of being able to bring Islam back to the austere doctrines of Wahabism. He has a sprinkling of backers in Kuweit.

There is a new movement just stirring in the interior, known as the Ikhwan movement, a sort of extreme development of the doctrine of the Wahabis. "The simple life" is their cry and their numbers are growing rapidly. Bin Saud is encouraging the Ikhwans, thinking that there are no Arab troops likely to be able to cope with a host of fanatics burning with holy zeal. If Bin Saud had been lucky enough to take Mecca by the strength of his own right arm at the time that he conquered Hassa, he would have been master of Arabia today; but now his chance has probably gone forever

and he will have to be content to share the country with Hussein, king of Hejaz. It is gall and wormwood to his ambitious soul to realize that Hussein must of necessity both potentially and actually be the bigger man, actually because Hussein is the de facto Khalifa, reigning in Mecca, and backed by the British Government, to whom Hussein is a more important person politically than Bin Saud, and potentially because Hussein's adherents are probably more numerous than Bin Saud's. Bin Saud can count on no outside help save the Ikhwans; he has guarreled with the Sheikh of Kuweit who now sides with the Sherif, and although to a certain extent Bin Rashid has been defeated by Bin Saud, it is doubtful whether Bin Saud will gain the Shammar Arabs (Bin Rashid's great tribe) as his followers. Bin Saud would probably be more popular were he not so aggressively religious. The day has gone by when men will submit to being stoned to death for being lax in prayer, when men will put up with severe punishment because they have been casual, say, in keeping the fast of Ramadan. The writer is assured that the subjects of Bin Saud are compelled to be religious. The Ikhwans will even shoot a man for smoking, according to popular report; in fact they say that by so doing they save his soul from perdition and he goes direct to Jenna, whereas Jehennum would most assurdly be his fate did he continue to live on in his sin.

King Hussein from the very nature of things is a man of broader outlook than Bin Saud, though the latter is the finer, simper, nobler character of the two. Hussein has mixed with the world, the flesh and possibly the devil, in the shape of the Turk, to an extent which makes him a past master in the art of intrigue. From all accounts he is a worldly-wise man, whereas Bin Saud is unsophisticated to a degree, transparent in his politics and hampered by his ignorance of the outer world, shut up as he is in the interior of Arabia. This year he forbade his people to go on the Hajj and has prohibited the export of all desert produce to the He-

jaz. The price of butter, that indispensable ingredient of so many Arab dishes, is therefore very high in Mecca. It is almost unthinkable that Bin Saud will try to make friends with Hussein, much to be desired as such a consummation is. He is too proud to take second place, while Hussein, strong in the consciousness of his solid position, will probably ignore him. And so the wheel of fate in Arabia keeps on turning and Bin Saud, while having gained enormously in power and prestige during the past five years, remains nevertheless a disappointed man, in that he has not realized and cannot realize his great ambition.

C. STANLEY G. MYLREA.

Kuweit, Arabia.

#### BOOK REVIEWS

Bulletin of the School of Oriental Studies. Published by the School of Oriental Studies, London Institution. 1918. Six shillings. P. 151.

We are glad to call attention to the second Bulletin of the school of Oriental Studies. Articles of interest in this number to students of Islam are the following: Hausa Speech, its Wit and Wisdom by J. Withers Gill, The Russian Seizure of Barha'ah in 943 A. D. by Professor D. J. Margoliouth, and Swahili Poetry by Miss Alice Werner.

In writing of the Hausa language a number of the familiar proverbs are given. The writer shows how animism still dominates the thought of the Moslem leaders. He says: "A considerable portion of the Mallams, educated under the old native regime, devote their talents to the work of doubtful utility of writing charms against all conceivable evils and misfortunes. To a people nourished on mystery who, in spite of their fatalistic creed, believe in genii, ghosts, goblins and those terrific things that 'go bump in the night,' protective charms are eagerly sought for. These consist sometimes of a quotation from the Koran, more or less appropriate; sometimes an astrological formula; sometimes some meaningless rubbish written in Arabic. You may have them wrapped in leather to carrry about as a permanent amulet. You may also have a charm written on a board. Wash off the ink from the latter and drink the decoction, and lo! the cure is complete. Or you may have a love potion that will cause the object of your admiration to follow you like a pet dog. Or of your desires wander from selfprotection to vengeance on someone who has wronged you, you may steal a portion of your victim's shirt, impregnated through the sudoriferous work of Africa with your victim's soul, and the weaver of unholy spells will concoct for you a medicine that will bring him untold injury."

Professor Margoliouth's paper is historical and critical, but none the less thoroughly interesting. Miss Werner shows that the Swahili language stands alone among the Bantu group in possessing a literature. This is due to the Arabs who settled on the east coast of Africa and brought with them their alphabet and their prosody as well as their tradition of literary culture. The Swahili adopted the Arabic metres with variations due to the intonations of their language. Their verse is always rhymed and a number of specimens are given of the immense body of verse in circulation. Some of it is popular doggerel, but other specimens deserve the name of poetry. "There is a poem on Joseph, of which I possess an incomplete copy written, to judge by the condition of the paper, a good many years ago. I have also a more modern version of the same (in nearly 800 stanzas) by a living and very prolific writer, Muhammad bin Abubakar (Muhammadi Kijuma) of Lamu, who informed me that he had used both the Koran and the Old Testament as his sources. I have not yet been able to compare it with the available portions of the older poem (or poems, for a detached leaf, in a different hand, while evidently part of a poem on Joseph, may or may not belong to the one above referred to), but believe it would be quite in accordance with the literary traditions of the East if he should prove to have borrowed

freely."

Should America Accept Mandate for Armenia? A Pamphlet, pp. 32. Illustrated. Issued by the Press Bureau of the Armenian National Union of America. New York, 1919.

A strong plea in favor of America's accepting the mandate for the new Armenian state if created by the decisions of the Peace Conference. An account is given of the area, population and geographical features of Armenia in the larger sense of the word. According to the author of this pamphlet, the number of Armenians within the proposed boundaries is two and one-half millions, of other Christians five hundred thousand, while the Moslems only number one million. The argument is fortified by a number of editorials from the American Press showing Armenia's share in winning the war and concludes with a memorandum presented by the President of the Delegation of the Armenian Republic to the President of the Peace Conference.

The pamphlet is of special value because it gives the Christian estimate of populations both in Turkish and Russian Armenian territories. S. M. Z.

World Power and Evolution. Ellsworth Huntington, Ph. D. Yale University Press, 1919, pp. 297. \$2.50.

Dr. Huntington's book is well worth reading; the exhaustive chapter on Turkey is of particular value to those interested in Moslem lands and their future.

The thesis maintains that race development is strongly influenced by climatic conditions. The volume is difficult to read and is less convincing than it might be because the sequence of thought is not always well established. One even questions the validity of some of the arguments. For example it does not seem wise to draw sweeping conclusions for the United States from preliminary figures on 9,000 draft rejections in which it is not made clear as to whether or not a man is rejected for more than one cause. Nor is one fully convinced of the validity of conclusions in regard to health conditions taken for the state of Massachusetts, the state of Connecticut, New York City and the uncertain reports for the city of Chicago (doubled!)—the total being made to apply to "The Business Section of the U. S." The charts used for illustrations violate nearly every known rule of graphics.

A missionary with experience in Turkey tells us he disagrees with the chapter on that country. He holds that the primary cause for the lack of progress in industry and education is not the climate but the philosophy of fatalism which numbs endeavor and striving. He asserts also that the climate does not take away from the energy and activity of people of the West who live continuously in Turkey but to the contrary the western man feels as well and accomplishes even more in the beautiful climate of Turkey than he would in his native land.

BURTON ST. JOHN.

La Tradition Chevaleresque des Arabes. By Wacif Boutros Ghali. Paris. Plon-Nourrit. 4f. 70 cents. 1919.

Mr. Ghali in arguing his case, touches on a variety of points in the character and customs of the Arab, and defends the religion of Islam against certain of the charges brought against it. If, however, he seeks to prove his case by citing instances wherein Christians have fallen below the standard of their Moslem compeers, he, like many who belittle the Faith which he upholds, forgets that men are often unable

or unwilling to do what they know to be their duty. If Islam at times presents an unattractive side to critics, it may be because certain Moslems fall short of its teachings. Christians are not alone in being unable at all times and in all places to carry out the whole of their law. The author refers to the origin of the veil in Moslem countries, a mark of distinction and freedom which is often looked upon by those unaccustomed to its uses and mentality of its wearers as a badge of servitude and sexinferiority. The customs and practice of divorce among the Moslems are also discussed, and the dissolution of the marriage tie appears to be infinitely easier under the Sheri law than under that dispensed in England, if, indeed, it be really an advantage. It may be perhaps that Mr. Ghali at times is tempted to gild his lily a little; but his book is interesting, and he has collected an anthology of Moslem praise of famous deeds which does not always fit in precisely with the democratic point of view which he adopts in places. A sheriff is a person who hardly comes within the ken of modern democracy, and the kinsmen of the Prophet are both numerous and important among the Arabs of today.

The London Times.

Gospel of Matthew in Chinese and Arabic. British and Foreign Bible Society, Shanghai. 1919.

This is the first Christian diglot publication in Chinese and was one of the fruits of Dr. Zwemer's visit in 1917. The union version of the Mandarin text and the Arabic of Beyruit voweled text are printed side by side. The chapter and verse divisions correspond making it possible for the Chinese Moslem who reads Arabic to compare the Chinese translation and for the missionary to point out the Arabic gospel message to the Moslem seekers in West China who understand the language of the Koran better than his own.

List of Chinese-Moslem Terms. Prepared by Isaac Mason. Issued by the Committee on Work for Moslems of the China Continuation Committee. Shanghai. 1919.

This list of terms will prove exceedingly useful to all missionaries in China who have dealings with Moslems or who desire to study their literature. It consists of two parts. First a miscellaneous vocabulary of important religious terms and second, of transliterations in use among Moslems of the Arabic names of persons, etc., including the prophets and saints of the Moslem calander and the terms applied to God. In the preface we read that "A list of terms was published in 'The Chinese Recorder' in 1892, and this has been revised, and is in the main embodied in the present list. A large number of other terms have been gathered from Mohammedan books and from other sources. Unfortunately the Moslem writers have no fixed terminology for most names, the varieties at times being bewildering. In this matter the Moslem writers are perhaps no worse than Christian writers who have given such a variety of renderings of names in histories and geographies. Probably the best and most widely-accepted Moslem authority is Liu Chi, a Chinese scholar of Arabic descent, who used seventy Arabic works in his compilations. His writings have been the standard Moslem works for two centuries. More modern writers have used other terms, some of which have been affected by contact with Christianity." The list is not complete nor altogether accurate, but it is a

splendid piece of work for criticism and completion. On the first page the Chinese term as well as the Arabic for the recording angels should be written in the same line as the two terms following.

S. M. Z.

Devil Worship. By Isya Joseph, Ph. D. pp. 220. Richard Badger, Publisher. The Gorham Press. Boston, 1919.

An authoritative study of an interesting pagan Moslem sect numbering no more than two hundred thousand and scattered over a belt of territory three hundred miles wide from Aleppo to the Caucasus. By reason of their mysterious religion the Yezidis or devil worshippers have been an object of interest since the first notice of them appeared by

Sir Henry Levard, in 1894.

Dr. Joseph, a native Christian of Mespotamia, has made an exhaustive study of the origin and traditions of this baffling sect and also of their present religious ceremonies, festivals, and social system. The religion of the Yezids is a syncretism, to which Moslem, Christian (heretical, rather than orthodox), pagan, and prehaps also Persian religions have contributed. The author shows his acquaintance with the entire literature on the subject, but bases his special study on an Arabian manuscript recently discovered of which he gives a translation (pages 29-82). This is followed by a critical discussion of the sacred books themselves and the origin of the sect; their customs, sacraments, religious observances tribal divisions, etc. The book contains a full bibliography, but a meagre index.

We quote the paragraph in which the author gives his conclusions

after careful study of the subject:

"I am of the opinion, therefore, that the Yezidis received their name from Yezid bin Unaisa, their founder as a kharijite subsect in the early period of Islam; that, attracted by Seid 'Adi's reputation, they joined his movement and took him for their chief religious teacher; that in the early history of the sect and of 'Adi many Christians, Persians, and Moslems united with it; and that large survivals or absorptions of pagan beliefs or customs are to be found in modern Yezidism. In other words, the actual religion of the Yezidis is syncretism in which it is easy to recognize Yezidi, Christian, Moslem, especially sufism and pagan elements."

In regard to their veneration of the devil he says on page 153:

"It is not quite easy to understand the underlying idea in worshipping the devil. Some explain this by supposing he is so bad that he requires constant propitiation otherwise he will take revenge and cause great misery. For this reason, it is claimed, they do not worship God, because he is so good that He cannot but forgive. This is the usual interpretation, and it is confirmed by the nature of the religious service rendered. It seems to partake much more of a propitiatory than a eucharistic character, not as the natural expression of love but of fear. This reminds us at once of the Babylonian religion."

The form which this veneration takes is described as follows on page

55:

"The Yezidis' veneration for the devil in their assemblies is paid to his symbol, the sanjak. It is the figure of a peacock with a swelling breast, diminutive head, and wipespread tail. The body is full but the tail is flat and fluted. This figure is fixed on the top of a candlestick around which two lamps are placed, one above the other, and containing seven burners. The stand has a bag, and is taken to pieces when

carried from place to place. Close by the stand they put water jugs filled with water, to be drunk as a charm by the sick and afflicted. They set the sanjak at the end of a room and cover it with a cloth. Underneath is a plate to receive the contributions. The kawwal (sacred musician) kisses the corner of the cloth when he uncovers Melek-Ta'us. At a given signal all arise, then each approaches the sanjak bows before it and puts his contribution into the plate. On returning to their place, they bow to the image several times and strike their breasts as a token of their desire to propitiate the evil principle."

The frontispiece reproduces the symbol of the devil used in the worship of the Yezidis.

Z.

Charles Chapin Tracy. By Charles E. White. The Pilgrim Press, Boston & Chicago, pp. 79. Price \$1.00.

We welcome this brief but most interesting biography of a broadminded missionary who contributed much to the awakening of the Ottoman Empire, and as college president left an impression of his own devoted personality upon hundreds of students, many of whom will prove to be leaders in the reconstruction period. Mr. Charles C. Tracy was born in Pennsylvania, October 31st, 1838, was graduated from Williams College, and Union Seminary. He then went out as a missionary to Marsovan, Turkey, arriving in 1867. Dr. White, the President of Anatolia College sketches the work of its founder in planting the institution, overcoming the prejudices, and meeting the problems of a pioneer in Turkey. We read of the days of massacre and the recuperation of the Armenian community, of the growth of the work until the outbreak of the war. In 1915 Marsovan had a population of 12,000 Armenians, and when the deportations were completed in the fall of that year the officials plowed the Armenian cemetery and sowed it to grain as their way of giving public notice that they did not intend to allow any more people of that race to live or die or be buried in that city. Eight members of the College Faculty, because they were Armenians and because they were Christians, were slain. The student body, the Girls' Schools and the Hospital similarly suffered; and from the Protestant community in the city, consisting of 950 souls, 900 were swept away. The college continued in session until May, 1916, with Greek, Russian and Turkish students in attendance. No Armenian teacher was spared to the institution and but one student was left to represent that race. The effect of these events on Mr. Tracy can well be imagined. He was in America at the time, and as soon as the work of relief was organized threw himself into it with heart and soul, but the intensity of the effort proved too much. On April 19, 1917, he passed to his reward. The biography is only one chapter in the story of missions, but it is a chapter that glows with light and kindles the heart to heroism.

X.

England and Palestine. Essays Towards the Restoration of the Jewish State. Herbert Sidebotham. pp. 257. With maps. Price 6/ net. London, Constable & Company, Ltd., 1918.

The purpose of the volume by a British military critic is indicated by the sub-title. The author attempts to anchor the Zionist ideal "on the hard and stony ground of modern politics" and especially a "community of ideals and interests between Zionism and British policy."

The prime interest for Great Britian in the establishment of a Jewish State in Palestine, the author holds, is the defence of Egypt. Palestine is the natural key to this defence from the north. As the bridgehead between Asia and Africa it has been the scene of numberless conflicts. Its geography and military history, reviewed in some detail, show the importance of Palestine to the power possessing Egypt.

The old Britsh policy in the Near East was based upon the benevolent neutrality of Turkey, the integrity of which was stubbornly maintained out of fear of Russian designs and rivalry for France. Meanwhile Germany was developing her designs for the control of Turkey and in furtherance of these designs precipitated the war in 1914. The war has made necessary a new alignment of political forces in the Near East. British Imperial interests demand that the adjustments be such as render the military burden in the future as light as possible.

Materials for such a settlement, the author maintains, lie to hand in a Jewish State in Palestine under British protection, or failing that, under the protection of the United States. By adjustment and friendly understanding with a French Syria to the north and the new Arab State or states to the east, such boundaries for the new state may be established that her economic future may be assured. A self-supporting, self-governing Palestine will offer scope for the development of Jewish genius in politics and commerce, presents no insuperable difficulties in its realization, and as a mediator between the East and the West will exert a beneficent influence throughout all the East.

ADAMS.

The Black Stone. George Gibbs. \$1.50. Illustrated, 12mo., cloth. D. Appleton & Co.

A brisk breezy adventure story of the same type as the author's previous successes. The hero is an American millionaire, the scenes are laid in Egypt and Arabia, and the plot revolves around the sacred black stone of Mecca which a German steals and uses in an effort to start an uprising of the fanatical Arabs of the desert. Not a war story but a rapid fire adventure tale.

War and Revolution in Asiatic Russia. M. Phillips Price. Allen & Unwin, Ltd., London, 1918. pp. 296.

This book is the result of observations and studies made by the special correspondent of the "Manchester Guardian," and contains both the exellencies and faults of newspaper work. After a brief historical and economic sketch of Central Asia, the military campaigns of the Russian and Armenian volunteers in the Caucasus during 1914-1916 are outlined, and finally, the political situation and the effect of the Russian Revolution in the Caucasus are discussed. The growth of national and international feeling in the various races of this section, and the policy of Russia and Germany in attempting to play these off against each other is clearly shown. The Armenians were found to be not only progressive, but distinctly aggressive, while their intense and narrow nationalism was a constant source of anxiety to all their neighbors. The repressive policy of Russia towards the Tartars and Moslems of the Caucasus so far as education and travel were concerned, from fear of a Pan-Islamic Movement in Asiatic Russia,

the author finds to have resulted in a tendency to unite the forces of all Caucasian Moslems in a national revival. This revival will take the form of a cultural Renaissance of Islam. One limitation of the book is the fact that it was written in 1917. Events have moved rapidly since then, and as a result one feels a little skeptical on reading such conclusions as that, in the event of an autonomous and federated Caucasus, "it will be in close alliance with the great Republic of Free Russia."

The book is written in an easy style, although at times the personal details become a trifle wearisome. There are a few minor instances of careless proof-reading, but on the whole we are left hoping that the author may make good his promise to publish a chapter on Persia and her Future "After the war or when there is no Censor to be con-

sulted."

HOLLIS W. HERING.

Sex Worship and Symbolism of Primitive Races. By Sanger Brown II. M.D. Richard G. Badger. Boston, 1919. \$3.00 net. pp. 145.

The history of the racial motive associated with the reproductive instincts, as expressed in sex worship is described with an account of its origin, development and decadence. The historical portion compiled from many sources, gives a description of a form of worship that possibly had its origin in primitive man, but which has continued, unrecognized for the most part, through the past ages down to the present day. The reader interested in this phase of comparative religion will find possible explanation of certain animistic practices current among the masses and perhaps receive new light on the worship of the sacred palm in ancient Arabia and the ceremonies carried on at the Kaaba before the days of Mohammed. It is a book only for specialists.

Z.

Trade, Politics and Christianity in Africa and the East. A. T. Macdonald, M. A. London: Longmans, Green & Co. 1916. pp. 296. 6/—

This book, which was awarded the Maitland Prize at Cambridge in 1915, as an essay on the thesis "Problems raised by the contact of the West with Africa and the East and the part that Christianity can play in their solution," should have received an earlier review in "The Moslem World." Some of it deals with questions outside our purview; other sections of it, however, are of closest interest to the student of conditions in Mohammedan regions, especially in Africa. Also it is a book that should be circulated widely in commercial circles, more particularly among those who departmentalize their business and religious concerns. It faces facts as presented by governments in Blue Books and Minutes of Evidence, and the result, as Sir Harry Johnston says in his introduction, is a "thoroughly practical, common sense book on the relations between Christianity, commerce and civilization."

The chief problems tackled are in Africa, the Native Labour question and the Liquor question; in India, the Liquor trade, Self-Government and Education; in China, the development of constitutional Government, Education and the Opium and Morphia Traffic. A special chapter is devoted to Interracial Marriage and a final one

to "The Problem of Religions."—"Wherein does the solution lie? In Christianity, not in the disseminaton of metaphysic dogmas, nor in the fulmination of apocalyptic doom, but in the quiet teaching of Christian ethics and the inculcation of Christian practice. The teaching of the Cross must be kept always before the governments of the West \* \* It must be offered to the traders and the administrator \* \* \* It must be revealed to the native peoples themselves in order to show them the true way to democracy and the vision of a universal brotherhood of man."

E. I. M. B.

The Achievements of Christianity. T. K. Mozley, B. D. London: S. P. C. K. 1917. pp. 86. 1/6d.

The reader of missionary literature is sometimes almost overwhelmed by the sense of all there is yet to be done and the urgency of the appeals from all sides for more recruits and better equipped institutions. To such a one this little book by a Fellow and Dean of Pembroke College, Cambridge, will bring real encouragement. It is one of a series drawn up at the instance of the Christian Evidence Society, and while it does not ignore how much ground there is still to be won, it bears a strong, convincing testimony to the solid achievements already of Christianity as a religious force, in the sphere of politics and society, upon the aesthetic side of life and as moulding individual character. We can commend it with sincere appreciation as a book to give to thoughtful non-Christians, honestly weighing our claim for the Faith as the living power unto righteousness.

E. I. M. B.

Revue du Monde Mussulman. Published by La Mission Scientitifique du Maroc. 1917-18. Volume XXXIV. Paris. Edited by Ernest Leroux. pp. 354.

This magazine on account of the war has become an annual. It began as a monthly, then for a number of years was a quarterly and the present issue is the volume for the year 1917-18. In addition to articles on the Moslem press in Russia during the revolution, the Moslem press in Persia in 1915 and 1916 together with briefer quotations from the newspapers of Constantinople and Mecca, the following articles demand special note:

"L 'Islam et Abyssinie," by Professor A. Guerinot, is a careful study, with full bibliography, on Islam in Abyssinia, giving a detailed account of its rise and spread from 1615 A. H. until the present time. A list is given of the tribes which have become Moslem to a greater or less degree. In the case of many of these tribes the superficial character of the Arabian faith shows its recent adoption. In the southeast the Mohammedans are most numerous, but Mohammedan tribes are also found in the north.

"Notes Sur L'Enseignement Dans La Russie Musulmane," by R. Majerczak, contains important notes (66 pages in length) on the educational program of the Russian Mohammedans before the revolution. A summary of these articles will appear in our October number

S. M. Z.

# NOTES ON CURRENT TOPICS

The British Red Crescent Society

We gladly give a brief statement of the account issued by this society

as published in The Times:

A statement of accounts issued by the Right Hon. Ameer Ali, president of the British Red Crescent Society, shows that during the four years of the war, from September 1, 1914, to December 6, 1918, the sum of £1,631 16ds. 6d. was spent in relief, the principal items includ£450 for the relief of Moslem sufferers in Armenia, £200 for a similar purpose in Russia, £100 for distressed Moslems in Baghdad, £275 contributed to the Indian Soldiers' Fund, £350 for a motor-ambulance, and £185 for the relief of Moslems in Syria and Palestine and in Salonika.

#### A Social Problem

The following social problem is presented by a missionary worker in North Africa and shows the difficulties that follow polygamy and

divorce when the Moslem becomes a Christian.

H. Married two wives, each of whom when he took her, was a divorced women, with her first husband still living. (This is permitted, according to Moslem law.) The form of marriage was the 'Djimaa' viz: seven or eight men together witnessing to the payment of the price given for one wife, by the husband.

No. I wife, taken some twenty years ago, bore two daughters—one elder of whom is still living, or lately married, the younger, de-

ceased.

No. 2 wife, taken about ten years ago, bore him a daughter and son, aged respectively at this present 6 and  $3\frac{1}{2}$  years. Both these women are still living, but the first, through some small quarrel, has gone to live, on her own initiate, in another neighborhood, with her married daughter and son-in-law.

H. has not divorced her.

This family has been evangelized, with the result that the second wife and the elder daughter accepted our gospel, and after a period of testing, were baptized (immersed) into the Christian Church with the sanction, and in the presence of the father and husband, who though at first he mocked Christianity yet later became interested and so willing for his women to take such a step as Christian baptism.

Last year, 1917, H. himself, confessed his belief in Christ crucified for his sins, and is believed by the missionaries to have "passed from

death unto life."

He is now requesting baptism, but the workers desire that the marital faults of his past life, though now forgiven, should as far as possible be straightened out before he is baptized.

What course should be pursued?"

# How to Win Back Santa Sophia

We heartily endorse the spirit of the words written by Mr. H. M. Walbrook in the lively discussion that has taken place in the British

press regarding the future of the mosque, formerly the Church of Santa

Sophia:

"In March, 1915, Mr. Stephen Graham, Glowing over the Russian defeat of the Turk and German, which he then saw immediately impending had a vision of Santa Sophia as the St. Peter's of the East.

"Alas, Russia lies today prostrate at the feet of her own dreamers and sentimentalists; and the Mohammedan priest still ascends and pulpit of the church of Justinian every Friday bearing a drawn sword as an indication that the temple originally belonged to a conquered faith.

"Now the Bishop of London has declared, both in Athens and at home, that it is "necessary" that this church should be restored to Christian worship; and, as the Turk has undoubtedly at last been defeated, the cry is being taken up in other quarters. From the points in view of Art, History and Civilization it is one of the most dangerous and reckless cries of the moment.

"We all know that for the first nine centuries of its amazing history this glorious structure was a Christian temple and the centre of a Christian Empire, and it is easy enough to conceive the emotion with which Christendom would hear of the hymns and incense of the

Christian Church once more ascending to its golden dome.

"But let us also bear in mind that for more than four and a half centuries it has now been the head of the Mohammedan Empire and the chief religious edifice of the Mohammedan world; and let us be very sure that its violent re-Christianization would send a fire of fury through the entire Mohammedan community, not in Turkey only but in India, Egypt, North Africa and the Hedjaz.

"Such is Mohammedan feeling on this subject that sooner than see the mosque so "desecrated" they would see it levelled with the dust.

There lies the peril!

"There is one safe and worthy way, and one only by which Christianity can win back Santa Sophia, and that is by winning over those millions who revere its present sancities. No Bishop's sic volo sic jubeo can do it. No sword can do it."

# A Manifesto by Turkish Women

There are many curious cross currents at present in Constantinople. Every attempt possible is being made to befog the situation and the local press takes advantage of the armistice by subtle propagadism and show that the Turks have not really been beaten. In this connection the following manifesto was sent out by the Moslem women of Kadikeui, a town near-by over on the Asiatic side, which says, amongst other things: "We, the mothers, wives, sisters and daughters of the illustrious heroes of the defence of the Dardanelles, in the presence of the souls of the martyrs who sleep under the sacred earth which they defended address ourselves to all Turkish women and to the civilized world. A nation which prevailed over the towers of steel (meaning warships) which we see in our port, and which threw into the sea half a million invading soldiers, cannot be considered as vanquished. We protest against the declarations of the Minister of Public Instruction spoken from the tribune in the name of the Government, in which he said, 'we are vanquished. They can do with us as they wish.' If there are no men to defend us and our national rights we women are here." It would be interesting to know by what means the Turkish ladies of Kadikeui became so bombastically and politically articulate, or if indeed they ever heard of the manifesto proclaimed in their name.

#### Lest We Offend

Quite curious criticism, says a writer in the London World, has been made in India with respect to the venerable proverb, "If the mountain cannot go to Mahomet," etc. Well-known Moslems have been complaining that this outrages Moslem sentiment. In the first place no Mohammedan, they contend, can bear to hear the name of the prophet used at all, and, in the second place, employed in this fashion. One writer points out that every Moslem always, in referring to Christ, adds the words, "On whom be peace." The Moslem never uses the name of the Prophet in this fashion, and he objects also to expressions like "Mahomet's coffin" being in common colloquial currency.

Writing in the Spectator, Mr. Ameer Ali objects very strongly to designating Islam as Prussianism in religion. His letter is interesting

for other reasons and reads as follows:

Sir,-Will you allow me to enter a strong protest against the latest attempt to create illwell between Christian and Mohammedans? Newspapers of Saturday last contained an appeal from the Church Missionary Society for funds for missionizing purposes under the heading "Prussianism in Religion: the Crescent and the Cross." In this appeal the Mohammedan religion is gratuitously dragged in and held up to contumely. The religion of a hundred million of the King's subjects is vilified under the obnoxious designation of "Prussianism," and the Cross is pitted against the Crescent. Whatever may be the object of the authors of this extraordinary, not to say outrageous, advertisement, they do not seem to realize the mischievous consequences of rekindling the old haterd. Nor do they appear to see that it shows a certain religious poverty to have to stiffen up Christianity and awaken charitable instincts by attacking another religion. The two great religions can live and work side by side for the elevation of humanity without rivalry or rancour. But if this constant agitation for the sowing of discord between the followers of the two faiths, either by means of attempts to rob the Moslems of their places of worship or by reviling their Prophet and His teachings, is allowed to continue, there can be no prospect of the much needed "peace and goodwill."

# The Gospel in Java

Next to India the little island of Java lying amid the Far Eastern seas has the largest Moslem population of any country in the world. There effective evangelization is being carried on by Dutch missionaries, and year by year the work of the Bible Society has grown in value and influence. Although as a rule the people shun the missionaries and refuse to enter a Christian place of worship they are ever willing to purchase the Scriptures which appeal to them because written in their own language. Mr. Paulus Penninga who is stationed at Lawang, devotes most of his time to linguistic work. The distribution of the Scriptures is mainly in the hands of the Rev. W. H. Williams, who has now completed his twenty-first year of service for the Bible Society in Malaya. Since the end of 1911 when he took control of the work in Java the annual sales in the Island have more than trebled. Such a result speaks volumes for his energy and organization and is a record of which any one might be proud. Mr. Williams says: "Although during the war there was difficulty in securing from Japan fresh supplies of Javanese Testaments and portions, the total sales of the year amounted to 75,163—an advance of 15,416 over 1916. Last year our old colporteurs plodded on steadily, and if they have been unable to make

startling sales yet they have kept up their average. Our colportage sales in Java last year rose to 42,696 books—an increase of 3,659 over the figures for 1916. Wherever there is a chance of selling a book there the colporteurs go. I sometimes receive an urgent request from one of my men for a large number of copies of the Scriptures to be forwarded at once, 'for there is to be a great Mohammedan festival at such and such a town, and I want to be there with my books.' Or another will write for a fresh lot of Testaments and Gospels to be sent, 'for the people in my district are just finishing the rice harvest, and money is plentiful.' We are receiving very practical proofs that the leaven of Christianity is entering into the lives of the people-often through the work of our colporteurs. We need a Bible van, drawn by a couple of Javanese ponies or propelled by motor, which could patrol all roads of the island, and visit the sugar, coffee, tea, tobacco and other estates which at the present time are almost closed to us. I am quite confident had we such a vehicle it would be productive of very much good, would send up our sales, and be a splendid advertisement for the Society."

#### Should the Koran be used to Prove Christian Doctrine?

This question was recently asked by a missionary in East Africa and the reply given by the late Mr. H. A. Walter, of Lahore, is so interesting that we give it to our readers quoting from the correspondence in "News and Notes."

"Answer: I. Few today will accept the position that because the Koran (like all other man-made books) is not divinely inspired, as are the Christian Scriptures, it therefore follows that its inspiration is satanic. Such a view belongs to a period when Mohammed was looked upon in Europe as the great imposter, misled by the devil, if not actually as Anti-Christ. To the vitality and strength of the Koran in the life of the Moslems at the present time, many passages in The Vital Forces of Christianity and Islam bear witness.

"2. The Christian worker among Moslems will naturally and wisely use the Koran to bring the Moslem back from the later developments of his religion, such as the glorification of Mohammed, Ali, and Hussain, etc., to the primary facts of his faith, which will show him how few, and yet how essential, are the real differences between Moslem and Christian. This is, of course, a preliminary clearing of the ground.

"3. The Christian worker will carfeully avoid seeming to use the Koran to prove the truth of any Christian position. From this follows the fact that from the very first he makes it clear that he accepts the

Bible, only, as God's inspired Word.

"4. The Christian worker openly accepts the fact that the Koran is the inspired Book of the Moslem and he can therefore legitimately seek to show the Moslem the implications of his own belief, such as are found in the testimony of the Koran to the genuineness of the Christian scriptures and in its ascription to Jesus (Isa) of such titles as Word of Allah and Spirit of Allah.

"5. This procedure has been used with great success in persuading Moslems to purchase and to read the Gospel, resulting not infrequently in their ultimate conversion to Christianity. Readers of the series on 'How Christ Won My Heart' in 'News & Notes' two years ago, will remember how more than one of those writers traced their interest in Christianity to the significant references to Isa found in the Koran.

"6. For a more extended treatment of this subject and use of this

method, see:

RICE—"Crusaders of the Twentieth Century, pp. 112-117, 150-152. Muir—"Sweet First-fruits, pp. 31-35, 168. Takle—"Sirat-Ul-Mustaqim, pp. 5-7, 46-50. Gardner—"Christianity and Mohammedanism, pp. 31-57."

Sunday Schools for Street Children in Egypt

Miss Jeannette L. McCrory, a United Presbyterian Missionary, is making a great success of two Sunday-schools for street children in Cairo, where she is working. The report was sent by Metry Dewairy, Field Secretary for Egypt representing the World's Sunday School Association. Miss McCrory goes every Sunday afternoon with her Egyptian teachers to the poor quarters of the town, gathers the children and teaches them Bible stories, Psalms and Bible texts. She gives them picture cards, received through the Surplus Material Department of the World's Sunday School Association, and prays with the children. Some are bootblacks, some are beggars and most of them are Moslems. They now use a very different language. They go into the streets singing "God is my Saviour" or reciting "Create in me a clean heart," etc., instead of their former quarrels and vile expressions. There are two or three places where such schools are started and more of the same kind will soon be opened in different centers.

## Rebuilding Churches Destroyed by the Turk

Rev. Stephen V. Trowbridge of the World's Sunday School Association is Field Sceretary for Moslems Lands and writes the following from Aleppo:

"The Sunday-school treasurer of Egypt has forwarded \$1,400 as the Christmas offering from the Sunday-schools of Egypt and the Sudan for Syrian and Armenian Relief. This will be used in giving employment to hundreds of Armenian refuges in Aintab, who are now being set at work cutting stone and preparing other materials for the restoration of the four ruined churches in that city. Twenty school buildings in Aintab were also sacked by the Turks, and all the woodwork was torn out. Every bit of Sunday-school and day school equipment was stolen, and much of it was actually destroyed. I am sure that no work is more worth while than the reconstruction of these churches and school buildings. It furnishes employment to more than five hundred people, and they in turn have families at home who are helped through their wages. More than a thousand houses in Aintab were entirely torn down by the Turks, who coveted the timber and used it for fuel or sold it in the markets. The people who have survived are crowded together in the " houses not destroyed, and as fresh batches of refugees come back from Mesopotamia there is no shelter for them. We are applying to G. H. Q. for one hundred marquee tents for them and especially for orphanage work and for a refuge home for girls released from Moslem houses.

"For three and a half years no church services and no Sunday-schools have been allowed at Aintab. One of the churches the Turks had made into a brothel, and in another they had quartered a horde of Kurdish refugees. In every conceivable way the Turks had desecrated these buildings. In January we secured permission, through the influence of the British authorities, for the re-opening of churches, Sunday-schools and day schools. The keys were handed over by the Turks to my brother-in-law, Dr. Merrill, and at the Gregorian Cathedral, after the celebration of Mass I was asked to preach the sermon. More than four thousand Armenians had gathered for this service. This stately church had been despoiled of all of its treasures. The ancient tiles had been

ripped out with pickaxes, and the marble stones of the altar torn away. There was deep emotion manifest as the service proceeded, especially during the singing of the Te Deum in ancient Armenian."

## Viscount Bryce on Islam

Viscount Bryce, writing in the Laymen's Bulletin, reviews at length

"The Riddle of Nearer Asia" and says:

"Most of those who know either India or the west Asiatic countries have been so struck by the grip which Islam has laid upon those who grow up under it as to treat it as a permanent and irreducible factor in Eastern life. They may be right. But let us note that the conditions under which the Moslem faith will henceforth have to live will be very different from those which have heretofore protected it. Political power having departed, it will no longer be the religion of the conqueror, and the scorn which the Moslem has felt for the Unbeliever cannot long survive. The scepticism that has been sapping it among the educated will spread faster and farther through all classes. The young Turks who made the massacres were not fanatics, but Prussianised politicians. The social institutions of the Moslems are almost as great a hindrance to progress as the comparative stagnation of his intellectual life. Islam has its good points, and has done much to raise some of the races that have embraced it. But, in the Nearer East, at least, it deserves to decline and nothing forbids the hope that the decline already discernible may ere long become more rapid."

#### Arabic Calligraphy

"A Beyrout paper, the Lissan el-Hal, reports that a certain effendi skilled in caligraphy once wrote on an egg the whole of the Ottoman Organic Law, in Arabic and in Turkish, with explanatory notes and two poems about the Ottoman Constitution, adding—to fill up space, one supposes—a map of the Ottoman Empire. Altogether the ingenious gentleman managed to write some 10,000 words on the egg. Now he has presented to the Syrian Protestant College Museum a grain of wheat on which he has written a poem of 107 words, all of which, we are told, can be read clearly through a magnifying glass, and even by a man with strong sight. I agree with the Lissan el-Hal that the effendi has given proofs of marvellous patience and skill. But we must remember the training of the Oriental scribe. Usually he holds his paper "all anyhow" in one hand, making it into a kind of crumpled ball, and then writes on it with a split reed, using ink that consists chiefly of lumps of weird chemical substance. After that, writing on an egg-shell, or even on a grain of wheat, must be comparatively "smooth going," decent pen and readily-flowing ink must be wonderfully helpful. I am not sure that I do not consider the caligraphic performances of certain Turkish officials that I have witnessed in my travels quite as wonderful as the feat of the writer on the egg, and the grain of wheat. At any rate, I could never write anything at all in circumstances which seemed to present no difficulties to the Turks and Arabs referred to; while I could write at least a few words on an egg!"—The Near East.

# How to Pray for Moslems

Prayer for the Moslem should be intelligent. Every need spells

opportunity.

Prayer for the Moslem should be definite, that he may have a real sense of sin. Because of absence of the consciousness of sin he despises salvation offered through Christ.

Pray that the offense of the Cross may cease to repel the Moslem.

Pray that they may be cured of their pride and self-satisfaction.

Pray persistently and insistently. "With all prayer and supplication, praying at all seasons and watching thereunto in all perseverance and supplication." No superficial, half-hearted prayer will do for Moslems.

Pray for the converts.

Pray for the missionary to the Moslem that he may make known with boldness the mystery of the Gospel. F. M.

#### A Valiant Worker

News comes of the sudden death through drowning of Alexa E. Clerihew, a woman utterly devoted to the cause of Moslem women in Poona. Miss Clerihew, a brillant student with a perfect genius for teaching, went to India in 1892 with her widowed mother and there they henceforth made their home. She loved the poor Mohammedan women, "perishing" as she said, "for the lack of knowledge," and the quaint little children were her delight. She visited the women in their zenanas and carried on schools for the girls. The following quotation from the Missionary Record of the United Free Church of Scotland will show

something of the spirit of this worker.

"It was not all smooth sailing, indeed as years passed she must often have had to inure herself to disappointment. A whole school would be emptied at the word of a Mullah. A rival school would be opened next door to one of hers, and her pupils allured into it. The women would take fright when they found they were getting interested in her message, and, in picturesque Eastern language, would intimate that "the door was shut"! But when she told a story like this she would add, "It is always true that 'Greater is He that is for us than all that be against us'—I expect all the children back," and they usually came. Like many another zenana missionary, she had not the joy of seeing her women flocking into the Kingdom, as I know she expected they would when she began her work. One and another seemed near the Kingdom, but none took the final step. To her ardent soul this must have been a peculiar disappointment."

During her 26 years of service she only made one brief visit to Scotland and could not be prevailed upon to stay away for more than a

month from her Indian home and her Moslem sisters.

# The Raymund Lull Home

An interesting letter has reached us from Mr. H. E. Jones of the Raymund Lull Home, Tangier, which testifies, to the great need for reinforcements. He writes, "We shall, I expect, have to close the home entirely in the spring as Mr. Elson is planning to go to Canada for two or three months, and I am hoping to go to England to see my daughter whom I have not seen for seven years." He then tells of the conversion of a young man "who, when he came to us was quite blind, but through careful treatment and in answer to prayer he can now see, and best of all he has received his spiritual sight and sees the Lord Jesus as his Saviour. He is quite a help to us with the boys and declares that when he returns to his own country he will witness before his own people that 'There is one God and one Mediator between God and man, the Man Christ Jesus.'"

## A Mohammedan Appeal to the British Government

We reprint the following appeal from the Daily Telegraph, March 21, in order to give our readers the full text of a document which is very significant at this time.

TO THE EDITOR OF THE DAILY TELEGRAPH:

Sir—I beg to attach copy of the supplementary memorial that has been submitted to his Majesty's Secretary of State for Foreign Affairs, and solicit the hospitality of your columns for its publication.—I am yours faithfully,

M. H. ISPAHANI.

21, Mincing-lane, E. C., March 21.

To the Right Hon. A. J. BALFOUR, O. M., Secretary of State for

Foreign Affairs:

Sir—1. Referring to our memorial of Jan. I respecting Constantinople, Thrace and the homeland of the Turkish nation, we beg to observe that we refrained from expressing our opinion with regard to the other parts of the Turkish Empire, reserving it for a further representation to his Majesty's Government, as we were not acquainted at the time with the suggestions before the Peace Conference for their ultimate dis-

position.

2. We now learn from the Press that it is proposed to form them into self-governing States, under the protectorate of one or other of the Allied and Associated Powers. As there is no Mohammedan representative on the Conference to place before it the opinions of his Majesty's Mussulman subjects concerning the vast problems affecting the whole Islamic world which form the subject of consideration by the Conference, we venture to take the only constitutional course left to us for acquainting his Majesty's Government and the Allied and Associated Powers with our views—viz., to submit those views in this memorial.

3. We welcome the proposal to create self-governing institutions in the occupied Provinces of Turkey and in Armenia under the guarantee of the League of Nations, but we most strongly deprecate the suggestion to sever them absolutely from the Turkish Empire. Our reasons for this submission are not sentimental; they are founded on grounds of expediency and policy which we respectively venture to think deserve the serious consideration of his Majesty's Government and the Allied and Associated Powers. The evidence as to the depth of feeling, not only among the vast Mussulman population of India, but also among the Afghans and the frontier tribes (who form the bulk of the Mussulman element in the Indian Army) against the dismemberment of Turkey, and in favour of the preservation of her prestige, is accumulating day by day.

4. We hope that, with the disappearance of the two Empires that had hitherto exploited Asiatic unrest and misgovernment to their own advantage with a view to final political or economic absorption, the new peace would assure the pacific development of Western and Middle Asia on durable lines. We have no hesitation in expressing our conviction that Turkey, under a Government such as she has now been fortunate enough to obtain, with her prestige among the Mussulmans of the world, would be an immense source of strength to England and the

Allied Powers who rule over large masses of Moslems.

5. We fear, however, that the complete and absolute severance from the Turkish Empire of the provinces whose future status is under consideration will give rise to a rankling sense of injustice.

5. In any event, we venture strongly to urge that these proposed new

autonomous States should not be withdrawn from the spiritual suzerainty of the Ottoman sovereign as Caliph. Our reasons for making this submission are based, firstly, on our desire for the peaceable development of Western Asia; and, secondly, on the necessity, in our opinion, of an endeayour on the part of his Majesty's Government to meet, so far as possible, the wishes and legitimate feelings of the Mussulmans,

who form fully one-fourth of the population of the Empire.

7. Under the Sunni system of jurisprudence, the investiture of a new ruler by the Caliph, the Chief Pontiff, regularises his status in the eves of his people and makes any rising against him illegal; it gives him a prestige in the Mussulman world, and places him in an unimpugnable position This was the reason that led the Mussulman sovereigns of India, before the rise of the Shiah Empire, which divided them from the Western Sunnis, to apply and obtain investiture from the Chief Pontiff. In our opinion, therefore, if the Peace Conference were to leave the Ottoman Soverign or Caliph with the prestige of conferring on the rulers of these proposed autonomous States on their accession to their respective thrones the usual investiture, it would not only conciliate Mussulman feeling, but would add to the guarantees of peace and pacific development among the peoples of those countries. sever them altogether, both secularly and religiously, from the Ottoman State would, in our opinion, lead to constant trouble, and leave behind, as we have already ventured to submit, a legacy of bitterness which we humbly think might easily be avoided.

8. With regard to the suggested creation of a Jewish State in Palestine, we desire to observe that if the Peace Conference were to decide to create that province into a self-governing State, the entire Mussulman world would resent its being placed under any but a Mussulman ruler, whatever other form the Government may take. Not only is Jerusalem intimately associated with the Mussulman religion and Mussulman religious traditions, but in the long course of fourteen centuries the land has become covered with the memorials of the Mussulman faith. To convert it into a Jewish State or to place it under a Jewish ruler would be most repugnant to Mussulman feelings, especially as only one-seventh of the population of Palestine is Jewish. History proves that the Jews can live in the closest amity with their Mussulman fellow-subjects under Moslem rulers, and enjoy exceptional privileges

not conceded to them even now by many European nations.

9. Finally, we venture to appeal once more to his Majesty's Government and the Peace Conference that, in devising the new form of government for Armenia, the rights and interests, together with the religious institutions and places of worship, of the large Mussulman population inhabiting that province (who in many districts form the majority) should be safe-guarded and that they should be protected from persecution, and that they should be placed on an equal footing with the non-Moslem population in the enjoyment of all civil rights and privileges.—We have the honour to be, Sir, your most obedient and humble servants.

SHAIK M H. KIDWAI OF GADIAN. KHWAJA KAMALUD DIN. MARMADUKE PICKTHALL. S. H. KIDWAI OF RAMPUR. IBRAHIM S. HAJI.

AGA KHAN.
AMEER ALI.
A. A. BAIG.
M H. ISPAHANI.
A. A. MIRZA.
A. S. M. ANIK.

(Twenty other Signatures.)

## A Medical Missionary in Damascus

Mr. Basil Mathews in his fascinating book, "The Riddle of Nearer Asia" pays this tribute to Dr. Frank Mackinnon of the Scotch Mission:

"As I traveled, again, through village after village of the plateau of Asia Minor with the Christian doctor who has established his hospital at Konia, and watched him with his colleagues at work in the district and in the hospital wards, I discovered that he and they had acquired an ascendance of influence, an authority of personality that radiated over wide areas where their faces had never been seen. The power of the scalpel of the Christian surgeon and the healing services of the nurse, bathed in an atmosphere of passionate devotion to the Great Physician and of absolute obedience to His will, had literally broken the powers of darkness on the Anatolian plateau. It was written over every Moslem face in the city or village, as I watched them when the Christian doctor came to them, that he had broken down with the batteries of skilled love the seemingly impregnable defences of Islamic arrogance and exclusiveness.

It was again, a strange experience to climb over the roofs of booths in Damascus to that wonderful arch over the now closed entrance to the great Mosque that was once a Byzantine Christian cathedral and see there over the arch in great Greek capital letters the inscription:

THY KINGDOM OF CHRIST IS AN EVER LASTING KINGDOM AND THY DOMINION ENDURETH THROUGHOUT ALL GENERATIONS

and then to come down and walk right through Damascus along the street called "Straight" without meeting a single Christain.

Was the valiant inscription really true?

Then I discovered little by little that in all that city of Damascus, the most ancient city now standing in the world, there was one man who has universal authority, not by official position nor by wealth, but by the power of service and of personality. Even the wild untamable Arabs of the desert would come in and lie down with complete confidence on the operating table of Dr. Frank McKinnon, saying, in the phrase that has become provebial about that great Scottish Christian surgeon through the Arab World—"He carries a blessing in his hands." From that hospital, established by British missionary enterprise, at the very pulse of the Arab world, the invisible power of a conquering leadership in service radiates all along the camel routes of Asia.

#### Indian Moslems and Prohibition

A public meeting of Mohammedans was held at Lahore in January last, Moulvi Sadruddin, Principal of Munshi High School presiding. Resolutions were passed requesting the Indian Government "(1) that a law similar to that in America be passed with regard to the prohibition of the manufacture, sale, export and import of intoxicating liquors, (2) congratulating President Wilson through a cablegram on acting on the principle which was for the first time introduced by the Holy Prophet of Islam, and (3) requesting all temperance societies, public bodies and associations to move in the matter and hold public meetings throughout the length and breadth of the country."

## How Turks Conduct an Orphanage

Major Stephen Trowbridge, who is working with the American Red Cross Commission to Syria and Palestine gives us the following interesting report. We print a portion of it as it appeared in The

Missionary Review of the World.

"It may surprise many to know that the Turks conducted an orphanage for Armenian and Kurdish children during the war. In the village of 'Antoura, in a beautiful valley of the Lebanon, twelve miles north of Beirut, an officially appointed Commission of the Young Turks gathered during the second and third years of the war nearly two thousand Armenian and Kurdish orphans. But what a vast difference there was between this institution and those conducted under Christian auspices. The commission subjected the children to a rigid system of training in the Turkish language, Turkish history, and the Mohammedan religion. Every vestige and as far as possible every memory, of the children's religious and racial inheritance was done away with. Turkish names were assigned and the children were compelled to undergo the rites prescribed by Islamic law and tradition. The girls were being trained in "Ottoman" Kultur" in preparation for the harems of Turkish officers and notables. The boys were being trained as servants in the Army or Government.

"Not a word of Armenian or Kurdish was allowed to be spoken by the children. Turkish ideas and customs were impressed upon the lives of the children, and they were taught the reasons contributing to the glory of Ottoman arms and the prestige of the Turkish race. Whenever a German or Turkish officer visited the orphanage the children must form a hollow square and shout: "Long life to our King! (the Sultan) Long life to Germany!" The children were drilled in the genuflections and formulas of Moslem prayer and in the creed: "There is no God but Allah, and Mohammed is his prophet." The little crosses which many of the Armenian children were at their necks were

destroyed.

"The building chosen by the Commission was the large Boys' School of the Lazarist Fathers in 'Antoura. Army officers were detailed to go to the concentration camps north and south of Damascus to select the children. Loutfi Bey was appointed director, and Khalideh Khanum of Constantinople, a lady of remarkable literary ability, furnished the teaching staff from her private school in Beirut and Djemal Pasha delighted in having their photographs taken on the steps of the orphanage, surrounded by the employed staff, as the leaders of Ottoman modernism.

"At the 'Antoura orphanage, on October 17th and 18th, 1918, nine days after the Franco-British occupation of Beirut, nearly two thousand children had decreased until there were only six hundred and sixty-nine orphans left—151 girls and 489 boys—Armenians and Kurds, beside 29 Syrians. All the rest of the two thousand had died during the past three years."

#### The Bible in Sumatra

From the British & Foreign Bible Society Report we learn how the

Word of God is winning its way in Sumatra:

"Of the Society's colporteurs working from Singapore as a centre, one of the most successful is Khoo Chiang Bie. He has visited both eastern and western coasts of Sumatra, and made three tours to different parts of Johore, selling during the year 11,600 books—most of them Gospels.

At Bindjee, near Deli in East Sumatra, a lantern service was held in the open air, with pictures of the life of Christ. The colporteur interested the Malay by speaking about the Good Shepherd. After the lantern show they come to ask for books containing the whole story of this Good Shepherd, and a number of copies were sold to Malays and Chinese.

At Gemas the colporteur sold his books mainly to rubber estate-coolies, the majority of whom are Tamils from South India. A Moslem Tamil came up and tried to prevent his fellow-countrymen from purchasing the Scriptures, but the colporteur talked to him about Christ, so that in the end he not only bought two books for himself, but interpreted what the colporteur said to the Tamils, some of whom could not speak Malay. He also called other Tamil coolies and persuaded them to purchase Gospels."

## The Risk of Bibles Being Torn Up

In the little paper The Epiphany published by members of the Oxford Mission at Calcutta, there is a department devoted to letters from non-Christian Indians and replies to their complaints and difficulties. Recently a correspondent from Allahabad argued that the public sale of the Christian Scriptures in the vernacular is wrong because some purchasers may treat the books with irreverance. In a vigorous rejoiner the editor of "The Epiphany" writes:

"We reply that the risk is abundantly worth while, and among others

for these two reasons:

(1) Truth is the inalienable right of all men, and we have to run

risks in imparting it.

(2) The risk in this case is negligible. Written material is not to be treated as Hindus treat idols. The Truth is not in the material, but the Holy Spirit of God uses the material to teach the truth. He does not actually and locally dwell in it \*\*\* People who are reverent will naturally treat with reverence even the outward form the Spirit uses, but to say that the fear that some will not is a sufficient reason for not selling Bibles is to say good-bye to reason and common sense, not to say religion."

#### Great Britain as Mohammedan Power

From the large correspondence which has appeared in the London Times and other papers regarding the danger of arousing religious fanaticism at the present juncture, we quote the following letter and hope that its spirit may find response among all missionary workers. This is not the time to demand our rights or to exhibit racial pride or prejudice. Love alone will conquor. The letter as it appeared in the London Times reads:

"Sir,—The risk of religious antagonism between Christians and Mahommedans over the Allied occupation of Palestine and Constantinople is much disturbing Indian Mahommedans. The fact that there are more Mahommedans than Christians in the British Empire, and that these Mahommedans have stood loyally by us even though one of our enemies was a great Mahommedan Power, should make all responsible Englishmen exceedingly careful in their words and actions regarding sacred buildings, places, and persons in Turkish and ex-Turkish territories. In Mesopotamia, Palestine, and other Arabic portions of the late Turkish Empire we shall in all probability be responsible for preserving order among some millions of Mahommedans of a highly in-

flammable type. And the task of our soldiers and administrators will be rendered incalculably more difficult if the antagonisms of the Middle Ages are fanned into flame once more.

On the other hand, there is now the opportunity of centuries for bringing about the great reconciliation between Mahommedans and Christians. Here, on ground sanctified by memories dear to both, might spring up such religion and culture as all alike might reverence. Differences may increase rather than diminish. But respect might continue and conflicts need not occur if common human courtesy is displayed and the Mohammedans can see that while we English deeply value religion we are now more concerned with refining and strengthening the religion we adopted from the land in which grew the roots of Mohammedanism than in reviving the bitter feuds of a less cultured age.

Your obedient servant,

FRANCIS YOUNGHUSBAND.

London, March 18."

## The Caliphate

"Orientalist" writes in the London Times for March 25:

Sir,—In the communication from Mohammedan leaders to the Right Hon. A. J. Balfour which you printed in yesterday's issue, and to which a wide publicity has otherwise been given, the following sentences occur, written, it would appear, in the name of Sunni Mahommedans in particular:—

"Under the Sunni system of jurisprudence the investiture of a new ruler by the Caliph, the Chief Pontiff, regularizes his status in the eyes of his people and makes any rising against him illegal.

We venture strongly to urge that these proposed new autonomous States should not be withdrawn from the spiritual suzerainty of the

Ottoman Sovereign as Caliph."

The italics are mine, and it is to the italicized words that I wish to call attention, because in them lurks a serious fallacy, which, again, involves matters of very great moment. Those responsible for the handling of these matters, whether in London, Paris, or the East, have a right to claim that their data at so serious a time should be free from all fallacies, and it is, therefore, a duty to call attention to the truth of all such matters. It is noticeable that some of the best-known names of the signatories are very far removed from being Sunnis themselves and the fallacy to which attention is drawn may be due to this or some other fact. What it is may be most easily understood from three quotations from a recent book by the great Dutch Islamologist, Dr. Snouck Hurgronje, of Leyden, which consists of four lectures on 'Mahommedanism.' I will only premise that not only is Hurgronje's bookknowledge of Islam as great as that of any man in Europe, except Goldziher, but his practical knowledge of Mahommedan minds, men, and matters is absolutely unique. He has lived nine months at Mecca. He has hobnobbed all his life with Mahommedan learned men from all over the world. And he has lived in closest touch with the Mahommedans of the East Indies for over a decade of his life. He is, therefore, in real touch with the thoughts of the demos of Islam, which the signatories claim to, but do not, represent. In short his experience is unparalleled. And his meticulous love of accuracy in detail, and carefulness in statement, is a commonplace among Orientalists. This, then, is what this indisputable authority says on the points in question ("Mohammedanism," chapter III.).

First in regard to the view that the Sunni Caliphate is a "spiritual"

authority, he says:

Though this view, through the ignorance of European statesmen and diplomatists, may have found acceptance even by some of the Great Powers, it is nevertheless entirely untrue; unless by "spiritual authority" we are to understand the empty appearance of worldly authority."

With regard to the comparison of the Caliph with 'Pontiff' or Pope,

we have the following:-

"Of late years Mohammedan statesmen in their intercourse with their Western Colleagues are glad to take the latter's point of view; and in discussion, accept the comparison of the Khalifate with the Papacy, because they are aware that only in this form the Khalifate can be made acceptable to Powers which have Mohammedan subjects. But for these subjects the Khalif is then their true prince, who is temporarily hindered in the exercise of his Government, but whose right is acknowledged even by their unbelieving masters."

And finally-

"A Western State that admits any authority of a Khalif over its Mohammedan subjects, thus acknowledges, not the authority of a Pope of the Moslem Church, but in simple ignorance is feeding political progammes which, however vain, always have the power of stirring Mohammedan masses to confusion and excitement."

It is preferable to let these weighted words speak for themselves."

## The Largest Unevangelized Field

From the Light Bearer, the organ or the Sudan United Mission, we take the following paragraphs.

The Sudan contains the largest unevangelised field on the face of the earth. A map of the section gives its situation and some idea of its size. It includes such great territories as the Anglo-Egyptian Sudan, the French Sudan, Adamawa, Northern Nigeria, and the Upper Senegal. It is as large as Europe minus Russian, or about 2,000,000 square miles in extent. It is, for Africa, a well-populated country, estimated to contain from forty to fifty millions of people.

How far has the Gospel been proclaimed in this vast region? The arrows on the map give an answer to that question. Several Missionary Societies are working in the Northern Provinces of Nigeria, Western Sudan, and work is also being carried on in the Anglo-Egyptian Sudan, but even in these two sections of the Sudan the ground is by no means covered. In the space between the arrows on the map, the stretch of country 1,500 miles in breadth which lies between the eastern and western outposts of the Sudan United Mission, no one has ever witnessed for Christ. The great section west of Nigeria is also untouched.

The Sudan United Mission has now been at work for fourteen years. Beginning with a small expeditionary force in Nigeria, God has so blessed its efforts that it has now ten central stations in the Northern Provinces of Nigeria and two in the Eastern Sudan. Tribe after tribe has been entered, until now some twelve tribes are being directly reached. The language difficulty, arising from the fact that almost every tribe speaks its own distinct tongue, has been met and mastered; already six languages hitherto unknown to any European have been reduced to writing, while others are being tackled. Gospels have been translated, primers and books of Bible stories, etc., complied, and are being read by those who have been taught in the Mission schools. Evangelists have been trained and are at work. Over two hundred children,

freed from slavery by the British Government and handed over to the Mission have been brought up in a Christian atmosphere.

Now comes the call to go forward! During the war this was not possible to any large extent, but the Committee of the Mission now propose to push into the great untouched regions beyond as soon as men and means become available. It is estimated that to cover the ground at least forty new stations must be opened in carefully chosen centres, manned by a staff of 120 new missionaries. For this purpose the Committee are appealing for £50,000 to send out these workers, build, furnish and equip the stations; and for the men, called by God and filled with His Spirit for His service.

#### George Alfred Lefroy, Bishop of Calcutta

By the passing of George Alfred Lefroy, Bishop of Calcutta and Metropolitan of India, on the 1st of January, 1919, a great missionary to Mohammedans has been taken from among us. Dr. Lefroy was first a member and later the head of the Cambridge Mission to Delhi. He soon discerned the importance of the great imperial city as the religious and literary centre of Indian Islam. He gave himself to the work of preaching to Moslems and managed, amid the exacting calls of a large mission, to give time to the study of Moslem theology. One of his bitterest opponents in the bazaar, a blind hafiz, afterwards became a devoted disciple and effective helper. When Dr. Lefroy was appointed to the see of Lahore it was impossible for him to continue in this line of activity but he lectured to large audiences of Moslems in the provincial capital and his contributions to the Lucknow Conference will long be remembered. As Bishop of Calcutta since 1913 he was president of the League of missionaries to Moslems, though failing health and heavy work forbade more active cooperation. The Rev. G. Hibbert Ware, for some years a member of the Cambridge Brotherhood, gives in The Mission Field the following vivid description of Dr. Lefroy's Mohammedan work at Delhi.

"Of all kinds of missionary work which a man may undertake in the Master's cause, it will generally be agreed that preaching in the bazaars to Moslems is one of the very hardest—among other reasons, because of the obstruction he must meet, because of the insults he must bear, and because of the blasphemies against sacred things that he must hear. Many missionaries who have tried it have at least felt themselves obliged to abandon it; some who retain it do so more because it is a striking and public witness to Christianity than because they really hope to see conversions result from it. But all who have studied missionary work among Moslems in India know that the late Bishop Lefroy was a master in this difficult kind of work, and that, as he carried it on, positive fruits came from it.

"He began in Delhi, like others, with preaching in the bazaars, quite in the ordinary way; he experienced its hardships, and came up against its apparent futility. But in the end he found opportunities to lift the preaching of the Gospel to Mohammedans in that city on to an altogether higher level. This was largely by means of conferences in mosques and lectures in a special preaching hall.

"The first of these opportunities came by what seemed a pure accident. He was preaching in the bazaar, when a Mohammedan controversialist alleged that there were discrepances in the Gospel accounts of the Crucifixion. They had to look up passages; the

light was bad, and the Mohammedan complained that he could not see. Lefroy quite casually asked why they could not meet under better conditions. The unexpected reply to this was an invitation to meet in one of the mosques of Delhi. Lefroy accepted the invitation, and went expecting to find twenty, and found three hundred, including Mohammedan maulvis, with copies of the Koran and books of reference. Thus began a series of remarkable meetings, at which sometimes more than a thousand Moslems were present. The subject of the conference was always chosen beforehand, and each of the protagonists, the Mohammedan and the Christian, was allowed a fixed time to give his presentation of his faith.

"In the nature of things this series of conferences by invitation could only be temporary, and Lefroy and his fellow-missionaries looked about for some method of preaching to better-disposed Moslems that should be permanent. This was achieved at last by the building of the Bickersteth Hall for this express work. Here debates were held, somewhat in the manner in which they had been held in the mosques. Friday afternoon was the time chosen, when the Mohammedan schools for theological students would be closed. A great crowd would gather in the hall; lectures would be given by both sides in turn on a subject advertised beforehand, and then a debate would take place, point by point. In a formal sense no conclusion was reached; it was Lefroy's method to leave the final judgment to the tribunal of every man's conscience.

"No doubt it was difficult at first to maintain the order of the proceedings. But by degrees a body of rules, though not written rules, grew up. The writer saw these conferences in somewhat later days, when the hall was used equally for debates with Mohammedans and with Hindus. A chairman-always a Christian was appointed, his principal task being to keep the speakers within their allotted time, which was agreed upon beforehand. Generally the Christian led off with a speech of half-an-hour; his opponent followed with one of the same length. Then each would take a quarter of an hour; after that, ten minutes for each of the speakers was considered enough, till the close-the Christian, by right of being in a Christian building, always to have the last word. No one in the audience was allowed to interrupt, though applause would frequently break out. In these later times there was a considerable body of what one might call regular "Hall-goers"—the English word "hall" had been adopted into the Urdu language, and the Bickersteth Hall was always known as the "Hall"-some of the attendants at which would come quite a long distance by tram. It was evident, too, that there was a certain amount of pride in the orderly conduct of the controversy; and an appeal to the "Rule of the Hall," when one of the opponents thought the other was dealing unfairly with him, would often set things right.

"The late Bishop Lefroy excelled in the qualities that go to make a successful bazaar preacher. He had a fine presence with a winning manner. More important were his command of the language, his ready wit and sense of humour, and his patience and courtesy.

"His command of the Urdu language was wonderful. Indians were known to say, referring to his speech, "he is one of us." He was truly eloquent in Urdu. He had the very pronunciation and the idiom, and he seemed to have the gift of thinking like an Oriental.

"He could be keenly alive to the humour of a situation even when it was most trying to him personally. Once, when, with another of the missionaries, he was trying to preach in the bazaar, a redoubtable

antagonist, a blind man, tried to make preaching impossible by standing immediately by him and pouring out blasphemies against things held by Christians most sacred, mingled with abuse of certain persons belonging to the Mission. To shift ground a few yards this way or that, which was what Lefroy tried at first to do, was unavailing, for the Mohammedan wormed his way through the crowd in pursuit. The solution was found by his brother missionary interposing his larger bulk in purely passive resistance to the antagonist's progress from whatever direction, whereupon the late Bishop got a

"It is a striking coincidence that, writing on the day after the foregoing incident, the late Bishop said, with regard to the possibility of having to claim the protection of the law, that 'one feels that the victory will be more real if, by simple patience and continuance, one can put him to shame and divert him from such an unseemly practice'; for that identical opponent has for years past carried on-so far as it could be carried on—the late Bishop's own work in the bazaar and the Bickersteth Hall as the Christian protagonist. He was won to Christianity, says another missionary, by 'the truthfulness and

patience which he witnessed in Christian preachers.'

"One incident may be given to illustrate Bishop's Lefroy's unfailing courtesy to his opponents. The scene is Lahore, not Delhi, and he was then Bishop of that See. He was giving a lecture to Mohammedans, of whom there were twelve hundred present. His subject was 'Zinda Rasul, the Living Messenger,' a name which is given in Islam to Jesus alone, from which the Bishop urged them to

draw conclusions as to His mediatorship.

"After a fifty-minutes' address questions were allowed, and two champions arose at once. They belonged to two rival sects of Moslems, the one orthodox, the other unorthodox. Each shouted against the other, and their followers were not silent. It was the Bishop who, by a strong appeal, got a hearing for them separately. even then the Moslem antagonist's dependence on the Bishop's courtesy was not at an end; for he had brought a speech which he could only deliver by the aid of a lamp which he had fixed to the wall, and a member of the rival sect stole across and put out the lamp and re-

duced the speaker to silence, till the Bishop sent him another.
"Bishop Lefroy belonged to that order of men in whom the intellectual gifts shine out conspicuously. But greater still were his

love, his courtesy, and his patience."

# April Number Errata

Page 149, Line 4 from bottom, for "Africa" read "Arabia."

Page 151, Line 14 from top-for "anthologists" read "mythologists."

Page 154, Line 3 from top-for "are" read "were."

Page 155, Line 18 from top-for "Norse" read "horse."

PERCY SMITH.

# THE MOSLEM WORLD

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# **EDITORIAL**

THE URGENCY OF THE HOUR

We are living in an age of despatch and immediacy. Men count time no longer with a sand-glass but with a stop-watch. Fractions of a second count. Over the desks of business men you may see in large letters, "Do It Now." To postpone would be to lose opportunity; delay would mean disaster; modern life runs on a close schedule.

In the modern business world three words have come to the front, each of which represents live methods, and aims at definite results by enlarged business enterprise. The three words are publicity, cooperation, efficiency. It is generally agreed that the greatest of these is efficiency. Without it publicity and cooperation are fruitless. With the call for efficiency, and almost identified with it, there has come a new sense of the value of time and opportunity.

The missionary enterprise needs the highest standards of efficiency, for there is no task in the entire realm of business which equals that of the disciples of Jesus Christ in its supreme urgency. Nineteen hundred years ago He gave us His commission. The work that centuries might have done must now crowd the hour of setting sun. It is a commonplace in the survey of the missionary task that Moslem lands and populations have been the most neglected. Whatever may have been the reasons for this neglect in times past, they do not obtain now, for a new day has dawned. Regions that once were inaccessible because of political policies or intrigues, or because of religious fanaticism, have been thrown wide open. If Christian missions were at hand now, with proper and sufficient resources, and a

qualified staff of tactful agents, the approaching flood of a new civilization during the reconstruction period could, to a great extent, be turned in the direction of the Kingdom. The non-Christian culture from the East and from the West is already meeting in Central and Western Asia to fight the great battle for supremacy against the standards of the Gospel. It is not probable that amid all the restless movements, the upheavals and resettlements of the World War any Moslem land will longer remain dormant. A wave of unrest is passing over the peoples of Asia, and one of the results is likely to be a greater tolerance between Moslem and Christian.

Nothing can hold back the advance of Western civilization into the very heart of every Moslem village. The steamship, the railway and the aeroplane are forcing their way through every sea or mountain pass and along every channel of communication with the latest inventions of our times. Even before the War one might see at Kabul and Fez motor cars, sewing machines, cinemas, gramaphones, machine guns and smokeless powder. For the management of these modern enterprises a staff of Western engineers and mechanics will doubtless be admitted into every part of the Near East. Why should the missionary hesitate to go before them or follow in their train? This is no time for idle dreaming or for plans laid that will mature only after a decade. The War has shown us how opportunities slip away for the unalert. Shall the Soldiers of the Cross, because of their blindness to the vision of God and the unpardonable sin of dawdling, miss the day of victory and arrive on the battlefield of Armageddon too late? The work of foreign missions during the past century has itself been a preparation for the new internationalism. In many countries the nationalistic movement will gain power, whether we like it or not, and it is the part of wisdom to relate ourselves to it intelligently. The decisions of the Peace Conference have confronted us with such fundamental questions as the nature, the grounds, the limitations, nay the very right of religious propaganda everywhere. The freedom of the sea and the open door for commerce are questions that chiefly concern the diplomat and statesman, but the missionary must plead and pray that a like freedom may be given to the Gospel. The urgency of the situation admits no delay. To postpone advance may mean to lose the battle.

Another reason why we should do our utmost now to bring in the Kingdom of Christ throughout the world is the conviction gained by the War that Christ is the only hope of the nations, and the only Saviour of the individual. We need, therefore, a large increase of workers to enter the unoccupied fields and to thrust in the sickle where the harvest is dead-ripe. We need them for the sake of those who are waiting and have been waiting so long; the millions who have not yet shared the Father's bread, who have lost their way to His home, and who have never rested in the greatness of His loving heart. We know the road; we have the light; we experience His life. Adult Moslems may seem hard to reach or persuade; their minds may be wilfully blinded, their consciences seared, but how can we delay in carrying these blessings to the eighty million children of the Moslem world? If they stood together holding hands, the line would stretch twice around the globe's circumference. The Moslem children of India alone, marching with hands on each other's shoulders, would reach, in one unbroken procession, fifteen times the distance from New York to Chicago. The world of children in Moslem lands would fill seventeen cities as large as London. This is the generation that we must reach with the Gospel message before it is too late. Infant mortality, neglected childhood, corrupted adolesence and then—the same cycle over again? One generation of these children understood as they should be, loved as they ask to be, and approached in the spirit of Jesus Christ and with His highest gift, the Gospel, would transform the world of Islam into the Kingdom of Heaven. What we do for them must be done now. "We must work the works of Him that sent us while it is day, for the night cometh when no man can work."

The mortality of childhood and its immortality unite to show the urgency of the task. When we think of the physical ills which they suffer, of their poor dwarfed bodies in so many cases of child marriage, of the too brief period between adolescence and the responsibilities of manhood and womanhood, our heart aches to help them. When Jesus said, "Suffer the little children to come unto me"—He spoke of the childhood of the Near East. Yet ever since He left us,

"Over what cruel road
These innocents have trod,
What mountain-peaks of tragedy,
What valleys of black misery,
Their bleeding feet have passed
Coming to Thee, at last;
Across what plains of hopelessness,
Through what deep ruts of dire distress.—
O God forbid that at our door
Should lie the blame,
The living shame,
If so there go to Thee one more!"

Christ's glory, too, is concerned in the completion of the task and the occupation of all fields. Because He is Lord of all, the last stronghold must yield. If only there were the spirit of loyalty there would be a keen sense of immediacy. Procrastination in this case is not only a thief of time, but a thief of Christ's glory. In many Moslem lands His name is now known as "Isa the prophet" where once He was acknowledged and worshipped as the Divine Redeemer. "The countries of Central Asia, to the west and north of India, are a challenge and reproach to the Christian Church" said Dr. Pennell, "a reproach, because in the early centuries of the Christian era, the Gospel was carried right across Turkestan and Tibet to China, and Christian churches flourished from Asia Minor to Mongolia..... In again proclaiming the Gospel in Turkestan, the Christian Church will only be re-occupying her lost territories where, at one time, Christian congregations gathered in their churches, but for centuries only the Mohammedan call to prayer has been permitted to be heard."

Sven Hedin even found Christian medals in the ruins

about distant Khotan,—a miniature angel of gold, crosses and Byzantine gold coins. "God grant" he writes, "that the time may come when, within those very ancient walls which have witnessed the successive supremacy of the three predominant religions of the world, the Cross shall supplant the Crescent even as Gautama's temple was formerly leveled with the ground before the green banner of the Prophet." Who will answer this prayer of the intrepid traveler by going to Khotan?

A recent book review in our Quarterly called attention to the loss of all North Africa and the destruction of the ancient Christian church by Islam. South Egypt also was once Christian, and many ruins of these churches exist today in the torrid Sudan, notably at Magaa and Soba. For thirteen centuries, after Mohammed's successors blotted out Christianity in Nejran, Yemen and Socotra, Arabia did not hear the message of Life. In Hadramaut, there are inscriptions that tell of a Christ who is known no longer. In Socotra, on the hill Ditrerre, of the Hamar Range, "a perfect mass of crosses" of every possible shape, is carved, perhaps to mark a Christian burial-ground. Alas! neither the hill tribes of Yemen, nor the people of Socotra, nor the province of Hadramaut, have a single living witness for the Crucified today.

"The evangelization of the Moslem world in this generation"—is the part greater than the whole, that we shrink from using this watchword, or does our faith weaken when we face the baffling difficulties? Even this would only emphasize the urgency of the task. Until Verdun be won, there can be no complete victory along the whole line.

S. M. ZWEMER.

Cairo, Egypt.

# FROM THE ARABIAN NIGHTS TO SPIRIT\*

All missionaries to Muslims, like all students of more remote languages, literatures and civilizations, have probably felt the need of some absolutely candid and unprejudiced informant to guide them as to the workings of the Muslim mind, as to its fixed ideas, its unreasoned assumptions, and even as to the real meaning of the words of the languages in which it expresses itself. It is notorious that the dictionaries which profess to render these words into English are often highly misleading, as no one word in one language is ever exactly equivalent to one in another language. word has a penumbra of implications and suggestions, of memories and applications, which cannot be represented by other single words. Gradually, as we learn to use any new language, we learn when to employ one word and when another in it; but there are some words, and those of the greatest importance, which may long Further, it slowly becomes clear that in the Muslim mind, for example, when it uses such words there is a fundamental difference of attitude, a basal assumption, which to us the word in question itself does not suggest. It is then that the whole matter may be suddenly illumined by a usage in some trivial story which makes concrete and vivid that difference which has haffled us.

I propose to illustrate this from a very ordinary little story in the Arabian Nights. I will show, too, how the Nights may be turned into that candid informant whose help we have all desired and that the diligent student of the Nights is in contact with the naked mind of Islam—and with its naked conduct as well—with a direct immediacy for which he, as a missionary, can never otherwise hope. He cannot expect, nor is it

<sup>\*</sup> This quarterly follows the spelling of Moslem (for Muslim) and Koran (for Q'uran), but in this article we have permitted the author's spellings to stand.—EDITOR.

indeed desirable, that actual Muslims will open their minds to him with the same frankness as that with which he will find them pictured there. The Nights were written for Muslims by Muslims, with perfect simplicity and unconscious devotion to the Real, and just on account of this simplicity of attitude and unconsciousness of art, they are an indefinitely truer picture of life than any painted by our own hyperconscious devotees to a supposed realism. As I have treated this side of the Nights already in my article on Hikāya in the Leyden Encyclopedia of Islam (vol. ii, pp. 303 ff.) I will not develope it here. I will only say that there is a class of stories in the Nights which I believe to have arisen out of deliberate following of the Aristotel-

ian doctrine of "imitation" in literary art.

The story is that of the Merchant and the Jinni, at the very beginning of the Nights, in which the son of the Jinni is killed by the merchant, who throws his date "shells" carelessly about. The incident has probably puzzled us all from childhood. Most of us knew, even then, that dates have no shells; but, apart from that detail, it was a hard saying that a Genie-acceptedly some kind of spirit-should be killed by a little thing tossed right or left. The translations in which the "shells" occur all go back to Galland, the primary French translator of the Nights at the beginning of the xvijith century. Why he translated his Arabic as "écorces" and not as "noyaux" nobody knows, but the English translators of his French followed with unanimity and the absurdity survived in English forms long after it had been corrected in the French texts.\* But as to the second point Galland was evidently himself puzzled, for he interpolated that the "shell" struck the young Jinni in the eye. That is not in his Arabic text. He had had the good fortune to happen upon the oldest, as yet, known ms of the Nights, and I transcribe the following passages from a photograph of it which I have and with the help of which I am preparing an

<sup>\*</sup>It is already corrected in the oldest French edition I have (dated 1790) but seems still to survive in all the English renderings of Galland, except that by Edward Foster.

edition: fa-jalas 'alà-l-'ain wa-rabat dabbatahu wa-hatta khurjahu wa-'akhraj ba'da tilka-l-quraş az-zawāda waqalīl tamr wa-ṣār ya' kul tamr wa-yarmi-n-nawā yamīnan wa-shimālan ḥatta-ktafà \* \* \* fa-qāla-l-jinnī anta qatalta waladī wa-dhālik annaka lammā sirta tarmi-n-nawā yamīnan wa-shimālan kān waladī kamā mashà fajā'at niwāya fīh fa-qatalathu. It will be seen that this text is neither colloquial nor literary, though it is, if anything, more the latter than the former. It is, I think, a genuine specimen of the story-telling style of the end of the XIVth century in Egypt and I would translate this bit as follows: "So he alighted1 beside the spring and tethered his riding-beast and put down his saddlebags and took out some of those cakes—his provender—and a few dates and began to eat some dates and to cast the stones right and left until he was satisfied. . . . Then the Jinni said, 'Thou didst kill my boy; because when thou begannest casting the date-stones right and left my boy was there, as it were, walking, and a stone entered him and killed him."

This evidently means that the young Jinni was walking, as a man would, on the ground and that the datestone pierced him so that he died. It will be noticed, too, that the merchant does not dispute either the possibility or the probability of such a thing happening. It was a strange accident, but quite possible. How, then, can we explain it, and whither will the explanation lead us?

In the preface to his English translation of Galland's French Edward Foster notices this apparent absurdity and tells how it was explained to him by Warren Hastings. "There are accounts of people having been killed by date-stones, which were shot at them in a particular manner with both hands. Those persons, who are in the habit of doing this, will send the stone with such velocity as to give a most violent blow. And it is in this manner that prisoners are sometimes put to death; a man sits down at a little distance from the object he intends to destroy, and then attacks him by repeatedly

The context seems to require this translation of jalasa, but it is very strange.

shooting at him with the stone of the date, thrown from his two forefingers; and in this way puts an end to his life."2

This must strike us as a very oriental method of execution, both in slowness and in cruelty; but Warren Hastings is an excellent authority. A further development of this same explanation was given to me by a former student of mine, the late R. S. Emrich of Mardin, from his own experience. While riding with his shaykh, a Muslim of education and position, through some wild and broken country, he noticed that his shaykh alighted from his horse and gathered a number of small pebbles. He mounted again and they rode on, and the shaykh kept slinging pebbles right and left from the tips of his forefingers, using the spring of the stiffly held forefingers as propelling force. Naturally, Mr. Emrich asked what that meant, but the only answer he could get was, "I must protect myself." It appeared, however, that the place was one reputed to be a haunt of the Jinn. This evidently means that the Jinn are afraid of being injured by such small rapidly flying missiles and will keep their distance.

We have thus a parallel to the case of the merchant and his date-stones. But how can the Jinn be thus injured? For the answer to that question we must go back to their origin. According to the usual statement the angels were created of light, mankind of clay and the Jinn of smokeless flame. The angels and mankind are not our present subject, but it may be worth while to say that I know of no Qur'anic authority for the origin of the angels (but there is a tradition from 'A'isha to the above effect in the Lisan, iii, p. 189) and that an excellent short statement of their nature will be found in Baidāwī's commentary on Qur. ii, 28 and at greater length in the "Dictionary of Technical Terms," pp. 1337 f. From these it is plain that the angels for orthodox Islam are specifically material, although of a very fine substance (aisām latīfa) and capable of as-

<sup>&</sup>lt;sup>2</sup> Edward Forster's translation appeared first in 1802. I quote from an edition of 1842, p. xxvi.

suming different forms. The phrase describing the substance of the Jinn is more difficult. It occurs only in Qur. IV, 14, min mārijin min nār, "of a mārij of fire," and on the meaning of mārij the lexicographers and commentators are entirely at odds. The oldest exegetical traditions are collected in Tabari's Tafsir, vol. xxvii, pp. 66 f. and the views of the lexicographers in the Lisan, vol. iii, p. 189 and partly in Lane, p. 2704 c. The meaning of the root is very obscure—"mix," "cause to flow," "be confused, spoiled"—and the principal interpretations of the phrase are, "a confused, mixed flame of fire," i. e. with blackness and different colours in it, or "a pure flame of fire," i. e. without smoke. One of the most picturesque paraphrases given in the Lisan might be rendered, "a flashing fire-brand full of strong flame." But in Qur. xv, 27 the Jinn are said to be formed out of "fire of the samūm," the hot and penetrating wind of the desert. In both passages the object seems to be combined with the ideas of fiery flame and extreme tenuity of substance. But, for all this, I strongly suspect that behind mārij is concealed one of the foreign words of which Muhammad was so fond.

Again the Qur'an tells (xv, 18; xxxvii, 7 ff.; lxxii, 8, 9, but see especially Baidawi on xxxvii, 7 ff.) how the Jinn and Shaitans used to ascend to the lowest heaven and listen to the angels and thus gather information, and how they were chased away from the walls of heaven with shuhub, "firebrands" and rujum, "missiles." The traditions tell that at the birth of 'Isà they were cut off from a third of heaven and at that of Muhammad from all the rest; but still they make the attempt, although at deadly peril. For these meteors and shooting stars may utterly destroy them, their greater fire overcoming the lesser fire of the Jinn, as Baidāwī explains, and burning them completely up. Of this there are several cases in the Nights. It will be remembered how Badr ad-Din (N. xxii) was put down asleep at the gate of Damascus because the 'Ifrīt was burned up by shuhub and the 'Ifrīta could carry him no further.

But it does not need the angels of Allah and shooting stars to destroy a Jinni or an Ifrit. Men can destroy them too, if they only know how. My old pupil's shaykh knew how, and the merchant in the Nights accepted his unwitting deed as perfectly intelligible. It is the belief, too, of the Egyptian populace that a Jinni or 'Ifrit is a body of fire covered with a thin skin. If the skin is broken in any way he flares up and all that is left is a small burnt mass, which they compare to an old shoe, perforated by fire and burned to a cinder. In Sophia Poole's "Englishwoman in Egypt" (London, 1884), a collection of letters written in 1842-4 by the sister of E. W. Lane, when living with him in Cairo, there is a long account of the troubles they had with haunted house (vol. 1, pp. 72 ff., 199 ff.; ii, p. 9). The narrative is not as full and exact as modern psychical research requires; but it affords a good bookcase of an oriental haunting with poltergeist phenomena added. The haunters ('amirs) were a saint—his sainthood was fixed by his drawing water from the well in the court, performing his tahāra and going through the salā—and an 'Ifrīt; that he was not only an 'Ifrīt but a Shaitan was shown by his throwing dust in the right eye of the bawwāb. So the bawwāb destroyed him with a double-loaded pistol and all that was left was the burnt up shoe-sole described above. In J. S. Willmore's "Spoken Arabic of Egypt" similar stories are told.

In this way, then, the son of the Jinnī must have died. The swiftly slung date-stone was quite enough to pierce to his central fires; they rushed out and he burnt up. His demise was quite normal for the Muslim mind; for it there is nothing strange in the story. But what does all this mean for the missionary? Does it do any more than illustrate the, for him, essential queerness of that mind? I think it does, and I wish now to work out some of the ideas as to words and their meanings which it brings.

<sup>&</sup>lt;sup>3</sup> The best statement of the meanings of this word which I know is in the Lisan, vol. iii, pp. 289 ff., The Lisan is always fuller than Lane.

To angels and Jinn and Shaitans alike the word ruh: can be applied. We, without thinking, translate that word "spirit." Are we right in doing so, or are we indolently leading ourselves astray? Or, to put the matter otherwise, is there (i) any other English translation for rūh than "spirit" and (ii) is there any other Arabic translation of "spirit" than rūḥ? Probably every missionary has been told some time or other, "We don't think of spirit—or  $r\bar{u}h$ —as you do." This came out recently very forcibly in Dr. Harrison's most interesting account of his expedition to the Wahhābī capital, ar-Rivad. On his cart and on hand-bills he had what seems to us the simplest, most fundamental and most inoffensive statement, "God is a Spirit," Allahu rūh. For the Wahhābīs it was the most horrible blasphemy, and he had to suppress it. Evidently, for them, it meant that God was a material being, one of the Jinn family. This would be a return to the pre-Islamic heathenism, for the Meccans had asserted that there was a kinship (nasab) between the Jinn and Allah (Qur. xxxvii, 158) and that the Jinn were partners of Allah (vi, 100).

It may, therefore, be said that, while we can, perhaps, safely render  $r\bar{u}h$  with "spirit," if we always remember that it does not really mean "spirit" as opposed to "matter," we cannot render "spirit" with  $r\bar{u}h$  unless we explain that this is a new use of  $r\bar{u}h$  and also make perfectly clear the sense in which we now use it. The last condition, it is safe to say, will be fulfilled with difficulty. Yet, it may be the only way out and we know the strain which was put upon Greek words by the early Christian usage. St. Paul could use πνεύμα and balance πνευματικός against φυχικός but was he always completely understood? That native Arabic-speaking Christians have for centuries used  $r\bar{u}h$  in this sense will not greatly help the matter; but there are some Qur'anic passages which may be a bridge, and some Muslim theologians have made a beginning in that direction.

It is unanimously accepted that Muhammad himself was not a systematic theologian. He often used tech-

nical terms and expressions; but they were debris of previous systems and were used by him without clear understanding. One of these was our present word rūh, and with regard to it Muhammad himself realized that he was out of his depth. He, therefore, shut down discussion with a command from Allah (Qur. xvii, 87): "Say thou [O Muhammad], 'The rūh is of my Lord's affair," min amri rabbi. But contradictory passages enough were left in the Qur'an to puzzle later commentators. Thrice it speaks of "angels and the  $r\bar{u}h$ " (lxx, 4; lxxviii, 38; xcvii, 4). Four times there is mention of "the holy  $r\bar{u}h$ " ( $r\bar{u}h$  al-qudus, ii, 81, 254; v, 109; xvi, 104). "Jesus is a  $r\bar{u}h$  from Allah" (iv, 169) and later Islam has even called Him  $r\bar{u}hu$ -llāh and "the rūh". Allah made Adam symmetrical and breathed (nafakha) into him some of His rūh" (xv, 29; xxxii, 8; xxxviii, 72) and similarly into Maryam (xxi, 91; lxvii, 12). There are, besides, passages where rūḥ means, evidently, "angel" and especially the angel of revelation and others in which  $r\bar{v}h$  is associated with angels or is a direct influence from Allah (xvi, 2; xix, 17; xxvi, 193; xl, 15; xlii, 52; lviii, 22). In these last passages Muhammad's own thought is often most obscure, and we are left guessing between concrete angelic ministrations and an influence like that of the Holy Spirit in Christian theology. That Muhammad was in contact with a doctrine of the Holy Spirit of one kind or another can hardly be doubted. It remained, however, for him amorphous and contradictory because it clashed when thought out to the end with his fundamental antithesis between Allah and all else than Allah; between the creative Will and the created universe. And in this antithesis lies the difficulty which orthodox Islam finds in our antithesis between spiritual and material. All creation must be material for it is "other than Allah" and Allah alone is spiritual. So, while "material" can be rendered exactly by māddī. there is no exact and unambiguous word for "spiritual". Aqlī means "belonging to the 'aql or reason," ὁνοῦς, "noetic," and ma nawi is "mental, ideal, intellectual" and is not at all spiritual in its atmosphere.

But before the fact of the religious consciousness such a position as this could not stand. A Muslim with a real religious experience, however orthodox in theology he may be, must recognize that there is a vital relation between himself and Allah. He may not be willing to say, "Est Deus in nobis"; but there must be in him something, somehow, of the Divine. It is true that he may leave the matter there and decline, out of fear of soul-destroying error, to speculate further. But if he is a thinking man as well as a religious man he must go on and bring together, by some device, his theology and his experience. Muhammad, with his utterly unsystematic mind, had left the two unreconciled. But the following generations of Muslims could not do that; and, however they might shrink from extreme mystical theories, they had to reach a possible view of the human soul and its relation to Allah.

Such a view is developed by al-Ghazzali in one of his smaller treatises, Al-madnun as-saghir.6 In form it consists of answers to questions addressed to him by some of his more advanced students on subjects not suited for public discussion. For al-Ghazzli, like practically all the Muslims, believed in an economy of teaching, and declined to go beyond a certain point in discussing theological questions with those who, he thought, might be, thereby, rather injured than advantaged. This method was perfectly understood and accepted at the time, but those little, esoteric tractates have been sometimes misunderstood in later times and have led to accusations of disingenuousness, at the least. For myself, I do not think that he always realized the implications of his views and arguments; but that he was a conscious pantheist, concealing out of fear his true position, I do not believe. In this case he developed what is no more than a Christian view of the soul, and many Muslims at the present time would accept it. But many would not, and among these would virtually

<sup>\*</sup>I use a Cairo edition of 1303. It has been translated into Spanish by Asin in his "Algazal" (Zaragoza, 1901), pp. 692-733. What I give here is an outline only; al-Ghazzali supports all his positions with scholastic dialectic.

be all the Hanbalites and the straiter party of the Ash'arites. The Wahhābites, whom Dr. Harrison met at ar-Riyād are Hanbalites, more immediately of the school of Ibn Taimīya, and to them this doctrine would be an abomination.

The Qur'anic passages, xv, 29; xxxii, 8; xxxviii, 72, mean, says al-Ghazzalī, that Allah makes the embryo a purified and balanced compound fit to receive and retain the  $r\bar{u}h$  as a wick after being soaked with oil can retain fire. The "breathing" or "blowing" is a metaphorical expression for this kindling, as it were, of the light of the  $r\bar{u}h$  in the "wick" of the embryo. It may be illustrated, on the one side, by the light of the sun which illuminates things whose nature it is to be brought out by light, i. e. the variegated things under the sphere of Air, and, on the other side, by the polish of a steel mirror which only when polished reflects what is in front of it. But it must not be thought that this outpouring of the rūh means any change in Allah who creates it. It is not like the pouring of water from a vessel upon the hand, nor even of the rays of the sun, if these are thought of, as some erroneously think, as separated from the body of the sun. The light of the sun is the cause of the production of a thing which resembles it in quality of light although much weaker than it. Similarly the object reflected in the mirror is the cause of the reflection which resembles it; there is no joining nor separating but a simple causal relationship.

The  $r\bar{u}h$ , again, is not something abiding in the body, like water in a vessel, nor as an attribute or accident abides in a substance; it is a substance existing in itself, not in the heart or brain, nor in space at all. It is not a body and cannot be divided, and you cannot predicate spatial relationships of it any more than you can predicate knowledge or ignorance of a stone. So it is neither inside the body nor outside, joined to it or separated from it. To justify such description corporeality is needed. And here al-Ghazzali attacks boldly the question of economy in teaching. Why was the Prophet,

in Qur. xvii, 87, forbidden by Allah to discuss the nature of rih? Because men are of different degrees of understanding. There are the anthropomorphic Karrāmites and the Hanbalites who cannot accept such a conception as this, even in the case of Allah; for them an entity (mawjūd) must be corporeal, a jism at which you can point. How, then, can they think of the human rūh as uncorporeal? With the Ash'arites and the Mut azilites the case is not so bad. They can conceive of an entity which is not in a direction; but they will not extend that possibility beyond Allah. This is because they say that two different things cannot be in one place; otherwise the two things are the same and not different. And they extend this argument to two different things not in place at all. In that case they say that the two things cannot be distinguished. But in this they err, for distinguishing does not take place simply by locality but also by time and by definitions and essential natures. Two bodies may be distinguished by being in two places, and two qualities, such as the being black may be in one substance at two different times and different accidents such as color and taste and cold and moisture may be in one body at one time and yet be distinguishable by their definitions and essential natures. If, then, accidents thus differing can be conceived, much more can be conceived things similarly differing apart from space.

Similarly, they err in their objection that this is to make comparison (tashbīh) between Allah and mankind and to ascribe to the rūḥ of mankind the most individual of the qualities of Allah, the being free from space and direction. For many qualities of Allah are ascribed to mankind, as hearing, seeing and speaking, and being apart from space and direction is not His most individual quality; but, rather that is His being qayyūm, existing in and through His own essence. Every other being exists through Allah's essence; has, in truth, only a borrowed, derivative existence.

But what does Allah mean when He says that this  $r\bar{u}h$  is  $His r\bar{u}h$ , when all creation is by Him? Is it a

part of Him poured out on the recipient, as when one gives alms to a beggar and says, "I bestowed upon him some of my wealth?" The answer is to refer back to the metaphor of the sun pouring out "some of its light" upon the object. The resultant light upon the object is in a sense of the same genus as the light of the sun although weakened in the extreme. So with Allah; this human  $r\bar{u}h$ , being apart from space and direction, is similar and related to Allah, though so infinitely weaker, and has the power, being different from all corporeal things, of knowing and studying all things.

Al-Ghazzali takes a different view of Qur. xvii, 87 from that which I, following Zamakhsharī in his Kashshāf, have stated above; it is a much disputed passage because of the different possibilities of meaning in the word 'amr. Ghazzali here connects it with the distinction between alam al-'amr and alam al-khalq, "the world of (divine) command,"—and "the world of measure" understanding khalq here as taqdīr, "to measure" and not in its more usual meaning, "creation." The spirits (arwāh), then, of men and of angels belong to this World of Command which is an expression for all entities which exist apart from sense and form, direction and space, and do not come under dimension and measure. But, of course, this does not mean that they are uncreated and existent from all eternity. There follows a bit of dialectic to prove that these spirits are created. It is more interesting in its incidentals than in its primary object. For example, al-Ghazzali rejects any kind of panpsychism once the spirits are joined to their bodies; how, then, could Zaid know something and 'Amr not know it? But this difference and personality is through their being joined to material bodies and not by their own nature. This difference, however, when so gained, is permanent and they retain it after they are separated from their bodies. It is plain, too, that al-Ghazzali is very anxious to rule out any possible pre-existence of souls.

Such, then, is his answer to the question of the  $r\bar{u}h$ , and it lies very far apart from the killing of Jinn with

date-stones. Over the space between the two the Muslim mind still wanders. It is a space full of infinite possibilities, and I should be glad to hear from any missionaries who, on discreet inquiry, may get reactions to any of the ideas reproduced above.

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### A MESSAGE OF GOOD-WILL

"Faith of our fathers! We will love Both friend and foe, in all our strife: And preach Thee, too, as love knows how, By kindly words and virtuous life."

My voice has often faltered at these words and a lump has at times risen to my throat and almost chocked me, as I have tried to sing this last verse of my favorite hymn. But I dared not utter the words until I knew that I could at least falteringly say, "both friend and foe." No one can imagine how fierce the struggle was in the heart that wanted to love the foe, but found it unspeakably hard, for the many daggers which the foe had pierced into it were still there. It was the heart of an Armenian, and it was still bleeding painfully. The wounds of age-long cruelty and tyranny cannot be easily cured, but thank God, before the heart was cured the song was sung. There came a day when I was ready to say that, through the faith of our martyred fathers, we can love both friend and foe in all our strife.

It was two years ago when I first heard the story from one of our missionaries who had recently returned from his station in Armenia. The girl students of this American school were deported with the rest of the Armenian population of the city. They had witnessed all that the world now calls "the worst atrocities ever recorded in history," and many of them not only had witnessed but experienced horrors worse than martyrdom. This group of girls through the efforts of our American friends were allowed to come back home. The school was made into a hospital and everyone of the rescued girls became a nurse. They had for their motto "SAVED TO SERVE" and I was told, to my wonder, that they took care of the Turkish soldiers who were brought to the hospital with a tenderness that was amazing.

I could hardly believe the story was true. It sounded almost superhuman. Then came back to me what I had always known only as a piece of objective knowledge, that if we are made after the image of God we must know how to forgive. It is true that the spirit of forgiveness and good-will in those of us Armenians who have survived the horrors will do more in bridging the chasm of hatred and revealing Christ to them in His true character than ages of Gospel preaching. And how I wish I could come to see Christ as He really is! The cry of a million martyrs is still in my ears—"How long shall the wicked, Lord, how long shall the wicked triumph." As long as they are kept in the darkness which surrounds them, the dead from under the earth will raise this solemn protest. And what can the heavenly Father do if men are not willing to cooperate with Him? The world has long known that the political power in the hands of the Turk has been the greatest obstacle to his enlightenment and it has not only caused the indescribable suffering of the Christians under his power, but has also intensified the darkness of his heart. Will the Christian world now help relieve this bond for the salvation of many millions? Or will selfish ends interfere again? Active prayer on the part of the Christian people of this happy land is an urgent being shaped the victorious Christian nations among all their many considerations may also have in view the SOUL of the Near East. As for us?-God help the Armenians to be able to preach Thee, as we desire to do, and as "love knows how-by kindly words and virtuous life."

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# ANOTHER PLEA FOR LITERATURE IN VERNACULAR ARABIC

In his article in the MOSLEM WORLD (July, 1918), entitled, "What Style of Language For Our Literature," my old friend and former fellow student of Arabic. Mr. A. T. Upson, combats the view set forth in my two articles on "Literature in the Vulgar or Vernacular Arabic" (Moslem World, Jan. 1914, and Oct. 1917), at least in so far as the application of my views might be made to Egypt. The general impression left upon me by his article is that he has set up a "bogey" for the pleasure of knocking it down again. His article does not touch my position. The "bogey" he combats is what he calls "slang" Arabic. I hope all who read his article will refer to both of mine, otherwise they would suppose I had advocated some low-down kind of Arabic, used only by street vagrants or Eastern hooligans, whereas my plea was for the use of literature in the Common Speech, the everyday language of both learned and unlearned alike. Besides, our plea was not that literature in this common, current Arabic should replace that in the Literary or Classical Arabic, which would be impossible and undesirable, but rather that it should supplement it. In my first article I wrote:

"I wish, first, to make my position clear with regard to the Literary Arabic. I have a great admiration and love for it and its literature, and I would not that anything in this article should be understood as deprecatory in the least degree of this, the most perfect of Semitic tongues. I am also an advocate of its use up to the hilt of its possibilities, or in other words, to the fullest extent that the capacity and knowledge of those among whom we labor will permit. This last phrase will indicate where I part company with the pedant and the purist."

But it is a long way from this position to that which

combats and flouts all idea of literature in the Current Arabic spoken by learned and unlearned alike in Arabic countries today. Our plea is that a "place in the sun" and "the right to live" be accorded to versions of the Scripture and other literature in this living tongue. My first article concluded thus: "The conclusion, then, is not that the use of the Literary Version of the Scriptures and of literature in that form of the language is objected to; on the contrary the fullest possible use of them is advocated. But seeing that the hope of bringing up the masses to the educational level of the Literary Arabic seems hopeless, here lies before us an unlimited field of hope for a literature in the Vulgar Arabic......The two Literatures could exist side by side. Time would decide the fate of each."

Mr. Upson can be under no misapprehension as to what I meant by "Vulgar Arabic." In linguistic terminology the word is used in most European languages to mean the "Common Speech" of a people. "Vulgar," pertaining to, characteristic of, or used by, the multitude or common people, common, general vernacular.' (British Empire Universities, Modern English Dictionary.) I used other terms as well, such as Vernacular, Modern Speech, Modern Spoken Arabic, which made my meaning clear. The terms used in Algeria, (Kelâm Jâïz; 'Arabîya Jâïya; 'Arabîya Jâriya, Current Arabic.) "Current Arabic"; "Arabe usuel, Arabe dialectal, Arabe parlé," could also be used. The natives of Algeria often say: Our speech is not the Literary Arabic (El'arabîya ennahwîa) but the Arabic of Barbary (El'arabiya elbarbariya). Even in his time Ibn Khaldoun could say of this form of Arabic that it was sui generis (lugha Qâima binafsiha).

Mr. Upson says he is glad I did not call this Arabic "Colloquial," for, says he, "if this term be taken to denote merely language 'understanded of the people,' then, many of us would vote solidly for it." This seems to me a mere verbal quibble. What I meant by Vulgar or Vernacular Arabic is what is also called Colloquial, which means however, not merely understood by the

people, but used by them in ordinary speech. But even this term Colloquial is often used in a deprecatory sense. In fact it is not the word used that is objected to, it is the thing that is disliked and despised. Stretch the meaning of Colloquial as much as you will it cannot be made to include either the Literary Arabis (El'arabîya en-nahwîya) or even what Mr. Upson calls the 'Middle Language. (El lugha El mutawassita)" I surely understood that Egyptian Colloquial used "mush" for the negative instead of the Literary "laisa" or "ghair." Now whether the term Colloquial, Vulgar or Vernacular be used, Mr. Upson tells us in almost as many words that "mush" is the hall-mark of slang. I hope he never uses it, for slang in the mouth of a missionary would be most unbecoming, or if it be not slang when spoken, how does it become so by being written? Fancy anyone being reduced to using slang to explain the Gospel to illiterate people! And to what an abyss of degradation must a people be fallen, when all, both learned and unlearned alike, converse in slang! The very supposition itself proves that this judgment, to say the least, is an exceeding great exaggeration.

I am of opinion that were there no Literary Arabic, this same Vernacular Arabic would hold a high place among the languages of Africa and even of Asia. In the discussion of this question there is a place for Comparative Philology, and especially that of the Semitic languages. From comparison with Hebrew, laisa is known to be a contracted compound as much as the despised "mush" (See Muhît el Muhît) and reseach would doubtless find that many of the highly respectable particles of the Literary Arabic had an origin similar to that of the corresponding despised Colloquial particles.

In my first article I plainly stated that I wrote chiefly in view of the conditions that prevail in the Barbary States, although stating my point of view in a general way. I certainly do not consider myself capable of judging from outside of the particular conditions that obtain in Egypt or Syria; but Mr. Upson says that "he

does not deny that quite an important minority of missionaries (and others) in Egypt and Syria hold the view expounded by me" in the two afore-mentioned articles. In them I sought to establish my case not only from the point of view of utility, but also from a linguistic standpoint, and were it not that this might become too technical for general readers, I would continue along this line. This linguistic side of the question merits thorough discussion.

I hope, however, that someone representing this "important minority" in Egypt or Syria will be led to enter the discussion of this question from the stand-point of the conditions that hold in those two countries for "du choc des idées naît la lumière." (From the collision of ideas light is born.") As far as my own remarks deal with the practical side of the question they refer to the conditions that prevail in the Barbary States and especially Algeria. The linguistic side of the question has, naturally, a more general reference.

There are a few misconceptions or misapplications in Mr. Upson's article that I would point out. One of them is as to his use of the dictum I adduced in my second article: "In the matter of language it is the people that rule." This dictum refers to the living speech which in the continual evolution of language often sets at defiance former rules of writing and speech, so that errors become the rule and are then no longer errors. Every language affords examples of this truth, and the absolute rule of the people can be seen from the fact that in spite of their knowledge of the Literary Arabic, the educated, even among themselves, use the Common Speech, the despised "mush" included. Until those who write the Literary Arabic form the majority of the people and use it or some modified form of it in speech, this dictum cannot be invoked in their favor.

The question arises, What is the living language of the people? Is it the Literary Arabic, practically the same as that of a thousand years ago, or is it the Common speech used by everyone in daily intercourse? For Mr. Upson their own tongue is the Literary Arabic in which their own books have been written, whereas my contention is that the living tongue is the language they habitually speak. Why not write in that language, therefore, as well as in the Classical form of the language? Is there any reason why a new departure may not be made in Arabic as, for example, is done in Modern Greek and Modern Armenian? If there were a possibility of bringing back by education the spoken language nearer the standard of the Literary Arabic, so well and good; but let the learned classes make the attempt to use only the literary language in speech, and they would soon find out the truth of the dictum that in the matter of language it is the people that rule, not the grammarians and the purists.

Unless the living speech in its best form (not slang) can be gradually made a Literary medium then the age-long cleavage must continue between the Literary language capable of being understood and effectively used only by those with a certain amount of culture and the spoken tongue used by all but despised and deemed unfit for literary culture. According to the traditional opinion the Literary Arabic alone is worthy of being written. It alone is Arabic. The Common speech is only a "patois," a necessary evil. (Mr. Upson's use of the term patois is incorrect, since this Colloquial is the common speech of all.) Apart from the question of literature this attitude will never produce sympathetic students and users of the popular tongue. I am afraid there are many who spend hours daily in the study of the Literary Arabic, who after their preliminary studies of the Colloquial, think they have nothing more to learn of it, and who regard the Common Speech more as an evil and a hindrance than as the best adapted instrument for reaching the Common people?

instrument for reaching the Common people?

What is the origin of this traditional opinion? It is a very old one. Ibn Khaldoun (14th Century) tells us that the learned had nothing but contempt for the epic songs of the Beni Hilal, the productions of the popular genius, because they did not observe the literary

syntax and prosody. I will quote from a letter of a lamented mutual friend of Mr. Upson and myself, the late Mr. W. Summers Agent of the British and Foreign Bible Society for Spain and Portugal and the Barbary States, who had had several years of missionary experience in Morocco and Egypt. I had sent him a draft of my first article mentioned above. He replied:

"The considerations and the arguments which you set forth are, I think, unassailable. The great argument in favor of the Classical Arabic, as far as the Scriptures are concerned, is that the Moslem cannot conceive of a book of revelation except in the correct style of the classical form. This is due, of course, to the Moslem doctrine that the style of the Koran is its permanent attesting miracle. It is a bold step, but, I certainly think, a necessary one, that we knock the bottom out of that argument, by following the Christian tradition of publishing the Word of God in the simple

language of the people."

What linguistic reason can be urged against this, except that this language is not the Literary Arabic? What moral, religious or psychological reason can be evoked against it? Mr. Upson's linguistic reason that the Common tongue is "slang" cannot be maintained. He would seem to adduce as a moral reason that although there exist publications in the Common speech of Egypt, they are (a) indecent, (b) comic in a way, (c) not to be obtained from any decent book-shop. I answer that the indecent publications can be more than paralleled in the Literary Arabic, without that fact bringing a reproach on the language itself, and certainly moral and religious publications in the vernacular would be neither indecent nor comic, and if Mission Bible depots and other Christian book-shops stocked them they could be found. I suppose it is possible for the people to treat of serious and moral questions in their Common Speech. Their language would not then be slang, nor indecent, I opine. All depends on the subject matter, not on the language. I was much struck with the remark made to me once by a native

friend an Arab of Algeria, (not a Christian). In discussing with him the propriety of using a certain word of the Common Speech in connection with our Lord, which some had questioned, he said *Maqâm ennabi yadill 'ala-l-ma'na*. "The position (dignity or rank) of the prophet gives the clue to the meaning." This remark is capable of a wide application.

Another misunderstanding of Mr. Upson's is of the parallel I drew (as did Renan) between the Latin and the Literary Arabic. No one would be so foolish as to suggest that the Literary Arabic should be compared with the present-day use of Latin. Yet this is what is

implied by him in the following extract:

"It would be very intersting to hear (from those who imagine that Arabic and Latin are in the same condition) how many daily newspapers were published entirely in Latin in Italy at the time of the outbreak of

war (1914)!"

This is entirely beside the mark. What I maintain is that the position of Latin as the Literary language of Europe during the Middle ages up to the Renaissance and the Reformation, with regard to the Neo-Latin or Romanic tongues, presents a very close analogy to the position of the Literary Arabic in its relation to the dialects of Arabic spoken today. Some might have said, then, that Latin was "very much alive," but for all that it was the living tongue of no people at that time. Up to the time of the Reformation Latin only was deemed worthy of being the language of books and of the Church, at least as a general rule. The popular forms of speech were good enough for daily intercourse and for the ignorant, but were deemed unfit for, and incapable of, literary culture. Yet out of the Romanic dialects have developed the rich literatures of France, Italy, Spain and Portugal. Happily for civilization the popular tongues gained the victory.

The analogy between the two cases is even closer. The decadence of the Latin culture and literature that followed the invasions of the Roman Empire by the Germanic tribes brought about a great corruption of

the Literary Latin, a corruption which rapidly increased from the VIth to the VIIIth centuries. In Gaul those who attempted still to write the Literary Latin were generally too ignorant to observe the grammatical rules and to preserve the literary traditions: and since on the other hand they despised beyond measure the popular spoken Latin, they employed a kind of barbarous jargon which was neither the Classical nor the Vulgar Latin, but in which the two elements were strangely amalgamated, the proportion of the latter increasing according to the ignorance of the writer. This Low-Latin was but a gross and sterile imitation of the Classical Latin. On the other hand the Vulgar Latin was the natural language of the people. We find St. Prosper in the Vth Century recommending the priests to neglect the Classical and to use the rustic Latin; the monk Baudemond in the VIIth Century wrote in the language of the people the Life of St. Amand. Gregory of Tours wrote in the Preface to his History (VIth C.) that very few knew the learned Latin, but that the masses could understand the rustic tongue. It is out of this rustic, vulgar Latin spoken by the multitude but despised by the learned, that the French and other Romance languages gradually develloped, (See "Origin and formation of the French language" by Mr. Charles Aubertin).

"Confined to the domain of Science and of administration the Low-Latin revived under Charlemange and later on in the XIth century by a sort of artificial resurrection, it became, or remained, the language of Scholasticism and its use in France was not banished from the Official Acts and from the Law Courts till 1539. The Renaissance of the XVIth Century purified it and brought it nearer the Classical model" (Ibid). This clinging to an ancient literary language to the extent of refusing to recognize new developments is an illustration of the excessive conservatism of a literary minority. The final result of the struggle as far as the Romance languages are concerned is a striking proof of the fact that "in the matter of language it is the people that rule."

Taking the mass of the Arabic-speaking peoples today, do we not find that outside the "sheikh" class and a very small minority of men educated in Arabic Grammar and literature, very few are able to use the Literary Arabic correctly, and is there not, in spite of the contempt that is shown for the Vulgar Arabic, a strange mixture of Classical and Vulgar elements, the latter increasing in direct proportion to the ignorance of the writer? In letter-writing the opening, stereotyped formulas are more or less correct, but in the body of the letter, where the writer expresses himself in his own thoughts, the influence of the spoken tongue shows itself continually, either in the use of words and particles or in the sense given them, which may differ considerably from the Classical meaning. At least it is often so in Algeria.

If we wish to reach the mass of the Arabic-speaking peoples, what is more natural than to use the tongue they speak, and also to write it? For higher and scientific education and for the use of the learned classes the Literary Arabic is always at hand, but for the common people with little or no literary culture, it seems to me not only the most practical, but also the most psychologically and scientifically correct method to begin at their level and employ in speech and writing the language in daily use and which is not only their living speech but that of the learned themselves. This need not hinder those having the ability, leisure and inclination from acquiring a knowledge of the Classical language. It would rather be the stepping-stone to such further study.

I do not forget that my friend speaks for Egypt and in view of the conditions that hold there. If any of my arguments are applicable to the conditions in that country and in Syria, I leave it to those working there who are in favor of them to apply them. The application of them as far as I am personally concerned is limited to the Maghreb, especially Algeria.

Although my old friend and I are in opposite camps on this question of Vernacular literature, I am nevertheless rejoiced at his advocacy of the simple style of Literary Arabic and of his hopes of one day reaching what he calls the "Middle Language, somewhat analogous to present-day Hebrew." I do not understand exactly what this latter phrase means. If it means He-

brew as written by a Jewish author today it would most likely be a mixture of Biblical Hebrew and Aramaic elements with lexical borrowings from various languages. I have no practical knowledge of Egyptian "mush-mush slang," so-called, so cannot say how far there is analogy between it and Hebrew, but I can give abundant proof that the Arabic spoken in Algeria is much nearer the Hebrew than is the Literary Arabic. However this may be, the demand for a simple style of literary Arabic with suggestions of grammatical and syntactical simplifications are steps in the right direction, for they are all concessions to the common speech, and as such I heartily endorse them. These suggestions are:

(a) Use of the vocabulary of every-day life;

(b) Feminine plural of the verb to be replaced by

common gender plural;

(c) The case-vowels (perhaps the final nun of Al-Mudari') might be dropped altogether. (Hebrew, Aramaic and Colloquial Arabic have dropped all these.)

The dropping of the case-vowels would bring other changes in its train which need not be mentioned here. Mr. Upson would, however, draw the line at the "shin" or the particle (shi or shai) at the end of verbs as complement of the negative (ma) and there must be no "mush-mush," in which the ma and the shin are united. (Ma hû shi). Yet this (ma...shi) is no more unreasonable than the ne...pas or ne...point of French. Both are facts of linguistic development, and the one is as respectable as the other.

But does Mr. Upson think he will escape the ire of purists and the reproach of corrupting the unequalled Arabic tongue (Lahn) if he follows out his suggestions? Besides, such a language would correspond to nothing real. It would be a conventional, artificial language, conforming neither to the grammatical system of the Literary Arabic nor to the rules observed in the popular speech. For ourselves we would prefer to begin with the spoken language, which is a natural creation of the

Arab mind. We might some day get nearer to Mr. Upson's "Middle Language," and the two camps might meet in the distant future.

The extract from the Nile Mission Press "Regulations" as to Mss. offered for publication, is excellent.

As to the demand for, and sale of, portions of Colloquial Scriptures our experience in Algeria is just the opposite of that cited by Mr. Upson with regard to the Egyptian Colloquial St. Luke. The following statistics will make this clear:

(1) Editions printed.

St. Luke, first Edition (1908) of 10,000 copies (exhausted).

St. Luke, second Edition (1912) of 10,000 copies (exhausted).

Algerian

St. John, first Edition (1910) of 10,000 copies (exhausted).

Acts, first Edition Tunisian (1911) of 5,000 copies. St. Luke, first Edition Tunisian (1911) of 5,000 copies.

(2) Circulation from January 1909 to Aug. 1914....25,000 copies. Circulation from August, 1914 to Nov. 1918....11,500 copies.

(3) Average Annual Circulation of portions in Literary Arabic previous to publication of vernacular portions, 1,250 copies.

Note. These figures are only for portions in the Arabic character. There are various other portions in vernacular Arabic, but in Hebrew character, which are not comprised in the above statistics.

One of the chief arguments for the use of literature in the vernacular in Algeria is the fact that there are a great number who have begun to study Arabic, but have discontinued the study before they have derived any real benefit from it. They know, however, sufficient to be able to read their own spoken tongue. All the grammatical forms employed in the vernacular they are acquainted with from use. There are rarely words or particles that they do not understand. From the common people who buy and read the Scriptures in the vernacular, one hardly ever hears criticism as to leaders, who themselves do nothing to educate the masses in the Literary Arabic unless paid. Yet it was one of the most competent local native scholars that helped me in the translation of the portions of Scripture published in Algerian Arabic. He did not mind doing it as the responsibility was not his.

Even among those able to read the literary Arabic to some extent there are many who prefer to read a good colloquial as they understand it far better. Does not the same state of things prevail in other Arabic-speaking countries? Although exact statistics on such points are difficult to procure, it would help in the understanding of the problem as it presents itself to workers in different countries and among different classes of people, if we could learn:

(1) What proportion of the population is utterly unable to read, either the literary or the vernacular Arabic?

(2) What proportion is able to read a little, to whom the vernacular would be far easier than the literary?

(3) What proportion, now unable to read and understand the literary Arabic, are likely to be able to do so, say in ten years' time, as far as one can judge from the educational programmes of the different governments?

(4) What proportion of the Moslem population have a fairly adequate knowledge of literary Arabic?

PERCY SMITH,

Constantine, Algeria.

## EGYPT IN 1857-1861

From the very beginning of missionary work in Egypt there has been the hope in the hearts of the missionaries that the Moslems would eventually be reached by the Gospel, notwithstanding their deep-seated prejudice against Christianity. This prejudice on the part of the Moslem, and hope on the part of the missionary, appear in letters written by our first missionaries, the Rev. and Mrs. Thos. McCague, in reference to their teacher of Arabic, a learned Moslem sheikh:

"Sometimes when he is reading the Bible, he will often appear struck with some passage, and stop and say 'Beautiful!' Death is the penalty which the Moslem law inflicts upon any apostate from their faith. But we hope this state of things will not long continue. The Moslems say and feel that their power is broken." And in another letter written in 1856: "I must commence preaching in Arabic before long. One thing is a hindrance in preparation. Our teacher is a Moslem and if I write a discourse and wish him to criticise it he is unable to enter into the spirit of Christian language, and furthermore thinks I want to convert him to my faith instead of wanting criticism." That this prejudice was often inconvenient is shown by the fact, that in those days in a certain locality in Cairo, no Christian could walk on the same side of the street with a Mohammedan. And that sometimes it was more than merely inconvenient is shown by the following incident related by Mrs. McCague: "One day we went to the bazaars to do a little shopping, Mr. Barnett going along as interpreter. I had become accustomed in the street to sometimes hear the children say, 'You Nazarene, you dog, you pig,' but this day men muttered and scowled. Mr. Barnett said, 'It is your dress.' I thought I was looking very nice in my pretty green cashmere. I hurried home and never again wore my

green dress in the streets of Egypt. Green is regarded by the Moslems as a sacred color and none but the descendants of Mohammed are permitted to wear it."

Although these pioneers soon found that Mohammedans were not yet open to the Gospel, and that their work must be begun with the Christian Copts, concern for the Moslems was not lacking. It was their purpose "to gather in converts whose lives should be an incontrovertible proof to the Moslems of the divinity of the Christian religion." This is seen in a report by Dr. Barnett (who had been transferred from Syria to Egypt) published in the Ghristian Instructor, Nov. 1857: "These Christians must be changed before their moral influence can be brought to bear upon the vast numbers of Mohammedans by which they are surrounded. And who stands responsible for this great work more than we do?" He refers to the missions in northern Turkey and Syria which commenced among nominal Christians and adds, "Now, Mohammedans there are listening to a Mohammedan brother preaching Christ. People at home must be patient and remember that this Northern work has been going on for a great number of years; here it has scarcely had a beginning. Revive these dead and formal Christians and the surrounding Mohammedans and Jews will take knowledge of them that they have been with Jesus and seeing their good works and their holy lives, they, too, will fall down and worship God."

In an article written for the United Presbyterian, on Egypt Revisited, Dr. McCague says: "From the beginning of our mission we were privileged to carry on our work with but little if any open manifestation of opposition or trouble from the outside. Little ripples on the sea, however, were enough to show us that these elements were here, and only required occasion and a disturbing cause to raise a storm. The Jiddah Massacre furnished an occasion in changing the bearing of the Moslem population toward us and all Christians. It began to be whispered that, on the annual festival of Bairam for slaughtering animals for their poor, they

would instead slaughter Christians. But through the interest of foreign consuls and their representation of the danger, the Pasha assembled the sheikhs and with a firm hand warned them that if a Christian was touched their own heads would pay the penalty. This had the desired effect and all passed off quietly." quote from a letter written at this time, "The Moslem excitement is all passed by." The Jiddah Consulslaughter has recently been investigated thoroughly by the Allied Powers together with the Porte. Two of the highest officers of the place were executed and others taken prisoners to Constantinople. This will teach the Arabs a good lesson that Europeans are not to be promiscuously slaughtered at their will. Perhaps you may think it strange to hear me, a missionary, plead for immediate justice to be administered by the sword upon this poor, degraded people. But I tell you, to make every murder they commit a speedy example by the executioners is the only way to keep this people in peace with Christians and especially with European Christians." That the judgment of the missionary was fully justified, one knows by the record of the dreadful outbreak of Moslem fanaticism in Damascus the following year, when five to eight thousand Christians were massacred in Syria.

The firm position taken by Sàid Pasha removed immediate danger from outbreak of fanaticism or open opposition, yet the laws decidedly favored Moslems and oppressed Christians. Government regulations required all difficulties between Europeans and natives to be settled before a native court, government employees were compelled to observe Friday, the Moslem Sabbath, and to work on the Christian Sabbath, and evangelistic services were not allowed to be held in the streets. Thus the work of preaching services and mission schools was hindered. Moslems were slow to send their children to mission schools; however, in a report of attendance at the girls' school in Alexandria about this time, mention is made of nine Moslem girls among those enrolled during two years. At this time one of

the missionaries writes: "I am getting almost discouraged about the Arabs. I get along so slowly but I will try to stir them up." But the strong faith of Mrs. McCague did not waver. She says: "We are working for a good and faithful Master, who is ever jealous of His own cause, and who will assist all who labor for Him. The silver and gold and the hearts of all men are in His hands and if we are faithful He will help us."

A marked feature of the people of Egypt, namely their disposition to read and discuss religious truths, was soon recognized by the early missionaries. Accordingly stress was laid on the Book Department as the best means of reaching the Mohammedan population. From the beginning, a considerable number of Bibles was distributed or sold for a small sum. A reading room had been opened in the missionaries' house where natives could read and talk on religious matters. The following year a shop was rented on one of the principal streets in Cairo, with Awad Hanna, a Coptic convert, in charge, Bibles being obtained from the British and Foreign Bible Society at Malta, and books and tracts from the American Mission Press at Beirut, Syria. Here the passers-by would stop and talk and many Bibles were sold not only to Copts, but to Moslems as well. A book depot was also opened in Alexandria.

In addition to this seed sowing in the cities, attempts were made in these early years to bring the whole population of the country within reach of evangelising influence. A system of colportage was commenced among the chief towns of the Delta and later, on a more extended scale, throughout the provinces of Upper Egypt. The first itinerary in the Delta was made in April, 1860, by Rev. Thos. McCague accompanied by Mr. Awad Hanna. They spent three weeks at the Moslem festival of EsSeyyid El Bedawi in the town of Tanta and at the Coptic festival of the Lady Damianeh on the borders of the "Eastern Province" the ancient "Land of Goshen." In a letter from Tanta, after describing their room which overlooked a small court containing two

buffaloes, a cow, a donkey, a mare and colt, turkeys and chickens, and telling of their host's kindness (?) in giving him a first portion of meat with his own hands, the missionary joyfully adds that they had already sold about 1750 piastres worth of books—mostly Scriptures. What mattered a few discomforts?

The extension of the work in the Nile Valley had become so important that the three missionaries, Messrs. Lansing, Hogg and McCague purchased a boat, the Ibis, in which to journey up and down the Nile. The first trip was made by Rev. and Mrs. McCague taking with them four native assistants and twelve boxes of Scriptures and other books. During their five weeks' trip they sold about \$162.00 worth of books and established two stations, one at Assint, one at Luxor. In the former place Mr. McCague with the assistance of the faithful Awad, loaded a donkey with Bibles and went through the streets crying, "The Holy Bible for Sale!" This method brought them into contact with the natives, both Copts and Moslems. In his book "Egypt's Princes," Dr. Gulian Lansing describes the second Ibis trip when about \$1000 worth of books was sold.

The dissemination of the printed Word has always been an important branch of the work in Egypt. Shortly after the forced return of Rev. and Mrs. McCague to America in 1861 on account of threatened blindness of the wife and son due to ophthalmia, they received a letter from Dr. Lansing telling of his negotiations with the Egyptian Government for the purchase of the government press at Boulak which, "we trust will put us in the way of supplying Egypt with a Christian literature." A month later he writes, "We are not to have their printing press. The Counsellors stepped in and said they could not let this press, which had been a fountain of Moslem learning, become Christian." In the correspondence of those years there is a very evident note of joy at each indication of the gathering in of a Moslem. Dr. Hogg wrote that the boys in his school at Alexandria "are beginning to search for themselves at midday, whether these things told them in the morning are so," and he adds, "May the Spirit lift up the veil and show them the loving heart of the despised Nazarene."

How the prayers of these pioneers are being answered today by the great work of the Nile Mission Press in patiently overcoming the opposition of Islam, and by the gathering of Moslems into the Kingdom! Surely God's Word sown in the morning of the Mission in Cairo and along the Nile Valley is not returning unto Him void.

LYDIA S. McCAGUE.

Omaha, Nebraska.

## IF I HAD A MILLION DOLLARS

If I had a million dollars I would first of all pay my debts, were I indebted to anyone. This is what any honest man would do; it is what any honest nation would do. Debts are often forgotten. One of the functions of history is to remind us of what we owe the past; what contribution the past has made to the content of our present civilization. In paying my debts I must not overlook what I owe to those who have gone before and to their descendants.

We all recognize more or less clearly what the countries of our immediate ancestors have done for us. Any ordinarily well educated American has some intelligent conception of our indebtedness to England or France but how many of us pursue history far enough to realize what the countries of the Mediterranean have contributed to make America what she is?

It would surprise most of us to be informed that we owe the nations of the Near East more than we owe all other nations combined. It would be difficult to mention a single one of our institutions whose roots do not run back through the centuries and lose themselves in Oriental soil.

We never tire of praising the great qualities and sacrifices of the Pilgrim Fathers, and they deserve it all. But what did they do? They abandoned Holland and England for the bleak shores of America that they might enjoy the privilege of reading God's Word and interpreting it in accord with the dictates of their own conscience. But where did they get this Book for which they would venture so much? Every word of it is from Oriental sources.

Three great religions dominate the world, no one of which is indebted to Occidental thinking. The prophets, those great men of the past whose words still reverberate across the centuries, changed the destinies of peoples while our ancestors were living in savage brutality.

Who gave us the apostles? Those men whose teachings are becoming world forces. Has any modern civilized nation escaped the influence of the unparalleled intellect and deep-souled vision of the Apostle Paul?

What can we adequately say about Jesus Christ, that unique person the, Son of God, our Saviour whose life and death inspires every beneficent movement throughout the world?

Our greatest and best have become great and good in proportion as they have become dominated by the philosophy of the Apostle Paul and the ethics of Jesus Christ. But what are they compared to these masters? What about our philosophy? Are not all modern theories based upon systems that were in vogue before the Romans landed on the shores of England? In respect to our ethics, can we point to a single book which purports to interpret human conduct that does not find its inspiration in the Bible? What about our art? Are we still anything more than poor imitators of the artistic productions of men of Eastern lands? Our plastic art is wholly the gift of peoples who look across the centuries and over thousands of miles and see us struggling with the rudiments of what to them was a skilled science. And our architecture? We have only to study the great public buildings erected across our continent, recognized as artistically meritorious, to be convinced that we are but children attempting to adapt the East to the conceptions of the genius of modern requirements.

Is there anything in the higher reaches of our civilization that is original with us? Nothing.

A brief survey of what has entered into the warp and woof of our civilization must bring every intelligent man and woman in America under the power of two sentiments, humility and gratitude.

Our debt to the East is beyond calculation. What have we done to liquidate it?

We have been generous to Belgium, Poland and Ser-

via. The instincts of humanity were obeyed in our lavish generosity; but these countries can make little appeal from the standpoint of having added anything original to the content of our civilization.

But when we mention the peoples of the Near East, who are now in the throes of a tragedy unparalleled in history, we ought to be filled with a desire to make any reasonable sacrifice to meet their needs and thus in some small measure acknowledge our indebtedness and meet our obligations so far as that is possible.

Under the sinister shadow of their agony a ray of hope pierces their gloomy outlook as they indulge the hope of national emancipation from a long past of oppression and wrong. Yet they feel helpless in the face of tremendous political and social problems they are in no way fitted to solve. The word America has become a synonym of disinterested altruism. In the past her doors were open to the oppressed of all nations, now like an angel of mercy she goes forth to relieve the oppressed in all lands, to feed the hungry, to clothe the naked and lend a hand in assuring just consideration of reasonable national aspirations.

But what these new states need more than material blessings and national freedom is moral and spiritual help.

The Christian churches in the Near East are coming under a responsibility they have neither sought nor desired.

The Christians of the Orient are much less in number than the Moslems. New Christian states are being carved out of the Turkish Empire but the Turks remain. What is to be done with them?

One can easily see that in the consolidation of these new states most difficult problems are sure to rise. Social, political and administrative questions will press for attention that will require the most delicate handling.

Will these young nations be able to solve these questions?

Another, and perhaps most difficult of all, is the religious question.

We must not forget the feelings of the once dominant race as it finds itself in the position of dependence. Formerly the Moslems looked with contempt upon the subject races, especially from a religious standpoint. All non-Moslems were included under the opprobrious term "giaour"—infidel.

I was asked to speak at the World's Sunday School Convention in Zurich a few years ago. The subject assigned to me was: "Islam, the Problem and Solution."

I began my address with the following words:

"The problem is this—the attempt to induce the proudest man on earth to accept what he detests from men he despises." I see no sufficient reason why I should change a word of this. The Turk is sure to emerge from the awful experiences of the war humbled and embittered. Humbled as he falls from the position of ruler to that of ruled; embittered because he must take his orders from giaours whom he despises.

If he were in the minority he would find it hard enough, but to be in the majority and yet be ruled by former subject races, especially as he remembers that one of the "fourteen points" is the "self-determination of races";—well it takes little imagination to realize the tremendous handicap under which the new nations are to work.

It is easy to say that the league of nations will adjust these difficulties as they arise. No league of nations can control the currents of thought and sentiments, of religion that must prevail. To cultivate even toleration for each other will tax the utmost patience of these races for years. In many cities and towns the proportions of Moslems to Christians will be as three to one. It is difficult for one not living in the country to appreciate the gulf fixed between Moslem and Christian when the subject of religion is broached.

There can be only one solution to this difficult question. It is found in the Christianization of the Moslem.

It is rather too much to expect that the Christians

after their awful experiences at the hands of the Mohammedans will turn around and work for their conversion; although some few are doing so already.

Indeed the Oriental churches themselves are in dire need of conversion. There is not an intelligent Christian in the Near East from the bishops down who will not admit the need of important reforms in their beliefs and practices. The best elements of these churches are working and praying for important changes in their ecclesiastical machinery and a deeper spiritual life in their church leaders and members. If that be true can we expect much help from these churches in the conversion of the Moslems?

Therefore it is the duty of the Christian churches of America to assume this responsibility. I say the churches in America for they, much more than those of any other nation, have prosecuted the missionary work in Turkey, and by common consent this territory is regarded as peculiarly belonging to Christian American enterprise.

From these remarks certain deductions follow which may be incorporated in the following propositions:

The success of the experiment of erecting autonomous states on the ruins of the Turkish empire depends in very large measure upon external help.

This help must be of various kinds.

REPATRIATION. These scattered peoples must be brought to their new homes.

REHABILITATION. This will require the erection and furnishing of numerous homes.

RECONSTRUCTION. Family and social life so sadly disintegrated during the war must be rebuilt from the foundations up.

Until one full harvest is garnered the people must be fed and clothed.

All this will take large bodies of workers and vast sums of money.

Administrative, political and financial assistance must be furnished by the nation to which mandatory power . is accorded. The work already done by American missionaries is of the most important character. This work on a vaster scale must be planned and pushed.

The splendid educational system resulting from a century of effort, so largely broken and dissipated by the war, must be reconstructed and broadened.

Turkey is essentially an agricultural country. Farming and the dairy industry are carried on according to the most primitive methods. The gang plow, reaping machines and steam threshers must be introduced.

All the common minerals of commerce are found in abundance and will constitute one of the prominent sources of wealth. This department will require special attention by experts.

Should all this be done without reference to the Mohammedans, and this is quite possible, a very serious mistake will be made.

The most important problem facing the Christian Church is that of Islam. Until the Church determines to bring to bear upon this subject the vast powers at her disposal success cannot be expected. Two hundred million Mohammedans scattered through Asia and Africa menace the success of the Christian propaganda in these continents. This vast body has been defying Christendom for centuries and she dare not any longer neglect the call to duty without imperiling her own future in the Eastern Hemisphere.

Not only is the Near East the arena in which this great struggle must be fought out but it is the field best prepared. Christian churches and Christian traditions have a history of two thousand years in this territory. Are the Christian churches now on the field equal to the task of converting the Moslems of the country? They would be the first to answer in the negative.

What then is the solution of this question? There seems but one,—an earnest attempt by the Christian churches of America to convert the Moslem of the Near East to Christianity.

JAMES P. McNaughton.

Constantinople, Turkey.

#### LITERATURE FOR TURKISH MOSLEMS

One must be content with an approximate answer to the question of the number who, if they could read, would use the Osmanlī Turkish. I should put the number before the War at ten million. This includes Albanians and other European Moslems and at least a million Christians.

My estimate of the number of literates is higher than that generally given. Ten per cent I believe a moderate estimate. Fifty years ago, in Marsovan, Mrs. Herrick received calls from hundreds of Turkish women, and was surprised to find so many of them able to read and eager to receive copies of selected scripture texts printed in very large type on single sheets, 16 x 12 inches.

Coming to a second and most important question, viz., the Christian literature actually available for Moslems in Turkey, I face a real embarrassment. With the exception of two volumes by Dr. Pfander and one each by Dr. Koelle and Rev. R. H. Weakley and a scientific volume by Dr. H. O. Dwight the list is that of books prepared by me and issued between the years 1865 and 1911. Since the last date several little books of homilies have been issued. A larger number of my books in Turkish in the Armenian character have been issued and some of these have indirectly received the attention of Turks. It is impossible for me to tell what has been done and to indicate the principles, the aims, also the governmental limitations under which the work has been done, more clearly than by giving the list of my books, with explanations relative to their preparation and issue.

Before this is done, special attention is invited to the latest translation of the Bible into Turkish and the record of the circulation of Scripture in that language the last forty years.

The work of the Committee appointed by the two

great Bible societies to newly translate and prepare for circulation the Bible in Turkish, both in Osmanli and Armenian characters (subsequently in Greek characters also) began in June, 1873 and ended May 28th, 1878. Subsequent revisions in the interest of simplicity of language and unification of texts took three more years of work of the present writer, the sole survivor of the twelve men, seven of them natives of the country, who had a share, greater or less, in the translation and revision.

The Bible societies have printed 15,000 copies of the Bible in Osmanli Turkish; about three times that number of copies of the New Testament and at least 100,000 copies of Bible "portions." These portions have been the four Gospels, printed separately, the Psalms and the books of Job and Proverbs, the latter becoming especially popular with the Turks. A conservative statement of the circulation of Scripture among Turks and other Turkish speaking Moslems based on official reports, would give an average of 4000 volumes a year for the forty years, at least 100,000 of the 160,000 being sold to the readers. One thing is certain-speaking generally and emphatically-the knowledge that living Moslems in Turkey have gained of Christian literature has been gained chiefly from the reading of the Christian sacred Scriptures.

Turning now to efforts that have been made by the Publication Department of the American Missions in Turkey to form, upon the basis of the Bible, the beginning of a general Christian literature for Turks we give the following details.

In the year 1865 there were issued by the Constantinople Mission Press:

- I. "A Commentary on Matthew and Mark" (of 400 pages) which had very limited sale. The part covering the Sermon on the Mount was circulated gratis somewhat widely.
- 2. The same year a first book for teaching children was issued (63 pages), and in the course of ten years many editions were issued (6300 copies in all). The

book became the model for many useful books prepared by Turks.

3. In 1868 a little book of 110 pages on "The Belief and Worship of Protestants" was issued. This book was enlarged and issued in 1885 a book of 224 pages.

4. A sketch of the Life of Lincoln (40 pp.) was is-

sued in 1872 and widely circulated.

5. A booklet, "Thoughts on Education," (32 pp.) was printed for me by Tewfik abd ul Zia in 1883.

6. In 1885 "Natural Theology" (220 pp.) was

printed and had a considerable sale.

After 1885 until 1908 it was impossible to print Christian literature in Osmanli Turkish.

7. A book on "Christian Manliness," pretty thoroughly emasculated of everything distinctively Christian and with little "manliness," passed the censors and was printed in 1898 over the protest of one of them that "the book smells of Christianity all through."

8 & 9. During this period (1895-1908) a Physical

Geography and an Astronomy were published.

10. In 1909 the hymn book of more than 300 hymns, previously circulating in Turkish in the Armenian character, was issued in Osmanli.

II and 12. Booklets on Matthew 5, 6, 7 and on I

Corinthians 13 were issued.

13. "The Dawn of Liberty" (80 pp.) was published in 1910.

14. "The Unique Person of Jesus Christ and His Relation to Mankind" (273 pp.) was my last work issued in 1911. It was an effort to present our Lord Jesus Christ to Moslems in a way to win their attention. Such a book could not have been issued before 1908.

On the greater problem of disiderata and present urgent needs I think we should expect and prepare for greatly increased opportunities for direct Christian work for Moslems using the Osmanli Turkish in the very near future. The Press will have two functions to meet (a) To foster the great educational movement (b) To issue and circulate evangelistic literature in large volume.

For schools and for Sunday schools a large amount of literature will be required and will be prepared as fast as men and funds are ready for the work.

Uncontroversial evangelistic literature, translated and adapted, should be issued in considerable variety. Narratives and stories should find place. One little tract which I translated and issued in 1910 is a good model. The title of the tract was "The Man Who Died for Me." Short biographical sketches will be found popular and useful.

There is no doubt that the door will soon be thrown wide open for work on this line far beyond our present readiness to enter it.

GEORGE F. HERRICK.

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## CHRISTIAN LITERATURE FOR MALAYSIA

#### I. RACES AND LANGUAGES

Malaysia consists of the Malay Peninsula and the great group of islands known as the East Indies, the largest of which are, in order of their size—New Guinea, Borneo, Sumatra, Java, and Celebes. The total population is estimated to be slightly over forty millions, and out of this number there are more than thirty-seven million Mohammedans.

The Malay Peninsula, the Northern part of Borneo, and the Eastern part of New Guinea are under British rule or protection. Practically all the rest of the Archipelago is under the authority of the Queen of Holland, and is known as the Dutch East Indies, or Netherlands India.

The distribution of the Mohammedans in Malaysia by governments is as follows:

UNDER DUTCH RULE		
Java and Madura	29,627,557	
Sumatra	3,275,000	
Borneo	985,440	
Celebes	640,000	
Banka and Dependencies	70,853	
Riau and Dependencies	93,434	
Billiton	34,200	
Amboina and Dependencies	71,204	
Ternate, New Guinea and Dependencies	108,240	
Timor and Dependencies	34,650	
Bali and Lombok	368,418	35,308,996
Under British Rule Straits Settlements Federated Malay States Protected Malay States (estimate) British North Borneo (estimate) Sarawak (estimate)  Under Siamese Rule	258,791 420,840 758,060 150,000 150,000	1,737,691
Siamese Malay States (estimate)		115,000
		37,161,687

The distribution by languages can only be given approximately. The Javanese language is spoken by the largest number, perhaps sixteen millions, and Sundanese, the language of West Java, by ten or eleven millions. The Malay language, however, is the language of Mohammedan propaganda, and is more widely known than any other, being the lingua franca all over the coast line and rivers of every island; and it is the mother tongue of probably more than five millions of the inhabitants of the Malay Peninsula, Sumatra, Riau, Banka, Billiton, and parts of Borneo and Java. Probably two millions speak the Madurese language, and the following minor languages are each spoken by perhaps something less than half a million Mohammedans—Achinese, Bugis, Macassar, Battak. Many other languages are spoken in Malaysia, but there are no data to show the number of Moslems who speak them. These languages are distributed as follows:

Java	3 languages	
Malay Peninsula	4 ",	
Sumatra	13 " 18 "	
Smaller islands		
Celebes	26 "	
Dutch Borneo	9 "	
British Borneo	99 "	
m	-	
Total	172	

Most of the languages of Borneo, which are given by Skeat and Blagden in "Pagan Races of the Malay Peninsula," are spoken by the various Dayak tribes. Probably not more than half of the 172 languages referred to above are spoken by Mohammedans.

## Literacy.

The Dutch government reports 7959 schools in the Dutch Indies with 696,731 pupils under instruction; and probably 600,000 of these pupils are Moslems.

The British government reports 1196 Malay schools, with over 30,000 pupils in attendance. In the non-federated Malay States there are at present very few schools.

The proportion of literates among those who speak the Malay language is much higher than among those who speak Javanese and Sundanese. Nearly all newspapers are printed in the Malay language, and in the Dutch Indies many Malay newspapers are printed in the Roman character, and are read very largely by Chinese as well as by Moslems.

The percentage of literates is certainly high as compared with other Moslem lands, but very few Mohammedan women are able to read.

II. CHRISTIAN LITERATURE AVAILABLE FOR MOSLEMS LEMS.

The Scriptures are available in the following languages:

IN ARABIC CHARACTER

Malay, the whole Bible. Javanese, Gospels and Acts. Sundanese, Luke, John, Acts.

IN NATIVE CHARACTERS

Javanese, the whole Bible.
Bugis, Gospels and Acts.
Macasar, Gospels and Acts.
Battak (Toba) New Testament.
" (Mandailing) Mt, Lu, Jn.
Madurese, Gospels, Acts, Phil.

In Roman Characters

Javanese, New Testament.
Sundanese, the whole Bible.
Battak (Toba) the whole Bible.
" (Mandailing) New Test.
Psalms.

This list shows that we have the Scriptures in only eight of the languages which are spoken by Moslems.

The Bible is also available in seven other Malaysian languages which are spoken by Pagans, namely: Nias, Balinese, Rotti, Sangir, and three dialects of Dayak.

Comparatively few Mohammedans can read those versions of the Scriptures mentioned in the above list which are printed in the Roman character, these versions having been prepared principally for native Christians. The versions shown as being in native characters can be read by Moslems very generally, but some Morlems can only read those versions which are printed in the Arabic character.

# Other Literature in Malay

 Pilgrim's Progress, translated by Keasberry 60 years ago, is now out of print. Two other versions exist in Romanised Malay, but are not suitable for Malays except in Java.

2. History of the Jews, an adaptation of Walker's "Philosophy of the

Plan of Salvation," (100 pages).

3. Story of Joseph, from Genesis, (60 pages).

4. The Witness of Christ to Himself, 32 pages, translation of the Nile Mission Press tract.

5. Story of St. Paul, (26 pages).

Story of an Indian Prince Who Became a Christian, (22 pages).
 What the Koran says of the Bible, extract from Muir's "The Coran," published by the S. P. C. K. 21 pages.

8. The True Religion, (13 pages). 9. Khutba No. 1, on Prophecy.

10. Khutba No. 17, on The Unity of God.

### Also the following leaflet tracts:

Creation and the Beginning of Sin.
Salvation and Holiness.
The Death of a Christian Boy.
Story of Naomi and Ruth.
A Moslem Mistake (as to the Son of God).
God's Prohibitions and Commands.
The Ten Commandments.
The True Way Should Be Sought, C. L. S. Madras.
What the Koran Says of the Scriptures, C. L. S. Madras.
The Sermon on the Mount, (In the Press).
The Bedouin and Camel (In the Press) Nile Mission Press.
Letter from a Far Country. (In the Press.) Nile Mission Press.
Rashid's Robe. (In the Press.) Nile Mission Press.

Several books and tracts have been published in Romanized Malay for the Malay-speaking Chinese of the British area, but most of these are in the dialect known as "Baba Malay," which is looked down upon by the Malays as a mere patois or jargon, and these books and tracts cannot for that reason be considered as available for the Moslems. It should also be said that although the Roman character is taught in the British vernacular schools, the Malays dislike it, and very much prefer to read their own language in the Arabic character. The following books and tracts are available in Baba Malay (Romanized):

Lessons in the Life of Christ for Sunday Schools. (104 lessons.)
The Methodist Malay Hymnal, (150 hymns with music).
The Ritual of the Methodist Episcopal Church.
The Discipline of the Methodist Episcopal Church (not complete).

The Catechism of the Methodist Episcopal Church. Stories about Jesus, (42 pages).
The Story of David, (18 pages).
Eight Sermons on the Lord's Prayer (46 pages).
The Pilgrim's Progress (illustrated).
Black Beauty, the Autobiography of a Horse.
The Story of Queen Victoria.
The Story of Florence Nightingale.
Jessica's First Prayer.
The Story of Joseph.
The Greatest Thing in the World, Drummond.
The Victory of Mary Christopher, H. R. Calkins.
Also 6 leaflet tracts.

Dutch missionaries, working in Java, have published a number of books and tracts in what is known as the Dutch spelling, in which the English "u" is represented by "oe," the English "y" by "j," "j" by "dj," "ny" by "nj," "ch" by "tj," etc. The Natives in the British area find it extremely difficult to read anything in this spelling, and those in the Dutch area equally object to the English spelling. For this reason books printed in the Dutch Indies are not available for use in the British area, and vice versa.

A few of the books in the Dutch Romanized Malay are in what the Dutch call "High Malay," which is practically the same as the Malay of the Peninsula and East Sumatra, and such books could, with slight alterations, be reprinted in Arabic character, and thus become available for Malay-speaking Moslems all over the Archipelago. Unfortunately there does not appear to be any catalogue of these books accessible in this country. Amongst them there are two or three collections of sermons by the Rev. Mr. Tiemersma, a Church History by the Rev. Mr. Iken, and one or two other books suitable for the use of native preachers. There are also in the Dutch Romanized several elementary books on science, published by the Dutch government.

In addition to the above the Dutch missionaries have published a few books and tracts in what they call "Low Malay," that is to say the patois spoken by the mixed races who speak the Malay language on the island of Java. Such literature is no more suitable than the "Baba Malay" of the British area would be for the use of the Mohammedan Malays, and therefore need hardly be considered in dealing with literature for Moslems.

III. MAIN DESIDERATA AND COST OF LITERATURE.

I. In view of the fact that the Malay language is the language of Moslem propaganda, and is used far more widely than any of the other languages of Malaysia, it seems to be advisable in the first instance to create and publish in the Arabic character a strong literature suited for an aggressive campaign among the Malay-speaking Moslems of Malaysia.

2. Any suitable literature which may already be available in the Roman character, either English or Dutch spelling, could be rapidly adapted by rewriting in such form as would be necessary for printing in

the Arabic character.

3. In Java there are two Literature Societies-The Malay Christian Union, in charge of Mr. Meeuwig, Meester-Cornelis, Java, and the "Paper Missionary," in charge of Rev. Hochendijk, Garoet, Java. The latter is assisted by the Netherlands Tract Society, of Holland. Very few of the Dutch and German missionaries in Malaysia appear to be alive to the importance of producing and circulating literature especially suited to the Mohammedan people, and the literature which they have produced and make use of so far has been intended chiefly for the instruction and edification of the native Christians. Some years ago a careful survey was made of the literature published by the Malay Christian Union at Meester-Cornelis, and none of their publications were found to be suitable for use among Moslems, even if reprinted in the Arabic character. The "Paper Missionary" is a more recent organization, and has distributed large quantities of leaflet tracts in Malay and Javanese, but none of these have ever come into the writer's hands, so he is unable to speak of their value for Mohammedan work.

New York City. W. G. SHELLABEAR.

## MOHAMMED'S CONTROVERSY WITH JEWS AND CHRISTIANS \*

Mohammed in his early years, in common with the rest of the Meccan traders, was acquainted with traditional lore embodying some of the doctrines taught by the Hebrews,-a kindred race,-in a vague and confused form. He learnt something of these on his journeys with the caravans to Syria, and on his visits to the literary fairs, the forerunners of the Welsh Eisteddfod, held periodically at Okadh and other towns, in which religious subjects were publicly discussed. gained more definite and deeper knowledge from the Hanifs, a small body of enquirers after truth, residents of Mecca, and earnest students of Judaism and Christianity. He was thus led to reject idolatry, and to accept the monotheistic formula, La ilaha ill' Allâh,-"There is no god but God." His intense conviction made of him a missionary; and, naturally, he used the means of his own conversion as his chief weapon in his efforts to gain others over to his faith. Many of the Meccan chapters of the Koran are devoted to the story of the prophets, taken from Hebrew sources.

The short twelve years of Mohammed's mission in Mecca was a period of preparation and growth. One of the most striking developments is in his conception of his own office. He started diffidently as a mere "warner" to his own relatives and immediate circle of Encouraged by three or four conversions, he began to frequent the area of the temple—the Ka'aba, which was the meeting-place of the Meccans. There, at first unostentatiously to small groups, but later on openly and passionately, he denounced idolatry and threatened the city with disaster should it persist in disregarding his message. He had become a "preacher"

and a "prophet" to his own people.

<sup>\*</sup>We have left the reference to the author's mss., as we did not have at hand his edition of Sale's translation of the Koran.

The Meccans laughed at his threats, and eventually bitterly persecuted him. After years of labour among them he could count but a few score followers, most of them from among the poor and "the feeble in the land." Despairing of converting his fellow-citizens, he went to Ta'if, the nearest city of importance, and there expounded his doctrines to the native chiefs. action roused the populace to fury; and Mohammed, barely escaping with his life, fled back to Mecca.

Though dejected at his failure in Mecca and Ta'if, he never lost faith in the truth of his message, or in his own call to be God's messenger. He made his rejection by his neighbors a reason for widening his appeal to include all Arab idolaters. During certain months of the year large caravans of pilgrims used to visit Mecca, partly for the purposes of trade, but more particularly to pay their vows at the Ka'aba, the most venerated shrine in all Arabia. Mohammed saw here an opening to satisfy his missionary zeal. He visited the various camps, and, at last, obtained a favourable hearing amongst the pilgrims from Medina. He made a compact with their chiefs, who pledged themselves to give a home and protection for himself and those of his converts who chose to migrate there with him. This was his opportunity of escaping from the persecution of the Meccans, and, at the same time, securing a better soil for the propagation of his creed. From being a local preacher he had become an "apostle" to the Arab nation.

The progressive stages in his development may be seen in the following verses from the Koran:

Warn thy pople; for thou art a warner only: thou art not empowered to act with authority over them. LXXXVIII. 21, 22.

That thou mayest preach it unto the metropolis of Mecca and to those

who are around it. VI, 93.

It is He who hath raised up amidst the illiterate Arabians an apostle from among themselves. LXII, 2.

Cf. also XXVII, 46; XII, 29: VI, 155-157 &c.

In the Kor'anic revelations of the Meccan period there is no mention of opposition on the part of the Jews and Christians to Mohammed's office or teaching.

On the contrary, he looks to them, as the heirs of the Torah and the Gospel, to bear him out in the face of his enemies. He claims that they confirm the consonancy of his doctrine with that of their own Scriptures, and that they regard Islam as being the same religion as they had always professed.

Say. What is your opinion? If this book (the Koran) be from God and ye believe not therein; and a witness of the children of Israel bear witness to its consonancy with the Law and believeth therein; and

ye proudly reject the same. XLVI 9.

And now We have caused Our word to come unto them, that they may be admonished. They unto whom We have given the Scriptures believe in the same; and when it is read unto them they say, "We believe therein; it is certainly the truth from the Lord: verily we were Muslims before this." XXVIII, 48-53.

If thou art in doubt concerning that which We have sent down unto thee, ask them who had read the book of the Law before thee. X, 94. Cf. VI, 20 and 114; XI, 18: XXIV, 6: XVII, 108 etc.

In the post-Hijra chapters there comes a distinct change in the tone of Mohammed's references to the Jews and Christians. From friendly appreciation he passes to virulent tirade. Compare the following verses, revealed respectively before and after the Flight:

We gave unto the children of Israel the book of the law and wisdom and prophecy; and We fed them with good things, and preferred them above all nations; XLV, 15. Cf. II, 46 and 122, LVII, 26, 27.

Satan hath prevailed against them, and hath caused them to forget

the remembrance of God. These are the party of the devil; and shall not the party of the devil be doomed to perdition? LVIII, 20, 21.

The reason for this difference in the character of the Koranic verses is to be found in the changed condition of the prophet's life. In his old home Mohammed had never come into close contact with the mass of Jews and Christians; the number of them resident in Mecca was insignificant. In Medina, on the other hand, there was a large and prosperous colony of Jews, and some Christians. Though, politically, these occupied a subordinate position as clients of, or protected by, the native pagan tribes, their wealth and their higher moral and religious culture gave them power and influence among their neighbors. When the prophet fled from Mecca in A. D. 622, he came to live among the "People of the Book" on the close terms of daily intercourse. It was obvious that the religious attitude of the one to the other had to be clearly defined.

On his arrival in Medina Mohammed fully expected to be recognized by the Jews and Christians as a true prophet, and the Koran, as far as it was then revealed, accepted by them as divinely inspired equally with former scriptures. Some of the Jews whom he had met in Mecca had certainly given him grounds for this expectation. Had the Flight taken place some years earlier, Mohammed might have developed into a great reformer of his own people through the medium of Judism or Christianity; but by now he had reached too advanced a stage in the conception of his own apostleship to allow himself to become a mere proselyte, he claimed to be greater than a Jewish rabbi or a Christian bishop, he was an apostle with a distinct mission of his own. His theology and history were based mainly on their literature; his ritual, as far as he had then established it, was modelled on their ceremonial. His ambition was to be accepted by them as one in the successive line of prophets, bringing to the Arabs the same divine message as had been delivered to those of the Hebrew race by the apostles of old. In Mecca, Mohammed's struggle had been against ignorant idolators; in Medina he soon found himself engaged in an intellectual contest with a far more formidable foe,—with the possessors of those scriptures whose fundamental doctrines he professed to have accepted and taught.

To follow the progress of the controversy, we have to depend almost entirely on the references to it in the Koran. Fortunately, these are fairly full. We have

no records from the Jewish or Christian side.

Mohammed's standpoint during the first phase of the discussion is defined in the following verses:

The apostle believeth in that which hath been sent down unto him from the Lord, and the faithful also. Every one of them believeth in God, and His angels, and His scriptures, and His apostles: we make no distinction at all between His apostles II, 285.

We believe that which hath been sent down unto us, and that which hath been sent unto you. Our God and your God is one. To Him are we self-surrendered. XXIX, 46.

Surely those who believe (the Moslems) and those who Judaize, and Christians, and Sabians-whoever believeth in God and the last day, and doth that which is right, they shall have their reward with their Lord: there shall come no fear on them, neither shall they be

grieved. II, 61 and V, 73.

This last verse must have been revealed at an early date after the Hijra; it represents the prophet at his most modest and tolerant period. It was probably used on many occasions as a kind of stock piece, and is repeated twice in the Koran, in both cases fitting in badly with the context. The Sabians are brought in to emphasize Mohammed's point by including the sects which he regarded as monotheists. Here he declares that belief in God, together with good works, constituted all that was necessary to salvation, (Cf. XXIX, 6-8); but it was not long before he revised this judgment. This belief in all God's prophets was embodied at a later date in some verses which practically amount to a definition of Islám:

We believe in God, and that which hath been sent down to us, and that which hath been sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses and Jesus and that which was delivered unto the prophets from the Lord: We make no distinction between any of them: and to God are we resigned (II, 136).

This confession of faith is given again in Chap. III, 83, and in both cases it is followed by a declaration that any religion other than Islam thus defined is not acceptable to God.

Though, at first, he hesitated before insisting on acceptance of himself as a condition necessary to salvation, he yielded nothing to the "People of the Book" on the point of the divine authority for his office and his message to his own people. He sought a common ground where what he regarded simply as three groups in the same religion could, and must meet,—the ground of monotheism: "Your God and our God is ONE." The idea of a separate sect of his own was not a new one. Like the disciples of Jesus who desired their Master to teach them a form of prayer which should be peculiarly their own, Mohammed's earliest converts had asked for instruction in private and common worship, and the prophet had established a few elementary forms of ritual before leaving Mecca. His sect was not in any way to be opposed to Juda'sm and Christianity, but was to exist alongside of them in perfect harmony. In this spirit of conciliation, and with a keen desire for cooperation, he planned his mosque at Medina so that the worshippers stood in prayer with their faces towards Jerusalem; and instituted a fast for the Moslems in imitation of the Jewish fast of Ashura.

Mohammed could not understand any hesitation on the part of the Jews and Christians in accepting him as a true prophet to the Arabs. Were his people to perish because no divine message of warning and direction had ever been sent to them? He had already definitely answered such a plea of ignorance set up by the idolaters of Mecca:

The book which We have now sent down is blessed; therefore, follow it \* \* Lest ye should say "The scriptures were sent down to two people only before us." \* \* \* or lest ye should say, "If a book of divine revelation had been sent down to us, we would surely have been better directed than they." Now hath a manifest declaration come to you from your Lord, and a direction and a mercy, VI, 155-157. (Cf. VII, 174.)

To Mohammed's mind it was unthinkable that God should punish any nation without first sending it instruction:

Verily God will not deal unjustly with men in any respect, but men deal unjustly with their own souls. X, 45.

During the period of his mission in Mecca the prophet had developed the following thesis, and confirmed it on his first arrival in Medina, only to modify it somewhat, at a later date:

1. There is but one true religion, which was once universal. This appeared to him a natural complement of the belief in one God. It followed that the messages sent by successive prophets were essentially the same:

Men were professors of one religion only, but they dissented therefrom. X, 20.

Mankind was of one faith, and God sent prophets bearing good tidings and denouncing threats, and sent down with the scripture in

truth. II, 212.

He hath ordained you that which He commanded Noah, and that which We have revealed unto thee, and which We commanded Abraham and Moses, and Jesus, saying, "Observe this religion, and be not divided therein." XLII, II.

2. Every nation hath its own prophet, God never punished a people without first sending an apostle to warn them plainly in their own language:

Unto every nation hath an apostle been sent. X, 48.

Every age hath its book of revelations XIII, 38.

We did not punish any people until We had first sent an apostle to

warn them. XVII, 16.

We have therefore raised up in every nation an apostle. There hath been no nation but a preacher hath in past times been *conversant* with them. XXXV, 22.

We have sent no apostle but with the language of his people, that he

might declare their duty plainly to them. XIV, 4.

We have not destroyed a city but a fixed term of repentance was

appointed them. XV, 4.

3. The nations would be called to account on the Day of Judgment for the reception they had accorded to these messengers. Each prophet would be raised on that day as a witness against his own people. Mohammed would appear against the Arabians.

On a certain day We will raise up in every nation a witness against them from among themselves; and We will bring thee, O Mohammed, as a witness against these Arabians. XVI, 86 and 91.

How will it be with the unbelievers when We shall bring a witness out of each nation against itself, and shall bring thee a witness against

these people? IV, 40.

Holding this doctrine as he did, with such firm conviction, Mohammed could not possibly abandon his claim to apostleship without violating his sense of God's justice in His dealings with men.

On political grounds, as well as from religious sympathy, the prophet sought earnestly to bring about friendly relationship with the People of the Book. He could not afford to be at variance with such an influential section of the community at Medina. His own position there at the time was precarious enough, for it depended entirely on the good will of the pagan tribes. So, we find the first stage of the controversy was of a mild character:

Dispute not unless in the kindliest spirit with the People of the Book.

The famous victory over the Meccan army at Badr in the second year after the Flight brought about a great change. Mohammed became a popular military leader, and the number of converts to the new faith multiplied greatly. The prophet could now go his own way more independently of the Jews and Christians. They had to change their tone, and veil their enmity to him, (II, 30; III, 119). His attitude towards them turned from conciliation to reluctant toleration. could not ignore them, or attack them in a body. The Koran of this period is silent on certain acts of hostility which took place. The prophet was beginning to realize his power, and to assume an air of superiority without that deference with which he had hitherto treated them as heirs of the Law and the Gospel. He had not entirely lost hope and desire to gain the bulk of them over to his side. He continued to make earnest appeals to them to believe in God's latest revelation; he recounted the multitude of God's favours to them, and besought them to cast out vanity with persevering prayer, and keep their covenant with God.

O children of Israel, remember My favour wherewith I have favoured you; and perform your covenant with Me, and I will perform My covenant with you \* \* \* And believe in the revelation which I have sent down, confirming that which is with you, and be not the first to believe not therein, neither exchange My signs for a small price; and fear Me. Clothe not the truth with vanity, neither conceal the truth against your own knowledge \* \* \* Ask help with perseverance and prayer; this is indeed grievous unless to the humble who think they shall meet their Lord, and that to Him they shall return. II 39 ic.

"Do ye reject us," asks Mohammed, "O ye who have received the Scriptures, for any other reason than because we believe in God and that revelation which hath been sent down to us, and that which was formerly sent down, and for that the greater part of you are transgressors?" (V, 64). There was more dividing him from the Christians than is implied in this question. He was at variance with them on a matter of principle involving the acceptance or the rejection of the divinity of Christ.

The Koran always refers to Jesus in terms of highest esteem short of attributing him to divine sonship. Beside the ordinary names, prophet, apostle, servant of God, he is called (1) Isa, (Jesus) son of Mary; (2) the Messiah; (3) the Word of God; (4) the Spirit of (or from) God; (5) the Word of Truth. There is no

reference in the Koran to Jesus Christ as "Saviour"; salvation is only by the mercy of God.

A long account, very much in the style of apocryphal books, is given of the Annunciation and birth of Christ in Chapters III, 42-48, and XIX, 16-35. The doctrine of the immaculate conception is accepted:

-Mary-who preserved her chastity, and into whose womb We

breathed of Our Spirit. XLVI, 12.

—Her, who preserved her virginity, and into whom We breathed of Our Spirit, ordaining her and her son for a sign unto all creatures. XXI, 91. Cf. IV, 169 and XIX, 16.

His mission and miracles are acknowledged:

When the angels said, "O Mary, God sendeth thee good tidings, that thou shalt bear the Word proceeding from Himself: his name shall be Christ Jesus, the son of Mary, honourable in this world and in the world to come, and one of those who approach near God: and he shall speak unto men in the cradle, and when he is grown up \* \* \* God shall teach him the Scripture, and Wisdom, and the Law, and the Gospel \* \* \* an apostle to the children of Israel. And he shall say, "Verily, I come unto you with a sign from your Lord; and will make before you of clay, as it were the figure of a bird; then I will breathe thereon, and it shall become a bird by the permission of God: and I will heal him who hath been blind from his birth, and the leper; and I will raise the dead by permission of God." III, 45-48.

We have given Jesus the son of Mary, manifest signs, and strength-

ened him with the Holy Spirit. II, 254.

His death and resurrection are referred to, in rather contradictory passages:

God said, O Jesus, verily I will cause thee to die, and I will take thee

up to Me. III, 54.

They, (the Jews) have said, "Verily we have slain Christ Jesus, the son of Mary, the apostle of God." Yet they slew him not, neither crucified him; but he was represented by one in his likeness \* \* They really did not kill him, but God took him up to Himself. IV, 156, 157.

Then follows this enigmatical declaration:

And there shall not be one of those who have received the Scriptures who shall not believe in him before his death; and on the day.\*

The whole passage is addressed to the Jews with the object of convincing them that Jesus was really a prophet. Mohammed was now insisting that acceptance of all prophets was incumbent on true believers. The meaning then appears to be that if all Jews as well as

<sup>\*</sup>Commentators do not agree on the meaning of this verse, some referring "his" to death of the individual, and others, straining the sense, referring it to the death of Christ after his second advent. There does not seem to be any support in the Koran for the theory that Mohammed believed in the second coming of Christ. The statement is based on the above contradictory verses, the one saying he would die, and the other delaring that the Jews did not kill him, but that he was taken up by God. The only other verse which can be said to have anything like a reference to the Second Advent is XLIII, 61, which merely states that "He (Jesus) shall be a sign of the approach of the last hour."

Christians were to believe in Christ as an apostle, otherwise, at the Day of Judgment, they would be held responsible for their unbelief, and Jesus would be present there as a witness against them. Of resurrection he shall be a witness against them. (IX. 158).

Mohammed is here on slippery ground. He had only just recently begun to insist on his prophetic mission to the People of the Book, demanding acceptance of all prophets, himself included, and recognition of the Koran because it confirms and preserves former Scriptures and here he emphatically denies the crucifixion and death of Christ as narrated in the canonical Gospels. Moreover, when introducing the story of Jesus in Chap. III 42 seq \* \* \* a counterpart of the passage (IV 155 seq) quoted above, he declares that this information is by direct revelation.

This is secret history; We reveal it unto thee. III, 44.

He had advanced a similar claim on other occasions, (XI, 51 ic; XII, 3, 103; XXVIII, 2, ic.) when he was accused by his opponents of obtaining his ancient history from certain individuals. His declaration at this juncture may have been in order to refute a charge of having taken his version of the life of Christ from apocryphal or heterodox Christian sources. The effect of his affirmation is distinctly to make the Koran supersede former Scriptures. It must be noted here, however, that we have no definite knowledge of what books of the New Testament Mohammed was acquainted with. The Koran always mentions the Gospel, but the phraseslogy of some verses recalls portions of the Epistles.

The prophet in these two passages (111, 42 seq., and IV, 155 seq.) is making a serious effort at adjusting the differences dividing the Jews and Christians. Before coming to Medina he had had occasion to rebuke the People of the Book for their schisms among themselves.

Verily, this your religion is one religion, and I am your Lord; wherefor serve Me. But they have made schisms in the affair of their religion among themselves; all of them shall appear before Us. XXI, 92, 93.

This same dispute among them was a stumbling block to all young Moslem converts and enquirers, (XLII, 13). Here Mohammed delivers his judgment between the two parties. The Jews were wrong when they mockingly boasted of having slain the Christian apostle. It would not have affected Christ's office as an apostle whether the Jews killed him or not, for they had slain other prophets, (IV, 154: V, 74) but the miraculous birth of Christ and his ascension into heaven without having first tasted death were such manifest signs of God's favour that no further proofs of his apostleship should be necessary to convince the Jews of their error of rejecting him. On the other hand, in denying the death of Christ, he was rejecting one of the cardinal factors in the history and dogma of orthodox Christianity. There is no hint in any of these passages that Mohammed had in mind the Christian doctrine of atonement; he ignores it here as he does throughout the Koran. Not so with the divinity of Christ. After giving his proofs that Jesus was a true prophet, he turns round to the Christians and warns them:

Exceed not the just bonds in your religion, neither say of God any other than the truth. The Messiah, Jesus, son of Mary, is but an apostle of God and His Word which he cast into Mary, and a spirit from Him. Believe therefore in God and his apostles, and say not "Three"; forbear this, it will be better for you. God is but one God. Far be it from Him that He should have a son! IV, 169.

In several other passages also he strongly protests against the belief in the divine sonship of Christ:

Verily the likeness of Jesus in the sight of God is as the likeness of Adam. He created him out of dust, and then said to him, "Be"; and he was. III, 58.

They are surely infidels who say, "Verily God is Christ, the son of Mary": they are certainly infidels who say, "God is a third of three": for there is no god beside one God. And if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers. V. 78.

Christ the son of Mary is no more than an apostle. Other apostles have preceded him; and his mother was a woman of veracity. They both ate food. (i. e. they were subject to human appetities). V. 79.

It is not *meet* for God that He should have a son. God forbid! When He decreeth a thing He only saith unto it, "Be" and it is. XIX, 36. As a clinching touch to his argument he exclaims:

Sole maker of heaven and earth! How, when He hath no consort

could he have a son? VI, 101. See also III, 47: LXXII, 3.

Mohammed went a step further, and maintained that Christ never made a claim to divinity, but on the contrary, repudiated the idea. \* \* \*

And when God shall say "O Jesus, Son of Mary, hast thou said unto men, 'Take me and my mother for two gods besides God,' he shall answer, 'Praise be unto Thee, it is not for me to say that which I ought not. If I had said so, Thou wouldst surely have known it \* \* \* I have not spoken to them any other than what Thou didst command me, namely, 'Worship God, my lord and your lord.' V. 116. 117.

Jesus said "I come to confirm the law which was revealed before me \* \* \* I come as a sign unto you from your Lord. Therefore, fear God, and obey me. Verily God is my Lord: therefore serve Him.

III, 49. 50.

Mohammed's conception of the unity of God and of the uniqueness of His nature is best expressed in the words of Chap. CXII,—the very foundation of his faith. This chapter was revealed early in the prophet's career, and was directed against the Meccan idea that their idols were "daughters of God," (XXI, 92; XLIII, 57-60). The original significance is now almost forgotten, and the bulk of the Moslems of to-day, who constantly use these verses in their prayers, interpret them in direct opposition to Christianity:

God is one God; the eternal God. He begetteth not, neither is He begotten; and there is not any one like unto Him. CXLI.

Thus, in his dispute with the Christians, Mohammed's sole aim is to disprove the divinity of Christ, a doctrine which he understands only in the anthropomorphic sense of the verse (VI, 101) quoted above. He confuses Mariolatry with the Trinity, (V, 116) and entirely ignores the Holy Ghost. The term "holy spirit" did not convey to him any meaning but that of an angel like Gabriel, bringing the message to be delivered to men.

The dispute with the Jews turned more on the personality and office of Mohammed himself. Their objection to him was twofold. First, they declared that all revelation and prophecy came in the line of the Hebrews; they were the chosen people of God. Secondly, the only prophet still to come was their own Messiah, who was to restore the kingdom to Israel.

On both grounds they could concede nothing in favour of Mohammed.

Against the latter point the prophet maintained that the Messiah had come in the person of Jesus Christ, whom he calls by this title in several verses in the Koran; and that "Unto God belongeth the kingdom of Heaven and of earth," to dipose of at His own good pleasure, (VII, 157). In answer to the former objection he protested in some really fine passages against the idea that the grace of God should be held as the monopoly of any one nation:

Verily, the true direction is the direction of God, that there may be given to some other a revelation like unto what hath been given unto you \* \* \* Surely excellance is in the hands of God; He giveth unto whom He pleaseth, God is bounteous and wise, He will confer peculiar mercy on whom He pleaseth, for God is endued with great beneficence II, 72 73.

That those who have received the Scriptures may know that they have not power over any of the favors of God; and that good is in the hands of God: He bestoweth the same on whom He pleaseth. LVII, 29.

The Jews say, "The hands of God are tied up." Their hands shall be tied up, and they shall be cursed for that which they have said. Nay! His hands are both stretched forth, He bestoweth as He pleaseth. V. 69.

It is not the desire of the unbelievers either those unto whom the Scriptures have been given, or among the idolaters that any good should be sent down unto you from your Lord; but God will appropriate His mercy unto whom He pleaseth, for God is exceeding beneficent. II, 104.

They say, "None shall enter paradise except those who are Jews and Christians." This is their wish. Say, "Produce your proof, if ye speak truth." Nay! but he who resigneth himself to God, and doth that which is right, he shall have his reward with his Lord: there shall come no fear on them, neither shall they be grieved. II, 110, 111.

The baptism of God have we received, and who is better than God

to baptize? Him do we worship. II, 138.

If the future mansion with God be prepared peculiarly for you, exclusive of the rest of mankind, wish for death, if ye say truth: but they will never wish for it, because of that which their hands have sent before them. II, 93, 94.

We have already seen that Mohammed could not accept this claim to exclusiveness by the Jews, without violating his sense of God's justice and mercy. God's message is universal, and His warners are sent to everynation.

The prophet accused his opponents of rejecting him out of envy and jealousy, (II, 89-108) whereas in their hearts they knew him to be true, and that his coming had been foretold in the Jewish and Christian writings. To hide this they "perverted the Scriptures with their tongues, and sold the truth for a small price."

When God accepted the covenant of the prophets, He said, "This verily is the Scriptures and the wisdom I have given you: hereafter shall an apostle come unto you confirming the truth of that Scripture which is with you: ye shall surely believe in him and ye shall assist him." III, 80.

I will write down good unto those who shall fear Me \* \* \* and who shall follow the apostle, the illiterate prophet whom they shall find written down with them in the Law and the Gospel \* \* \* Say, "Verily, O Men, I am the messenger of God unto you all: unto Him belongeth the kingdom of heaven and earth. \* \* \* Believe therefore in God and His apostle, the illiterate \* prophet who believeth in God and His word, and follow him that ye may be rightly directed. VII, 156-159.

And when Jesus the son of Mary, said, "O children of Israel verily I am an apostle of God sent unto you, confirming the Law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmad." LXI, 6.

The Christian prophecy as given here is a distinct reference to John XVI, 7. Moslem commentators, with some ingenuity, maintain that the word paraclete in the New Testament is an error for periclete which might very well be rendered in Arabic by Ahmad.

The knowledge of these prophetical passages in the Scriptures came to Mohammed through the Jews and Christians themselves, of whom there were some converts at Medina, (III, 199 etc.) These new disciples would naturally lay great stress on the prophecies as the main element in their own conversion. Very probably, the first suggestion came from them that the promises referred to Mohammed, who united in his own person the Jewish Messiah and the Christian paraclete. Others of the People of the Book would use the same passages as an argument against Mohammed's claim to be the apostle foretold, the Jews saying that the Messiah, the only prophet yet to come, was to be the son of David, and the Christians looking forward to the coming of the "comforter," who was to be sent in the name of Christ. The bulk of the Jews and Christians

<sup>\*</sup>As Rodwell points out in loco, the word ummi, translated here by Sale as "illiterate" does not mean that Mohammed could not read or write. The same term was used by the Jews themselves for "the heathen," (III, 74) Mohammend applies it in the sense of "ignorant of the Scriptures" to the Arabs, (III, 20 and LXII, 2), and also to a section of the Jews:—"There are illiterate men among them who know not the book of the Law, but only lying stories." (II, 77) Which is of the same root as Mohammed.

depreciated the idea of giving information to Mohammed and his followers of what was contained in the Scriptures:

When they are privately assembled together they say, "Will ye acquaint them with what God hath revealed unto you, that they might dispute with you concerning it?" II, 75.

This verse gives the key to the accusations brought by Mohammed from now on against the People of the Book of "hiding the truth," (II, 147); "concealing the truth against their own knowledge," (II, 41); "throwing it behind their backs, and selling it for a small price," (III, 188); "perverting" (IV, 44) and "dislocating the words," (V, 14). All these charges centre round the aversion of the orthodox Jews and Christians to disclosing verses in their Scriptures which might in any way be interpreted as foretelling the coming of Mohammed. In only one passage is there a possible charge of corrupting the text of the Scriptures, then extant; the usual accusations are of hiding, of misquoting, or of wilful misinterpretation. In Chap. II, 78 we read:

Woe unto them who transcribe corruptly the book of the Law with their hands, and then say, "This is from God," that they may sell it for a small price.

The prophet is dealing in that passage with some "illiterate" Jews, "who know not the book of the Law but only lying stories." Mohammed and his followers did not possess copies of the Scriptures, so in any dispute between him and the People of the Book, he challenged them to produce their copy: "Bring hither the Pentateuch" (III, 93) for reference as authoritative.

Undoubtedly the belief in his coming having been foretold in former Scriptures profoundly affected Mohammed's estimate of his own office. It led him to regard himself not merely as the national prophet to the Arabs, but also as the promised apostle to the Jews and Christians, and God's final messenger to mankind in general.

It is clear that Mohammed did not understand the Messianic hopes and expectations of the Jews, the "earthly kingdom of God" of the early prophets with its material advantages to the children of Israel, nor the higher conception of the "Kingdom" in a new heaven and a new earth of the latter apocalyptic. The Christian "comforter," the "Spirit of truth, who dwelleth within you, and shall be in you" (John XIV. 17) was in his sight but a human apostle like himself.

The passages from which the verses quoted above are taken, (Chaps. III, 80 seq: VII, 156 seq: LXI, 6 seq. All four sections are complementary to one another in thought, and contain several striking chords and phrases in common.

The first step forward which Mohammed now took is seen in Chap. V, 13 and 22, where, after accusing the People of the Book of dislocating words in their Scriptures, forgetting part and concealing others, he makes the following declaration to them, putting the words in the mouth of God:

Oh ye who have received the Scriptures now is Our apostle come unto you to make manifest unto you many *things* which ye concealed in your Scriptures, and to pass over many *things*. Now is a light and perspicuous book come unto you from God. V, 16, 17.

Oh ye who have received the Scriptures now is Our apostle come unto you declaring unto you the true religion, during the cessation of prophets, lest ye should say "There came unto us no bearer of good

tiding and a warner came unto you." V, 22.

The long period of cessation of prophets since the time of Christ was at an end; the promises of the Old and New Testaments had been long being fulfilled, but now the long expected apostle had come to them, bringing with him a book of revelations.

After this we find Mohammed referring to the Jews and Christians as those who had received "part" of the Scriptures, (III, 23, 25 and others). The revelation of God was not complete without the Koran, nor were they true believers who rejected the latest prophet and his book (II, 37 etc).

In Chap. VII, 159 sandwiched in between his two references to himself as the "illiterate prophet written down with them in the Law and the Gospel," he places this proclamation of universal apostleship:

Verily, I am the messenger of God unto you all.

In Chap. LXI, the reference to the paraclete is fol-

lowed by a promise that Islam shall be victorious over, or exalted above, every other religion.

It is He who hath sent down the apostle with the direction and the religion of truth, that he may exalt the same above every religion LXI, 9.

Further we find in Chap. III, 84 that Islam, which includes belief in all prophets from Adam to Mohammed, is the only religion acceptable of God:

Whosoever followeth any other religion than Islam, it shall not be accepted of him, and in the next life, he shall be of those who perish,

III, 84.

The sequence of thought in these passages points clearly to the connection in Mohammed's mind between the Scriptural prophecies and the universality of his office. The thesis, which he had laid down during his Meccan period, had now to be modified; from this on we hear nothing of an apostle for every nation; Mohammed had become the "seal of the prophets," (XXXIII, 40); the Moslems themselves were the chosen people of God and the bearers of his message to the rest of mankind.

We have sent thee an apostle unto men; and God is a sufficient witness thereof IV, 78.

Verily, the true religion with God is Islam, iii, 19.

Ye are the best nation, (or sect or people) that hath been raised up

to mankind. III, 110.

He hath chosen you, and hath not imposed upon you any difficulty in religion, the religion of your father Abraham. He hath named you Muslims heretofore, and in this book; that Our apostle may be a witness against you at the day of judgment, and that you may be witnesses against the rest of mankind. XXII, 79. Cf. IV, 40, XVI, 86, 91.

Thus have we placed you an intermediate nation, (or a central people) that you may be witnesses against the rest of mankind, and that apostle

may be a witnes against you. II, 143.

They seek to extinguish the light of God with their mouths but God willeth no other than to perfect His light, though the infidels be averse thereto. It is He who hath sent His apostle with the direction and the true religion, that He may cause it to appear superior to any other religion, although the idolaters be averse thereto. IX, 32, 33.

He repeats the promise of victory to Islam in one of

the latest chapters of the Koran:

He hath sent His apostle with the direction and true religion that

he may exalt the same above every religion. XLVIII, 28.

Then immediately follows the phrase Mohammed rasul Allah, "Mohammed is the prophet of God," the only time it occurs in the Koran. This phrase forms the second portion and completes the great formula of Islam, La ilaha ill Allah, Mohammed rasul Allah.

It was but natural for Mohammed to believe firmly in the prophecies of his coming. They fitted in with his own desires, and confirmed to him the truth of his message. Mohammed was not so great in his conception of God as he was in his conviction, and in his power to inspire others with the same faith. It was as an apostle that he led his people into battle, and came out again, if victorious, to the glory of God and the consolidation of his own office; if defeated, still like the apostles of old "who desponded not in their mind for what had befallen them in fighting for the religion of God, and were not weakened, neither behaved themselves in an abject manner," (III, 146). As his temporal power increased, so did his conviction in his own apostleship deepen. It was as a prophet that he had touched the imagination of his countrymen, and had become a divine oracle to the pagan tribes even before they accepted Islam. All his decisions on matters of daily life as well as on ceremonials were given in the character of the interpreter of God's will to men. So obsessed was he by his office that, when he was the leader of only a small force which had quite recently been in great straits defending itself against annihilation, he, according to Moslem tradition, sent embassies to the rulers of the Persian and Byzantine Empires, and Egypt, etc. demanding their acceptance of, and submission to him as the apostle of God. The same conviction inspired his followers to face fearful odds, and, in the exaltation of their faith, to sweep triumphantly over those empires which, a few years previously, had laughed the prophet's messengers to scorn. The second phrase equally with the first of their formula has entered into the soul of Islam as it possessed the soul of its founder.

Mohammed charged the Jews as well as the Christians with defying their prophets:

The Jews say, "Ezra is the son of God," and the Christians say, "Christ is the son of God." This is the saying in their mouths. They imitate the saying of those who were unbelievers in former times. May God resist them! How are they infatuated! They take their priests and their monks for their lords, besides God and Christ, the

son of Mary, although they are commanded to worship one God only. There is no God, but He. IX, 30-31.

There does not seem to be any foundation for this charge against the Jews in general; but it is difficult to understand how Mohammed could have made a statement of this kind if he had no grounds whatsoever for doing so, when the accusation could be so easily and promptly refuted. He was on firmer ground when he taunted his opponents with being at enmity with each other, and with their disregard for the revelation which had been given them:

The Jews says, "The Christians lean on naught," "on naught can the

Jews," say the Christians. II, 112.

The likeness of those who were charged with the observance of the Law, and then observed it not, is at the likeness of an ass laden with books. LXII, 15.

They had much learning but no knowledge; they had not the heart to understand.

Both Jews and Christians boasted of being the true sons of Abraham, and the sons of God. Mohammed treated this claim with scorn:

The Jews and Christians say, "We are the children of God and His beloved." Answer,—"Why then doth he punish you for your sins?"

Nay, but ye are men, of those whom he hath created. V, 21.

Abraham was neither Jew or a Christian; but he was of the true religion, one resigned unto God, and was not of the number of the idolaters. Verily, the men who are nearest of kin unto Abraham are they who follow him, and this prophet and they who follow him. III, 39.

Mohammed returns again and again to his original statement that his teaching was fundamentally the same as their beliefs; the divine command that he had received and passed on to the Arabs was the same as they themselves had received from their prophets:

Come to a commandment that is common to us and to you,—that we worship not aught but God, and that we join no other gods with Him; and that we take not one another for lords besides God. III, 63.

We have already commanded those unto whom the Scriptures were given before you, and We command you also, saying "Fear God." IV, 130.

During his Meccan period Mohammed had regarded Moses as his hero amongst the prophets; but in the Koran of Medina the first place is given to Abraham. This arose naturally from the Jewish position. Moses

was the great law-giver and the interpreter of God's will to His chosen people regarding conduct and ritual; but they never refer to the deity as the "God of Moses," but as the "God of Abraham, Isaac and Jacob"; Abraham was their father in God as well as their father in the flesh. Mohammed grappled with them on the grounds they had selected for themselves. He accepted Abraham as the "iman, (leader of the public worship), and model in religion," (III, 66) "the Law and the Gospel were not sent down until after him" (III, 64). He was willing to put his doctrine to a test of comparison with the teaching of Abraham, and to abide the result.

They say, "Become Jews or Christians, that ye may be directed." Say, "Nay! We will follow the religion of Abraham the orthodox who

was no idolator, (III, 135 and II, 120).

It was useless for the Jews and Christians to taunt him with his failure to perform miracles. Other prophets had come before him with these signs, only to meet with their death at the hands of their own people:

They say, "Surely God has commanded us that we should not give credit to any apostle until one should come unto us with a sacrifice which should be consumed by fire." Say, "Apostles have already come unto you before me with plain proofs, and with the miracle which ye mention; why therefore have ye slain them?" If they accuse thee of imposture, the apostles before thee have also been accounted impostors, who brought evident demonstrations, and the Scriptures, and the book which enlighteneth. iii, 184, 185.

Rites and ceremonials were not essentials. Each sect had its own ritual and its laws by which its members had a right to be judged, provided such laws were not contrary to later positive revelation. As Mohammed's power grew in Medina, he was more and more looked upon as the final judge in all disputes between parties in the community. The Jews were averse to submitting their cases to his judgment, preferring the crude justice of the pagan authorities. This annoyed the prophet, (IV, 58 etc.). He received instructions how to deal with them by divine revelation.

With all due regard and respect for former Scriptures, the final authority was to be the Koran. Mohammed could not trust the Jews to apply the "di-

rection and light" they had received to their pagan adversaries who were outside the benefits of the Law, or to share the "kingdom of God" with the rest of mankind:

They say, "We are not obliged to observe justice with the heathen";

but they utter a lie against God knowingly. III, 74.

Hast thou not considered those to whom part of the Scriptures hath been given? \* \* \* Shall they have part of the kingdom since even then they would not bestow the smallest matter on men? Do they envy other men that which God of His bounty hath given them? IV, 49-51.

Because of the iniquity of those who Judaize. We have forbidden them good things, which had formerly been allowed them; and because

they shut out many from the way of God. IV, 159.

God had given to the Jews the book of law,—"a perfect rule unto him who should do right, and a determination concerning all things" (VI. 154); but "they had forgotten the admonitions which had been given them," (VII, 166); in consequence God had subjected them "until the day of resurrection to nations who would afflict them with a grievous oppression," (VII, 168). He dispersed them "among the nations of the earth, and proved them with prosperity and with adversity, that they might return from their disobedience" (VII, 169). In spite of God's favours to them, spiritual and temporal, they persistently refused to accept His signs. The punishment of those who wilfully continued in their unbelief would be specially severe, but those of the People of the Book who accepted Islam would have a double reward in the next world (Surahs IV, 53, 54; II: 175).

The failure of his appeal on the basis of prophesy and unity of doctrine caused Mohammed to despair of ever gaining his opponents over to his side. The keenness of his disappointment is reflected in bitter passages of reproach in the Koran of this period, particularly against the Jews. The prophet retained some good feeling towards the "followers of Jesus," "in whose hearts we placed compassion and mercy" (LVII, 27).

The Jews hearken to a lie, and eat of that which is for bidden. V, 45. Thou shalt surely find the most violent of all men in enmity against the true believers to be Jews and the idolaters; and thou shalt find those among them to be the most inclinable to friendship for the true believers who say, "We are Christians." This because there are priests

and monks among them, and because they are not elated with pride.

V. 85.

The controversy went on at Medina for about four years, gradually becoming more and more embittered as his opponents, in Mohammed's estimation, persisted in their sinful obstinacy, and rejected his advances. His attitude towards them passed through the several phases of conciliation, toleration and estrangement to open hostility. In keeping with these different phases we find Mohammed departing further and further from the ritual of the Jews which he had once in a measure accepted or closely imitated. There was no more desire for union or cooperation with the other monotheists.

Though Mohammed never regarded ceremonials as of vital importance, he recognized that certain formalities may be of use to the weak in faith, and serve as a bond of union among believers and a distinction from other religions. Like his code of laws, his system of rites was a growth; he never set himself to elaborate a scheme, but decided each point as it was raised.

On his first arrival in Medina the prophet had commanded his followers to fast on the same day as the . Iews. He now substituted for that the fast of Ramadan, a whole lunar month during which Moslems are forbidden to eat, drink, or smoke, from two hours before dawn to sunset each day. He regretted his choice of Ierusalem as his kiblah, and for some time he was sorely troubled in his mind to find a spot sacred enough to take its place. Possibly this state of indecision lasted for many months, during which period he tried many points of the compass without satisfaction. The difficulty was overcome by a direct revelations appointing the Ka'aba at Mecca as the Moslem kiblah to which the faithful were to turn their faces in prayer; it was to be to the Moslems what Solomon made the temple in Jerusalem to the Jews, (1 Kings, VIII, the centre of all worship. This was not obligatory on the Jews and

<sup>§</sup> Moslem tradition states that the first suggestion to adopt the Kabah as their kiblar was made by Omar, the friend of Mohammed and afterwards second Caliph. This is quite probable. Mohammed was quick at taking a hint, and if the matter was importan enough, a revelation would follow to give the decision a divine sanction.

## Christians; it was purely a sectarian detail:

It is not rightousness that ye turn your faces in prayer towards the east or west, but righteousness is of him who believeth in God and the last day, and the angels, and the Scriptures, and the prophets: who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for the redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenants when they have convenanted; and who behave themselves patiently in adversity, and hardship, and in times of violence: these are they who are true, and these are they who fear God. II, 177.

The foolish say, "What hath turned them from their kiblah which they used?" Say, "The East and West and God's."

We have seen thee turn they face towards heaven with uncertainity, but We will cause thee to turn thyself towards a kiblah that will Turn therefore thy face towards the holy temple of Mecca; and wherever ye be turn your faces towards that place. ii, 145.

Every sect hath a certain tract of heaven to which they turn them-

selves in prayer. II, 149.

When remonstrated with, probably by the Jews, for departing so widely from precedents, he answered, as usual putting the words as a divine command:

Say, Will ye dispute with us concerning God who is our Lord and your Lord? We have our works, and ye have your works, and unto Him are we sincerely devoted. Will ye say, "Truly Abraham and Ismael and Jacob and the tribes were Jews or Christians?" Say, "Are ye wiser, or God?" II, 139.

Unto the professors of every religion have We appointed certain rites which they observe. Let them therefore not dispute with thee concerning this matter: but invite them unto thy Lord, for thou fol-

lowest the right direction. XXII, 68.

The adoption of the Ka'aba as the Moslm kiblah marks a definite breach with the Jews and Christians. From this on they were to be regarded as enemies, and not sought as friends:

O true believers, take not the Jews and Christians for your friends; they are friends the one to the other; and whoso among you taketh

them for his friends, he is surely one of them. V, 56.

O true believers, take not such of those to whom the Scriptures were given before you, or of the infidels, for your friends, who make a laughing-stock and a jest of your religion. V, 62.

When Mohammed turned his face towards Mecca. he turned his back forever on Jerusalem; henceforth it was to be war.

Why did not the prophet fix upon the mosque he himself had built as the kiblah for the Moslems? Why did he not proclaim Medina, his chosen home, as the holy city of Islam? The thought never seems to have struck him. We can only judge that the bent of his mind was towards precedent and tradition. His thoughts had lately dwelt on the history of Abraham; the trend of the debate with the Jews and Christians had exalted the patriarch to the position of model of religion and fountainhead of monotheistic teaching. Mohammed relied on and constantly used, the argument based on the unity of his teaching with that of the ancient prophets; his position would be further strengthened if he could attach his religious practices to a place and form of worship which had the prestige of antiquity. The Meccan tradition of the coming of Abraham and Hagar with their child Ishmael to the valley of Mecca, or Beccah as it was then called (XIV, 38 seq.) and of the building there of the "house of God," by father and son (II, 127 seq.) supplied him with the desired link with the past. It did more, it appealed eventually to national sentiment by connecting an early divine revelation and organized worship with the Arabs, giving them priority over the Hebrews who had so long and vaingloriously claimed the exclusive favour of God:

Verily, the first house appointed unto men to worship in was that which was in Becca; blessed, and a direction to all creatures. Therein are manifest signs, the place where Abraham stood; and whosoever entereth therein shall be safe. III, 96, 97.

Some European authors of high standing hold that this story of the connection between Abraham and Mecca is the product of Mohammed's own brain, invented to supply him with the means of conciliating the Meccans and of preserving their prosperity, much of which was derived from the pilgrims to the holy shrine; and appealing at the same time to the national pride of the Arabs. They do not quite prove their case. There is too much tendency to interpret Mohammed's motives and policy in the light of subsequent events, which he could not possibly have foreseen. The prophet's genius was not so much inventive as it was adaptive. There are references to the sacred character of Mecca and its district in chapters generally regarded as having been revealed before the Hijra,-XIV, 38 etc. The reference to the "holy temple" and the sin of keeping men

away from it, in the prophet's apology for the affair at Nakhla, (II, 216) should, in our opinion, be dated between the abandoning of Jerusalem and the adopting of the Ka'aba as kiblah; it was certainly revealed long before the prophet thought of proclaiming the pilgrimage to Mecca a duty incumbent on Moslems. Even before the time of Mohammed the Meccans believed in the existence of a great remote God whom they sought only in the times of greatest distress (XVII, 69). Like the nations in Samaria, (ii Kings XVII, 41) "they feared the Lord, but served their own graven images." The prophet's task was therefore, not to convince them of the existence of Allah, but to prove that nothing but He was divine. He set himself to bring man into a closer relation with God; still, by laying such emphasis on the uniqueness of His nature, he has left Him the great lone God of Islam. The prevalence of this belief is used as an argument in support of the theory that the Meccan Arabs were descended from a monotheistic stock, in fact, from Ishmael whose second son, Kedar, was the ancestor in a direct line of the prophet Mohammed. Nowhere in the Koran itself is such a claim definitely advanced, nor does it state clearly that Ishmael was the one offered up for sacrifices, as many Moslem authors maintain. Ishmael is certainly given a high rank among the ancient prophets. In the Chapter of Commemoration (XIX) of all the prophets mentioned therein Ishmael and Moses alone are given the dignity of apostles; the rest, even Jesus, are mere prophets. It may be argued with some show of force that the descent from Ishmael was so universally accepted, even by the Jews, that Mohammed never thought it necessary to emphasize the point by revela-tion. The tone of the Koran lends itself somewhat to such an inference.

Though the tradition may have been current among the Arabs, Mohammed did not make use of it in his earlier years because, at that time, the Jews loomed so largely in his mind as the curators, and Jerusalem as the centre of the true religion. In this spirit, when referring to his night journey to heaven in Chap. XVII, I, he speaks of the Ka'aba as the "sacred mosque" but accords a greater need of sanctity to the temple at Jerusalem,—"whose precinct We have blessed"; the road to heaven passed through Jerusalem. After a few years of close acquaintance with the Hebrews, he revised his estimate of them; and probably rejoiced at finding an opportunity of striking a blow at their national and religious pride.

Mohammed's whole public effort had been directed at destroying the idolatrous worship in Mecca. The fact that this city had been so long the religious capital of Arabia had, no doubt, great weight; the possession of it would mean a tremendous triumph of the "true religion" over paganism; but at that time, when Mohammed adopted the Ka'aba as his kiblah, he had no prospects of subduing Mecca. His power was not absolute over Medina itself, and his influence extended only over a few tribes in the immediate vicinity. Mohammed confesses that he was not a prophet in the sense of foreseeing events and knowing the secrets of God. (VII, 188.)

A filial hankering after the city of his birth was natural; but he had made a compact with the Medinites that their city should be his home, her people his people. Mecca could not therefore become his head-quarters. Nor was it the pressure of public opinion among his followers which induced him to make Mecca the centre of Islam. At that time the majority of his converts were natives of Medina and not Muhajireen (refugees) and their interests were in their own home.

Further, we know from subsequent events that this appeal to the national pride,—if it were meant as such, had not much force except amongst those who had accepted Islam. The adoption of the Ka'aba as the Moslem kiblah made no impression upon the unbelieving Meccans; it was Mohammed's growing military power that induced them, some years later, to agree to the prophet and his followers visiting the holy places as pilgrims. In his preamble to the Proclamation of Pil-

grimage Mohammed enters a claim to the right of the stranger equally with that of the Meccans themselves to perform the rites of the Hajj. (XXII, 25). It was by peaceful negotiation that he hoped to secure these rites, and not by conquest. He looked forward to nothing more than being allowed to go there, just as every other pilgrim had been doing for centuries, and perform the rites appertaining to his own religion.

The prophet could not have meant it for the sake of securing the prosperity of Mecca, for he recognizes that his success as a preacher meant a danger of loss of profits to the city (IX, 28). Even if he had visions of the tribes coming to him in troops, they came as Moslems; and as Moslems they would have come to Medina quite as readily, and accepted any rites he wished to impose upon them as they did the fast of Ramadan, the most onerous of all Moslem duties.

If we seek, therefore, the primary motive of Mohammed's action in these circumstances, we find it in his desire to get away from the official religion of the Jews, at a time when he had just assumed the office of apostle to mankind in general. The Jews had made their religion a national and not a universal one, contrary to what Mohammed believed to be the teaching of Abraham, and the purpose of God; they had been chosen to propagate the faith, and not to reserve God's favours to themselves.

There must have been something in the character and history of Mecca which appealed strongly to him as an apostle, something sacred to which he could attach his message. It was not filial love, hope of conquest, visions of future success. He says it was the connection between Abraham and the holy temple.

Whether this belief already existed among the Arabs, or was imposed upon them by "divine revelation," it became an important factor in the success of Islam after the conquest of Mecca, and forms an integral part of the faith, and a source of pride to all believers.

Mohammed's desire to seize the stronghold of idolatry can readily be understood, but not so easily his tak-

ing over the rites practised by the idolaters, and making them his own. There are some indications in Koran that, when he first decided on the pilgrimage, he did not intend to adopt all the forms of ritual which were customary at the temple; some of them he referred to contemptuously as mere "whistling and clapping of hands," (VIII, 35). He may even have purged them of some of their worst features. He meant to impose certain ceremonials which he conceived to be more in accordance with the custom of the patriarch Abraham. The Scriptures never refer to the patriarchs, before the time of Solomon, as building a "house of God"; they always erected an altar. This gave him an opportunity of emphasizing the priority of the Ka'aba over the temple at Jerusalem, by stating that the first house "appointed by God unto men" was at Becca. This house, however, was not like Solomon's temple, a place for God "to dwell in forever," but was built for public worship. This house of God had its altar, for sacrifice is a "duty which God appointed to the professors of every religion," (XXII, 36). The Koran states distinctly that the place for sacrificing the victims was the Ka'aba, "the ancient house," the same ancient house" as they were to compass (XXII, 31 and 35). Why the sacrifices are offered now at Mina, as they were by Mohammed himself, and not at the Ka'aba as definitely commanded in these verses, the Koran does not explain.\* Even when, a few years later, he entered Mecca as a conqueror, and could have imposed ordinances at his pleasure, he adopted most of the pagan rites already in practice there. Did he find, after all, that it is easier to change principles than to do away with habits and customs of long-standing? Or was the apostle by now merged in the politician? His old attitude towards ritual, regarding it as not fundamental, may have had something to do with his decision. Some

<sup>\*</sup>Er Razi says: "They feared to defile Mecca with blood and sacrifice at Mina; but it is incumbent at Mecca, though Mina is part of Mecca." Vol. VI; p. 157. Tabari says: "The old house is the Ka'aba, but is also includes the whole of Mecca and its environs." Vol. XVII, p. 116. The commentators are not happy in their explanation. The Moslems do not "compass" the whole of the sacred district of Mecca, including Mina which is miles away. The meaning of the verse is perfectly clear, but sanitary considerations may have led the prophet to change his first order, for the temple occupies the bottom of a valley, where drainage is impossible except by modern machinery.

of the customary rites which are now taken as obligatory, he looked upon as merely harmless and permissible:

Safa and Markah \* \* \* it shall be no crime in you if ye compass

them both. (II, 159.)

He was, however, very careful to explain the meaning and object of sacrifice,—"to commemorate the name of the Lord," "to render thanks to Him for His bountiful gifts in the brute cattle," and "to magnify God." The victims slain are "the symbols of your obedience to God," (XXII, 38); there was no atoning value:

Their flesh is not accepted of God, neither is their blood, but your piety is accepted of Him. XXII, 39.

Mohammed probably regarded "atoning value" as a doctrine introduced into Judaism later than the time of Abraham, and contrary to his teaching. In this passage dealing with the institution of sacrifice, there is a faint echo of the wording in the Old Testament. The phrase "to commemorate the name of the Lord" is repeated three times, and corresponds with the Scriptural sentence used to define the object and nature of the worship offered by Abraham wherever he built an altar in the name of the Lord," (Gen. XII and XIII).

The closing phase of the controversy is marked by threats, more particularly against the Jews whom Mohammed accused of intriguing against the Moslems; but the prophet was cautious, and would not strike until he felt the enemy entirely in his power:

Many of those unto whom the Scriptures have been given desire to render you again unbelievers, after ye have believed; out of envy from their souls, even after the truth is become manifest unto them; but forgive them, and avoid them, till God shall send His command. II, 108.

Oh ye to whom the Scriptures have been given, believe in the revelation which We have sent down confirming that which is with you, before We deface your countenances, and render them as the back parts thereof; or curse them as We cursed those who transgressed

on the Sabbath day. IV, 45.

And if they who have received the Scriptures had believed, it had surely been better for them, but the greater part of them are transgressors. They shall not hurt you except with a slight hurt; and if they fight against you, they shall turn their backs to you, and they shall not be helped. They are smitten with vileness wheresoever they are found; unless they obtain security by entering into a treaty with God, and a treaty with men and they draw on themselves indignation from God, and they are afflicted with poverty. This they suffer because they disbelieved the signs of God, and slew the prophets unjustly; this because they were rebellious and transgressors. III, 111, 112.

To learn the fate of the People of the Book of Medina, and the final stage in the controversy, we have to supplement the Koranic account by a few details from Moslem history, without entering on an examination of the reasons given there for Mohammed's action. The prophet himself has stated in the quotations given below what were his main motives, and the only ones he regarded as important enough to be incorporated in the Koran.

The Christians escaped lightly by submitting to paying tribute, but a worse fate was in store for the Jews. Of them, there were three main branches or tribes at Medina,—the Banu Kainuka, the Banu Nadhir, and the Banu Kuraizah. These dwelt in separate fortified suburbs of the city, and entirely lacked cohesion amongst themselves. The prophet was well aware of this, (II, 83, 84), and dealt with them by sections. The first to be attacked, not long after the victory at Badr, were the Banu Kainuka, the smallest of the tribes. After a short siege, they were compelled to surrender. Mohammed's own will inclined to severity and the punishment of death, but he had to yield to the more merciful persuasion of some powerful pagan chiefs, and content himself with banishing the whole tribe to the confines of Syria. Two years later came the turn of the Banu Nadhir, who were also exiled, after having been plundered of much of their wealth. The Koranic account of this incident is as follows:

It was He who caused those who believed not, of the people who received the Scriptures, to depart from their inhabitation at the first emigration. Ye did not think they would go forth, and they thought that their fortresses would protect them against God. But God came upon them from whence they did not expect, and He cast terror into their hearts. They pulled down their houses with their own hands, and the hands of the believers. Wherefore, take example from them, O ye who have eyes. And if God had not doomed them to banishment, He had surely punished them in this world; and in the world to come they shall suffer the torment of hell fire. This, because they opposed God and His apostle. LIX, 2-5.

The Banu Kuraizah suffered more. Medina had been besieged, unsuccessfully, but very hard pressed, by a confederation of tribes bent upon the destruction of this power which menaced the security of their caravan routes. When the enemy raised the siege and drew off, Mohammed, who was in a bitter mood, turned his forces against the Banu Kuraizah, whom he suspected and accused of secretly assisting the enemy. When, at length, the Jews were compelled to surrender unconditionally, their wealth was confiscated, the women and children were made slaves, and all the males above the age of puberty were put to death. The number of men thus slaughtered is variously given from six hundred to nine hundred. The event is thus recorded in the Koran:

God hath driven back the infidels in their wrath; they obtained no advantage; and God was a sufficient protector unto the faithful in battle \* \* \* And He hath caused such of those who have received the Scriptures as assisted the confederates to come out of their fortresses, and He cast terror into their hearts. A part of them ye slew, and a part ye made captives. And God hath caused you to inherit their land and their houses and their wealth. XXXIII, 26.

Whatever charges can be made against these Jewish tribes of weakness, of intrigue, and of breach of faith, they cannot be accused of moral cowardice. For a "small price,"—merely the recognition of Mohammed as a prophet, they could have purchased peace and security. The general command applied to them equally, perhaps more readily than to the pagan folk,—"Ye shall fight against them or they shall profess Islam" (XLVIII, 16). They chose, instead, to face and to suffer poverty, exile and death. They were true to the faith that was in them.

This was the end of the controversy; and this was the end of the Jews at Medina, because "they opposed God and His Apostles" (LIX, 5).

J. BRYAN.

Alexandria, Egypt.

# NOTES ON CURRENT TOPICS

The Strategic Value of Egypt

Mr. A. Y. Steel, of the Egypt General Mission, writing from

Shebin-el-Kanater, describes the New Egypt as follows:

In speaking of mission work in Egypt, it is well ever to keep before us the important position this country has ever held in the Near East; and although destined, according to the Scriptures, to "be the basest of the kingdoms," and never to have a ruler of Egyptian extraction (Ezek. xxix. 15; xxx. 13) it still holds, with ever increasing importance a most central place. On the desert, a few miles from here, we have the largest, or one of the largest, wireless stations in the world, where direct communication is kept up with England, India, and South Africa, and where is picked up the wireless news of all the European capitals. A large aeroplane base is being formed for the development of commercial aviation, from whence we may, ere long, hear the porters shouting, "Change planes for India, China, Australasia Khartum, Uganda, and The Cape." With the great railway developments in progress we may be able to come and go from the homeland, via Constantinople, practically dry-shod all the way. We must pray and trust that all these new lines of communication may become so many arteries for carrying the life-giving message of the Cross."

# Literary Work in Egypt

Mr. George Swan writes as follows in the last number of the

magazine of the Egypt General Mission:

"The colloquial translation of Genesis is complete, and several manuscript copies are being tested in our village stations. I hope to glean useful suggestions for an improvement of the text. The Gospel of John

is well under way.

"The past year has seen a considerable return of our magazine, 'Beshair-el-Salam,' to its pre-war witness of the Gospel to Mohammedans. It was hampered for so long by a strict censorship, so timorously afraid of hurting the susceptibilities of Mohammedans, that it allowed no reference to any subjects that were of particular interest to them. Only after we had made a vigorous protest at the deletion of a whole article, that was clearly a defence, and defence only, of Christianity from gross Mohammedan attacks, did a change take place in the attitude of the censor. We have since been able to adapt our articles more to the needs of the Mohammedan reader. We cannot, however, too strongly emphasise the fact that the lodging of this successful protest coincided with special prayer at the home-end for the removal of this crippling censorship.

"A great cause for cheer has been the growing number of friends in the home-lands who are paying for magazines to be sent to selected Mohammedans for whom they pray. One of our Egyptian helpers, himself a convert from Islam, has greatly gladdened our hearts by spontaneously subscribing for ten—out of a mere pittance of a wage. Some of our friends at home write seeking to know the progress of the men for whom they are praying. Generally it is almost impossible for us to tell. But in the face of such expectant faith we must seek to find

out means whereby we can get news of these specially prayed-for souls, and where possible follow up the printed message with the warmer heart

to heart touch of the Gospel messenger.

"The first volume of 'What the Bible Teaches' (Torrey) has been issued from the Press, and has met with great appreciation. The second and final volume into which we have divided it should appear shortly. We have had to cut this book out as a monthly supplement to the magazine, as also the colloquial supplement, on account of the tremendous rise in the cost of paper, but we are steadily going on with its preparation."

#### The Koran and Bolshevism

It is, of course, true says, The Near East that Orientals set great store by tradition, but in the East generally, and more particularly in India, tradition is very easily made. Practically anything that has once been written, or for that matter said, may come to be accepted as traditional truth, and then it may be defended to the death. The importance of this principle has been recognised by the Bolshevist propaganda, which we are told is arranging for a pamphlet deriving its peculiar principles from the Koran; the idea is in itself ludicrous; but there is seldom any real difficulty in twisting isolated texts so as to support accepted conclusions, and such a pamphlet might easily acquire an importance which might take accurate scholars entirely by surprise. The manufacture of tradition is, in fact, on the way to become a recognised branch of industry, and the authorities cannot afford to be blind to its potential importance."

## "The Key of Paradise" in Popular Islam

We are indebted to the Rev. J. Ireland Hasler, of the Baptist Mission, Agra, for a resumé of a little Moslem book with this title in Urdu:

"It opens with a detailed description of the delights of Paradise and the torments of Hell-both alike materialistic in the extreme. There is no trace of the attempted spiritualizing of the teachings of the Koran on these points, such as is met with in the writings of the more educated Mohammedans. The attractions of Paradise are all sensuous if not sensualistic. Should a maiden die, and enter Paradise, Almighty God will marry her to a man of Paradise. While the maiden is limited to monogamy, the faithful male however is promised polygamy. Wine will be available for drinking, yet no ill effects such as headache or intoxication will ensue. Delicious fruits and the tender flesh of fowls either roast or made into soup according to individual tastes will be served by 'khidmatgars.' The luridness of Hell is painted in sharp contract to the lusciousness of Paradise. Hell is under the charge of 19 angels, the chief of whom is Malik. So huge are they that it is a year's journey from one shoulder to the other, fire issues from their mouths, and their hands are large enough to seize on 70,000 infidels at once and consign them to torment. It is utterly impossible either to withstand them or escape from them. Seventy yards of chains are clamped upon each unbeliever and he is thrown into the flames. There is nothing to relieve hunger, and for the slaking of thirst there is but boiling water full of steam, which only burns the mouth. And the object of the writer of the book is to teach plainly how Paradise may be gained and Hell escaped.

"He deals first with faith (imán) which is both the root and

crown of all virtues. Faith is the acceptance of the Mohammedan creed, and in connection with it two things are essential, viz., its confession with the lips, and its acknowledgment by the heart as true. Both forms of the creed are mentioned, the abridged form (Imán

Mujmal) and the detailed form (Imán Mufassal).

"After faith comes prayer (namáz)—the pillar and support of religion (din) and the key of Paradise. The key of 'namaz' is purity (páki), and the absence of this purity invalidates prayer. This purity however ever is entirely external in its nature, viz., the cleansing from outward impurity or ceremonial defilement, such as is removed by the performance of the prescribed ablution (wazú,) either through bathing or washing in water or through the use of sand or dust where water is not available (tayammum). How precise are the details given not only in this connection but also throughout all the book can be seen from the following extract:—'In wazu, four things are obligatory, but in the case of a man with a thick beard five things. First, the face must be washed from the hair to below the chin, and from ear to ear. It is not, however, incumbent on a bearded man to apply water beneath the hair of his beard, neither is it incumbent to wet a wound, if water would hurt it, nor put water beneath a bandage which a surgeon has affixed in a case of phlebotomy, or on a broken limb, nor yet apply water to the eyeball. The washing of the eyelid is, however, obligatory. Secondly, both hands must be washed as far as the elbows, and, thirdly, both feet up to the ankles, and, fourthly, a fourth part of the head must be rubbed with the wet hand. A bearded man must also do the same to a quarter of his beard.'

"Ceremonial bathing is not rightly performed unless in addition to washing the body the mouth and nose are also rinsed out. Instructions are given as to the correct way of performing the ablution, and as to the nature of the water that must be used. A whole chapter is devoted to dealing with the proper method of tayammum. If socks are worn, they must be removed in the case of bathing (ghusl), but in the case of wazu it is sufficient merely to lay the wet hand upon them. A similar liberty is permissible in the case of bandages. The chapters in the book that treat of the causes of defilement and impurity cannot be translated into English without the rules of ordinary decency

being violated."

#### The Future of Palestine

In the discussion which has taken place regarding the future of Palestine and Turkey it is good for us to know the opinion of the Jews themselves. In the Jewish World for March 26, 1919, we read:

"An influentially signed letter on the future of Turkey has been forwarded to Mr. Balfour, in which a strong plea is made for the preservation of the Turkish Empire and the maintenance of the prestige of the Ottoman Sovereign as Caliph. The main reason urged is Mussulman

sentiment: and the letter observes:

'With regard to the suggested creation of a Jewish State in Palestine, we desire to observe that if the Peace Conference were to decide to create that province into a self-governing State, the entire Mussulman world would resent its being placed under any but a Mussulman ruler, whatever other form the Government may take. Not only is Jerusalem intimately associated with the Mussulman religion and Mussulman religious traditions, but in the long course of fourteen centuries the land has become covered with memorials of the Mussulman faith. To convert

it into a Jewish State or to place it under a Jewish ruler would be most repugnant to Mussulman feelings, especially as only one-seventh of the population of Palestine is Jewish. History proves that the Jews can live in the closest amity with their Mussulman fellow-subjects under Moslem rulers, and enjoy exceptional privileges not conceded to them even now by many European nations.'

We would desire to say nothing which would tend to exacerbate Mussulman sentiment, but we cannot forbear from remarking that it would surely be most unwise in the interest of the world at large to allow that feeling to be the sole arbiter of international settlement. This, apparently, is what the signatories of the letter referred to would wish.

This is on the assumption that the signatories of the letter addressed to Mr. Balfour, in fact represent Mussulman opinion in what they say. But, so far as Jews and Palestine are concerned, we fail to see why, upon the showing of the letter, Mussulmans would have more reasonable cause for complaint if Palestine becomes a Jewish State than would Jews if it became again a Mussulman possession, or indeed than Jews have had cause for complaint these last twenty centuries. Palestine is not merely intimately associated with the Jewish religion and Jewish religious traditions—not only is it covered with the memorials of the Jewish faith—but it is the one spot on earth on which the Jew can regain his nationhood. So that on the score of sentiment, from all points of view, Palestine is much more to the Jew than to the Mussulman.

And if, as the letter rightly says, Jews, as history proves, can live in the closest amity with Mussulmans, the converse is true, and we have the authority of history for saying that Mussulmans can live in the closest amity with Jews. The toleration Jews have received from Moslem rulers is freely acknowledged."

The Newcastle Chronicle of March 3, 1909 comments on the same subject as follows:

"Inasmuch as the population of Palestine is composed of 80 per cent. of Moslems and Christians, it is natural that the opinion of this majority in regard to Zionism should be consulted. The 'Matin' has obtained the views of several prominent persons. First there is the gallant Emir Feisul, son of the King of the Hedjaz, who has impressed so agreeably all who have come into contact with him in London and Paris. He says the Moslems are of course deeply interested in Palestine. Jerusalem is for them a holy city, as the Koran has taught them to reverence the prophets of Israel. He sees no objection to a return of the Jews to Palestine, but he thinks they ought to be placed under a Mussulman or Christian Government recognized by the League of Nations. A separate Jewish state with sovereign rights has in it the elements of conflict. In the name of Orthodox Greeks, the Archimandriate Vasilakis admits the historical, but not the ethnographical claims of the Jews to Palestine. Their aspirations are, however, deserving of sympathy. The great question is whether they could prosper in Palestine which apart from some regions, is sterile, and would require in-tense labour to be rendered productive. Pastor Monod, a leader of the Protestants, looks upon the Zionistic movement as perfectly legitimate. He has nevertheless misgivings as to its being practical. On the side of the Catholics the Archbishop of Paris has refused to speak, but Canon Couget has ventured to remark that Palestine really belongs to the Syrian peoples. The Jews were only encamped there for some centuries, and their case is as if the descendants of the ancient Romans were to claim Gaul because their ancestors occupied it for some three or four hundred years."

# Hospitals for Turkey

We quote the following from Men and Missions:

"Turkey is all upset in the overturn of her political affairs and mission work there has been interrupted, if not blocked for the last four years. One or two mission hospitals have kept going, as at Adana, where the Turkish soldiers were served, and Aintab, where for a time Dr. Hamilton, a woman physician, was able to keep up some medical work. In other stations, such as Marsovan, Sivas, Harpoot, Erzroom, Van, in fact most of the interior stations, the hospital work had to be abandoned either because of the enforced withdrawal of the missionaries from the stations or because the Turks took over the buildings for their own use.

Under the auspices of the American Committee for Relief in the Near East a party of 30 medical men, 60 nurses, 102 technically trained relief workers besides missionaries, teachers and many general workers have gone to Turkey with full equipment for fifteen hospitals, including X-ray machines, ice-making machines, sterilizing outfits and all the appliances of a modern hospital, representing an investment of a million or more dollars. It is proposed to set up these hospitals at central points in Turkey as the way opens. The American Board has maintained ten hospitals there. It is quite possible that many of these locations will be occupied by this relief commission. The financial needs of maintaining these hospitals for the relief period it is hoped will be met by the drive now being made for thirty millions of dollars for the support of this relief work.

The whole enterprise of medical missionary work in Turkey is therefore in flux and will need to be re-established following the immediate undertakings of these relief workers who are in the field and who will remain there it is understood, for a year."

# Facilitating the Pilgrimage

In a despatch from Simla, India, to the London papers, we may read between the lines the character of the policy that is to be followed according to present indications. Such a bit of news makes it yet more important for us to pray that those who are seeking salvation by pilgrimage to Mecca will learn the nearer road to God through Jesus Christ:

"The Government announces that it has made special arrangements for ample shipping to carry pilgrims to and from the Hedjaz during the current season at a cost not greater than before the War.

The arrangement involved protracted negotiation and considerable expense, but the Government is determined that the Moslem community, which has borne patiently the restrictions caused by the War, shall now be offered special facilities."

# Exploration in Central Arabia

One of the results of the War has been the re-discovery of Central Arabia by missionaries and travellers. Now that the door into the interior is open we may expect further results. The following account is taken from *The Near East*.

"Lecturing before the Royal Geographical Society on April 28, Mr. H. St. J. B. Philby described a journey he made in the southern part of the Nejd during May and June of last year. His journey was southwards from Riyadh, the capital of the Wahabi country, to the extremity of the country and back again by a different route. Riyadh itself he described as a walled city of some 12,000 to 15,000 souls. situated in an oasis. It was built of clay without regard to symmetry, and, besides its lofty embastioned walls, contained only three buildings of any importance. Of these one was a fort, the second a mosque, typical for the country—i. e., with a flat roof and short minaret—and the third was the palace of the ruler. Eastwards of Riyadh the desert sloped gradually downwards from an elevation of 2,000 ft. to the shores of the Persian Gulf. Westward the plateau of Tuwaig extended another twenty miles, rising in a gentle slope another thousand feet, and ended in a steep escarpment, which fell some four hundred feet or more to the western plain. The Tuwaiq, flanked by sand deserts, presented a formidable barrier to an invader from the west. Through it ran the Wady Hanifa, main drainage artery of the country, and on its broad back were clustered the oases which gave the Arabs a respite from their nomad life. Travelling southwards, Mr. Philby reached the town of Kharj. There was, he said, a strong local tradition that the Wady had once been much more thickly populated than now, but that a double scourge of locusts and plague had ruined the oases. Such a theory, while it would account for the sorry state of some places, would not account for the survival of others; and a better explanation was ready to hand. Was it not possible that the Wady had in times past been the scene of one of those devastating floods of which we had accounts from other parts of Arabia? Such a flood would have poured down the narrow channel mercilessly sweeping before it the rich settlements lying in its path, but sparing those it could not reach on account of their greater elevation.

One place which Mr. Philby visited he described as an oasis covered with date palms, where the resident population consisted entirely of people of negro extraction. The absentee owners were a Bedouin trib who avoided the cramped life and sickly climate of the valley, and only visited the place once a year at the time of the date harvest to collect their rents. Another oasis, Qurain, was a kind of stud farm. At the time of Mr. Philby's visit there were some fifty animals in the spacious courtyard-stallions, mares and young stock, and even an occasional mule and camel. Each animal was tethered to a stone manger piled twice a day with lucerne. The single groom in charge confessed that he never exercised or groomed the animals, and that the stalls were only cleared of refuse when this became absolutely necessary. Yet the animals seemed none the worse except for a curious ailment attributed to a germ brought in with the lucerne, and which attacked the white parts of their skins, but otherwise did not affect them. At Dilam, a walled town of 7,000 or 8,000 inhabitants, Mr. Philby witnessed a funeral. The local custom, he said, is to dig the grave about five feet deep for a man and a little more for a woman. A raised ledge is left on either side of the body to prevent the whole weight of the earth resting on it. The body is dressed in a complete suit of white, covering every part, except that a small aperture is left over the face of children. If the grave is for a man, when it is filled in a tiny stone is placed at the head and another at the foot. In the case of a woman a third stone is placed

midway between the other two."

# Islam Not a Creed Only but a Civilization

In an article contributed to *The Observer*. Sir Theodore Morrison deals with "The Future of Islam," and explains the devotion felt by all Moslems to their faith and their fears at present regarding the fate of Turkey. These fears are based upon religious devotion akin to

patriotism. He says:

"How can I make intelligible the devotion which Mohammedans feel for Islam? It is not patriotism in the ordinary sense of the word, for it is not associated with one particular country or race, nor is it bigotry or religious fanaticism for some of the most zealous defenders of Islam at the present day hardly believe in its creed at all. The young Moslems in India, Turkey, and Egypt are either sceptics or they hold unorthodox opinions which would scandalise the divines of Al Azhar or Deoband; even among old-fashioned Moslems who are untouched by European ideas there is, and always has been, a good deal of free thought. I knew in India a Mohammedan scholar who was notoriously an atheist, but he was a vigorous champion of Islam, and was for that reason accepted even in orthodox circles as a good Moslem. The explanation of this apparent anomaly is, I believe, that Islam is more than a creed—it is a civilization; it is a social group with a philosophy, a culture and an art of its own; it is conscious of its separate existence, proud of its past, and confident of its capacity to develop in the future. For this social group Mohammedans feel an intense affection, which, if not patriotism, has many of the characteristics of patriotism."

#### The Syrian-American Commercial Magazine

We are glad to call the attention of our readers to this new monthly Arabic magazine devoted to the promotion of commerical relations between America and the Arabic-speaking peoples throughout the world. Vol. 1, No. 4 for March, 1919, comes to our desk and is a beautiful example of Arabic typography and Syrian enterprise. The contents of this number include a summary of the principal events of the month in business and politics, an optimistic review of industrial conditions, an illuminating article on the resources and possibilities of Mesopotamia and another on Switzerland. There is a long report on German preparations for re-entering the world markets, and an account of the cotton goods trade in Syria. The publication office is at 74 Greenwich St., New York City, Mr. S. A. Mokarzel, Editor, and the annual subscription is \$5.00 for foreign countries.

# Special Committee for Moslem Work in China

We learn from the report of the China Continuation Committee that the special committee on work for Moslems in China is following up the publication of the Gospel of Matthew in diglot with the Gospel of John in a similar edition. Mr. Goldsack's "God in Islam" has been translated by Rev. D. McGillivray and printed in both Wenli and Mandarin versions. To the original book comments have been added at the end of each chapter, by one of the Council's critics, Mr. Ma Fang-po of Chinkiang, who is a convert from Islam, and a member of this Committee. In these comments Mr. Ma has given his own personal testimony regarding the subject of each chapter. This has made this book much more than a translation, for it now contains an original record of Chinese experience. The Committee has voted to proceed as rapidly as possible in securing a translation in Mandarin of

Zwemer's "Primer of Islam" and also to endeavor to secure a Chinese translation of the Second Chapter of the Koran. The Committee expects to issue a diglot edition of the "Sermon on the Mount" in Chinese and Arabic, and will arrange to publish soon ten or twelve illustrated Scripture portionettes in Mandarin. The Committee is at the present time examining a considerable number of tracts specially prepared for Moslems in India to discover those that are suitable for translation into Chinese.

## New Hospitals for Turkey

Dr. George H. Washburn, son of a former president of Robert College, Constantinople, has been sent to Turkey to superintend the erection of not less than fifteen hospitals, the cost of which will be \$800,000. They will be located at strategic points from the Sea of Marmora to the Persian frontier. Special research is being carried on with diseases prevalent in Asia Minor, and special facilities for their treatment will be provided in the hospitals to be erected.

#### The Bible at Port Said

"Notwithstanding the conquest of Syria, Port Said and Kantara remain strong naval and military centres of increasing importance. At Port Said the scene is one of continual change. The harbor is kept busy with long lines of convoyed ships arriving and departing. large transit camp behind the town, the huge Australian hospital across the Canal, and the Rest Camp on the sea front, are all places of great activity, affording opportunity for Bible distribution. Here in this meeting-place of East and West the changes are very pronounced. One day we see French troops from Algiers, another day Chinamen from the Far East, or Italian Bersaglieri from Europe, Indians of varied castes and creeds, and Abyssinian soldiers from Eritrea. These lastnamed are most picturesque-tall, ebony-skinned, bare-footed men, clad in loose white cotton garments, with green sash and red fez topped with a yellow tuft. Great was their delight when they found our Bible depot at Port Said, where the Scriptures in Ethiopic, Amharic, Tigré, Tigrani could so easily be obtained. They examined the books most carefully, and in their own tongue made purchases amid much excitement." The Bible in the World.

#### Islam in Burma

A correspondent who has traveled extensively in Burma writes as follows:

"There are, according to my hasty observation, four types of Moslems in Burma. By far the larger number come from North or South India. Third in number are probably Chinese Mohammedans from Yunnan and Szechuan. And then there is a scattering of Malays, though very small. The Chinese come largely from Talifu, or at least pass through there, then come to Tengyue (or Monein as it is on most maps), and enter Burma at Bhamo; thence down the Irriwaddi river to Rangond. A great many Chinese come to Burma by sea from Canton and Swatow, though I very much doubt if any number of Moslems come that way. I met in Bhamo a Chinese Mohammedan, and talked with him in Hindustani. He was working for an Indian Mohammedan merchant, and spoke quite passable Urdu. He understood quite well what I meant by 'Hue-hue Jow,' and assured me that they were the same thing as 'Musulman' in India. I asked him if there were very many

of them in Yunnan, and he assured me that there were a very great number, in fact gave the impression that most of China was Moslem. In many ways, he was very much 'Indianized.' I have not heard of any Chinese Mosque in Burma, though there may be some, of course. The Indian Mohammedans have come to Burma with the rest of the Indians, and are not a very high class, except some of the Government servants. I did not see any Malays, though I understand that there are some. I have heard of no work being done especially for Mohammedans in Burma. Of course the number is not great, and they have been neglected in Burma as elsewhere. The American Baptists and the C. M. S. have both brought over from India Tamil pastors for work among Indians, with some success.

"It seems to me that a very fruitful field of work lies before the missions in Burma, in the children of the Chinese emigrants. Following their usual customs, which I have noticed in Siam, the Straits and the Philippines, the Chinese do not often bring their womenfolk with them. When they are able to marry, they marry the women of their country, and as a rule in the East, I believe, a mixture of Chinese with other races produces offspring who are mentally and physically very good. The fact that he marries one of another race means that practically speaking he has broken from his old beliefs, though he retains many of his superstitions. In the case of Burma, his wife would probably remain more or less of a Buddhist, while the children will have little or no religious belief. I think that this is a very open field, and that very good results would come if it were attempted. If they were brought up in mission schools, they would probably become Christians, and neither the father nor the mother would object very much. This applies to all the Chinese in Burma, and would be equally true or even more so of the Moslems."

# The Caliphate

The character of the Caliphate and its relation to the world of Islam has often been misrepresented. The common opinion in the newspaper world seems to be that the Mohammedans must have a Caliph even as the Roman Catholics must have a Pope. Many have tried to confirm this common error for political ends. Edwin Bevan writing in the *Times* calls this opinion mischievous, and says that scholars like Professor C. Snouck Hurgronje and Professor C. A. Nallino are doing their best to disabuse us of this error. He says:

"In his pamphlet on the Caliphate, reviewed some time ago in your Literary Supplement, Professor Nallino shows that the idea of the Caliph as a spiritual pontiff, analogous to the Pope, who could exercise religious authority outside the sphere of his temporal sovereignty, never appears till the Treaty of Kütshyük Kainardje in 1774. The Russians were then fradulently induced to accept this view, which the Turks had invented for the occasion, to impose upon the ignorance of their European enemy; they were perfectly well aware that it was wholly contrary to the real doctrine of Islam. The first time that any Turkish Sultan ventured to put it forward to his own Mohammedan subjects was in the Constitution of 1876. The Caliphate, according to the true Moslem theory (so Professor Nallino tells us), connotes always temporal authority, and the recognition of a potentate as Caliph in any country is an implicit assertion that he is the legitimate sovereign of the country. At the present day apparently the khutba (the public prayer for the Sovereign) is not said in the name of the Ottoman Sultan

either in Morocco, in Algiers, in the independent States of Arabia, or in those of Central Asia."

## Saint Sophia

Dr. Louis Bréhier, Professor in the University of Clermont-Ferrand, France writes in the Constructive Quarterly for June, 1919 as follows:

"It was in the grand precincts of Saint Sophia that the Byzantine empire, which for ten centuries had defended civilized Europe on the Bosporus, suffered its death pangs. The following day the city was taken, the last emperor of the Romans met his death at the head of his last troops, and through all the breaches in the ramparts streamed the Turks, who soon flooded the whole city. The masses of distracted people moved instinctively towards Saint Sophia, as if it were an inviolable refuge. Childish stories had spread among the people, and it was said that when the unbeliever should reach the Forum Augustaion and pass towards the column of Justinian, an archangel armed with a flaming sword would descend from heaven to exterminate him.

"But the expected miracle did not happen, and while the priests were celebrating divine service for the last time, Turksh soldiers broke into the immense nave and 'took as in one cast of a net' the dazed multitude of women and children. Then began the pillage, the destruction of altars and icons, the dispersion of relics, the theft of priestly ornaments and sacred vessels. Only the arrival of the Sultan himself put an end to this plunder. Seeing one of his soldiers about to shatter the marble payement, Mohammed II drew his scimitar and cut off the man's head, saying that if he had abandoned to his troops the spoils and the captives, he had reserved for himself the buildings. Then accompanied by an imam, he mounted the ambo and said a prayer, afterwards scaling the altar and trampling on it. On entering the imperial city the first thought of the conqueror was of the wonderful edifice which seemed to be the symbol of the Christian empire. The transformation of the Church of Divine Wisdom into a mosque was in his eyes the first privilege of his conquest, and in the pride of his victory he could imagine that he had destroyed the past.

"And now after a little less than five centuries, the past revives, rising, as it were, from the grave. Like a huge wave the War came and has washed away many human constructions whose venerable aspects we had admired, yet they were but temporary. The question of the disposition of Constantinople is now before the Peace Conference, and many Christians in the Old and the New World are anxious as to the fate of Saint Sophia. Should it retain the incongruous decorations which for the Turk are the proud evidence of his conquest? Should it on the other hand once more be the Great Cathedral, the great Christian sanctuary of the East? Will the mosaics, set in gold but now hidden by plaster, again see the light of day? A few years ago such a thought would have seemed chimerical; today we may ask if the priest, who, according to the legend, disappeared into the recesses of the wall at the moment when the Turks entered the cathedral on May 29th, 1453, will not soon return to complete the holy sacrifice which was then interrupted.

"To every man of good faith the facts speak for themselves. After 466 years of occupation the Turks have not succeeded in abolishing the Christian past of Saint Sophia. They might have destroyed it, but they showed themselves powerless to make it theirs. They could occupy it, but they have not conquered it, and they could see for themselves:

that the inept furnishing of their mosques defaced its magnificent

adornings.

"To all Christians, however, Saint Sophia recalls the act of sublime faith for which a sovereign and a whole people poured out their wealth without stint, while two architects of genius, whose names may be ranked with those of Ictinus, Robert of Luzarches, John of Orbais, Brunellesco and Bramante, realized one of the grandest conceptions of a Christian church which has ever been imagined.

"But above all Saint Sophia belongs to the Christian Church by reason of the nine centuries of history during which it was the metropolis of the East, and was visited yearly by multitudes of pilgrims of all races, who came to contemplate this reflection of divine grandeur. Under its sublime arches have passed the most illustrious representatives of the Church: popes, patriarchs, bishops, theologians; in its vast halls councils have been held and a great number of cardinal events in the history of the Church have been enacted within its walls.

"Of these memories of the past some, it is true, are sad; others, on the contrary, recall the greatest triumphs won by the Christian fairth. Together they form a heritage of tradition which all Christian peoples

claim in full as their own.

"At a time when attempts are being made on all hands to right old wrongs, at the moment when nations oppressed by conquest are making good their claims to existence, the Christian peoples of the whole world ought to claim the liberation of Saint Sophia, for though a captive since May 29, 1453, it has always been for them one of the greatest of their sanctuaries."

#### Moslems of the Delta and the Bible

The agent of the British and Foreign Bible Society at Port Said tells us:

"It was most significant to watch the Moslem inhabitants of the Nile Delta after the news of the Armistice was published. They seemed dumb with astonishment, for they had never believed in the possibility of Turkey's defeat. In fact, they refused to accept the news as true, and three different stories circulated among them. First, they said that peace had been signed during the advance of the Germans in the West last March and April, and that all the telegrams since then were false, being published to conceal the final retreat of the Allies. A second story warned them to be patient a little longer, as it was only a question of a few more weeks and the Turks would return in force to Egypt. As the truth gradually became known, their last standby was a third story to the effect that President Wilson's plan was to give each country its opportunity to choose its ruler, when Egypt would soon make it clear whether or not England was wanted as the ruling power. Over against this attitude must be placed that of the Sheikhs and Omeds (headmen) in a group of Delta villages, who had their eyes opened by the progress of the war, and came to the Bible Society's depot at Tanta asking for a supply of Bibles, as they had now determined to study the Scriptures themselves."

## Islam in Kaifung, China

The Rev. E. McNeill Poteat has contributed a series of articles on Chinese Mohammedans to the magazine of his society (South Baptist) for home and foreign fields, which gives this picture of a visit to the mosques:

"Our compound, being in the very heart of this great city, also happens to lie directly in the center almost of the Mohammedan section, and all about us are the butcher shops, the homes with Arabic inscriptions over the doors, and the picture of a tea-pot hung outside,

which is a sign of Moslem enterprise.

'The mosques, except for their absence of idols and the general litter of things might be mistaken for Buddhist temples. No minarets or bargar walls, no glistening domes or crying muezzin tempt your entrance. We went in, followed by a host of gaping urchins, who lose no opportunity to stare at the foreigners. The temple court was flanked by high walls, and crowned by the eternal tiles of China. We passed a room from which came the rhythmic intoning of the school children, who were studying in unintelligible Arabic, and were finally ushered into a side room. In the rather dark corners figures stirred and then came out to meet us putting on extra garments as they came, bowing in true Chinese fashion, and begging us to drink tea with them. They were temple officers of greater or lesser rank, and told us that the Ahung or head man, was away on a visit to the north. We sat and indulged in the "idle talk" which presages every conversation in China, asking the ages of the gentlemen present, and complimenting the oldest one on his "extreme old age." They seemed very interested and quite cordial. In fact, they said they were quite willing and anxious to exchange opinions as to the only true God, and agreed that if there was only one True God, then there was only one Gospel about Him. As we sat talking, a younger man came in, who had made his pilgrimage to Mecca. He took our names and address and promised to visit us. And then there was the presentation of tracts and the remarks about them, and then the privilege of looking in on the hall of worship from the outside, before we were escorted generously to the front gate and promised a visit in return.

"We worked our way up through a back street, where the dust was swirling about, and came later to another mosque. The door to the court stood open, and we went in unannounced, save by the bleat of a newly-shorn fat-tailed sheep that looked up at us from its plot of brown grass in the paved courtyard where it was browsing, as we came through the gate. Through a window we saw a young man with a white turban on, sitting on a high divan. Before we had gotten to his door, however, he had replaced his turban with a little black Chinese hat, and came to the doorway to invite us in. The friendly cup of tea was placed before us, and as the steam rose from the fragrant drink we talked with him. He seemed to be an unusually intelligent fellow. Certainly the appearance of the huge volumes printed in Arabic, that surrounded him, and bore evidence of much handling, argued for his studious inclinations. Here again we asked ages and told them, and spoke of the desire to know more of the religion they were teaching, and the privilege and pleasure of mutual intercourse. He also somewhat surprised us by his cordiality, and escorted us to the outer gate with quite

as much generosity as the others had.

"This was the first time that we had tried to get within their walls. They are a distinct people in some respects from those who live with them. It isn't hard to spot a Mohammedan on the street. Their features are clearer and quite like the people of the Near East. Heavy beards, which are totally foreign to Chinese, adorn the faces of many of them, and the men in the mosques we visited seemed to stroke with peculiar pride their distinguishing whiskers. In fact, the adornment was mentioned in the course of our conversation. They are forbidden

to use tobacco and strong drink, which prohibition is in their favor, although there is a woeful laxity in its observation. But it is perhaps true that their chief difference from those around them is physical. They are all Chinese, despite their straight noses and whiskers, and are as little concerned with what Mohammed did in Arabia as with what Gautama did in India. They have the same religious lack that the rest have, because the vitality of the religions with which they

are acquainted is nil.

"What results can we see from such a visit? Well, they may not be startling, but they are at least these: We showed them that we can be friends with them despite our religious differences. They have had us visit them first with no motive save a friendly one, and that is what must govern our contacts with others, no matter how widely we are separated religiously. Moreover, they will look to us for the continuation of our visits, and that is decidedly in our favor. One of the official gentlemen, the one who has made his pilgrimage to Mecca, has been to see two of the party who went first to his mosque, and had long conversations on the Gospel. Moreover, he has consented to teach the sacred language of his faith to two of them, that they may be more intimate in their dealings. We may have reason to impugn the motives of these cordialities, but we feel them to have been sent of the Lord to open a way into their hearts. And lastly, we have found that they are friendly toward us. That, at least, is a great discovery. The harvest has been white a long time, and there have been reapers who have been gathering their sheaves and putting them into the wrong garners, those of Mohammed, Gautama, and all the rest; but we hesitate not to continually pray the Lord of the harvest that He thrust forth more laborers into His harvest."

# A Frank Letter and a Reply

Islamic Review, The Mosque, Woking, England. 10/6/1919.

Dear Sir:

We thank you for your kind note which we received today. So far as Islam and its future is concerned the Moslems the world over are convinced that it is passing through a period of destruction—a revival of the old spirit of the warriors of the Cross with the difference that those who are battling to gain mastery over its followers today are armed with better weapons and are in every way more thoroughly unscrupulous. It is truly painful to see that the spirit which animates the followers of Christianity is anything but Christian. Amidst such conditions the efforts of the meagre band of Christian missionaries going abroad to convert Moslems to a faith which has been banished from its own home, if doomed to failure, are certainly deserving of admiration. But again it must be deplored that even they do not scruple from stooping to any means however unworthy, to promote the end.

Let us all pray therefore before the throne of only One Allah to enable us to live and work in honesty and sincerity. Before trying to attack others let us examine our own minds and try to remove the

defects that lurk in us.

Yours truly,

ABDUL QAYUM MALIK.

The Moslem World, New York City, June 30, 1919.

Abdul Quyum Malik, Esq.,

The Mosque, Woking, England.

Dear Sir:

I was very much pleased to receive your kind letter of June 10th in answer to our circular letter sent to our exchanges. I owe you an apology in that this letter, which was more especially intended for our exchanges of the Christian press, was also sent to you. The reason is that, as you are aware, our magazine bears a two fold character. One class of its articles is common ground to you and me and all students of Islam; the other is special ground, viz: the work of Christian missions.

I certainly admire your breadth of view and courtesy in the kind reception you have given our Quarterly in spite of its vigorous policy. I think that there is a common ground, viz; that of the exposition of the real tenets of Islam, in which your publication and ours can work together to ascertain historic facts.

The war has certainly shown the evil and passions of human nature in all lands and no one regrets more than I do that Christian nations have not been guiltless of injustice towards Moslems and Moslem

populations.

You know that the principles of Iesus Christ, as recorded in the New Testament, are above criticism. They should lead us to work with sympathy in all of our efforts and I am glad to join you in prayer, as you say, "to the throne of the only God" that we may each of us find the true pathway of peace and the fulness of God's truth.

Believe me,

Yours sincerely,

## **BOOK REVIEWS**

#### **BOOK REVIEW**

The Revolt in Arabia. By Dr. C. Snouck Hurgronje, with a foreword by Richard J. H. Gottheil. G. P. Putnam's Sons, New York & London. Price 75c. 55 pp.

We regret delay in noticing this small volume which might be of only passing interest except that it voices the opinion of one of the highest authorities on the episode of the Arabian Revolt June 22, 1916. It consists of a translation of an article which appeared in the Dutch newspaper Nieuwe Rotterdamsche Courant July 14, 1916, and a foreword by the translator. Dr. Hurgronje traces the history of the "Shereefate" of Mecca from its origin to the present. His remarks about the grand-children of Mohammed (page 8) are not flattering. He describes them as robber knights, superstitious, short-sighted, avaricious, and incapable of carrying out any great undertaking. From 1200 A. D. to the present he says one line of these children of Ali, namely, that of Katada, maintained supremacy in Mecca. When Egypt was conquered in 1517 by Turkey she took over the protectorate of the Hejaz, with the result that the Turkish Sultans became the overlords of Mecca. The relation between the Shereefs and the Turkish Governors was never cordial, and rose to open hostility 1882-1905. The advent of the Young Turkish party did not improve matters, and a revolt was inevitable. But Dr. Hurgronje holds that Arabia is still as of old absolutely divided by conflicting interests and age-long feuds. It is folly to speak of an Arabian Khalifate. "A Khalifate no matter who holds the dignity, is wholly incompatible with modern political conditions. And this will be as true after the present war as it was before. Only as an empty title can it be tolerated at all." One is surprised to find much careless spelling and proof-reading. We call attention to one or two errors in the text: To speak of "several hundred millions" of Moslems (page iii) is an exaggeration. Gordon College is at Khartum not at Aswan. Kaba might better be Káaba, and in several places Islam is used as an adjective where Islamic or Moslem is intended. Z:

A1

The Madman, His Parables and Poems. By Kahlil Gibran—Alfred A. Knopf, New York. Price \$1.25. 71 pp.

This slight volume serves to introduce the English reader to the work of a modern Syrian poet who in the opinion of some critics is the Tagore of the Near East. The Madman unmasks himself in the marketplace of human knowledge and looks through the veil of man and creation for the inner wisdom. The book contains thirty-four brief translations of Arabic poems in English prose. His philosophy of life may be judged from the story of the Three Ants. "Three ants met on the nose of a man who was lying asleep in the sun, And after they had saluted one another, each according to the custom of his tribe, they stood there conversing. The first ant said, 'These hills and plains are the most barren I have known. I have searched all day for a

grain of some sort, and there is none to be found.' Said the second ant, 'I too have found nothing, though I have visited every nook and glade. This is, I believe, what my people call the soft, moving land where nothing grows.' Then the third ant raised his head and said, 'My friends, we are standing now on the nose of the Supreme Ant, the mighty and infinite Ant, whose body is so great that we cannot see it, whose shadow is so vast that we cannot trace it, whose voice is so loud that we cannot hear it; and He is omnipresent.' When the third ant spoke thus the other ants looked at each other and laughed. At that moment the man moved and in his sleep raised his hand and scratched his nose, and the three ants were crushed."

 $\mathbf{Z}$ .

The Luzumiyat of Abu'l-Ala. Selected from his Luzum ma la Yalzam and Suct uz-Zand and first rendered into English by Ameen Rihani. James T. White & Company, New York. pp. 100.

Abu l-Ala who has been called the Voltaire of the East, and the Lucretius of Islam was born 973 A. D. near Aleppo, and died 1055. His poems, the Luzumiyat, were published in Cairo, in two volumes, by Azeez Zind, from an original Ms. written in the twelfth century, under Abu'l-Ala's own title Luzum ma la Yalzam, or The Necessity of What in Unnecessary. This title refers to the special system of rhyming which the poet adopted. And the poems, published in desultory fashion, were written it seems, at different periods of his life, and are arranged according to his particular alphabetical system of rhyming. They bear no titles except, "And he also says, rhyming with so and so" whatever the consonant and vowel may be. He was one of the foremost thinkers of his age,—skeptical, pessimistic, and a severe critic of the shams and hypocrisies of Islam in his day. His blindness may pardon in a measure his outlook upon life and pessimism toward religion:

"But I, the thrice-imprisoned, try to troll
Bits of the song of night, which fill with dole
My blindness, my confinement, and my flesh—

The sordid habitation of my soul."

Like Job who cursed the day in which he was born, he wrote his own famous epitaph thus:

"This wrong to me was by my father done,

But never by me to anyone."

The problem of life and destiny is expressed in similar fashion as by his better-known imitator, Omar Khayyam. His poems present a vivid picture of the degeneracy, corruption and godlessness of the age in which he lived. Vanity of Vanities,—that is the keynote of his theme.

"And what avails it then that Man be born
To Joy or Sorrow?—why rejoice or mourn?
The doling doves are calling to the rose;
The dying rose is bleeding o'er the thorn."

"If Miracles were wrought in ancient years
Why not today? O Heaven-cradled seers?
The highway's strewn with dead, the lepers weep,
If ye but knew,—if ye but saw their tears."

"The way of vice is open as the sky,
The way of virtue's like the needle's eye;
But whether here or there, the eager Soul
Has only two Companions,—Whence and Why."—

There are a number of misprints and faulty rhythms, e. g. the "theologians," "Lock" for Locke, "Muazzens" for Muezzins, "Juhannam" for Jahannam (several times), and "vinyards." The printing and binding are beautiful and the notes interesting.

Z.

# La Escatologia Musulmana en la Divina Commedia. Pav Miguel Asín Palacios. Madrid. 1919. Pp. 404.

This book is of the highest interest to the readers of our magazine as it is by far the most elaborate study yet made, in a western language, of the eschatology of Islam. It does not, it is true, deal with the details of the Judgment Day; the comparison with Dante's poem did not call for these; but it describes most elaborately from Moslem sources the structure of the world—this earth, hell, paradise, al-A'rāf

or Limbo the Earthly Paradise.

It begins with an elaborate analysis and description of the different recensions of the legend of Mohammed's Night Journeys and Ascent (al-isrā, al-mi'rāj), of the theological commentaries on these, with their added legends, and of the imitations of the Night Journey, literary and mystical. This leads incidentally to studies of a number of subjects of primary interest. One of these is the attitude of Islam to the un-evangelized heathen. Can those to whom the Message and Guidance never came be held responsible for not following them? On this the systematic theologians have made no clear statements; no one position is "of Faith." But we are given here the Ghazzalian position in very clear detail as it was evidently that of Dante and of the later Roman theology. Ghazzali (Ihyā and Faisul at-tafriqa) in his broad catholicism and on the basis of a very doubtful Our'anic text (VII, 44-46) built up a real doctrine of a limbo. This was either ignored by the later and stiffer theologians or obscured by a dispute over the classification of those who would be permitted to enter it.

Another of these incidental subjects of interest is the school of Ibn 'Arabi, the mystical Spanish Moslem, who had to take refuge at Mecca and was buried near Damascus. Here there will be found much detail on his view of man and the world and their relations to the Divine. And it cannot be over-emphasized that the attitudes and ideas of Ibn 'Arabi are a constant and living element in the thinking of Islam today. With Ibn 'Arabi goes naturally al-Ghazzali, a greater theologian, a more original thinker, a more attractive personality, if not an ecstatic of the same spiritual experience or a poet of the same imaginative gift. And it is a study in itself to observe how Professor Asin, a priest in the Roman communion, has been captured by the charm of al-Ghazzali, as indeed are all who come into real contact with him. Asin guards himself, it is true, by a hypothesis that these praiseworthy elements and amiable traits are to be traced to Christian influence, mediate or immediate, but their presence in the theology and ethics of al-Ghazzali he thoroughly accepts. The Ghazzalian conception of the nature of saving faith is for him entirely Christian, and the doctrine of the Person of God is separated by very little from the Christian position.

The philosophical dependence of much of the theological thinking of mediaeval Europe upon Islam is brought out very clearly and also the channels of influence between East and West. Here we find Raymond Lull not as a missionary to Moslems but, so far as philosophy was concerned, of Moslems to Christians. We see, too, how deeply the

system of Aquinas himself was affected by al-Ghazzali. And the whole thesis of the book is that the mind of Dante was soaked in Moslem pictures and conceptions and that he was practically, whether directly or

indirectly, a disciple of Ibn 'Arabi.

The great pity of the book is that almost to the Dantists alone will its Spanish be familiar reading. For the readers of this magazine it would probably have been more accessible if written in Arabic. But it is a good book and unique, and goes a great way towards making a reading knowledge of Spanish a necessity for the real student of Islam.

D. B. MACDONALD.

"Book of the Dove," Together with some chapters from his "Ethikon." By Bar Habraeus, translated by A. J. Wensinck with an introduction, Notes and Registers. Leyden, 11, 1919. Pp. cxxxvi, 152.

William Wright, in his "History of Syriac Literature," p. 265, speaks of "the imposing figure of Bar-Hebreaus" and calls him "one of the most learned and versatile men that Syria has ever produced." That is no more than the truth; in many ways he stands out in Syriac as Ibn Khaldun, the Berber, does in Arabic, but with a still wider and deeper knowledge. Physician, theologian, philosopher, historian, grammarian, mathematician, astronomer, he covered the knowledge of his age and especially mediated the learning of such Moslem students of Aristotle as Ibn Sina to his Christian brethren. In theology his greatest work is his "Storehouse of Secrets," a critical, exegetical and doctrinal commentary on the Old and the New Testaments, written in an objective and scientific spirit. But he wrote also on mystic theology and edited and illustrated with a commentary that "Book of Hireothus," by Stephen Bar Sudaili, which played so important a part in the literature connected with the name of the pseudo-Dionysius the Aeropagite (Wright, pp. 76 f., and Duval, "Literature Syriaque," pp. 317 f., 358 ff.).

f., 358 ff.).

Professor Wensinck has now moved this side of Bar Hebraeus's spiritual life and mental activity into a much clearer light, and has thereby added to our wonder at his myriad-mindedness. "The Book of the Dove" is an ascetic manual intended for the guidance of monks and hermits who have no spiritual director. It describes the office in the monastery, the office in the cell, the spiritual consolations which the divine Dove imparts and the revelations given to the individual as he is gradually initiated into the spiritual life and reaches the ecstasy of the mystic. It appears to have been written about A. D. 1278, eight years before Bar Hebraeus died, and contains a strong autobiographic element. "The Ethikon," on the other hand, was evidently written to regulate the ethical and spiritual life of every believer, whether in the world or in religion. It thus resembles the *Ihyā* of al-Ghazzali.

But the matter goes much further than this, and Professor Wensinck has demonstrated that Bar Hebraeus was a close student of al-Ghazzali and modelled his mystical treatises on the Ihyā, not only in arrangement but in ideas and expressions. He used, in fact, al-Ghazzali for the mystical life as he had used Ibn Sina for Aristotle. It is not surprising that he should have accepted the philosophical and scientific guidance of a Moslem but that he should have extended his dicipleship to the ruling and development of the religious life is almost startling and suggests how close must have been the contact between the intellectual minds of the time. It is true that Bar Hebraeus was no polemist but all

his life a very open-minded student. He was ordained bishop at the age of twenty and found the disputations with Christian theologians which then fell upon him exceedingly distasteful. He would fain have had a simple statement of the nature of Christ as wholly God and wholly man, without mixture or mutation of natures and that this two-sided likeness should be called nature or person or hypostasis. So he declined disputes beyond this and gave himself to the study of Greek science in the widest sense. In that he almost lost his faith and his soul until the Lord led him to the writings of the mystics and these, after seven years of seeking and study, brought him into the light—not to perfect light, he is careful to confess, but sufficient for his need. So he tells us at the beginning of chapter iv of "The Book of the Dove" and he follows up this confession with an hundred little paragraphs, "part of what the flash of lightening revealed to me in the nightly darkness."

This cannot but remind us of al-Ghazzli's own confession, in the *Munqidh*, of his wanderings and conversion. Bar Hebraeus, who knew the Ihyā so well, must surely have read the *Munqidh*, yet apparently, he never mentions its author who had died 167 years eariler.

But not only were the cardinal features of Moslem and Christian mysticism closely akin; in its essence all mysticism everywhere is one and two religions so near to one another as Islam and Christianity must almost necessarily be alike in forms. The matter goes further, and dependence, on the part of Islam, on earlier Christian forms, both ascetic and speculative, can be demonstrated and, beyond that, dependence of these Christian forms upon Hellenistic currents of thought. Some influences may have worked, both on Christianity and on Islam, from the East, Persia and India; but Professor Wensinck's thesis is that the main and immediate influence was Western. This means the mystery-religions of Greece, of which we have heard so much recently, gnosticism, the Hermetic system, neo-Platonism and neo-Pythagorianism —all the forms in which Hellenistic religiosity expressed itself under foreign stimuli and after the intellectualist débâcle of its formal philosophies. The foreign stimuli have still to be marked out and these may lead back to the East; but the immediate influence, first on Christianity and second on Islam, both directly and through Christianity, was western. Still to be marked out, also are the precise lines of connection between these Hellenistic ideas and forms of speech and Islam. Were they through Greek or Syriac, or what? One interesting little point in this connection Professor Wensinck does not seem to have noticed. A very common expression in Syriac for religious ecstasy is derived from the root KH-T-F. This occurs as early as Isaac of Nineveh, in the seventh century A. D. and is frequent in Bar Hebraeus. It is roughly equivalent to the Arabic jadhb and fana'. But in the Moslem mystics the root KH-T-F seems never to be used in this sense. It has always in Arabic an evil or violent implication, and khutuf means "madness" or "diabolic possession." The Syriac verbal usage evidently did not affect Islam and yet Arabic Islam has never hesitated to take over a cognate Semitic word in a perfectly un-Arabic sense.

Professor Wensinck elected to write his book in English, for which we may well be grateful to him. But it would have been better if he had secured thorough revision by an English speaker. That by the person named in the preface can only have been a bad joke. There are places where the meaning is hardly intelligible.

D. B. MACDONALD.

Gladwin's Ayeen Akberi. Supplement to Vol. I; prepared for the use of students by L. F. Rushbrook Williams, B. A. L. Litt., Published for the University of Allahabad. Longmans,

Green & Co., London, etc. 1918. 3/net.
The Ayeen Akberi (or, more exactly transliterated A'in-i-Akbari) is a statistical account of Akbar's empire in Persia by his vizier Abu'lfazl. A part of the translation of this work of Francis Gladwin is prescribed for study in Allahabad University. The work of Mr. Rushbrook Williams, forming no. 2 of the Publications of the Department of Modern Indian History of that University, consists of corrections of and supplementary notes to Gladwin's translation, followed by a chronological table of Akbar's reign, complied by two Indian scholars. This supplement evidently contains a quantity of useful information, but from the nature of the case will appeal to few outside the group by whom the portion of Gladwin's translation with which it deals is studied for the purpose of examinations.

D. S. MARGOLIOUTH.

Woman Under Christianity. By Shaikh, M. H. Kidwai of Gadia. Published by The Islamic Review. The Mosque, Woking. Pp.

This book is not pleasant reading; partly because it contains so much that is true, but chiefly because it contains so much that is untrue. That the evils on which he dilates—prostitution, venereal disease, loosness of the marriage tie, immodest dressing, immoral dancing, etc.—are all too common in so-called Christian lands, we confess with shame. But they are not by any means universal as the author generally assumes. They are in fact the exception rather than the rule. And they exist not because of, but in spite of, Christianity. And few intelligent Christians are likely to turn to Islam as the author advises as a cure for these

The book is manifestly written as propaganda. And a more unfair treatment of the theme could scarcely be conceived. Though the author professes "the greatest possible respect" for Jesus, he grossly misrepresents Him and the teachings of Christianity. He says that Christianity has "nothing but curse and vituperation" for women; that "woman has nothing to be thankful for to Christ or to any of his apostles"; and that Christianity, teaching salvation by faith, pays little attention to conduct, and "has no remedy for immorality." Most of the "Christian" authorities he quotes are early or medieval fathers or such moderns as Byron, Schopenhauer, Mrs. Besant and Emma Goldman! He refers to certain medieval customs surviving in Russia and elsewhere as if they were typical of Christianity. And not unnaturally he reaches the conclusion that "an honest, truthful, bashful, faithful, modest woman cannot exist in Europe under the present social laws, and therefore those only survive who have not these virtues." "Every impartial person," he says, "will see that perhaps there is no religion in the world which has so lowered and degraded woman" as Christianity.

But when he advises the women of the West to turn to Islam for relief, to "bid good-by to Christianity" that they may become "morally equal to their Moslem sister"; when he represents women under Islam as possessing all the virtues that are lacking in women under Christianity, and says that "their religion and their customs evolve in them wonderfully beautiful characters": that the men of the East "are never unchivalrous to them"; that discord between the Moslem husband and his wife is very rare: when he says that the brothel is practically unknown among Moslem peoples, and calls Mohammed "the real redeemer of woman sex"—anyone who knows the actual conditions in Moslem lands with smile a bitter smile. The shaikh apparently feels secure in assuming that his readers are ignorant of Islamic history and teaching and of the actual state of woman under Islam.

A full page picture of the author does not make this book any more

attractive.

J. G. Hunt.

Cairo, Egypt.

The Holy Spirit: The Christian Dynamic. By Rev. J. F. Edwards. Christian Literature Society for India. Madras. 1918. Pages 450.

Among all the recent publications of this society for missionaries and the native church we have seen none more important, more helpful and more suggestive than the present volume. The author tells us in his preface that the book "is sent forth under the deep conviction that in the dynamical truth of the Holy Spirit lies the entire future of Christianity in India. Points of contact and of contrast between Christianity and Hinduism have been indicated, and the Scripture teaching on the Christian dynamic has been set forth with a special view to the needs of the Indian Christian Church. This, however, has been the limit of my treatment of the subject from the distinctly Indian standpoint, believing as I do that it is not for the missionary to 'reformulate' or adapt Christian truth to meet Indian conditions, but that he can best help India towards any needed restatement by *emphazing* what is fundamental and 'un-Hindu' in Christianity."

He has attained his high ideals, and there is scarcely a page which does not carry its message for the teacher and preacher. The book is divided into six sections which deal respectively with I—The Dynamic needed; II—The Holy Spirit's Dynamic in the Bible; III—The Holy Spirit's Dynamic in Christ; IV—The Holy Spirit's Dynamic in the work of the Cross; V—In the Individual; VI—In the Christian

Church.

Although the book is written especially with a view to Hindu India and there are scarcely any direct references to the Moslem problem, it is nevertheless valuable for workers among Mohammedans. A good bibliography and an index of subjects, authors and Scripture passages add to the usefulness of the book.

Messiahs: Christian and Pagan. By Wilson D. Wallis. Boston, Richard G. Badger, 1918, pages 276. Price \$2.00.

In 1892 Dr. Ellinwood in a series of lectures on Oriental Religions and Christianity called attention to the universality of expectation regarding the coming of a Messiah among all nations and characterized it as one of the most striking facts in comparative religion. He showed how in modern days, as well as in ancient times, nations and races have looked for a deliverer as the fulfillment of their past. In the volume before us we have a most interesting although undigested compilation of facts regarding messiahs.

Beginning with Judaism, he traces the movements in Islam due to the expectation of the Mahdi and similar ideas among Buddhists, Negroes and North American Indians; the author then takes up in a chapter far too brief the Messianic idea in Christianity, points out the relation between the messiahs and miracles as well as the danger of these movements in politics; the last chapter is a lame conclusion in which Jesus Christ, our Lord, does not come to His own although he admits two outstanding facts: "a remarkable similarity and a remarkable difference. The conditions which called forth the Messianic claim are remarkably like those which have called forth Messianic claims in other times and other climes; the response to these demands was a unique response, a filling of the old bottles with new wine, a quenching of the thirst by a new draught. Moreover, this unexpected response to the demands brought about a transformation in those demands themselves. As his followers were given other than they had asked, so they came to ask other things. The new fulfillment in itself created a new demand and a new attitude. Thus the Christ who was the product of His age became the creator of a new age.

The book was hastily compiled and the proof reading is atrocious. In chapter II, e. g., we find the following: Meaki for Meakin, Abn for Ibn, Carmations (five times) for Carmatians, Baba for Baha, Maimum for Maimun. Two impossible geographical terms are given, viz., Assma and Hatalastiva, while the famous historian Ibn Khaldun is spoken of as the great theologian. The references to authorities are many. The index is good and the reader can use the material to good

advantage as a point of departure for further study.

The Life of Mohammed (In Chinese) by Isaac Mason. Illustrated. Pp. 90. Shanghai, 1919.

A summary of the material found in standard English works and written in a style not likely to arouse opposition. It is a good and necessary piece of work both for the education of the Chinese Church and to give Moslems in China a more correct and historic view of their prophet than that found in the miraculous and traditional life by Liu Chi.

A Primer on Islam and the Spiritual needs of the Mohammedans of China. Illustrated. Prepared for the Christian Church of the Chinese Republic by Samuel M. Zwemer. The Committee on work for Moslems of the China Continuation Committee. Pp. 50. Shanghai, 1919.

This primer was prepared for translation into Chinese as a brief introduction to the subject. "Mohammedans in China, at least in fifteen out of the eighteen provinces, have become merged in the Chinese population, but are more or less easily distinguishable from their neighbors. They speak the language of the country in which they live and wear its costume; but there are some physical features by which they may be differentiated, their cheek bones being generally more prominent and their noses higher shaped than the majority of the Chinese, and they have a habit of clipping the mustache which the Chinese do not follow. They do not intermarry with the Chinese, but frequently adopt native children into their families. They make little attempt to convert their Chinese neighbors, and the religious opinions which they hold are, to a great extent, unknown to outsiders.

"No class or section of the vast population of China has been so neglected in the proclamation of the Gospel as the Mohammedans. The two chief reasons are that special missionaries acquainted with their religions and customs have not been designated for the task, and that the other work for those professing the three religions of China looked so large that it has occupied all the time and strength

of the missionaries and the native church. The time has come, however, when the missionary societies and the Church of Christ in China are seriously facing the needs also of the Mohammedans. Nowhere in the world are the Mohammedans more friendly and more

accessible than they are in China."

The six short chapters deal with the rise of Islam, its creed and ethics, its strength and weakness and the best methods of reaching Moslems with the Gospel message. The supreme method is love and the ministry of intercession. The appendix gives a classified bibliography of books on Islam in Chinese and Chinese-Arabic.

L. S. R.

Revue du Monde Musulman. Published by La Mission Scientique du maroc, Volume XXXIV, 1917-1918. Edited by Ernest Le Roux, 28 Rue Bonaparte, Paris.

The most notable articles in the 1917-1918 Revue du Monde Musulman are perhaps those on L'Islam et L'Abyssinnie by A. Guérinot; L'Islam en Guinée, Fouta Diallon by Paul Marty and Notes sur L'Enseignement dans la Russie Musulmane avant la Revolution by R.

Majerczak.

The first of these, L'Islam et L'Abyssinie deals with the origin of Mohammedanism in Abyssinia and traces its growth and development there, showing in a striking yet logical way just why Mohammedanism has received such a strong hold over the primitive race, or rather races of Abyssinia. The author has carefully selected this material and presents this subject in a clear and unbiased form.

We clearly see how inevitable was the conflict between the many different races crowded so closely together within Abyssinia, how this tribal internal warfare, together with border wars resulted in per-petual disorganization. In order to understand the extent of Mohammedanism in Abyssinia today, the author sketches its history from about 615 through the 19th century. He tells us the legend of the merchant prince Merope who was shipwrecked on the coast of the Red Sea, how his two sons were given especial liberty because of their superior intelligence. One of them, Frumentius, became a royal tutor and it is he whom the Ethiopians venerate as their first patriarch. Later monks from Syria penetrated through Arabia, Egypt and finally reached Abyssinia. These monks made their influence and faith felt upon the natives. During the 8th century Christianity made rapid progress. They, however, were not long left free. The Arabs began to emigrate into Abyssinia, attracted there by commerce. About 615, persecuted at home, 50 Moslems took refuge in Abyssinia. Their numbers and strength increased rapidly. The history of Abyssinia from this point on becomes an account of the struggle between Christianity and Mohammedanism, the latter slowly but surely gaining in the former. Until by the time of Johannes I, in 1668, we see one of the rulers and himself converted away from the Christian faith by his ancestors and openly favoring Mohammedanism, so that by 1840, Abyssinia is entirely won from Christianity and subjugated to Mohammedanism.

A slight reaction took place under the Christian adventurer Koosa. He waged war successfully upon Johannes VI and himself became ruler under the name of the Theodorus III. Under his rule the Mohammendans were persecuted and many fled. Nevertheless this slight impetus given to Christianity did not live long. In 1889,

Meuilik granted full religious freedom to the Moslems.

As a result of all this political upheaval, we see in Abyssinia today 3,600,000 Moslems, as compared with 7,500,000 Christians. Entire tribes that fifty or sixty years ago were Christian, are today about to a man converted to the teachings of Mohammed. The reasons for this are easily understood. The Moslem in the main has been rich—he has enjoyed all the material advantages of property, which have excited a spirit of emulation in the Ethiopian. Then too, Mohammedanism promises immediate satisfaction with the minimum of intellectual and moral discipline. The negro has not been strong enough to withstand these temptations—he has almost eagerly abandoned the faith of his ancestors and embraced this new easy-going optimism.

In the second half of the article the author gives a brief sketch of the customs, manners. and laws of the nine most important tribes that

have adopted Mohammedanism.

## Notes sur L'enseignement dans la Russie Musulman:

An intensely interesting and readable collection of notes, which the author has gathered apparently with considerable difficulty. He shows how the revolutionary wave that swept Russia in 1906 extended even to the Mohammedan schools and aroused a spirit of reform, which had as its effect the breaking down of the conservatism which had dominated

them in pre-revolutionary days.

The importance of education was the theme of the day—it was discussed constantly in the press and examined from every point of view by the most prominent thinkers. The Reformers, however, could not agree on what method to pursue, and much discontent resulted. Strikes even took place in the schools—teachers took vacations in order to work out a new and adequate scheme of education, a special magazine was published in which to discuss the question.

From all this discussion and theorizing, two main facts stand forth:
—the unpopularity of the Russian schools among the Mohammedans, and the inadequacy of the Mohammedan schools. In order to understand the real situation, the author describes the old system of education with its prayer, takhta, aboudjad, heftyck so that after five or six years, a pupil knows how to read in Arabic, but cannot say his prayers

properly, nor write-to say nothing of all the other things.

The reason for the existence of these evils are wretched financial conditions, and the hostility of the imams or Mohammedan priests

to any innovations.

From 1906 to 1912 a series of conventions were held. Among these was the famous Congress of Nijni-Novgorod. In 1912, the Reyne Choura places these questions before the public for discussion—I. What is the essential object of the primary schools? II. Which is the more important—instructor or manual? III. Should the manuals be uniform or should they be left to the choice of the instructor? About this time, the Russian government began to agitate the question of the nationalization of all schools. This again threw the Moslem world into a furor of discussion and of protest, and again created disorder and strikes among the students themselves.

The outcome has thus been that either the Mohammedans must reform their schools from the point of view of (1) Method of instruction; (2) Hygiene; (3) Text-books; (4) Establish purely lay schools of a scientific character or be absorbed into the Russian Schools. Though the nationalization of the Mohammedan has been urged and pressed by the Russian government, it has failed miserably. Lately, the policy has been modified, but the Mohammedan is still far from satisfied.

The second part of the article consists of a description of the most important Mohammedan schools throughout the Russian kingdom. As these schools, in spite of their decadence, still play a most important part in the life of the present Russian Mohammedan this description is full of interesting details.

M. S.

The Little Daughter of Jerusalem. Myriam Harry, with a preface by M. Jules Lemaitre. pp. 300, 6/-net. London, J. M. Dent.

This story of a typical child in the extraordinary cosmopolitan community of Jerusalem at the present time, is more or less autobiographical and those who are not acquainted with the writings of Myriam Harry will be much interested in the preface which M. Jules Lemaitre has contributed to it. She was born herself in Jerusalem and this is a description with many delightful touches of her early experiences. "Her grandfather was a Russian Jew, but her father was a convert to the English Church, whilst her mother had been a German deaconess. Thus Hebrew, Russian and German blood flowed in her veins. She was born and brought up in an old Saracen house. From her babyhood she could speak German, English and Arabic, and she had picked up a few French words from a Maronite ex-nun who was supposed to teach her French.

The scene is laid before the war, of course, but the book might almost have been written to stimulate interest and sympathy in the many girls of mixed parentage which are to be found in the Holy City now-a-days. Happily the ladies in connection with the Syria and Palestine Relief Fund have already been able to start club work among them and the necessity for such is amply demonstrated by the story of this little Siona Benedictus, especially from the religious side. To quote but a couple

of instances:

"Although Siona actually grew up amongst the living illustrations of the Bible, she formed a totally different conception in her own mind of all the people and places associated with the Gospel story. She pictured Christ and His disciples as Occidentals who lived far away from Jerusalem in some distant land, like America perhaps, of which the Bethlemites talked so much, and where their husbands went to sell their mother-of-pearl wares." (p. 35).

"Oh! Siona, Siona!" her mother would cry. "Don't you realize there is a good God above us? Won't you ever become religious?" "Why, of course I shall, mother," Siona would reply naively. "I shall be ever so religious when I go to Europe, because," added the little daughter of Jerusalem, "all the Europeans believe in the Christ Child who was born at Bethlehem." (p. 145). . . . "And perhaps just because she was so familiar with these holy places, the little daughter of Jerusalem grew up more and more indifferent to all that savoured of religion." (p. 149).

E. I. M. B.

#### SURVEY OF RECENT PERIODICALS

#### I. GENERAL.

"Islam and England." Sir Theodore Morison, K. C. S. I. "Nine-

teenth Century." London. July, 1919.

An explanation of the passionate resentment which Mohammedans in India feel at the proposed dimemberment of the Turkish Empire. "It is not patriotism in the ordinary sense of the word, for it is not associated with one particular country or race. It is not bigotry or religious fanaticism, for some of the most ardent defenders of Mohammedan interests are sceptics in matters of religion . . . The truth is Islam is more than a creed, it is a complete social system; it is a civilization with a philosophy, a culture and an art of its own; in its long struggle against the rival civilization of Christendom it has become an organic unit conscious of itself . . . . No Mohammedan believes that this civilization is dead or incapable of further development . . . . They believe that Islam too is about to have its Renaissance."

On the plain practical ground of self-interest, England should not destroy the Turkish Empire. . . England has pledged her word that Turkish sovereignty shall not be destroyed (in Mr. Lloyd George's speech of January 5th, 1918.) "Does not every Englishman who knows that England's word has hitherto stood for in the East share the indignation which Mohammedans are feeling as that pledge seems about to

be broken?"-

#### II. ORIGIN OF ISLAM.

#### III. HISTORY OF ISLAM.

"Dervishism." George Swan. "Church Missionary Review." London. March, 1919.

An historical account of the Dervish orders with a general estimate of the religious instinct which finds expression in the ZIKR.

"The Afghan Claim to Descent from Israel." Colonel Sir Thos. Holdich, K. C. M. G. "Nineteenth Century." London. July, 1919. An account by an officer of the Boundary Commission of 1894-95 of the claim of the Duranis, who call themselves Bein Israel and are the ruling clan of the Afghans, that they are the modern representatives of the Israelites who were deported from Syria by the Assyrians in 772 B.C.

"An Impression of Mediaeval Jerusalem." Cecily Booth. "The Asiatic Review." April, 1919.

A description of Jerusalem in the spring of 1099 A. D. based on the Crusaders' chronicles and other contemporaries.

IV. THEOLOGY, TRADITIONS, ETC.

V. SOCIAL LIFE, CUSTOMS, ETC.

VI. POLITICAL RELATIONSHIPS.

"The New Middle East." Robert Machray. "Fortnightly Review." London. April, 1919.

A description of movement and tendencies since the Armistice was

signed.

"Three Egyptians Proconsuls." Sir Malcolm McIlwraith, K. C. M. G. "Fortnightly Review." London. April, 1919.
Part of an address on "Egyptian Administration since 1882," delivered

at the Royal Colonial Institute, London.

"The Problem of Egypt." Rt. Hon. T. M. Robertson. "Con-

temporary." London. May, 1919.

A discussion of the reasons for the rebellion in Egypt in 1919. The writer upholds Miss M. E. Durham in The Daily News (London) of April 2nd, 1919, when she explains the situation as being due to the British treatment of the Egyptians. "The authorities were certainly to blame in landing Colonial troops in Egypt without carefully instructing them as to the population they would meet there. So ignorant were numbers of the men that they imagined that Egypt was English and that the natives of the land were colored intruders.'

"The Claims of Afghanistan." Ikabl Ali Shah, M. R. A. S.

The Edinburgh Review. Jan. 1919.

An appeal by an Afghan for the liberation from Russia of the provinces of Bokhara, Turkomania to the Northwest, Shignan and Roshan to the Northeast of Afghanistan and their incorporation in Afghanistan as a reward for the "absolutely correct attitude maintained by the Buffer State during the war."

"Our Relations With Afghanistan." Demetrius C. Bougler. Con-

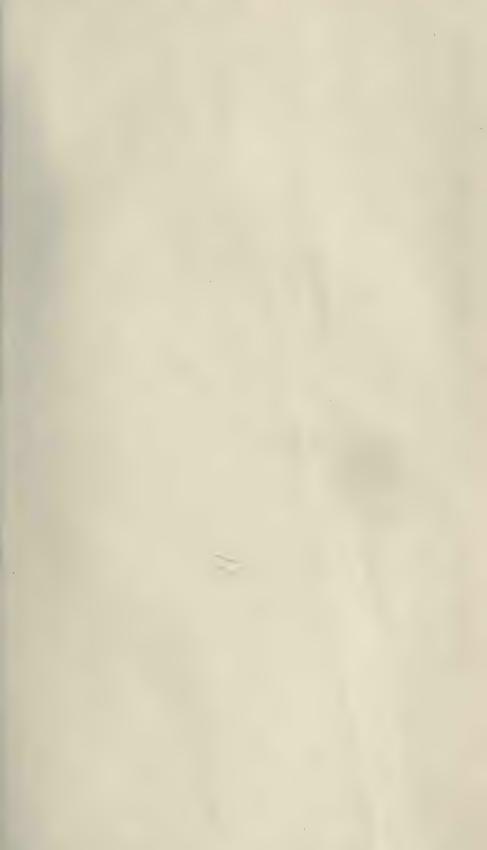
temporary. July, 1919.

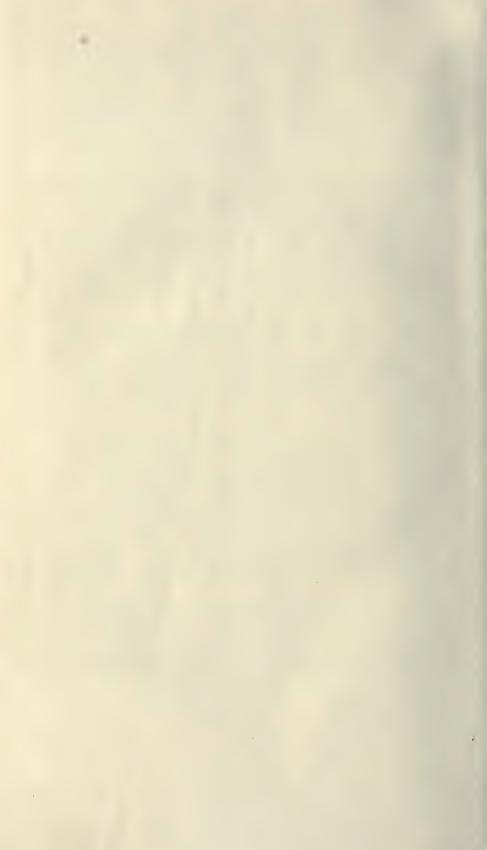
A discussion of the present state of affairs between India and Afghanistan. "The recent assassination of the Amir Habibulla will probably come to be regarded as a turning point in our relations with Afghanistan. . . . The military peril, if it exists in any acute degree, lies not in the Afghan army, but with the Bolshevist levies of all kinds, thousands of starving and desperate men well accustomed to the use of arms, that necessity or some hostile influence may set moving for the Indus. know by the Merv incident that they have begun to move; we do not know whither they will go or where they will stop. That is the cloud on the Indian frontier."

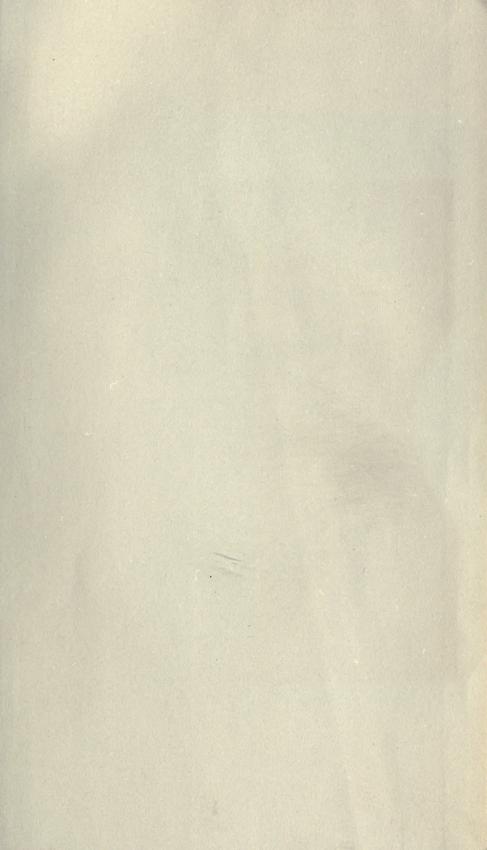
#### VII. MISSIONS OF MOHAMMEDANS.

"Everyday Difficulties of Indian Christians." Miss A. T. Marris. East and West. London. April, 1919.

Brings before Western and especially British Christians some of the special troubles, anxieties and everyday difficulties of Indian Christians.









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