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Neglected Arabia



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*"It was a five-day trip from Hassa to Riadh" on one of these dromedaries of the desert.
(See "The Tour to Riadh.")*

NEGLECTED ARABIA

CONTENTS

- THE TOUR TO RIADH
P. W. Harrison, M.D.
- CHANGES AT BUSRAH
Mrs. Elizabeth De P. Cantine
- A MUHAMMADAN UNIVERSITY
Miss F. Wakefield, M.D.
- A TRIP TO THE MAINLAND
Mrs. Minnie W. Dykstra
- CHRISTIANITY AND ISLAM
Rev. John C. Young, M.A., M.B., C.M., D.T.M.
- PROGRESS IN EGYPT



The Arabian Mission

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Neglected Arabia

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The Tour to Riadh

P. W. HARRISON, M.D.

Humanly speaking, the invitation to visit Riadh was the outcome of our work in Kateef. We hope and believe that it was also the beginning of the answer to our prayers, for the occupation of Central Arabia. The work in Bahrein itself was not well organized when the invitation came. The assistant selected for the trip declined to go almost at the last minute, and it was necessary to take a second choice. It was considered advisable, however, to go at once in spite of all handicaps, and in less than forty-eight hours from the time the invitation reached us, we were on our way.

Our first stop was in Hassa where we remained for five days. It is a beautiful place. There is an abundance of sweet water, so much indeed, that not all of it is used. Wheat and even rice is grown. Date gardens stretch for miles in all directions. Figs, pomegranates, apricots, peaches, etc., are all to be had in abundance. Prices are low as might be expected in so isolated a place. There is a certain amount of malaria among the people, but apparently very much less than in Bahrein. The climate is delightful, with dry cool nights even in summer.

Hassa is the name of a district. Its capital city is known as the Koot or Hofhoof. It, with two contiguous towns, constitutes a city that must contain from thirty to fifty thousand inhabitants. There are some seventy-odd other villages scattered through the gardens. Some of these are places of several thousand inhabitants. Altogether there are perhaps from one hundred to two hundred thousand people living in that district. During the date season as also in the spring when Ghee is sold, the Bedouins visit Hassa in thousands. It is the trading center for the whole of Central Arabia.

The need for Medical work could hardly be more extreme, and the people themselves would be very glad to have a Medical Missionary settle there. Apparently it is only a matter of a very short time until Hassa will be open for permanent occupation, if we have a medical man ready to put there. It is not a fanatical place. If the observations of a short stay can be trusted, it is less fanatical than Kuwait was when first opened.

It was a five-day trip from Hassa to Riadh, and traveling in mid-summer was found to be distinctly hot. The country however, is not at all hard to travel, and in the spring such a trip would be very pleasant, though it is a desolate and empty land, with practically no life of any sort in it.

Riadh itself is disappointingly small, perhaps somewhat smaller

than Amara. Its permanent population seems to be largely made up of those who are retainers of Bin Saoud, and of those who are connected in some way with the religious activities of the place. There is a fringe of date gardens surrounding the city, and a certain number of the population are gardeners. The extent of these gardens is increasing somewhat, but water, while available nearly everywhere has to be drawn from a depth of about ninety feet, which makes irrigation so laborious as to be almost unprofitable. Riadh however is the center of a wide district through which are scattered fertile areas, and towns of various sizes, and as such is the center of a considerable population all easily accessible to a hospital located there.

The people are most earnest Moslems. Men are still whipped if they fail to attend prayers, and in the recent past have even been executed for repetitions of that offense. Religious conviction is very intense, but it is interesting to note that this does not lead to any spirit of Pan-Islamism, but rather the reverse. The true faith is practically monopolized by Nejd, in their opinion.

The great importance of the town as the political and religious center of Arabia, is more and more evident as a visitor sees something of the place. The Bedouins come by hundreds and thousands. The Royal guest houses sometimes contain fifteen hundred Bedouins. Entertainment lasts as long as the visitor wishes to stay, and includes a present averaging, apparently, several Rupees in value. The power of the present ruler extends over all Central Arabia, and is steadily increasing. Riadh is the center too of a system of Moslem education which includes every city and village in Nejd. The money comes from the Royal treasury, and according to all testimony, it is well spent. The claim is made that far over fifty per cent of the men of Nejd can read and write, and with this education they have received a very considerable training in the stiffest sort of Wahabee Mohammedanism.

Riadh is the center, also, of the present government known as "The Ichwan," an organization for the purpose of Islamizing more thoroughly the Bedouin tribes, uniting them to each other under the banner of a militant Islam. Many thousands of Bedouins belong to this organization already, and it is rapidly growing. At the time of the visit, over three hundred of these "Ichwan" were studying in Riadh, to go out as teachers in this propaganda. This activity, however, is only the outward manifestation of things far more fundamental which give to Nejd and to Riadh, its capital, a supreme strategic importance. Islam has been conquering everything before it for 1300 years, and is doing so to-day, not by virtue of its history or its literature or its prestige. Its almost unbreakable grip on the hearts of men, and its unparalleled appeal to primitive races everywhere are due to a single fundamental idea which is at once the skeleton and the driving power of the whole system.

The Moslem conception of God is one of the world conquering ideas of the world's history. It has proved strong enough to overcome the appetite for physical stimulants. Strong enough to abolish race prejudices in the hearts of men and make out of divergent and hostile races a single brotherhood of believers, but it is a significant fact that as Islam travels away from Arabia this fundamental conception of

God becomes more and more diluted. In Persia and in India and in Egypt, superstition, saint worship, etc., abound, while the Mohammedanism of the East Indies and of China is so mixed with heathenism, as to be hardly recognizable.

The visitor in Riadh finds himself in an atmosphere where the overwhelming conviction of God's omnipotence makes superstition impossible, where even tobacco is forbidden, where race prejudice has disappeared, where indeed not simply are certain specific rules obeyed with great care, but where the whole present world has shrivelled into insignificance in men's minds as compared with the tenets of their faith, and its interests. And this is not devotion to something that is dead and fixed and historical. It is seethingly alive. The tremendous movement for the Islamizing of the Bedouin tribes is only one indication of what lies underneath.

We stayed in Riadh for twenty days, and had more medical work than could possibly be attended to. A considerable amount of operating was done. Two difficult stone cases were lost, but this did not appear to affect the reputation of the work a great deal, and when we stopped because our stock of medicine was exhausted, there was a great demand for all sorts of surgical work, a demand which could only be met by inviting the patients to come to Bahrein.

Prayers preceded the dispensary work, in the mornings. All remained seated throughout the service, to avoid any suspicion that we were attempting to have the listeners participate in our religious exercises. These morning prayers were regarded with distinct approbation. At any rate we were not rank infidels. Not so the use of a few dispensary tickets on which was written, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." These caused a great commotion, and I imagine if we had not been the guests of the chief, the result would have been our immediate expulsion. I shall remember for a long time the bitter contempt with which the messenger of the chief tore up two of these tickets in my presence when he brought me the order to stop their use.

We left with a most cordial invitation to come next year, and stay longer. A correspondence that has continued since seems to demonstrate the sincerity of this invitation. How soon it may be possible to establish permanent medical work there, of course it is not possible to say, but certainly we should be ready to move promptly when that time comes, for there are few cities the occupation of which would seem so important to the Kingdom of Christ as Riadh.

Changes at Busrah

MRS. ELIZABETH DE P. CANTINE

Ever since the British troops entered Busrah, about three years ago, it has been undergoing constant changes, and many parts of the city would now scarcely be recognized as belonging to the Busrah of former years. Before the war one could, at almost any time, imagine that some tale from the Arabian Nights was being enacted before his eyes. Whether walking through the crowded bazaars, or going up and down the creeks in a bellum, or visiting in the Arab homes, one saw

the same scenes and people, and heard the simple every-day experiences related in the same extraordinary way. The Arab has the faculty of embellishing the plainest, and even the most ugly facts until they become a fascinating story.

Today however when Khaki dressed Britishers almost outnumber the Arabs, and the streets swarm with Indians, from "the poor benighted Hindu" up to the well-dressed clerk employed in the Government offices, it requires a considerable stretch of imagination to think of this as the Busrah of olden times, whose population was chiefly Arabs, with a few Jews and Christians; or even the Busrah of the Turkish regime.

Inside the town there are still the winding narrow streets, and the rows upon rows of houses with courtyards open to the sky; but the streets have been given names and the houses are numbered. Moreover every good house has on it the sign "billet," which means that employees of the Government, either Civil or Military, are lodged there. New bridges have been built across the various creeks, and the narrow footpaths leading to outlying towns and villages, where one used to meet an occasional person on foot, or on a donkey or camel, have been widened and made into cement roads, on which automobiles, motorcycles and heavy motor-trucks are constantly speeding along. A few of the old, tumble-down carriages continue to run between the river town and Busrah City, but most of the passenger traffic is carried by motor busses. Bellums run up and down the creek as before, though they have English numbers, and some have Evenrud motors; but the river is full of launches rushing to and fro, some on business and others on pleasure, giving joy rides to convalescent soldiers and to the nursing sisters, and altogether it presents a far busier aspect than in the days of the Turks. Along the banks and also in many other parts of the town new buildings are springing up as if by magic. An immense power plant adjoining the Mission property supplies the power for lights, fans, water and ice. Most of the houses occupied by Europeans, and also our Mission house, are lighted by electricity, have running water, and electric revolving fans hanging down from the ceiling. These latter help wonderfully in making the hot Summer weather more endurable.

Owing to the untiring vigilance of the Health Department there is a great change in the sanitary conditions, and Busrah is now a much cleaner and healthier place to live in than formerly. They have taken special precautions to eliminate the breeding places of the flies and mosquitoes, and the number of these pests has already perceptibly decreased. Another factor which is likely to bring about great changes in the future is the railway. There are trains running twice daily between here and Nasariyeh on the Euphrates, and it probably will not be many months before we can go all the way to Bagdad by rail.

Living under a new government and in an entirely different atmosphere the people are beginning to show signs of change. The Arab does not fall easily into new ways. It is difficult for him to see why things should be changed. He does not take kindly to law and order and prefers to have no restrictions placed upon his actions. But he is beginning to see the benefits of the new regime, and when once he

realizes that a thing is to his advantage he is quite content to let it be. To an outsider it is good to see him waking up out of his sleep. With so much building to be done the Government requires every workman it can get, and many of them are doing a full day's work—something which was never known here before. There are still plenty of men sitting around in the coffee shops, but they at least have something new to talk about. No doubt here as elsewhere the prevailing topic is the high cost of living. Prices have gone up enormously since the war began, and one wonders how people manage to live, even though wages too have greatly increased. Carpenters and masons get more than double their former wages, and coolies about three or four times. Good cooks used to get thirty rupees a month, and now the poorest get forty. House servants' wages have advanced from twenty to thirty-five and forty rupees per month, and boatmen's from fifteen and sixteen to thirty rupees and over. Shopkeeping has been a profitable business these last three years, and consequently the bazaar in Ashar, the town on the river, has grown considerably. Almost everyone who had a few rupees to spare opened a small shop, a restaurant or refreshment stand. Several of the Oriental Christians who formerly were in Mission employ as Bible colporteurs, hospital dispensers and surgical dressers have become prosperous shopkeepers, and, sad to say, do business on Sundays as well as weekdays. They have adopted a sort of "no more of your small salary jobs for me" attitude towards the missionary, but whenever they are in trouble of any kind they always turn to us for help. If their shop or house owners raise their rents, or if because of the scarcity of accommodations for the rapidly increasing population, they are forced to move, or if it is a question of passport or pass,—they come at once for a letter to the Judge, Governor or Police Commissioner as the case may be. They do not stop to think that their conduct often makes it difficult for the missionary to give them a recommendation.

It has been a great disappointment on returning from a year and a half at home to see how the Native Christians have gone back spiritually since the beginning of the war. I am speaking of the Protestant community, the Catholics never had any reputation for Christian living or spirituality, and have always been a real hindrance to Mission work in Busrah. One might have expected that their own escape from massacre, and their anxiety concerning their dear ones in Turkey, would have made them more earnest in their spiritual life, and more kind and forbearing with each other. But instead there is a spirit of indifference to things religious, and in their relations to each other, envy, bitterness, quarrelling and lawsuits. Of course there are exceptions and we are thankful for those whose light does shine brightly and clearly. There is a great need for Christ's followers to be such in deed and in truth, in order that a strong Christian influence may be exerted just now, when the changed conditions have brought about a more tolerant feeling on the part of the Moslems. Humanly speaking this is very important and would make a wonderful difference in the future of this part of Mesopotamia. Will not the Church at home, as they pray for the persecuted Christians in Turkey, plead for an outpouring of God's Spirit upon them? Many of them are not alone far

from the Kingdom themselves, but by their lives are hindering the Moslems from coming in. This more tolerant feeling on the part of the Moslems, is being manifested in various ways, but chiefly in the willingness, one might almost say eagerness, to educate their boys. The reason for it is the fact that boys and men with only a little education are receiving large salaries as clerks and interpreters in the Government Offices. A young Persian who worked in our hospital last Spring for forty rupees a month, is now receiving one hundred and sixty-five rupees as interpreter. The outlook for educational work for both boys and girls is a bright one, and it is to be hoped that our Mission Schools may have a large share in this work. There is no doubt that in material things many changes for the better have come to Busrah. Should we not earnestly strive to give her what she needs most of all,—Christ instead of Mohammed? The opportunities on every side were never greater, and yet our working force is smaller than it has been for years. Before the war there were seven missionaries, each one with more work than he could do well, and now there are only three. We cannot emphasize too strongly the need for medical workers, men and women doctors, and nurses. Our hospital, where every day large numbers of men, women and children were given medical help, and had the Gospel preached to them, has been closed since May. It must be remembered that besides giving relief from pain and suffering to thousands every year, the hospital is one of the strongest evangelization centers in the Mission. The harvest truly is great but the laborers are few. "Pray ye therefore the Lord of the harvest that He will thrust forth laborers into His harvest."

A Muhammadan University*

By MISS F. WAKEFIELD, M.D., of Cairo, Egypt

Dr. Zwemer, in his latest book, has reminded us that three cities stand out above all others in the world of Islam—Mecca, the religious centre, Constantinople the political centre, and Cairo the intellectual centre. He tells us that "no other city in the Muslim world has so many students of Muslim theology and law, or pours out such a flood of Muslim literature as Cairo does. Millions of pages of the Koran in many and beautiful editions, commentaries and books of devotion by the hundred thousand, thousands of books and pamphlets attacking the Christian faith or defending Islam and propagating its teaching, come ceaselessly year after year from the Muslim presses of this great centre of Muslim learning. Books printed in Cairo are read by the campfires of the Sahara, in the market-place of Timbuctoo, under the very shadow of the Kaaba, in the bazaars of Baghdad, and are treasured as authoritative in the mosques of Java, Burma, Cape Town, and Canton. There is no speech or language in the Muslim world in which the voice of the Cairo press is not heard. Its line is gone out through all the earth, and its words to the end of the world."

The leaven of Modernism is at work in this stronghold of Islam. But it is a centre of conservative reaction also, and the conservative

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movement centres around the ancient Muslim University—El Azhar. It is the Oxford of Orthodox Islam. Situated in the heart of Cairo, this great institution continues a powerful influence.

One Saturday morning we went to visit this old Muslim University, elated at our success in securing Dr. Zwemer as our guide.

The Azhar was built about 980 years ago. It was used only as a place of worship for some time. Later, buildings were added, and the whole lavishly endowed as a place of religious instruction for Muslims of all sects. Only since the time of Napoleon has the eye of the "infidel" been suffered to rest upon its treasures and his feet—securely tied into "clean" mosque slippers—to wander about its sacred precincts.



A TYPICAL CAIRO SCENE

As one passes through the Muski (or low-lying native quarter and bazaar of Cairo) the streets become gradually narrower. The chief indication that we are nearing our objective is the large number of native bookshops: the street seems lined with them—unpretentious little shanties, very much like rows of linen cupboards without doors, but containing piles of musty-looking books of print or manuscript, mostly on yellow or discoloured paper. A jerk! Why, that is the outer gate of the Azhar, opening right on to the pavement at a sharp turn of the dingy thoroughfare. We step across a yard of pavement and are greeted in the doorway by a crowd of men with bundles of baggy yellow leather slippers which they tie over our boots. One notices an almost pleasant look crossing their coarse avaricious features as they recognize

Dr. Zwemer, and the higher officials relax a little of their supercilious dignity, even coming forward to touch his right hand (the usual native salutation) and welcome him. Keep your eyes open, curios are in unexpected places! Just inside the outer gate are two slabs with Arabic inscriptions. One is round and artistic, with wonderfully mellow colouring; the inscription is: "To God (be ascribed) Greatness."

We move to the left up half a dozen stone steps into the secretaries' office on our way to the celebrated library. Here again Dr. Zwemer meets old friends: one young clerk can talk a little English; then they wonder whether Dr. Zwemer will translate into Arabic a letter from America asking for information about the Azhar and Muhammadan laws and customs. One notices a few photographs of inscriptions and many Arabic maps on the walls of the secretaries' sanctum, out of which opens the handsomely decorated committee room of the Ulema. About the entrance to the library hang several modern maps in Arabic. Alas, the attendants seem to have little idea of the use of these; but they are vastly proud of them, and if you ask to be shown any place or country they gravely point to some perhaps quite irrelevant place and imply by a very learned manner that you must be peculiarly unintelligent if you are not satisfied!

The library is a fine high square hall with a roof partly inlaid, partly painted ivory and brown. The walls are lined with rather musty-looking books, and the body of the library has more well-filled bookshelves, and also—under glass—unusually fine specimens of manuscripts, the oldest dating from 311 A.H. Some are of exquisite workmanship, richly illuminated in gold.

Then there are some very beautiful little Koran boxes, with their twenty-nine partitions, separating the thirty portions into which the Koran has been mechanically divided. The boxes are inlaid with mother-of-pearl, and in some cases with gold and silver. This division of the Koran is to facilitate the reading of the whole book during Ramadan (the month of fasting)—one portion daily. Also after funerals it is usual for thirty or more readers to each take a portion, and all read aloud at once that the whole Koran may be recited in one evening.

The library contains some 36,785 volumes, 3,123 of which are Korans, and 2,357 commentaries on the Koran; 4,195 are volumes of Tradition and 356 commentaries on Tradition; 8,331 deal with "Fiq," 4,406 with grammar, and 3,639 are concerned with ethics.

We now visit the central court—the most striking feature of the Azhar enclosure. It is roughly square, open and flagged. About the centre there is said to have been a fountain used for ceremonial washing. This is now performed less conspicuously in a large room reserved for men on the north side of the quadrangle. Women do not worship in the Azhar Mosque.

The court is surrounded by covered cloisters with rough marble colonnades. These shut out the squalor surrounding the Azhar enclosure, and create a certain atmosphere of retirement. Above them on the south side rise several shaky but artistic old minarets with the usual metal crescent at the top covered with verdigris.

Into the cloister-verandahs open rooms of varying size and shape, and very dark. These rooms are dormitories endowed with a daily allowance of bread (two to four loaves per man) for the use of students from all parts of the Muslim world. One side of each room is lined with lockers, in which the students keep their books and other treasures. On the floor round the room are mattresses with coverlets and some pillows on which they sleep at night and sit in the daytime.

Out in the central court are groups of boys and men, chatting, reading or eating, but always in circles—as though they were playing “hunt the slipper.”

But the charm of the Azhar court is in the eastern verandah; a babel of voices indicates school, and there sure enough are the teachers, sitting with their backs to the wall, surrounded by noisy, often restless, classes, varying in number from a mere handful to twenty or thirty, and in age from infants to grown men; but the pupils of this little school are mostly boys aging from five to twenty, with a sprinkling of girls up to five or six years old. There are about forty classes; all the teachers are men, some have a few books round them, some are blind and are teaching the Koran from memory; all (where the pupils are not grown men) have a rod, and most use it pretty freely and carelessly. Few of the pupils remain at the Azhar until they can recite the whole Koran; the average time taken to memorize it is about four years. Many stay much longer and learn comparatively little.

We pass from the verandah feeling that though boredom and resignation have not yet settled their respective positions in those motley groups of towsy unkempt youngsters, stagnation reigns in the poor little stunted bodies and undeveloped minds.

The Azhar Mosque itself opens into the eastern school-cloister. On entering we are struck by its great size. It is a fairly low, unpretentious, squarish building supported by marble pillars and extending the full width of the outer court. The floor is covered with grass matting, and the ceiling is brown and white. Opposite the western or main entrance is a pulpit, from the second step (counting from the top) of which is preached the Friday noon sermon. Below, in the wall, just to the northwest of the pulpit, is the eastern niche, or “Kibla,” indicating the direction in which to face when praying.

Several hundred men and boys are usually present, sitting in groups around their teachers, or singly engaged in reading or ritual prayer, some merely chatting, others eating; here and there one sleeps peacefully wrapped in a cloak or blanket. Several renowned and highly respected sheikhs have crowded, orderly, and attentive classes squatting around them along the eastern side of the mosque. We pass out on the north side between walls of lockers into the room of the students from Morocco. A few men were sitting here when we entered, looking very much “off duty,” several writing letters, others practising writing—copybook we should call it—some I think were mending their clothes, but every one had obviously plenty of time.

They were untying our yellow slippers at the doorway of the outer gate; suddenly angry voices were raised—one guessed what had happened: some one had stepped just inside on “clean” ground with

unslipped shoe. (I do not think it was one of our party.) Dr. Zwemer said something to pacify them; they turned on him torrents of Arabic offended dignity, insulted pride, reasons for and degrees of enormity of such gross and flagrant immorality, all at once and all trying to be heard first. The Arabian veteran was not disconcerted; he put his arm round some one, and as soon as speech was audible, smilingly dropped the oil of proverb lore on troubled waters. The uproar ceased as suddenly as it had started. Such is the inexplicable East!

We wished them happiness and they called peace upon our heads. Ten or fifteen yards down the crowded parapet we were aware of the presence of one with whom a leaflet had been discussed half an hour before; he wanted our souvenir, but "feared the multitude" inside the Azhar. He did not linger, tucking the booklet under his garment, just a word of thanks and farewell.

A Trip to the Mainland

MRS. MINNIE W. DYKSTRA

In the late spring of this year the medical staff of Mason Memorial Hospital were called to Darein and the evangelistic workers accompanied them upon invitation. The call came from the Sheikh of Darein who sent a sailing vessel to get us. Darein is an island, but only at high tide, and lies about forty miles from Bahrein, and with a favorable wind the trip can well be made in half a summer's day. We left our harbor in Bahrein shortly after noon, expecting to be in Darein before night, but the little breeze that was blowing when we set our sail gradually decreased until at nightfall there was none. We had made provision so that we could have our own tea on the boat. One has to live in the East to know how good tea is, what quantities one can dispose of on a hot summer day. Our little picnic lunch and our tea proved to be just what was needed, for our trip was prolonged to the afternoon of the following day. We spent the time resting, reading and singing, and when night came on we spread our bedding and lay down as best we could, five of us in a space about six by eight feet. A few trips like that might make real Arabs out of us, able to sleep anywhere; as it was we had a very good rest. The night was hot and steamy, and the morning found us quite wet with perspiration and sea-damp so that we welcomed the sun, though later we had to protect ourselves against its rays. Our little luncheon of the day before was finished so we had to eat boat's food which was plain boiled rice, garnished with mango pulp for our benefit. In the morning several pounds of meat, which had spoiled overnight, were thrown overboard to feed the fishes, instead of the crew, as was intended. Near noon a breeze sprang up and the last stretch was made in good time. Arriving at Darein, the Sheikh himself was on shore to meet us, and after we had all landed separately, on donkey back, for the tide was out, we were taken to the castle and shown to our rooms and very soon tea was served.

Quite different was this reception to that given to Dr. Harrison five years before. At that time a medical tour was made to the

island but the doctor was not allowed to go ashore; he was therefore obliged to stay in his boat in the harbor. Later they sent for him, only to forbid him to attempt any kind of a landing or stay. That was still in the days of the Turkish régime. The Turks since then have all been turned out of these parts and the country is much more open now. About twenty years ago another call had been made to the island by Dr. and Mrs. Zwemer upon invitation of the present Sheikh's father, the object being medical treatment for some women of the household, but with the exception of these two visits no one has ever gone to Darein in all these years.

The son has lived in India for some years and has come in touch with western customs so that the entertainment in his castle was in eastern and western style. We took our meals alone, seated on the



IT WAS IN A BOAT LIKE THIS THAT MRS. DYKSTRA CROSSED TO KATEEF

floor, but a cloth was spread at each meal instead of the Arab straw mat and at each meal we were provided with forks, spoons and plates. The cloth was not of fine damask, the forks and spoons were not solid silver and the plates were not fine china, but in the eyes of the slaves who waited on us the arrangement of all these things was a very important task, so that it required the supervision of the Sheikh's own son to see that everything was properly placed. Our meals were mostly a la Arab, with such additions as pickles, jams and puddings. Our special treats were Katief cantaloupes, fresh butter and buttermilk, and deliciously crisp Arab bread. Another item of particular enjoyment was that after each meal we had soap and a clean towel! They gave us the best of everything so that the trip hardly comes under the head of touring; it was more like a brief stay in some rest house.

The Sheikh is known for the very lenient and "Christian" way he treats his wife, and we were very eager to make the acquaintance of her, who, in a Moslem household, enjoyed so many of the blessings which are the Christian woman's portion, and we were not disappointed in our expectations. Though a thoroughly Moslem family, one could not help but feel the ease and the lack of restraint due to the master's attitude to the women of the family. In almost all Moslem households when the head of the house comes in, lord of all he surveys, the conversation, which has been carried on with a great deal of animation, ceases at once, the women get up and leave the room for their lord and find humbler quarters, slaves are seen scurrying here and there, going about almost stealthily, hiding behind their draperies, mothers are ordered to hush their crying babies, and even peevish children seem at once to realize what is expected of them and to yield to the general spirit of deference and reverence. But here all was noticeably different. The wife was entirely at ease in her husband's presence, they conversed together much as equals, the little daughter was not hushed by threats of her father's coming, and the slave-women, though quiet and respectful, went about without apparent anxiety and fear. It seemed like a real bit of home-life, refreshing to the spirit, as an oasis in the desert. And all this is the result of Christian civilization which is permeating the East. But even in this oasis we saw the blighting effects of Islám. From a former marriage, the Sheikh's wife has a daughter, now about eleven years of age, and when she left India to live in Darein, she took her daughter with her. But the girl's relatives have secured possession of her, taking her away from the mother. The arguments which the relatives used were first, that there was danger that the girl's inheritance might become part of her mother's husband's family. The second and main reason was that the mother's husband and his sons were strangers to the girl and she could not be kept in proper seclusion in their house for it could never be allowed that they should see her. The last reason was that, child as she was, she must marry a cousin at once. Much as the Sheikh and his wife tried to prevent it, they had to surrender the girl. The mother felt very bad about being so forcibly separated from her child, but in her own words she said, "What can I do about it? It is the portion of Moslem women to suffer, and I try to be happy in spite of it for my children's sake. I try to forget, otherwise my grief would make me ill."

The island of Darein has about 4,000 inhabitants. One large town at one end, where we landed, has not a single tree or green thing in it. It was important in former days as a trade center when no steamers came up the Gulf, for with its good harbor for sailing vessels, there were generally a large number of boats stopping for trade. It was also the terminus for caravan routes crossing Arabia. That is all of the past. The town has lost considerable of its appearance, only the ruined houses show how much larger it once was. But even now during the pearling season, in days of storm, the harbor is still sought out by the divers. It was these divers, some from the very interior of Nejd, who came to call on the doctor when it became known he was there. The place where the clinic was held was down on the ground floor and the room we ladies occupied was above it. It was interesting and

entertaining as we sat in the room, to hear the remarks about the doctor, his work, and the treatments received. What was not so interesting was the way we seemed to become a sort of menagerie for the men below when it was learned that there were women in the room above. Some of these men had never seen a white woman before.

About two miles from this town, which is called Darein, like the island, is another place called Tarout. Darein is inhabited by Sunni Arabs, Tarout by Shiah's originally from Bahrein and so-called Baháranes, and in every community where they are settled there they are the agriculturists. Tarout is a small town surrounded by date gardens which these Baháranes tend. The town itself is at the foot of quite a hill, almost a wee mountain, on which once upon a time some one built a large castle with forts and defences. It is not known by whom and almost all of it has crumbled away, all but a little, which stands there like a sentinel guarding the mystery of past generations. The Arabs are not a unit in national life and so there seems to be no desire to study history that has been made in their own country, not even in their own town. From underneath this rock there flows a hot spring. We bathed in it one night and found that it was as good as a hot bath. The spring is very famous in the island, as any good source of water supply is in thirsty Arabia, and this water is really very good. This is one more reason why the pearling boats call at this island, for Darein is near to the pearl banks and here they can fill their water tanks with as good water as can be obtained in these parts. The springs have a peculiar name, "el-Messieh," "the Christ." I do not know if they are commonly called by that name but one day, in Bahrein, while I was reading to some women about Christ and the man at the pool of Bethesda, one woman answered, "Oh, yes, I know about 'Christ,' that is in Tarout." It was very unintelligible and disconcerting to have this coloring given to the Gospel narrative until after much questioning, the woman added, "el-Messieh is our spring in Tarout."

Besides this town there are several other small villages scattered along the coast of the island. People from these various villages consider themselves as belonging to quite different countries. In Arabia they do not ask each other, "What town or province are you from?" but, "What country are you from?" We did not get much opportunity to make acquaintance with the women in these various towns, our main efforts were centered in the town of Darein and to these the Gospel was given in story and song. The women even learned to sing one or two hymns with us. We met one elderly woman, a mutawwaeh, that is a Koran reader, who impressed us very much. She seemed a singularly sweet character and one to whom her religion was all in all. If all Moslems showed as simple devotion to, as unaffected reverence for and as sincere joy in their faith as this woman did it would be more difficult to bring them the Gospel. She was very much interested in the Gospel narratives when we read them to her and seemed so willing to learn more that we felt very happy when she promised to accept a New Testament from us, especially so, as she was somewhat deaf and very able to read well. After having had the book a few days, she returned it, saying that she could not find in it any reference to Mohammed and

therefore could not keep it. Naturally we were disappointed to have the book returned to us but we were thankful for the opportunity of reading and explaining the messages to her, and for the little study that she did make of the Book while she had it. In all evangelistic work we must remember the exhortation, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

The month we were there was just before Ramathan and so all the women were busy making preparations for the nightly feasting in this month of fasting. They pounded and ground large quantities of wheat, and from the flour made bread, and many other dishes, all mixed with meat and fat, and they also made many kinds of sweets. The grinding at the Sheikh's place was a big affair. For several days each week women were asked to come to the castle and help grind the grain and extra mill-stones were borrowed for this purpose. While the women were busy about these various duties we tried to help them in order to spend as much time as possible with them. They seemed to enjoy the novelty of it all as well as we. To while away the time while grinding, the women sang various ditties, not very edifying to say the least. Whenever we were with them we sang our hymns and they would join in the chorus. The refreshments for the women were fresh butter-milk and very thin bread freshly baked. Perhaps this does not sound attractive, but come and try some of it and you will in all probability agree with us that it is. The grinding did not seem so hard to us, but then we did not work at it from sunrise to sunset!

On each Sunday morning we held a short service in the room we ladies occupied. Several women were present each time and the Sheikh's son occasionally. It seems strange to us how prevalent is the idea that Christians don't pray. For that reason we were glad to have some public service each Sunday, brief though it was, for it did much to uproot such false notions. Being the guests of the Sheikh as we were, no doubt made everything much pleasanter and easier for us than it would have been otherwise, especially since this was our first visit there, but it does not seem, after this visit, that our welcome amongst the people of Darein depends only upon that fact. The people were curious about us of course, they always are in a new place, they have not gotten over being curious about us even in Bahrein, but they were also cordial in their attitude, and several invited us to come to Darein to live. The climate of Darein is better than that of Bahrein and it appealed very strongly to us to have a sort of an outstation in Darein where we could go for a little change and rest from our station work in Bahrein and yet not leave the work altogether. Such a plan, if carried out, would also give us access to Katief on the mainland. We did make a hasty visit to that town while we were in Darein. The distance is about six miles across the water, though at low tide one can go on donkey.

The trip to Darein did us good in several ways. The change of place, faces, climate and routine of work rested and refreshed us greatly. To some of us it was the first time we had been near or on Arabia's mainland in these parts. This seems strange even to ourselves, when we consider how many years we have been here and that

the mainland is visible at times from our housetops in Bahrein. But political conditions of the past have been almost entirely responsible for that. Seeing Darein and Katief gave us a wider outlook, although even that is only the merest fringe of what is beyond. The visit inspired us anew to get into the interior, to press forward, "for there remaineth yet much land to be possessed."

Christianity and Islam

BY THE REV. JOHN C. YOUNG, M. A., M. B., C. M., D. T. M., ADEN

This article is written from the notes of an address which Mr. Young gave at the Indian Branch of the Y. M. C. A., Poona, and was sent to NEGLECTED ARABIA by Dr. S. M. Zwemer, having appeared originally in *The Indian Interpreter*.

As I understand that the purpose of our meeting here tonight is to get at the truth of the two religions that we have met to discuss, I trust that we have also come prepared to follow the advice of the wisest of men and to "buy the truth" at whatever cost, then to still further follow his advice when he asks us to "sell it not." For "he is a freeman whom the truth makes free while all are slaves beside."

But when one goes forth to buy he or she ought to have acquaintance with or knowledge of the thing to be purchased as otherwise a useless article may be offered instead of the real, and something that is sham, base and worthless substituted for that which the purchaser seeks. Consequently before going further it would be well to get the marks of truth so fixed in our minds that nothing will pass muster as real but the genuine article.

1. First then, I think you will agree with me that a true religion is one that is capable of universal expansion, therefore it must be fitted for every age and every clime, for rich and poor, for old and young, for male and female.

2. When universally applied it will be a universal good, i.e. such a religion will have the power of elevating all classes and conditions of mankind and will, like the breath of God, form living souls out of mere animal matter—living souls that will be responsible for developing the good and crushing the evil of their terrestrial frames.

3. A true religion, like truth itself, will loosen the bonds of habit and set mankind free from the trammels of sin. It will dispel the darkness of ignorance, discover the facts of life, open up the verities of truth, and reveal the paths of knowledge and the ways of understanding.

Now if we agree to accept these definitions as the hallmarks of truth, we shall at once proceed to apply them to the two great religions we have met to discuss and see which of the two faiths can stand the tests and which of these religions will come forth as gold from the trial.

1. The history of Christianity shows that it is capable of universal expansion as ever since our Lord uttered His memorable words "I if I be lifted up will draw all men unto me" people have flocked to the

Christian standard from every land and every clime so that now God's praise is sung in every land and "as o'er each continent and island the dawn leads on another day the voice of praise is never silent nor dies the strain of praise away." From the Northern Pole to the Southern the Gospel has reached mankind and won souls for Jesus; but it is far otherwise with Islám, which is essentially a religion of the tropical and sub-tropical regions where it is possible for men to keep the fast of Ramadhan; a thing which no living being could possibly do in such countries as Norway, Sweden, Northern Russia, Greenland and the Baffin Archipelago where, for several months in the year, the sun never sets and where, consequently, it would be impossible to rest on that pillar of Islám which orders "the faithful" to abstain from food and fluid during the month of Ramadhan from the time that they are able to distinguish a white thread from a black one in the morning till the sun has set at night.

2. Now let us go on to examine these two religions by applying the second test and what do we find. Why we find that though Christianity has emancipated womankind and made "the female of the species" the equal of the male Islám has degraded man's partner to the level of the brute and forced her to live behind the veil where she suffers in silence and often dies in despair crying piteously for Leah's mandrakes to coax her husband from her rival's couch. Few Muslims ever realize that woman has a soul as well as man; and being taught from infancy the art of subjection and left in ignorance with regard to the spiritual part of her nature, the Muslim woman fills her place as an animal made for the gratification of man's lust and never dreams of God or of God's love.

I have now been twenty-five years in Aden and yet I have never seen a woman enter a mosque along with her husband nor have I ever seen an Arab woman engaged in prayer although I have twice seen a Somali woman at her orisons and once an old Indian woman who was proud of her power to recite the prescribed phrases in an unknown tongue.

Women are always treated as inferior creatures, and even in heaven their religion promises them nothing better; for even in that sensual creation of man's mind they are to be kept for man's gratification and for the satisfaction of his lust.

3. It is, however, on applying the third test that the alloy is most seen and the soporific effects of Islám discovered. For instead of loosening the bonds of habit or freeing mankind from the trammels of sin it increases both and leaves the Muslim a slave of custom and a bond-servant of evil while woman is made by the teaching of Islám to be nothing more than an animal to be confined at man's will and kept for the gratification of man's lust. Christianity, on the other hand, makes woman to be man's equal and qualifies her for being man's peer while at the same time it tells man "Ye shall know the truth and the truth shall make you free." For it makes man think God's thoughts after him and encourages him to use his mental powers for the furtherance of all that is good and for the banishment of all that is evil. It has built hospitals in which to alleviate suffering and banish pain, erected

prisons in which to reform criminals by instructing them through useful occupation while at the same time giving them and others a horror of the crime; it has built schools in which children learn how to send conjecture forth, how to try all things and hold fast to the good.

Islám cribs, cabins, and confines mankind by means of the grave clothes of a dead past while it buries the larger portion of mankind behind the veil and tells it nothing of a life beyond the grave. Christianity, on the other hand, opens to all a new and a living way into the presence of God and asks all to learn of Him who while yet meek and lowly was never bound by any custom. Islám chains one to a dead past and to the guidance of a confessed sinner as is witnessed by the Qur'án, while Christianity gives us the guidance and help of One who never sinned and even promises to make its lovers kings and priests unto God.

It is time, however, for us to turn our attention to the pillars of the Moslem faith for though Islám has failed to satisfy the tests we originally proposed it may be that, on closer examination, we shall find that its pillars are firmly built and that it is only the superstructure that is at fault. At any rate it is our duty to try all things and to hold fast to that which is good; consequently we shall take the pillars seriatim and try to discover if they are founded on the eternal rock.

1. First we shall take the Muslim creed that is whispered into the ear of the new born babe, chanted during its circumcision, thundered forth in every call to prayer, repeated at the marriage ceremony, sung in the bridal procession, uttered forth with the dying breath, chanted by the funeral party and even said to be recited by the dead when visited by the two angels Munkar and Zakir after they have been laid in their graves. For though it is undoubtedly the shortest creed that this world has ever seen, a great writer and one of marked erudition declares that it contains both an eternal truth and a necessary fiction. The words of this creed *La ilaha illa Allahu Muhammadun rasul Allah* translated "there is no deity but Allah and Muhammad is the apostle of Allah," seem simple but when we probe their meaning we are given pause; for whether or not we agree that the Arabic Allah, the Hebrew Elohim, and the English word God represent the same being and are just different names for one Lord, we hesitate to accept as the Apostle or the messenger of God one who could choose out two of the idols, from those stored in the ancient Kaaba where over 360 found their home, and declare that these were the daughters of Allah, then next day come down and own that he had made a mistake, who one day felt that he was justified in saying "You to your religion and me to mine" because he was in the minority, and yet later on when he had got the power tried to force the minds and consciences of man to believe as he did and when he was unable to do so, slew them wholesale for rejecting his teaching. I say that no right thinking man could without hesitation accept as the messenger of God one who against the revealed will of the Most High married eleven wives and formed a *liaison* with concubines while he constantly broke God's command not to take His name in vain; and certainly every one is entitled to ask of the man who claims to be a prophet upon what prophecy he bases his claim.

Then since among the ninety-nine names given to Allah no Christian can find either of those two names which endear the Lord God to all true believers, outsiders are apt to think that this retrograde sect of Christianity which accepts the story of Christ's miraculous birth and keeps an empty grave in Medina next to Muhammad's own waiting for our Lord's second coming has put up a part and called it the whole. Few days pass without thousands of Muslims emphasizing God's generosity by answering importunate beggars with the phrase *Allah kareem* God is generous. Yet it is seldom that one hears of him as the discriminator or even as Ar-Raqib the watcher and while God's righteousness is writ large in the Qur'an the average Muslim looks upon Allah as a blind force or arbitrary will that can say with composure: "These are for Paradise and I care not and these are for hell-fire I care not."

No Muslim writer has ever tried to define God in any other way than by a series of negations: "God is not body" the Muslim says. "God is not spirit, God does not beget and is not begotten. He is not like anything that exists and he neither exists in anything nor does anything exist in him." The fact of the matter is the ancient Arabs, like the Athenians of old, dedicated an altar to "an unknown god." Whether that altar was the famous black stone itself which like the image of Diana came down as a meteorite and has ever since been kissed as a means of salvation or whether it was the image of *Allah ta'alah* (the Most High Secret One or shall we translate it the Most High Unknown One) that gave to the *Bait Allah* its name, it cannot be denied that Muhammad got the name of Allah from his idolatrous ancestors and that just as the children of Israel took a "mixed multitude" with them out of Egypt which made God's people to sin in the wilderness and forced Aaron to shape the golden calf, so the followers of the Mecca sage took the annual pilgrimage to the Kaaba along with them into their new religion and made it one of the pillars of their new faith; while despite all their vigorous protestations they have joined the living God to the cube at Mecca and have to a large extent made salvation depend upon the kissing of a stone.

How very different is this from the Christian faith which tells us that God is spirit and dwelleth not in temples made with hands; that He is love, the love which joineth together the various types of mankind with the cement of real affection; that He is life, the life that enableth mankind to think God's thoughts after Him as well as attempt great things for God because they expect great things from the Almighty; God is light, that light which so illumines the minds of men that ignorance is dispelled, truth discovered and men taught that the fear of the Lord is the beginning of wisdom.

2. The second pillar of Islám is prayer made after properly performed ablution including the cleansing of the teeth with a piece of wood called the *Miswak*; for the present-day Muslim, in Arabia at any rate, believes that prayers said after cleansing the teeth are seven times more efficacious than they would be if this rite were omitted. The face has to be washed; for by this act the faithful cleanse away all sins upon which the eyes have looked; the hands have to be washed, for in cleansing their hands, they wash away all the stains of iniquity

and so fit themselves for God's presence; while their feet must also be washed, for by the performance of this rite all past transgressions are removed, and they can take their stand before the *Mihrab* as ceremonially clean.

When, however, outsiders see this rite of ablution performed, even by the most devout Muslims and when they remember that Muhammad himself said proper ablution is "half of the faith and the key of prayer" they are tempted to think that a Muslim's ablutions like a Muslim's prayers are nothing more than a sop to his conscience. For while performing the prescribed ablutions, which are generally got through with in one or two minutes, he must repeat certain phrases which are supposed to help in cleansing the body. Despite the fact that Muhammad said "He who performs the *wazu* thoroughly will extract all sin from his body even though it be lurking under his finger nails," the use of a clean towel or a surgeon's bacterial loop would show how very far from being clean either the body as a whole or the finger nails in particular are when the majority stand up to prayer. The massacres of Armenia, the cold-blooded murders of the Inquisition and the slaughter of the Shias show us how little is the power of a mere ritual to scour the heart and cleanse the life from the putrefactions of evil.

When a child wants anything from an earthly parent he does not go to him or to her and keep repeating meaningless phrases, but asks for that which it desires to get; and so coming to his Heavenly Father the true child of God asks for those things he desires to receive and spreads out his request before the living God feeling sure that if his requests be according to the will of the Most High, God's word will be fulfilled so that even before he asks God will answer and while he is yet speaking God will hear.

3. The third pillar of Islám is almsgiving. But since we are told in the Qur'an that God is quick at accounts and that He is the reckoner up one would naturally suppose that the Qur'an would have said more about this pillar of Islám than it does even though the *Hidayah* gives directions concerning both the *Sadakat* and the *Zakat*. Yet we are glad, when passing through Muslim lands and assailed by numberless beggars whom this very system has pauperized, that the Qur'an declares that "kind speech and pardon are better than almsgiving followed by annoyance for God is rich and clement" for it enables us glibly to rattle off the trite saying *Allah kareem* and thus rid ourselves of those lazy vagabonds who will not work because they can live by offering merit through almsgiving to the passers-by.

The Christian religion also asks its adherents to give alms, but it warns its adherents not to let their right hand know what their left hand is doing, and it teaches the systematic laying aside of a portion of a man's income for the benefit of the poor; but at the same time it warns people against pauperizing men by indiscriminate almsgiving, and it says that those who lavishly bestow gifts in order to have praise of men have already received their reward, while it warns mankind never to be satisfied with the mere distribution of temporal wealth but to give those things that are within for even if we give all our goods to feed the poor and have not real charity we are nothing.

So far as I know there is no Charity Organization Society in any Muslim country; and even where Muslim schools, almshouses, hospitals or colleges have been established for the poor it has been hatred of, and fear from, the Christian propaganda that has prompted their erection rather than love of their fellow-Muslims. One such school I was asked to visit by an Assistant Resident in Aden as the Muslim school directors refused to allow the head school-master of the Government school there to examine the scholars, although he himself was a Muslim, as they said he would be biased against their institution. Well what did I find? I found that though they professed to teach up to the fifth standard the scholars knew practically nothing except to rhythmically move their heads and repeat the Qur'án like so many parrots. I found that even the head-master knew practically nothing about geography or the laws of grammar, did not know how to do a simple question in vulgar fractions and could not tell me how much thirteen times thirteen was till he did it by the long way of first multiplying by three then by ten and adding the two together.

Yet though the prime mover in this concern was standing by me and understood all my questions he had the impertinence to beg me to recommend that they should be given a large piece of ground by the Government so that they might build houses thereon and so endow the school in perpetuity by means of the rents to be thus obtained. Naturally I replied that God helps those who help themselves, and assured him that when once the children passed the required standard they would receive the usual grant, but that I for one could never recommend Government to give money in order to keep children ignorant. Needless to say I was never again asked to examine that school.

4. The fourth pillar of Islám is the fast of Ramadhan. During that month no follower of the Islámic code partakes of food or allows a drop of water to pass his lips from the time that he is able to distinguish a white thread from a black one in the morning till the sun has set in the evening; and I know of no rule in Islám or in any other religion that tends to make more hypocrites than this one which makes the rich sleep all day and feast all night while it makes many of the poor disfigure their faces that they may appear unto men to fast while in reality they surreptitiously both eat and drink. There are, however, millions who honestly keep the fast and there are some who even stuff their nostrils with cotton wool, lest by their sense of smell they should unconsciously commit the sin of supporting their bodies during the prescribed hours. But among such the truth of that saying is well seen, namely:—A hungry man is an angry man; for there are more quarrels during that month and more real crime committed than during any other month in the year.

As however I have already said this very fast which was designed by Muhammad to assist the spread of Islám and which undoubtedly did, in the early days, materially increase the number of Muslims, nowadays practically puts a period to the spread of Islám and says "here must your proud waves be stayed"; for neither in the northern climes that I have already mentioned nor in the southern lands that surround the pole could any Muslim keep the fast which both

Northern Pole and Southern circle proclaim never originated in the mind of God nor in the will of the Most High.

5. The fifth pillar of Islám essential to salvation is the pilgrimage to Mecca and the circumambulation of the Kaaba which in the early days of Muhammad was the chief shrine of the Arab's faith. Into one of the walls of that cubical shaped building, towards which all Muslims look in prayer, there was built the celebrated black stone which is generally believed, like the image of Diana, to have been a meteorite that fell in the district and consequently was inserted by a superstitious race in one of the sides of that house which they venerated as the *Bait Allah* where among the 365 idols it was most worshipped and till the present day it is the most venerated stone of that venerated building. Said to have been originally white, although no geologist would homologate that statement, it has become black because of being so often kissed by the faithful with sinful although credulous lips.

No pilgrimage is complete without having kissed this stone, because it is currently believed that on the Resurrection day two eyes will be given to it by means of which it will see and know all who touched and kissed it; and as it is also to be given a tongue to speak on that day it will give evidence in favour of those who believingly osculated the blackened mass.

When a pilgrim reaches the sacred territory he must drop his ordinary clothes and done the pilgrim garb, and in the course of his pilgrimage he must act exactly as his prophet did. He must stand on Arafat, as that is the holy station for all pilgrims, he must walk along the narrow valley to Mozdalifa and proceed to Mina shouting Labbeik! O Lord, Labbeik! Labbeik! There is none other God but thee, Labbeik, etc., till he has reached and cast stones at the Devil's corner, then he must sacrifice a sheep or goat and give alms to the poor before he pares his nails or shaves his head; but when he has done all this, drunk of the well Zemzem and has burnt his nail trimmings as well as his fleeced hair he can resume his ordinary clothes and call himself a *hajj*.

How very different is all this from the teaching of Jesus who tells his followers to hunger and thirst after righteousness, to shun the very appearance of evil and to look upon themselves as the branches of the true vine engrafted therein in order that they may bear and bring forth the fruits of righteousness and peace.

I am afraid that there is no time left for me to deal with the faith of Islám; but I cannot help in concluding my address seeking to warn you of the great difference between faith and credulity; for faith has always a rational base whether it springs from historical fact, moral truth or spiritual experience. Yet it is only the last named kind of faith which will link us to God, that will ever enable us to cleanse ourselves from secret sin and purify ourselves as Christ is pure.

Speak to him thou for He hears and spirit with spirit can meet
Closer is He than breathing and nearer than hands and feet.

Progress in Egypt

The World's S. S. Association reports unique progress in many parts of Egypt. A revival has begun in Wad Madani through the special ministration of Rev. Ibrahim Girgis, Sudan Secretary of the World's Association. He held an afternoon service for women and one for children on alternate days, and an evening service daily for men. He visited 20 homes in Wad Madani and had prayer in every one. He also spoke to the classes in the Government school. Mr. Girgis tells the following interesting incident: "The chief clerk in the railway office in Wad Madani attended the meetings held every night during my stay in the town. He used to come earlier than the hour on which the service commenced, and began to bring others with him. Evidences of Christ and the new life appeared in his face, and in his mind, though he did not publicly join the church. He asked me to get him Bible study helps, and sermons. When I left the town many came to see me off. One man caught my hand, led me aside and said, "I wish to tell you about the work of God's grace in the chief clerk. Last night after the meeting he came and spent a long time in our house in prayer. He is resolved to serve God even if he has to leave his government post in fulfilling his purpose."

NEGLECTED ARABIA

We have had many replies to the announcement in our Last Number, asking our friends to notify us if they wish us to continue to send *Neglected Arabia* to them. We give below a letter from one of the number received, indicating the general appreciation of the value of this publication.

"The card mentioned has not reached me, but I have just read the notice on the back leaf of your paper. *Please keep my name on your list for **Neglected Arabia**. I should miss it sadly if you do not.*"

Neglected Arabia is privately circulated among the friends of the Arabian Mission. If you know anyone who is interested, but who is not receiving this quarterly regularly, please send his name and address to *Neglected Arabia*, 25 E. 22nd St., New York City, and he will be included in our mailing list.

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