

HAUSA PROVERBS AND HAUSA CHARACTER

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THE Hausa Moslems have a wealth of proverbs in daily use. "If a Kano man speaks to you only two sentences, one of them will be a *karin magana*" (proverb), was the statement of a Zaria man. Some knowledge, therefore, of the "*karin magana*" (proverbs or sayings) is one of the most direct ways by which to gain an understanding of the mind and character of the Hausa.

It is possible to read beautiful thoughts into some of these "*karin magana*," but should one press the people for their own comments, the beauty seems suddenly lacking. "If you are going to ask from God, take a big receptacle," sounds altogether good until on enquiry one learns that the ministry of intercession finds no place in their praying, and that asking of God the spiritual good of another is practically unknown. The "big receptacle" is for a large haul in the interests of the petitioner himself! An ejaculation, "May God ease him from it!" seems to be the nearest approach to prayer for a brother with a trouble of any sort. "If you see your brother's beard on fire, seek water to pour on your own"—so runs a Hausa proverb. "He might have poured some on his brother's beard," remarked a Scotch military officer, to whom it was quoted. But brotherly love of the New Testament kind is not taught in the Hausa proverbs. "If the arrow passes one's own head, it may light upon anyone," is a not distant cousin of the first-mentioned saying, and the same inclination to take thought for "number one" is noticeable in others, as, "To be kept in remembrance by the giver of presents is preferable to his dismissing me with a tip."

"Who throws away behind him will take up in front," was accepted hopefully, until an application was requested. A father, it was said, will act generously towards the children of another, calculating that his own children will reap benefit afterwards. That the desired

result is not fully assured to him is evident from this further proverb: "The man of the world, if you do him a good turn, will do you a bad one."

"Obedience begins at home" contains promise of good things, yet hope is quickly dispelled by a little study of child-life, and one wearies of the phrase, "*ba shi da jin gari*" (he doesn't heed what he is told).

Surprise is often expressed by people who know little of Islam at the commendable ideas put forward in these Hausa proverbs, which are widely known and freely used.* In the following examples, the virtues of patience, determination, contentment, tolerance, forethought and taking trouble are clearly advocated: "Patience is the remedy for the ills of daily life." "When the heart undertakes, the body is its slave." "Enjoyment is not for sale; would you despise the wild paw-paw?" "A one-eyed man does not thank God until he sees a man wholly blind." "However pleasant forgiveness, not to quarrel is better." "Better repair than rebuild." "An oath won't check a young monkey—farmer, see to guarding your crops."

And again, in these, though indirectly, other good qualities are approved: "God keep us from had-I-known" (*i.e.*, remorse). "Cease looking at its small size—the needle is steel." "Chattering doesn't cook the rice." "The mouth cuts through the neck" (*i.e.*, can cause someone's destruction). "Where there is character, ugliness is beauty, where no character, beauty is ugliness." "The *dadawa* is calling the *manda* black!" (two black-looking foods). "Faults are a hill; a man stands on his own and sees other people's." "The companion of a bad man is a bad man." "Hammer the metal while it is still hot—if it wait, hammering is useless." There is a pithiness about the following: "If a man says he is going to swallow his axe, hold the handle for him." "One pair of shoulders, ten gowns, one gown, ten pairs of shoulders." "The blind man

* Let it be said here that although many of these proverbs may be in use among all Hausa-speaking people, even if some, which are the product of shrewd observation merely, have had a pagan origin, these facts would but strengthen the plea for the pagan Hausas and do not suffice to weaken that for the Moslems.

says, the eye has a bad smell." "Do you eat a round cake from the middle?" "Would you ask the nose the flavour of salt?" "The dweller in the room knows where the leaks are." "Doing mischief is pleasanter than repairing it."

A book could be filled with sayings such as these, and it is interesting to note many of which we possess the equivalents. But the point which concerns us now is the general failure to practise what is preached, as they themselves admit without hesitation and with little shame. Bowing acquaintances with Islam are quick to say, "But Christians also preach much which they do not practise. Have we not our 'Piety begins at home.' 'The tongue is not steel, yet it cuts.' 'Where there's a will there's a way.' 'Deeds not words,' and many more? Is there any difference?"

Yes, there is a difference. Christians are those who believe in Christ, are followers of Christ, who know Him to be the Way, the Truth and the Life, and have come to God by that, the only Way. They have also the deep and abiding assurance that whatever is the will of God for them to be and do is possible for them to be and do—that it is no longer a case of I ought, and cannot, but "I can . . . through Christ." And herein is found the difference; for, while in the case of the Moslem there are shortcomings and inadequacy in religion, in founder and in follower alike, in the case of the Christian, the flaws and failure are found in himself alone.

Inspiration to achieve and the needed enabling are not lacking to such extent in the religion taught by Christ, as they are in the religion of Mohammed.

In keenness of observation, in ability to learn, in skill of hand, in capacity for affection, many a Hausa Moslem is the equal of any among us. And since Koranic exhortations have their main root in Judaistic teaching, much of which was derived from the Old Testament, he has at his tongue's tip philosophy and law such as would *almost* justify the attitude of his many well-wishers, who admire Islam more than he does himself, and who urge that the Moslem shall not be disturbed in his faith.

Does not amazement at thus leaving some two hundred millions of fellow-creatures to a religion which is like an empty husk, give place, unbidden, to wondering whether these well-wishers have ever themselves fully realised, accepted, and given thanks for the full salvation which is theirs, for the accepting, through Christ — ? Is it possible that any who have exchanged uncertainty for confidence, dread for peace and effort for abiding in Christ, can wish that hundreds of thousands shall go on striving to accumulate merit through vain repetitions, through fast and pilgrimage and in other ways, in order to obtain that which is offered as a free gift ?

Do we realise what must be the longdrawn anguish of the more thoughtful among them, to live and die having no assurance that their Creator will accept them at the last, fearing lest He has after all predestined them to hell-fire ?

“The plant which God favours, even lacking rain, it will grow,” says their proverb. But, if God’s favour is based on inclination and not on justice, this becomes a somewhat dismal hope. Let yet another of their proverbs voice the need. “Sending by a messenger will not ease your mind, only going yourself.”

The name of Mohammed was not the name given “wherein we must be saved,” and those who plead that name with such wearisome reiteration are themselves in doubt as to the result. Mohammed could not say to his followers, “My peace I give unto you . . . let not your heart be troubled, neither let it be afraid,” or “I will make request of the Father, and He shall give . . .” The Koran does not teach the “new and living way.”

Knowing, as surely we do, what the bringing of the Gospel to our own land has meant for us, shall we not set ourselves to realise our national responsibility towards the Moslems who are under our rule ? Does it cause us no disquietude when we remember Christ’s command that all the world should hear ? *Have we no fear lest some, perhaps many, among the Hausas, who ponder the motives of their white administrators, should be saying wistfully in their hearts, “Can it be that the rulers indeed know that this is the very Christ ?”* E. M. PADDON.

THE MOSLEM PRESS AND THE WAR

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THROUGHOUT the wide range of the Mohammedan world Moslems of many nationalities have been watching the terrific conflict in Europe with an increasing awareness that the issue of the struggle will directly affect Islam. The breaking-up of Turkish political power is seen to be imminent. For five hundred years Islam has regarded the Ottoman Government as its divinely appointed and all-powerful champion. Now the Turks are moving the archives and palace treasures to a small town in the heart of Asia Minor.

Constantinople has been well called the political centre of Islam, Cairo the intellectual, and Mecca the religious. Constantinople may soon pass from the hands of the Turks; Cairo has already come under a British Protectorate, and the prospects are that the great peninsula in which Mecca is situated may be brought under British control. Guarantees have been given that the Holy Cities of the Hejaz will be allowed to continue under Mohammedan rule, but Turkish authority in Mecca will probably cease.

Whatever shall be decided about the place and person of the Caliphate, there will unquestionably be a shifting of the Moslem centre of gravity from Constantinople to Cairo. The Cairo press to-day probably exercises a greater power in Islam than the Caliph himself. And the great Azhar theological university is steadily holding the allegiance of its tens of thousands of graduates in many lands. What they have learned in Cairo, they preach throughout Asia and Africa.

Yet the solidarity of the Moslem world is already seriously affected by the war. In fact, disintegration has set in through the splitting of forces into pro-Turkish and anti-Turkish elements. This formidable cleavage in

opinion and in sympathy is clearly reflected in the newspapers of Cairo.

It should be said here that the main purpose of this article is to give a poll of the Cairo press, as the most reliable interpretation of what is really going on in the minds of Moslems. Official communiqués and official interviews are not worth as much as the newspaper editorials, though even these leave much unsaid because of the censorship.

The declaration of martial law in Egypt was accompanied by the institution of a rigid system of censorship. Probably this arbitrary law has been even more necessary in Egypt than in England or Germany. The publication of startling rumours or seditious articles would have thrown the whole country into disorder and strife. As it is, a firm, even government has been maintained, and there has been absolutely no rioting or restless behaviour. The law of the press, with its chief ally the censorship, has kept the mind of the Egyptians under control through all these critical months.

But the disadvantage of this strict supervision is well stated by the editor of one of the leading Arabic monthlies, in a private interview :

“ The greatest inconvenience of this law is that it prevents many from expressing their true feelings. There is no doubt that a large portion of the Moslem population in Egypt dislikes British authority, and would rather be ruled by a Turkish Sultan than submit to any Christian control. The only powers that prevent the average Moslem from giving vent to his feelings are the Law of the Press and the Censorship. But the majority of the really educated class are more favourably disposed towards Great Britain and her allies, and are consequently averse to any hostile action on the part of Islam. Many of them know that the Holy War declared by the Sheikh-ul-Islam was merely an attempt of political desperation. For it is not true that any of the Allies ever attacked Islam. Nor have Moslems been molested in the peaceful and quiet exercise of their rites and beliefs.”

El-Muayyad, one of the most influential, if not the most influential, Moslem daily newspaper, openly declares that :

“ The interfering on the part of Turkey in the present conflict was an uncalled-for foolishness, and by her action Turkey has forfeited her right to the Caliphate. Nor is Turkey's claim to the Caliphate justifiable. Why should the Turk, that old Mongolian descendant of Othman, usurp the Caliphate from the hands of the true descendants and successors of Mohammed ? Besides, Turkey's policy for several

decades has been detrimental to Islam, and in many cases the Constantinople Government has shown a hostile spirit to Mohammedans themselves, not to say anything of her ill-treatment of Christians."

The following was published in all the papers of Cairo on March 16th, 1915, and was thus read by Moslems throughout North Africa, the Sudan and Arabia :

"The Government of India issues a communiqué in the following terms : 'It is reported by the Italian Government that the Turkish authorities at Jeddah, in spite of the energetic protests of the Italian Consul there, have seized at Magador a cargo of 30,000 sacks of barley, which was destined for pilgrims to the Holy Places.

"His Majesty's Government, in their solicitude for the welfare of pilgrims, had made special arrangements for exempting food supplies from their measures for dealing with contraband, and the high-handed action of the Turks in taking advantage of this fact will be universally condemned. If supplies sent by His Majesty's Government for Moslems on a sacred errand to Holy Places are to be seized and used for Turkish military forces, such supplies obviously must cease.

"His Majesty's Government, therefore, while adhering unswervingly to their policy respecting the Holy Places, will reluctantly be compelled, unless the Italian Government receive from the Turkish Government adequate assurances that these supplies will not be misappropriated, to discontinue them.'"

It is interesting just at this point to consider the Five Fetwas from the Sheikh-ul-Islam at Constantinople ordering a Holy War. These may be called the Findings of the Chief Justice of Islam. They were published in Constantinople in the *Tassvir-i-Efkar* and other papers on November 15th, and though prohibited by the Egyptian censor, found their way into the hands of Moslems everywhere.

"When it is found with certainty that the lives and properties of Mohammedans are exposed to the danger of being taken and pillaged, and the Caliph, according to his right, declares a Jihad (Holy War), will it be necessary and imperative for all Moslems in all quarters of the world, whether young or old, to join the Jihad with all their might ?

"Answer : Yes."

"Therefore, when the Empire has been attacked—God forbid—with the intention to annihilate Islam by Russia, England and France, will it be necessary for all Moslems who live under those states to take up arms and literally join the Jihad ?

"Answer : Yes."

"Then, when it is found out that, in order to obtain this end, it is necessary that every Moslem join the Jihad, will those who—God forbid—refrain from doing so bring upon themselves his wrath and be punished ?

"Answer : Yes."

"Then, will not even those who are brought against their will and with force to fight a Mohammedan state be committing murder punishable by hell fire ?

"Answer : Yes."

"Then, in the present war, will not those Mohammedans who are under England, France, Russia, Servia, and Montenegro be committing a great sin by fighting Germany and Austria, who are protectors and friends of Islam ?

"Answer : Yes."

Had it not been for the censorship in Egypt, the fanaticism of some would have known no limits. Even a Moslem paper like *Al-Ahali*, founded by the ex-Prime Minister of Egypt, often appears with blank columns, owing to the censors having struck out certain paragraphs or articles. In many instances the genuine spirit of *Al-Ahali* is unmasked by references which probably escape the censor's notice. An example of this is the way in which the *Al-Ahali* deals with the hostilities against the Dardanelles. For one who reads between the lines, it is not difficult to detect a spirit of sarcasm at the Allies' action, though outwardly the passages seem to be quite harmless. It would be most difficult, if not altogether impossible, to give an exact rendering of any of those passages. They are not unlike Mark Antony's oration on the death of Cæsar. Although on the one hand *Al-Ahali* publishes Reuter's and the official communiqués with regard to the bombardment of the Dardanelles, yet, on the other hand, the comments are encouraging to those who sympathise with the Turks.

El-Muayyad is more careful. For some time past its policy has been a thorn in the side of Turkey. In many instances its support of the British cause has, in the sight of many an orthodox Azhari, been carried too far. Indeed a schism in the opinions of the proprietors of the paper with regard to this policy led to the dismissal of Hafiz Bey Awad from the chair of chief editor. Hafiz Bey seemed to be more British than the British themselves ! His open attacks on Turkey, because of her getting entangled in the European conflict, were becoming insupportable both to the proprietors and to readers.

The fanaticism of many Moslems has led them to consider every war of Turkey as a *jihad*. They have represented Turkey as defending the cause of Islam. The Turco-Italian war was in their opinion a crusade

directed against Islam. The Balkan wars were another crusade; while the present Armageddon, into which Turkey has thrown herself as a moth throws itself into the flame, is also a crusade. In an article dated November 7th, 1912, published by the newspaper *Al-'Alam* (an organ, shortly afterwards suppressed, of the Nationalist party in Egypt), a writer by the name of Abi-Es-Su'ud says: "Behold the King of Greece blessing his army in the name of the Christian religion; the Minister of Bulgaria in the name of the Cross; while our noble Caliph warns his children not to molest the non-combatants. The Balkan States claim that their object is to save their brother Christians from Moslem rule. The truth is that they are fanatics . . . But the hour has come. Let Moslems everywhere declare a religious war to defend themselves and their property! Let them show the glory of Islam in its full splendour!"

Soon after the outbreak of the European conflict, on August 20th, 1914, the official communiqué of the Turkish Ministry of War, signed by Anwar* Pasha, was published by *Esh-Sha'ab*, the successor of *Al-'Alam*. The most important part of this communiqué is the following: "The life of the holy Caliphate and of the entire Moslem world depends on the sacrifice which our valiant army will offer."

A week previous, on August 14th, *Esh-Sha'ab* had published a most fiery article by Shakib Arslan, an ex-member of the Turkish Parliament from Hauran province. *Esh-Sha'ab* was forthwith suppressed by the Egyptian authorities and has not appeared since. The following is a translation of part of this article:

"Moslems have no hope except that the nations of Christendom should rise against each other. As for us, who are of the Faith, let us stand aloof and watch. But let us not forget that the triumph of Germany is more in the interest of Islam than the triumph of the Slavs, and this for reasons upon which we cannot enlarge . . . Readers of *Esh-Sha'ab* will perhaps remember a previous article in which I said that the innocent blood of Islam shed in the Balkan wars appealed to the throne of God calling for the day of revenge—for a day when Moslems would witness in Europe an upheaval that would make them enjoy the sight and forget their misfortunes!"

It is noteworthy that the writer of this article is a

* The Turkish name Enver is a corruption from the Arabic *Anwar*.

Druse and not a Mohammedan, and yet he seems to be more Moslem than the Caliph !

The more intelligent sheikhs of Islam and its responsible leaders seem to differ in opinion from Shakib Arslan. We do not refer to the sheikhs in Turkey, who are mere instruments in the hands of Anwar Pasha and his staff, but to the independent Mohammedan authorities. Conspicuous among these is the Agha Khan, who may be regarded as the head of the Moslems in India. Upon the declaration of war by Turkey, he published the proclamation since so widely quoted,* in which he condemned the act of Turkey and called upon Moslems to pray for the victory of Great Britain and her Allies. A similar proclamation was issued by the Moslems of Russia, who number nearly 20,000,000, while Es-Senoussi, the head of this order in Africa, who boasts of his holy ancestry, openly censured the foolish step taken by Turkey, and solemnly asserted that Islam was utterly innocent of such an act. Yet it was this same Es-Senoussi who led a *jihad* against Italy in her recent war against Turkey !

The jurists and doctors of Islam in Egypt likewise took cognizance of Turkey's fateful decision ; and their disapproval was formally expressed in this declaration which was published on November 10th, 1914, in *Al Ahram* and the other newspapers of Cairo :

THE ADVICE OF THE GRAND SHEIKHS.

" True religion is the giving of good advice."

(Traditional saying of Mohammed)

In the name of the most Merciful One : Praise be to God who warned His people against entering into riots and ordered them to avoid all corruption, secret or open ; and peace be on our Master Mohammed, who inculcated good character and induced people to keep calm and quiet ; and likewise peace be upon his Companions and kinsmen who obeyed him and followed his example.

And now, O Moslems, you know that war is now raging, that its spark has spread in all directions, its evils have pervaded all countries, and its catastrophes have overwhelmed all men. But God has favoured you, O Egyptians, by sheltering you from the evils thereof, and by enabling you to keep your land from the harms and dangers of war, without its costing you a soul or any precious thing. Such being the case, it is incumbent on you to keep quiet and resort to peace. Let

* This proclamation appeared in many English and American papers.

each one advise his friend to this effect. You should not indulge in things that are not your concern ; rather should every one mind his own business, for God most High has said, " O YE WHO HAVE BELIEVED, MIND YOUR OWN SELVES, AND DO NOT BE LED ASTRAY BY THOSE WHO HAVE ERRED." Beware lest you should interfere with things that will bring upon you harm and from whose dire results you will not be safe. Beware lest you cast yourselves into destruction. In all circumstances, be kind and gentle in words and actions, for God the Most High has said, " CAST NOT YOURSELVES INTO PERDITION, BUT BE MERCIFUL, FOR GOD LOVES THOSE WHO ARE MERCIFUL."

Beware of sitting with the riotous and evil doers. Avoid meetings wherein there is much confusion, and do not listen to the deceitful words of the hypocrite and the ignorant, for there is no good in these. Of the like of them God has said, " THERE IS NOT MUCH GOOD IN THEIR COMPANY, EXCEPT THOSE WHO GIVE ALMS. DO A GOOD DEED, OR PROMOTE PEACE AMONGST MEN. FOR TO HIM WHO DOES SO IN SEARCH OF GOD'S FAVOUR SHALL WE GIVE A GREAT REWARD."

Again, let every one beware lest he should interfere with a thing whose evil will not affect him only ; for God has warned you against that, saying, " AVOID A RIOT, WHOSE EVIL RESULTS WILL AFFECT MORE PERSONS THAN THOSE WHO DID THE WRONG." There is also recorded in *Sahih El-Bukhari* a tradition quoted by Abou-Harira from the words of the Prophet (peace be on him !) to the effect that " the riot will be less harmful to the sitter than to the stander, and less to the stander than to the walker, and less to the walker than to the striver ; for he who goes near to it will be consumed by it, and he who finds a refuge from it, let him seek shelter therein." The meaning of this is that he who keeps himself far from riots is better than he who keeps near them, and he who exposes himself to them will perish. Now we who are the circle of 'Ulemas find it our duty in the present circumstances to give you advice, O Moslems, in obedience to the Prophet's words (peace be on him !) : ' TRUE RELIGION IS THE GIVING OF GOOD ADVICE.' Another quotation ascribed to the Prophet says : ' A good sign of a man's true Islam is that he should leave alone what does not concern him.' Truly this is sufficient advice, and God is the leader to success."

(Signatures)

His reverence	Sheikh	Selim Bushri, Chancellor of Al-Azhar.
"	"	Bekri Ashur Es-Sedfi, Grand Mufti of Egypt.
"	"	Hassuna El-Nawawi, Sheikh of Islam and ex-Grand Mufti of Egypt.
"	"	Mohammed Hasanein El-'Adwi, Administrator of Al-Azhar, and Director-General of Religious Institutions.
"	"	Mohammed 'Abul-Fadl El-Gizawi, Chief of the Alexandria Institute.
"	"	Mohammed Bekhit, Mufti of the Ministry of Justice.
"	"	Mohammed Shakir, ex-Administrator of Al-Azhar and member of the Legislative Assembly.
"	"	'Abdul-Hamid Zaid, Chief of the First Section of Al-Azhar.

His reverence Sheikh	Suleiman Al-'Abd,	Chief of the Shafi' sect, Al-Azhar.
" "	"	Sayid Hassan El-Bassiuni, Chief of the Hanbali sect.
" "	"	Mohammed Qandil El-Hilali, member of the Council of Administrators, Al-Azhar.
" "	"	Mohammed Radhi El-Bahrawi, of the Grand 'Ulema.
" "	"	Ahmed N. El-'Adwi, of the Grand 'Ulema.
" "	"	Mohammed Tamum, of the Grand 'Ulema.
" "	"	Yunis M. 'Utafi, of the Grand 'Ulema.
" "	"	Mahmud El-Gaziri, of the Grand 'Ulema.
" "	"	Ahmed Adris, of the Grand 'Ulema.
" "	"	Mohammed Ahmed Tokhi, of the Grand 'Ulema.
" "	"	Mohammed Bekhati, Mufti of the Ministry of Public <i>Waqfs</i> (i.e., religious endow- ments).
" "	"	Abdul-Muti Esh-Sharshimi.
" "	"	Ibrahim El-Hadidi.
" "	"	Sayid Mohammed Er-Rufai El-Mehlawi.
" "	"	Mohammed Ibrahim El-Qayati.
" "	"	Harun Abdul Razik.
" "	"	Dassuki El-'Arabi.
" "	"	Mohammed Rashid.
" "	"	Mohammed El-Nejdi.

Another important publication was a pamphlet, signed by the leading sheikhs and dignitaries of Morocco that appeared under the title *THE MOSLEMS' VERDICT*. This has been widely and systematically circulated through North Africa. It demonstrates in brief the unwise step taken by Turkey in the present war, and goes on to say :

" The deplorable state in which the Ottoman Empire finds herself to-day is really due to the unsound policy of the Young Turks, who have brought the empire to the verge of ruin. The internal unrest and poverty was enhanced by the Young Turks' casting in their lot with the Germans and staking the heritage of those glorious ancestors who built up the Turkish Empire. This indeed is a great crime. But how could Turkey avoid losing her honour and independence when Anwar Pasha is nothing but an instrument in the hands of the Emperor William, blindly obeying his commands, while the entire Turkish army is under the control of German officers ? Even the religious institutions are now in the hands of the Germans ! This particular crime, committed by the Young Turks in broad daylight, has aroused indignant protest throughout the Moslem world. Moslems have unanimously condemned this shameful conduct, and have raised their voices in India, Persia, Arabia, Egypt, Tunis, Algiers, Morocco, Central Africa, and other Mohammedan countries, censuring those wretched persons who are precipitating their country into an abyss of sure destruction. Even Moslems in Turkey have striven to oppose them, for there are those in Turkey who are genuine Moslems of noble

sentiments and who have the real welfare of Islam at heart, notwithstanding the consternation and terror to which they have been subjected by Anwar Pasha and his confederates. Those true Moslems disapprove of this war which was kindled by Germany, and declare openly their friendliness to France, England and Russia. The Moslems in the French colonies in Africa have also availed themselves of this opportunity to express their sincere love and loyalty to France. *Muftis*, judges, *sheikhs*, and *'Ulema*, well acquainted with the Moham-medan law and the precepts of true Islam, not to mention the chiefs, dignitaries, and even petty farmers, have expressed what their hearts feel towards France. We may refer to the declarations coming from the great chiefs of the Sufi sects, and published as an appendix to H.M. the Sultan of Morocco's declaration and that of the Bey of Tunis. Such statements are indeed compatible with the Law ; and if we add to them the numerous epistles coming from different quarters of the entire world, especially from Moslems in Russia, England and France, it would be clearly seen that by casting in Turkey's lot with that of Germany the Young Turks have committed an unpardonable sin against Islam and have excommunicated themselves from the brother-hood."

A rather striking example of the extent to which Egyptian and Turkish Moslems have now severed the ties which formerly bound them is this signed article from *El-Moqattam*, a pro-British paper, of February 16th, 1915.* The author is Mohammed El-Qalqili, who was for some time special correspondent of *El-Moqattam* in Palestine. Having formerly been an Ottoman subject, he speaks with an intimate knowledge of Turkish affairs. He writes on "MOSLEM INDEPENDENCE" :

"Wherever I turn I see around me people who are expressing a great anxiety as to Moslem independence, fearing lest the present war should do away with it.

Moslem as I am, I might likewise bemoan the lot of Islam. But my faith does not prevent my reason from ruling my emotions . . . Moslem independence has, thanks to Anwar and Tala'at, become a mere shadow of a past reality ! The fact is that Moslem independence was in no age nearer to annihilation than it is at this time, nor have the Ottoman Mohammedans ever suffered more crushing humiliation than they are now suffering because of Anwar, Tala'at and Jamal. Lands lost, provinces wrenched away, honour at stake—catastrophes unparalleled in the days of Abdul Hamid ! The consequence is that our enemies have become more covetous of our property and more

* The circulation of the leading Cairo dailies is approximately as follows :

<i>El Moqattam</i>	18,000
<i>Al Ahram</i>	15,000
<i>El Muayyad</i>	10,000

The latter paper ranked very close to the first before the outbreak of the war, but its circulation has rapidly fallen off because of certain extremely pro-British articles.