

## THE TURKISH RACES AND MISSIONARY ENDEAVOUR

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THE vast regions of Central Asia, whence came Attila and the Huns of former ages, whence came Jenghiz Khan with his hordes in the thirteenth century, and whence came Tamerlane in the fourteenth, conqueror of all ever before conquered by Hun or Tatar and driver of chariots drawn by dethroned kings in place of horses, are the home of millions of the Turko-Tatar peoples. They belong to the Ural-Altaic family, better known and more highly developed members of which are the Finns and the Hungarians. At the present time, these peoples and those whom they have tatarised extend from the central provinces of European Russia and the borders of Siberia on the north to the boundaries of Afghanistan, Persia, and Mesopotamia on the south, and from Mongolia and Tibet on the east to the Balkan States and the Mediterranean on the west. Their number, according to estimates based on the Russian census of 1897, is at present about twenty millions for Russia and, so far as one can tell, about ten millions for Turkey itself, making a total of thirty millions, which is equivalent to the population of the United States west of the Mississippi in 1910 or two-thirds that of the United Kingdom in 1911.

This population of thirty millions is distributed roughly as follows: (1) About five millions in the provinces of European Russia, chiefly in Ufa, Kazan, Orenburg, Samara, Vyatka, Perm, and the Crimea, equivalent to the population of New York City in 1910 or Scotland in 1911; (2) approximately two and a half millions in the Caucasus (for here many Moslems are of other races), equivalent to the population of Indiana in 1910 or greater than that of Wales a year later; (3) more than three millions in the Trans-Caspian province and the provinces

of the Steppes, equivalent to the population of Missouri or twice that of Philadelphia in 1910; (4) about nine millions in Turkestan, which is greater than the population of New York State in 1910 and twice that of Ireland in 1911. If we add to this Moslem population, nearly all of which is under direct Russian rule, the Moslem peoples of Bokhara, Khiva, Persia, and the occupied regions of Turkey, we have a total of not far from thirty million Moslems under the direct control or influence of Russia.

The percentage of the Moslem population varies greatly in different parts of Russia. In European Russia, the province of Ufa leads with a percentage of 50; then come Astrakhan with 31, Kazan with 29, Orenburg with 23, the Taurida (in which is the Crimea) with 13, and Samara with 10. In all the other provinces of European Russia the percentage is less than 10. In the Caucasus, the percentage in the various provinces varies from four or five to 94 and averages about one-third. In the provinces of the Steppes and in the Trans-Caspian district the Moslems number four-fifths of the total population. In Russian Turkestan only three persons out of a hundred, if the Russian figures of 1897 are trustworthy, are not Moslems. Russian immigration may have decreased the Moslem percentage somewhat since that time, but it is yet safe to assert that more than 90 per cent of the people of Russian Turkestan are Moslems. In Siberia, the highest percentage is in Tobolsk province, with four and a half. In Khiva and Bokhara it is estimated that four out of every five are followers of the Prophet of Arabia. It should be noted that these proportions are for all Moslems, and not merely for Turko-Tatars.

The thirty millions of Turko-Tatars are known by various names, live under widely varying conditions, and are of both high and low degrees of culture. Most of them are Moslems, but a few have become Christians, while still a few others have remained pagans. In the following paragraphs the names and numbers of the chief members of the race are indicated.

(1) The Tatars number more than five million and live chiefly in the valley of the Volga and its tributaries, in

the Crimea, and in the Caucasus; there are also a few in Siberia. Of the Turko-Tatar peoples they are the most advanced in civilisation. They are Moslems of the missionary type, and those peoples converted by them are proud to change their name to that of Tatar. The most important of the peoples converted to Islam, from a sort of paganism, and tatarised are the Bashkirs, numbering about two million and living near and among the Tatars in Perm, Ufa, and Orenburg.

(2) The Kirghiz are more numerous than the Tatars and live, for the most part, on the Steppes of Asiatic Russia between the Ural and the Chinese frontier and in the eastern part of European Russia to the north of the Caspian. They are nomads, though it is, or was, the policy of Russia to lead them to adopt a settled mode of life. They are not a very intelligent people, and so have not readily taken hold of the advantages offered by former Russian policy; yet they must have been intelligent enough to see the policy of Russification therein. Not many decades ago they were pagans, but now are Moslems of a sort, having retained many of their pagan notions and practices. Because they are nomadic, their women have a greater degree of freedom and mingle with men more than women in most Moslem countries are accustomed to do.

(3) The Sarts number about a million and a half and inhabit Bokhara, Samarkand, and other parts of Central Asia. The term is not really indicative of race, but is political and is used by Russia to denote the Turkish speaking urban population. The Sarts are a settled, peaceful people, often engaged in trade, and so have welcomed the law and order of Russian rule and have profited thereby.

(4) The Uzbegs are about as numerous as the Sarts, and live in Turkestan. Like Sart, the term Uzbeg is political and is used to denote a variety of mixed races, mostly Turkish. They are farmers, but, unlike the Kirghiz, are not nomads. Both the Uzbegs and the Sarts are Moslems.

(5) The Turkmans number less than half a million, are

of many kinds, and inhabit the regions between the Caspian and the Oxus. They are also found in parts of the Caucasus and in Turkey. They are nomadic Moslems.

(6) The Uighurs are a Turkish race and live in Chinese Turkestan and along the border between it and Russian Turkestan. They have not migrated, but are the descendants of the old Turkish races of those regions. They hold the faith of Islam in a country in which and round about which paganism flourishes. Nobody knows how numerous they are; there may be as many as a million. It is interesting to note that in distant Chinese Turkestan many of the place-names are the same as those in Asia Minor, Macedonia, and other places where the Turk is or has been.

(7) The Osmanli Turks of the Turkish Empire number about ten millions. The term is not ethnic, but political and linguistic; for it includes all sorts of mixed peoples of the Empire who are Moslems and speak Turkish. Many of them are greatly mixed with the former Christian races of Asia Minor, so much so, in fact, that they scarcely resemble their supposed relatives of Central Asia.

(8) There are various other less important Moslem members of the Turko-Tatar race, such as the Kizil-Bashes (Red-Heads) in Asia Minor, the Azerbaijanis of Persia and parts of the Caucasus, and the Kara-Kalpaks (Black-Caps) in Turkestan. None of them numbers more than a few hundred thousands.

(9) There may yet remain in the Balkan States and under Austrian rule as many as a million people who call themselves Turks, speak some sort of Turkish, and follow the Prophet of Arabia. Ever since the losses and defeats of Turkey in these regions in recent years, their Turkish inhabitants have been trekking back to Constantinople and Asia Minor, and consequently are not so numerous as they once were.

(10) Besides all these Moslem members of the Turko-Tatar race, there are also a few nominally Christian Turko-Tatars. The most important among them are the Yakuts of eastern Siberia, who number about a quarter of a million, and the Chuvashes of the eastern

provinces of European Russia, who number about a million. Though baptised, both races are little removed from heathenism in their religious beliefs and practices. The Chuvashes, owing to their proximity to the Tatars, have been subject to their Moslem propaganda, but have not gone over to Islam in any considerable numbers except in the more remote districts.

In addition to these various Turko-Tatars, there are in Russia many branches of the Finnish race, not living in Finland but in other parts of Russia, who belong to the same great family as the Turko-Tatars,—that is, the Ural-Altaic. The Votiaks, the Cheramisses, and the Mordva are chief among these and number about three millions. In point of fact, most of them are pagan, whether baptised or converts to Islam, which is gaining ground among the first two but not among the Mordva.

The percentage of illiteracy in Russia is about fifty, and that of Moslems living there is said to be about the same; but in some districts their percentage of literacy is said to be even higher than that of their Russian neighbours. The nomads are naturally the most illiterate, while the Tatars of Kazan and other European provinces are well advanced in education, civilisation, and culture, some even of their women having entered professional life. The Moslems of Central Asia were very chary of accepting the sort of education provided for them by the old régime in Russia, because its purpose was Russification, which of course then also meant Christianisation of a sort that would commend itself very little more to the Protestant than to the Moslem.

The languages of the Turko-Tatars, as well as those of other members of the Ural-Altaic family, are characterised by certain peculiarities. Among these are agglutination, by which particles denoting person, number, time, cause, negation, necessity, impossibility, reciprocity, etc., are added to an unchanging root almost without limit; vowel harmony, in which front vowels follow front vowels and back vowels follow back vowels; a lack of connectives, most of those now in use being borrowed from Arabic and Persian; richness of the verb, so that there are some-

thing like twenty-five thousand forms possible to one verb in Ottoman Turkish.

Wherever Islam has gone, these languages are ordinarily written in Arabic characters, and contain thousands of Arabic and Persian words. Yet in origin and grammar and as spoken by the common people they are as different from Arabic as Arabic is from English. Their sounds can be only imperfectly represented by Arabic characters, so that the spelling of Ottoman Turkish is as irregular and unphonetic as that of English. With some such modifications as are used for Hungarian or Czechish, the Latin alphabet is much to be preferred for the Turkish languages; but most Turkish religious leaders would certainly look upon such a proposition as an effort to undermine Islam. For the benefit of Christians who speak Turkish, the Turkish languages are also written in Russian, Armenian, and, worst of all, Greek characters. Naturally, the ideal is a phonetic alphabet.

Among the various Turkish languages and dialects, the following five are of most importance as literary languages: (1) Osmanli, used in Turkey, the Caucasus, and the Crimea (but the spoken language of the Crimea is a form of Tatar); (2) Kazan-Tatar, in European Russia and, because of the high position of the Tatars, also in parts of Asiatic Russia; (3) Kirghiz, among the Kirghiz; (4) Jaghatai, in Central Asia; (5) Azerbaijan, in northern Persia and parts of the Caucasus. Azerbaijan is largely influenced by Osmanli; Kazan-Tatar is also influenced by Osmanli and, to a less degree, by Russian. Though he would have difficulty in understanding the various spoken dialects, an educated man able to read any one of the literary languages would have little difficulty in reading any other one. Even in the case of the spoken languages, it is the testimony of Prof. Huntington (*Pulse of Asia*, p. 106) that he, after having learned a little Turkish in Turkey was able to get along without an interpreter in all ordinary matters of life among the Kirghiz near the border of Chinese Turkestan. I have before me a paper printed in Samarkand, and find it so like Osmanli Turkish that there is little difficulty in reading it; in fact, the

sentences are usually shorter and the vocabulary simpler. In recent years the Pan-Turanian (All-Turkish) movement has done much to eliminate the differences among the literary languages and to make their vocabularies simpler and more alike.

The various Turkish languages and dialects possess a fascinating literature of folklore and song, humorous, lyrical, martial, historical and what-not. Such literature, being in the language of the common people, is free from the large Arabic and Persian element found in the literary languages. And because it is in the language of the common people and ancient in origin, there is less variation among the versions of Asia Minor, the Crimea, the Volga regions, and Central Asia than one might at first suppose. I have seen a few of the songs as quoted in various dialects in *Der Islam* (Band IV, pp. 137-138) that so resemble the ordinary Turkish of Asia Minor that there is scarcely any difficulty in understanding them. This literature of the common people deserves to be studied if we are to attain anything like an adequate understanding of their inner life and thought, for therein are contained their ideas of natural phenomena, their superstitions, and an indication of their intellectual and spiritual status, desires, and needs.

In addition to this literature of the common people, there exists a very considerable quantity of literature of a higher type, especially in Tatar and Osmanli. In the case of the latter, we may divide its literature into three periods. The first is the period of the imitation of Persian; both prose and poetry are full of Persian words and ideas, so full, in fact, that a modern Turk of good education can scarcely understand the writings of a century ago. Fortunately, this period ended shortly after the middle of the last century, when the second period, that of the imitation of European, and especially French, literature began. The result has been greater simplicity and clearness, accompanied by the greater use of the Turkish and better known Arabic and other foreign words. Most of the reformers were obliged by the then dominant absolutism and conservatism of Turkish policy to live as

exiles in Europe and Egypt, with a price upon their heads, but on account of their liberal and reforming ideas and tendencies in politics rather than on account of their desire to change the language. With the Revolution of 1908 they came into their own. Indeed the Revolution was caused by a group of writers who had long been champions and exiles of liberty and reform, and some of them even martyrs. They and their successors are responsible for what may be called a third period in Ottoman literature which is in reality an outgrowth of the second. The present period is characterised by the quantity of its productions, by numerous translations, not always of the most desirable sort, by efforts to provide material for the study of the arts and sciences, and other aspects of modern life, and by an exceedingly strong patriotic, and Pan-Turanian spirit. Under this influence the language has been and is still being simplified and an increasing number of common Turkish words is being used.

These remarks on the literature of the Turks lead to a consideration of their press and periodical publications. First, let us consider the Turkish Moslem press of Russia. The two chief centres are the cities of Kazan and Orenburg; then come other places such as Ufa, Troitsk, Baku, and Tiflis. There seem to be very few papers printed in Turkestan, though I believe Russia has been responsible for one at Tashkent and I have a copy of *Ayinä* (*The Mirror*) lithographed at Samarkand. Those published in the great centres already referred to can be easily sent by mail to the provinces of Turkestan and the Steppes. This is the case with the *Vakt* (*Times*), which is published at Orenburg and read among the Moslems of Siberia.

In 1912, according to official figures, there were among Moslems in Russia 19 periodicals, 23 presses, and 194 libraries. By the close of 1914, the number of periodicals had increased to 25. The total number of publications for 1914 was 631. Yet, according to the *Revue du Monde Musulman* (XXVI, pp. 218-220), these figures are not very reliable, and the total number of publications must have been very much greater.



All sorts of subjects are included. The most important are religion, poetry, history, geography, the theatre, and children's books. The Zemstvo of Ufa published in 1913, works on agriculture, hygiene, and Islam and school-books in Tatar and Chuvash. In order that the reader may gain a more definite idea of the newspapers and periodicals published in Turkish languages in Russia, the names and contents of two of the most important are indicated herewith: (1) *Vakt (Times)*, published four times a week at Orenburg since 1906 in literary Kazan-Tatar; contains telegrams, news about Moslem activities in and out of Russia, and articles and information on such questions as religion, art, literature, economics, sociology, and politics; reading paper for Moslems outside of the Crimea and the Caucasus. (2) *Tärjüman (Interpreter, Guide)*, published daily at Baghchä-Sarai in the Crimea in simplified Osmanli by Isma'il Bey Gasprinski (before his death in 1913); a strong advocate of reformed Islam and Pan-Turanianism; deals with all kinds of literary, religious, social, and political questions, a powerful paper. Other papers, the purpose of which is often indicated by their names, are as follows: *Din vâ Ma'ishät (Religion and Life)*, published weekly at Orenburg in Tatar; *Ilor Eil (The Country, The Nation)*, published at Petrograd and of advanced and nationalistic tendencies; *Hukuk vâ Hayat (Rights and Life)*, published fortnightly at Kazan in Tatar and Russian and dealing with the serious questions of philosophy, religion, et cetera; *Ak Yol (The White Way)*, published in Tatar, a children's magazine; *Mu'allim (The Teacher)*, a pedagogical and educational review published fortnightly at Orenburg; *Mäktäb (The School)*, an educational paper published at Kazan; *Iktisad (Economics)* an agricultural, industrial, and commercial review published monthly at Samara; *Mulla Nasräddin*, a humorous weekly published in Azerbaijan Turkish at Baku; two in Samarkand; one at Medara; one at Tomsk; one at Astrakhan; others in other places or in places already mentioned.

It is significant of the Turkish press in Russia that it deals with such a variety of subjects, that it is so numer-

ous and powerful, that it is so few in numbers among the millions of people in Turkestan and the Steppes, and that it is, or was, so strongly Pan-Turanian in character. Whether this Pan-Turanian feeling will continue in New Russia or whether the press will be more loyally Russian remains to be seen. We may at least expect the Pan-Turanianism to be less political and separatist, because the two greatest reasons for the political character of the Pan-Turanian movement were the policy of Russification followed by the old régime and the prestige of Turkey and because these two factors are likely to remain non-existent after the war.

Passing from the Russian press to that of Turkey, we find, under the Young Turks, greater variety and freedom and a stronger spirit of nationalism. Of the dozen daily Turkish newspapers appearing in Constantinople in 1914, half that number had a circulation of more than eight thousand, the highest being that of the *Sabah* (*Morning*) with twenty thousand. Other languages, such as Armenian, Greek, French, and German, brought the number of dailies up to thirty. Of the sixty or seventy periodicals appearing in Constantinople in 1914, about thirty were Turkish. In the same year, from ninety to one hundred newspapers and periodicals made their appearance in the provinces; the number printed in Turkish is unknown, but was perhaps about fifty, many of them being Government publications. The number of publications in Turkey is very uncertain and constantly changing. Even in times of peace, many of them have only a short tenure of life. Since the war began, the leading papers have been appearing very often in only two pages and others have been obliged to cease publication altogether.

The newspapers that I have seen, especially the *Tanin* and the *Ikdam*, are up-to-date in their news service and contain leading articles that would do credit to any paper, though the point of view is by no means always just what commends itself to us. I have examined eighteen periodicals in the *Sultaniya Library* in Cairo that were published in Constantinople in the summer of 1914.

Their nature and range may be indicated by the following brief notes on some of them, the translation of the name sometimes being sufficient: *The Review of Islam*, fortnightly, in simplified Turkish, progressive, Young Turk; *The Sufi Journal*, weekly, dealing with mysticism, religion, morals, literature, et cetera; *Caricature*, a weekly humorous publication, often very coarse; *National Defence*, in Turkish, French, and German, most of the contributors being Germans and Austrians; *The Young Engineer*; *Mathematics*; *Industry*; *The Clinic*; *Journal of Agriculture and Commerce*; *Review of the Society for Ottoman History*; *Educational Review*, fortnightly, excellent; two or three general weekly reviews of the *American Outlook* or *Independent* type, illustrated and containing poetry and plays; two very fine magazines for women, *The Ladies' World* and *Prudence* (or *Modesty*), managed by women and containing pictures, poetry, plays, and practical articles on such subjects as the care of children, the nursing of the sick, and the care of the home. A few other magazines and many newspapers from Constantinople are also to be found in the Cairo Library. It is significant that most of these magazines have been founded since the Revolution in Turkey, and many of them as recently as 1910 and 1912.

For political considerations, the most pronounced Pan-Turanian papers and magazines are not to be found in the Cairo Library. One of these is the *Gihan-i-Islam* (*World of Islam*), published weekly at Constantinople in Turkish, Arabic, and Hindustani, eight pages for each language. It is strongly Pan-Islamic and Germanophile, as all papers in Turkey now must be in order to appear at all. Perhaps the most famous of the Pan-Turanian papers is the *Türk Yurdu* (*The Turkish Home, or Domain*), founded in 1911. Its motto is, "For the welfare of the Turk." It is Pan-Turanian, not merely Ottoman, in point of view. Among the contributors are many of the Young Turk leaders and not a few Tatars and other Russian Turks. Though many of the Pan-Turanian aims, methods, and statements are wild and fantastic, we must remember that such a movement, in view of what has

happened in other countries and among other races, is but natural and is likely to be all the more pronounced where it has been stifled by autocratic and despotic government, as it was in Turkey before the Revolution.

The Turkish newspapers and periodicals, in Turkey as well as in Russia, in addition to revealing the birth of strong national feeling, show the remarkable awakening and progress that have come to Turkish women. The number of magazines for women and of women writers, their increasing education and entrance into the work of society (for there are now Turkish women who are nurses, doctors, teachers, and, in Russia, even lawyers) are signs full of promise for the future. One of the Constantinople women's magazines has a staff of twelve women, whose group photograph appeared in one of the issues a few years ago. The same magazine also published the picture of the first Turkish woman aviator. Some of the Young Turk papers are anti-feminist, but the large majority are "pro," and many number women among their contributors. Before the war, there were three leading societies for women in Constantinople, all of which had among their members able writers, teachers, reformers, and patriots. In 1914, 250 women attended lectures at the University of Constantinople, their studies being chiefly Nursing, Hygiene, and Domestic Science. Especially in the European parts of Russia, Tatar women are active in education, attend the Universities in considerable numbers, and are beginning to enter the vocations and professions as women do in other civilised countries.

When we contrast the present position of women with that of a few years ago, the present active and influential press and literature with the almost entire absence of such in the middle of the last century, the present condition of education and growing enlightenment with the ignorance of fifty years ago, and especially the recent birth and growth of national sentiment with the total lack of it a few decades ago, we must marvel that so much has been done and ought to be moved with a desire to help. Before the war, some of the leaders of Turkish nationalism aimed at the chimerical plan of uniting under one political

sovereignty all the Turkish races of Russia and Turkey and at the Ottomanisation of all the other elements in Turkey. During the war, goaded on by their German masters, they have attempted the destruction of the non-Turkish elements within the Empire. But it would be a mistake to look upon nationalism as wrong and in need of stamping out by force of conquest; rather it is for the Christian part of the world to see to it that national spirit, whether in Turkey or elsewhere, is brought into subjection to the ideals and practices of democracy and Christianity. If this can ever be done, the horrors that have been seen in Turkey as a result of a selfish nationalism will never be repeated, and the Turkish national spirit, like the national spirit of America, France, and Britain, which is so largely democratic and so much imbued with the influence of Christianity, will be a force for righteousness and service to the race. In any case, the duty of Christian churches and people is plain and their opportunity and responsibility great beyond measure.

Owing to the former Russian prohibition of Protestant missions and to the exceeding great difficulties in the way in Turkey, no great amount of mission work primarily intended for the Turkish peoples has yet been attempted. However, a very good beginning has been made in the matter of Bible translation, but other Christian literature is not very plentiful. In Osmanli Turkish, so far as I can discover, the works thus far published are the Bible and Scripture portions, the Book of Common Prayer, Pilgrim's Progress, *Mizan-ul-Haqq (Balance of Truth)*, tracts by Dr. Herrick and others of the American Mission in Turkey, khutbas by the Nile Mission Press of Cairo, and various publications by the German Orient Mission at Philippopolis, Bulgaria, written by a converted Turk. This same Turk spent five years in Turkestan and translated the New Testament into the classic Turkish of Kashghar. The Scriptures have also been translated into Azerbaijan Turkish and distributed by the Swedish Mission of Tiflis and the Presbyterian Mission in northern Persia. Before the Lucknow Conference, nine thousand Bibles were said

to have been distributed to Ottoman Turks. Great numbers of books and pamphlets have been printed in Turkey for Turkish-speaking Armenians. Unfortunately, these are in Armenian characters, and so are of no use in work among Turks.

Most of the translation work and production of Christian literature for the Turko-Tatars of Russia has been done by the celebrated Orientalist, Ilminski (died Dec. 27, 1891), and his friends and successors. He used a modification of the Russian alphabet for the languages that are customarily written in Arabic characters. His work has been successful in preventing the spread of Moslem proselytising among the aboriginal races of Russia rather than in the conversion of Moslems themselves. During the thirty years of his activity, he was responsible for the production of 177 different works. From the time of his death until 1910, according to an article on the Moslems in Russia in the first number of *THE MOSLEM WORLD*, the Translations Committee, which continued his work, had brought the total of works produced up to 850 or 900. The chief languages in which these works were printed are Chuvash with 249, Tatar with 168, Cheremis with 84, Votiak with 64, Kirghiz with 39, Russian with 34, and Mordva with 23; there were also a few productions in such languages as Altai, Buryat, Yakut, and Bashkir. The whole Bible by 1910 had been translated into Tatar, Bashkir, Cheremise, Votiak, Yakut and Mordva; there were also Scripture portions in the same languages. In the other languages only parts of the Bible had been published. Other than Scripture the publications included Prayer Books, parts of the Church service, tracts and religious books, school books, and elementary treatises on agriculture, history, hygiene, etc. Other agencies have also helped in the translation of Scripture into some of the minor dialects of Russia.

All this translation and linguistic work has been done under the Russian Church. In 1908, this Church had in all 400 missionaries in 124 districts and 700 schools. Since its work is largely among the aboriginal races, it comes into contact with Islam. Not many Moslems, however,—

an average of only ten or fifteen a year since 1897,—have been converted; on the other hand, Islam in that time has gained some fifty thousand converts from the aboriginal tribes, and is an organised, energetic, missionary force.

If Protestant missionaries are admitted into Russia and real religious liberty comes both there and in Turkey, we may hope to see some such results among Moslems as we have already seen in India and the Dutch East Indies. As an indication of what may happen in Turkey if real religious liberty comes there, we should remember the success of the early workers in Constantinople when religious liberty was supposed to exist for a time. Between 1858 and 1864 fifteen or twenty Turks were baptised and the work seemed to promise well. Then the Government seized Christian books, closed the shops, drove the missionaries from their houses, and persecuted the converts. Thereafter the work was of little avail, and so most missionary work has since been carried on among the nominally Christian races of the Empire. Yet countless Turks have been reached by the schools, the hospitals, the relief work, and the distribution of the Scriptures; but more important has been their personal contact with the missionaries themselves. Yet lack of genuine religious liberty and fear of death have prevented all but a very few from taking upon themselves the name of Christian.

At the present time, the political future of Turkey is uncertain and the condition of Russia is unsettled. But whatever happens, the people and their language will remain and the need and opportunity for Christian work will be greater than ever, whether it be in the individual, or the community, or the race, the groping after reform and civilisation will have been in vain unless both individuals and the nation attain or strive to attain in thought, ideals, and practice that which is at the heart of true democracy and civilisation,—the life and religion of Jesus Christ. All this is equally true of the hosts of Russia, Moslems and non-Moslems alike. And if the future of the Turkish peoples and their neighbors is to be free from

bitterness and strife and if it is to show forth their unrealised potentialities for good, they must come in time to be dominated by the force of the master personality of the universe.

The duty, then, of the Christian Churches and peoples of America, Britain, and the rest of the world is clear. As early as possible, accurate information concerning all the Turkish peoples, places, conditions, and problems should be obtained, a great conference such as that at Panama should be held, and plans should be made for the occupation in force of all strategic centres by well-equipped medical, evangelistic, educational, and industrial workers. The need and the opportunity will be beyond measure; our faith, daring, and activity must be no less and must be worthy of Him from Whom we have received our commission and Whom we serve.

ISAAC N. CAMP.

Cairo, July 1917.

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## THE FIRST AMERICAN MISSION TO AFGHANISTAN

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THE pioneer missionaries of the American Presbyterian Church began their work at Lodiāna, which was the north-western station of the British East Indian Company's possessions in India. Here was located the army with its cantonment and the Political agent. Here too were resident the Afghan refugees, the blind king Zaman Shāh with a considerable number of his relatives. Here too was Shāh Shujā-ul-Mulk, another Princely refugee.

It was natural that the missionaries should have their minds directed toward Afghanistan as a Muslim land soon to be opened up to evangelistic effort. When, later on (1837), the English Government in India, with their Sikh neighbors, formed an expedition to invade Afghanistan and to restore to his throne Shāh Shujā, the way seemed to be open. Accordingly a colporteur was sent along with the army with a supply of scriptures in the Persian language, the court language in Cabul. The colporteur was promptly arrested and deported and his scriptures distributed among the Ameers for safe keeping. The Gospel being a sacred book it was not thought right to destroy it, and yet it would not do to allow it to be read by the common people. Soon after the close of that unfortunate war, a proposal was made by Major Couran of the English army to the American missionaries to establish a mission in Afghanistan. The way for this had been opened by the conquest of the Punjab and the occupation of Peshawur, the city which stands at the entrance of the Khaibur Pass. Major Couran offered £5000 to meet the initial expense of the mission. After much correspondence with the Board of Missions in New York, a missionary was sent out as the pioneer of this mission to the Afghans.

This missionary was a remarkable man, the Rev. Isidor