In memory of

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at Princeton
ISLAM;

ITS ORIGIN, GENIUS, AND MISSION.

BY

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"Let there be no Violence in Religion."

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MEMORANDA.

Considering that Islamism is so much mixed up with the British Empire, and the many millions of Moslem fellow-subjects, it is extraordinary that so little should be known about this religion, its history, and that of its followers. We are, in consequence, in great danger of being deceived, and our judgment led astray by any pretender striving to raise up an excitement against those of that persuasion.

If, however, it be the duty of mankind to live peaceably together, and do each other all the good, instead of all the evil, in their power, we
cannot inform ourselves too much on such subjects. Notwithstanding our obligations in that respect, which very few indeed will deny, it seems to be thought by many, since the propagation of the modern theory of nationalities, that not only are nations not to live together in brotherhood, but that those of the same race, because they have diverged at a past period from their ancestral roof-tree, and modified respectively their habits and modes of thought, are to war with each other like boys of neighbouring schools, that strife is to be propagated ad infinitum at the instigation of ambitious and selfish men, and millions of money and lives thrown away, that might be profitably employed in opening up the waste places of the earth, instead of being offered up on the altars of the Moloch of ambition and violence.

That such things should take place in the nineteenth century is a bitter satire on our Christianity and supposed civilisation; it shows
that we are very far from the position in which we flatter ourselves to be, or we should not hear of the gigantic crimes, the details of which fill our daily journals, and read like romances of bygone ages—mediaevalism restored.

The following pages have been written with the view of assisting those who have but little leisure to investigate such subjects minutely. The author has studied the subject very carefully, and performed the feat, said to be next to impossible for a Christian, of reading the Koran through with attention, and he trusts he has been able to place its main principles in an intelligible, and, as far as practicable, interesting form.

Islam ought to attract our attention and interest, for the Western world is greatly indebted to the Moslems for its present state of advancement, as will be seen in the course of these pages; and when the glamour that obscures the general mind, owing to the promi-
nence given in the studies of our youth to Greek and Latin, has been modified by a due proportion of Oriental studies, it will be acknowledged.
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ISLAM;
ITS ORIGIN, GENIUS, AND MISSION.

CHAPTER I.

ORIGIN OF ISLAM.

WHilst Christianity and portions of history are passing through the ordeal of close critical examination, and our previous views as to the meaning of their records are undergoing many changes, we are still looking at Islam* through the spectacles of the Middle Ages. The intermittent efforts that have been made from time to time, beginning with Maimonides, to illustrate its history and principles, have had but

* The Moslems do not call their religion Mohammedanism, nor do they render any worship, as some have supposed, to their Prophet. This name is purely of foreign origin, and is objected to by them on the same principle that St. Paul objected to saying, I am of Paul, Cephas or Apollos.
l little effect on the general mind, and, whilst some classes are perfectly innocent of any information regarding it, others exhibit towards it all the bitterness of mediæval ran- cour.

Islamism is essentially different from Seventh-Council Christianity, if only in this one particular, that it puts nothing in the place of God, who is, according to Mohammed's lights, exalted above everything. His teaching is what he significantly calls "the religion of Abraham":—"We have spoken unto thee by revelation: 'Follow the religion of Abraham.'" Its whole and sole aim in this direction is to inculcate the belief in One God in Unity (the cause of this will be referred to presently), and he was ever preaching His glory, goodness, mercy, and hatred of wickedness. The victim of one idea, Mohammed was a decided unbeliever in the divinity of Christ, but he always referred to Jesus with the greatest respect, and declared that he was an apostle and prophet sent by God. Thus (Koran, ch. iii.): "His name shall be Christ Jesus, the son of Mary, honourable in this world and in the world to come;" and further on in the same chapter here is a curse denounced against those who
do not believe in him: "When God said, O Jesus, verily I will cause thee to die, I will take thee up unto Me, and I will deliver thee from the unbelievers, until the day of resurrection; then unto Me shall ye return, and I will judge between you of that concerning which ye disagree. Moreover, as for the infidels, I will punish them with grievous punishment in this world, and in that which is to come; and there shall be none to help them. But they who believe and do that which is right, He shall give them their reward; for God loveth not the wicked doers."

Mohammed also taught the miraculous conception of Jesus, and so was something more than an Arian. Thus he says (Koran, ch. iii.): "When the angel said, O Mary, verily God sendeth thee good tidings, that thou shalt bear the Word,* proceeding from Himself; his name shall be Christ Jesu the son of Mary. . . She answered, How shall I have a son, since a man hath not touched me? The angel said, So God createth that which He pleaseth: when

* That is, Jesus, who, al Beidawi says, is so called because he was conceived by the word or commandment of God, without a father.—Sale, note in loco.
He decreeth a thing, He only saith, Be, and it is."

Some Moslem writers relate that when Mohammed was an infant, he was ripped open by two angels, and that they took out his heart and squeezed out of it the black drop, which they believe is the consequence of original sin and the source of all sinful thoughts, and is to be found in the heart of every person descended from Adam, except only the Virgin Mary and her son Jesus.* This is not found in the Koran, and is only a later invention. But it shows the prevalence of a high idea of our Saviour, with entire misapprehension of His real character. The introduction of the Virgin in a corresponding sinless state shows the source of this misapprehension and corruption of the channel through which the Moslems derived their knowledge of Christianity.

It is necessary to understand the meaning of the words *Islam* and *Moslem*. The former is derived from the Arabic *salm*, a triliteral verb which has many varieties of signification, as, to be sound and safe, to escape danger, to be saved,

to give oneself to the will of God, to be resigned to God, to make peace, to be reconciled. In the fourth conjugation it assumes the form aslam, and moslem is the passive participle, that is, resigned, the plural of which has been corrupted into our word “mussulman.”

There are many nouns derived from this verb, all bearing upon the same meaning, as salm, and salam, peace, safety; salmah, stone or rock.

Deutsch points out that Moslem means a righteous man; and says, “In a paraphrase of Prov. xxiv. 16, where the original has Zadik (Ziddik in Koran), which is rightly translated by the authorised version “just man,” the Talmud has this very word: “Seven pits are laid for the Muslim” (Shalmana, Syr. Msalmono), it says, “and one for the wicked.”

Mohammed places Abraham and his family amongst the Moslems. In Koran, ch. iii., he says: “Abraham was neither a Jew nor a Christian, but he was of the true religion, one resigned unto God, and was not of the number of the idolaters. Verily the men who are nearest of kin unto Abraham, are they who follow him and this prophet.” And again in
ch. ii., "Abraham and Ismail raised the foundations of the house" (the Kaaba at Mecca), "saying, Lord, make us also resigned unto thee, and of our posterity a people resigned unto thee."

In every age there has been an understratum of mind that has not accepted the prevalent idolatries, but held its own private belief or developed itself into indifference or absolute Atheism. Before all great movements a long previous fermentation always occurs in this way, which gradually progresses until some representative mind takes the lead and gives it shape and direction. The great leader is not often the first that essays the task. Others generally precede him, who fail to take the prominent position owing to some weakness in themselves, or from being too much in the advance of their times.

The Islam of Mohammed was no exception to this. The name "Moslem" had already been applied to those who renounced idolatry, secretly or not, and had endeavoured to find the "religion of Abraham." At one time four inquirers named Waraka, Othman, Abayd, and Zeid, of the tribe of the Koreish, to which Mohammed belonged, held a meeting and
resolved to open a crusade against idolatry, and seek the original and only true faith. They abandoned their home and spread themselves abroad for the purpose, but without visible results. The Hanifs prided themselves on preserving the original creed of Abraham, and even his sacred books.

In the sixth chapter of the Koran, Mohammed gives what he supposes may have been the current of thought in the mind of Abraham when he turned from the idolatries of his father Terah. "When the night overshadowed him, he saw a star, and he said, This is my Lord; but when it set, he said, I like not gods which set. And when he saw the moon rising, he said, This is my Lord; but when he saw it set, he said, Verily if my Lord direct me not, I shall become one of the people who go astray. And when he saw the sun rising, he said, This is my Lord, this is the greatest; but when it set, he said, O my people, verily I am clear of that which ye associate with God: I direct my face unto Him who hath created the heavens and the earth; I am orthodox and am not one of the idolaters." This forcibly reminds one of the Inca Titi Upanguy who would not believe
the sun was a god, because to lighten the earth he had to work like a day-labourer.

In the above description of the process by which Abraham was supposed to have been led to the faith of the true God, we have a key to the course of reasoning by which Mohammed was brought to renounce the idolatries of his time; for the supposed evolution of thought in the mind of Abraham was no doubt a reflection of what occurred in his own, an outburst, in fact, of natural religion against idolatry and superstition.

Strong in his views and feelings regarding the relative characters and positions of the Creator and the creature, in the search after truth he had no sympathy with the religion of our Saviour as veiled in the sackcloth of Seventh-Council Christianity, nor with the corrupt forms of Judaism that he came in contact with in Arabia and elsewhere. He rejected their idolatries, and, in the confusion, the divinity of Christ, which doctrine had been so sadly obscured by the divine honours paid to the Virgin, saints, and angels. His intense hatred of idolatry made him adhere most pertinaciously to the doctrine of the Unity of the
Godhead. In fact, his jealousy for the honour of God, in the face of the only types of religion he was acquainted with, launched him into a most serious error.

But before proceeding further with this part of the subject it will be necessary to take a brief survey of the religious state of the world, and more particularly of the localities known to Mohammed.
CHAPTER II.

SEVENTH-COUNCIL CHRISTIANITY.

The early Christians did not maintain the integrity of their faith whilst endeavouring to subdue the world to the influence of their Church. They followed the downward tendencies of all religious systems placed in the hands of man. They early began to paganise, and the philosophies of Greece, Egypt and the East ate gradually in upon their principles. The latter led to various kinds of disbelief, whilst the former, beginning with sensuous observances, progressed by degrees into idolatry, and the worship of the heathen gods was replaced by that of the Virgin, saints and angels. "You have substituted your Agapæ," were the words of Faustus to Augustine, "for the sacrifices of the pagans; for their idols your martyrs, whom you
serve with the very same honours. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them.” The general and deeply-rooted influence of the ancient superstitions were difficult to eradicate in the masses in those illiterate days, and we see in our own times, with all our advance in education, how popular prejudices resist the action of reason and correct judgment. But they were utterly without excuse who exerted their power and talents in extending and perpetuating such influences.

The decline was gradual, and it required several centuries for idolatry to make a complete conquest. This was finally accomplished in the East towards the close of the sixth century, and spread rapidly through the West, where the retrogression had previously commenced. The Iconoclast or image-breaking movement gave it a temporary check in the East.

This action against images caused a fierce struggle, with much commotion and bloodshed,
during the reigns of the Byzantine Emperors, Leo the Isaurian, and his successors Constantine and Leo. But on the death of the latter all hope of reformation was lost, and, in A.D. 787 the second Council of Nice, known as the Seventh General Council, declared idolatry to be a law of the Church. The following is an extract from the Confession of Faith, promulgated by its authority: "We receive, besides the figure of the cross, the relics of saints, and their images; we embrace them according to the ancient traditions of our fathers, who have placed them in all the churches of God, and all the places where He is served. We honour and adore them, viz., that of Jesus Christ, of His Holy Mother, of His angels—for though they are incorporeal, they have revealed themselves in a human form; those of the apostles, the prophets, the martyrs, and other saints; because those paintings recall to us the memory of the originals, and make us participate in their sanctity."

"Ephraim has turned unto idols; let him alone." The natural results of cause and effect came upon the God-forsaken Church. The Man of Lawlessness seated himself in the temple of

* Fleury liv. xliv., sec. 34.
God, and in proportion as the iniquity progressed the trail of blood appeared in Christendom and finally attained overwhelming force when it reached the climax of the Crusades, the Inquisition, and kindred enormities. Instead of the piety, gentleness, humanity and brotherly love which the Saviour taught, and of which He set such an example, ambition, pride, and violence became generally dominant.

Prominent amongst these sources of strife were the contentions regarding the nature of our Divine Master, of which we need only mention the controversies concerning Arianism, the Monophysites, and Monothelites. In such disputes the darkest passions of human nature found vent, and the fiercest animosity prevailed amongst the combatants.

Whilst *soi-disant* philosophy was thus ruining the principles of the Christian Church on the one hand, on the other, to the spiritual questions already referred to were added various temporal questions, that filled Christendom with violence and bloodshed. This effect was general; but it is not possible in the space here occupied to do more than refer to a few incidents relating to the action of sacerdotalism within and with-
out its domain; for I utterly deny that Christianity, pure and simple, has anything to do with the matter. They were the mighty struggles of ambitious men for power.

Of these, what is known as the schism of the Donatists shows how the evil principle that was seating itself in the temple of God (2 Thess. ii. 4) had prevailed so early as the fourth century. This dispute had nothing to do with abstract Christianity. It was altogether a sacerdotal quarrel concerning a breach of etiquette, containing in it the seeds of future ecclesiastical domination, and illustrates how by that time the ministry had begun to be lords over Christ's heritage.

Mensurius, Bishop of Carthage, died A.D. 311. The clergy and people of that district elected the Archdeacon Cæcilianus to the vacancy, and consecrated him without the consent of the bishops of Numidia, who, it appears, considered that their rights had been invaded by this step and took measures to resist the infringement. With this object in view they objected to the character of one Bishop Felix, who had assisted in the consecration, as a traditor, that is, one who during a persecution, that of Diocletian, had given up copies of the Scriptures. Led by one Donatus,
a council was assembled; Cæcilianus was condemned and his deacon, Marajorinus, appointed in his stead. Both parties then proceeded to extremities, and, there being no prospect of settling the dispute amongst themselves, they appealed to the Emperor Constantine who had recently established Christianity, or, at least, placed it on a legal footing. A synod consisting of fifteen Italian bishops and three from Gaul, presided over by the Bishop of Rome, held an investigation as to the charges against Felix before the Pro-consul of Africa, assisted by lay and military assessors. The decision being against the Donatists, seventy Numidian bishops met and appealed to the Emperor, who assembled a larger synod at Arles, in Gaul. The Donatists being again defeated, appealed to the Emperor personally, but he confirmed the decision. Owing to their continued perversity he proceeded to put them down by force. Some were exiled; violent disturbances ensued, and it is said that blood was shed. A disreputable rabble of lawless ruffians, the refuse of Africa, joined the Donatists as a military force, and were known as Circumcellions. A rebellion threatened to result, when Constantine, under
the advice of the governors of Africa, rescinded his decrees.

His successor, Constans, reversed this course, which led to the battle of Bagnia, in which the Donatists were defeated, and tumult and bloodshed and persecution lasted for thirteen years. A reaction took place under the Emperor Julian the apostate. Those who had fled or been exiled returned. Being now in the ascendant they committed great atrocities, expelling their opponents, outraging the women and murdering the children, illustrating at that early period what injury the arch-enemy can do when once he gains admission into the citadel.

Another instance of this action within the Church was the execution of Priscillian at Treves on a charge of Manichaeism in the year 380; and a third in the condemnation of Jovinian by the Council of Milan in 390, whose leading offence was publishing a volume in which he maintained that those who followed the rules of the Gospel in active life had as just a claim to reward in the next world as those who lived in solitude; that pleasures are not necessarily sins; that temperance is as great a virtue as abstinence; and that marriage is as
honourable before God as celibacy. To these may be added the Pelagian controversy, which seriously disturbed the peace of the Church in the early part of the fifth century.

But it is more to the East that our attention is required as producing an effect on the mind of Mohammed. Here in the fifth century, during the Eutychian controversy, the Bishop of Constantinople was murdered by the Bishop of Alexandria and one Barsumas, who beat him with their fists amidst cries of "Kill him! kill him!"

The conduct of Cyril, Patriarch of Alexandria, who was subsequently canonised, both against those within and without the pale of the Church, was often of a most discreditable and unchristian character.

Nestorius, who had been raised to the See of Constantinople in the year 428, opposed Mariolatry, and defended one of his presbyters named Anastasius, who had maintained publicly that the Virgin should not be called "Mother of God," but "Mother of Christ," or even "Mother of Man." He was vigorously opposed by Cyril, and each party anathematised the other. The Emperor summoned a council at
Ephesus in 431, at which Cyril presided, who showed little impartiality, refusing to await the arrival of some prelates who were friendly to Nestorius. Cyril had, moreover, taken with him from Egypt a number of daring and robust fanatics, chiefly monks, to act as his soldiery; and, as has been well said, "it had been skilfully arranged that Ephesus should be chosen for the decision of a difference respecting the dignity of the Virgin, since popular tradition had buried her in that city, and the imperfect Christianity of its inhabitants had already transferred to her the worship which their ancestors had offered to Diana."

The discussions in the council led to tumults, and there was a riot in the cathedral of St. John, attended with much bloodshed. Fleury gives the following denunciation of Nestorius by this assembly: "He who does not anathematise Nestorius, let him be anathema. He who communicates with Nestorius, let him be anathema. We all anathematise the letter" (Nestorius had sent to Pope Celestine) "and the dogmas of Nestorius. We all anathematise the heretic Nestorius. We anathematise all those who communicate with Nestorius. We anathe-
matise the impious faith of Nestorius. All the earth anathematises his infamous religion. He who does not anathemise him let him be anathema.” Such was the spirit of this council, and it cannot be a matter of wonder that the Emperor, in dismissing it, said: “God is my witness that I am not the author of this confusion. His providence will discern and punish the guilty. Return to your provinces, and may your private virtues repair the mischief and scandal of your meeting.”

Amongst the atrocities that took place in Alexandria in the days of Cyril was the murder of Hypatia by the monks and the mob; and this case, which occurred A.D. 414, shows that when the Man of Lawlessness gets the reins, either in church or state, his action is the same. The present case was only surpassed by the Terrorists in France drinking the blood of their victims. Amongst the cultivators of Platonic philosophy whom the times had left, was a beautiful young woman, Hypatia, the daughter of Theon, the mathematician, who not only distinguished herself by her exposition of the Neo-Platonic and Peripatetic doctrines, the writings of Apollonius, and other geometers, but was
an unbelieving rival of the patriarch. Each day before her door stood a long train of chariots, and her lecture-room was crowded by the wealth and fashion of Alexandria.

Cyril determined to overturn this school, so that it became a struggle between Greek philosophy represented in Hypatia, and sacerdotalism in Cyril, who, owing to the remote situation of the city from the central power, was a kind of autocrat in it, and assumed functions at times that neither his position nor the law warranted. Christianity had nothing to do with the matter, or the course pursued would not have been adopted.

As Hypatia comes forth to her academy she is assaulted by Cyril's mob—an Alexandrian mob of monks, who acted as a kind of militia to the patriarch, and some of whom he would take to Constantinople and other places when he went on ecclesiastical business. Amidst the fearful yelling of these monsters she is dragged from her chariot and stripped naked in the public street. In her mortal terror she is haled into an adjacent church, and in that sacred edifice killed by the club of Peter the Reader. By this blow the object of Cyril was attained, but an excited crowd of fanatics is easier aroused than
quieted, and this merciless militia had not glutted their vengeance. They outraged the naked corpse, dismembered it, and finished their infernal crime by scraping the flesh from the bones with oyster shells, casting the remnants into the fire.*

Between these *soi-disant* Christians, Parthians, Romans, Persians, Byzantines, Mago-Zoroastrians, Montanists, Donatists, and others, Western Africa had been converted into what Syed Amir Ali, a Moslem writer, calls "a frightful Aceldama," and the picture he gives of Seventh-Council Christianity, as it appears to him, is worthy of quotation, because it offers an idea of how it presented itself to Mohammed.

"We have no heart," he says, "to enter into the details of their intestine quarrels, their murders, their massacres, the fulsome ness of the language in which they wrangled about the nature of their Great Teacher and of His mother, the terrible denunciations they heaped on each other; we have no heart to dilate upon the dark deeds of the Court of Byzantium under the

* This unfortunate lady composed a commentary on Diophantus' thirteen books of Arithmetic, and another on the Conics of Apollonius, both of which are lost.
sanction of the Church; nor is there any need to do more than merely direct the attention to the quarrels of the Monophysites and the Monothelites, or to the questions that rent the Christian world with the darkest passions—the passions which animate all monopolists, whether spiritual or temporal. Suffice for us to give a summary of the Christianity of those days in the words of an apologist and a Christian."

He then quotes the following passage from Milman's "History of Latin Christianity":

"The Bishop of Constantinople was the passive victim, the humble slave, or the factious adversary of the Byzantine emperors; rarely exercised a lofty, moral control upon his despotism. The lower clergy, whatever their more secret beneficent or sanctifying workings on society, had not sufficient power, wealth and rank to tempt ambition or to degrade to intrigue; not enough to command the public mind for any great salutary purpose; to repress the inveterate immorality of an effete age; to reconcile jarring interests, to mould together hostile races; in general they ruled, when they did rule, by the superstitious fears rather than by the reverence and attachment of a grateful
people. They sank downwards into the common ignorance, and yielded to that worst barbarism—a worn-out civilisation. Monasticism withdrew a great number of those who might have been useful and energetic citizens, into barren seclusion and religious indolence; but except when the monks formed themselves, as they frequently did, into fierce political or polemical factions, they had little effect on the condition of society. They stood aloof from the world—the anchorites in their desert wildernesses, the monks in their jealously-barred convents, and secure, as they supposed, of their own salvation, left the rest of mankind to inevitable perdition.”*

It was a wretched spectacle, and must have exercised a baneful influence on the East. Indeed it seems almost a natural operation of cause and effect that some great revolution should take place.

Such was the state of the fallen Church, and such no doubt was the aspect it bore with Mohammed, who, during his business journeys, must have seen much of its practices in Egypt and Asia, and doubtless heard more.

CHAPTER III.

GENERAL PREVALENCE OF IDOLATRY AT THE BIRTH OF MOHAMMED.

It was not in Christendom alone that what is popularly misnamed philosophy had done its worst, the evil culminating in idolatry. This so-called philosophy, which has developed itself afresh as Spinozism, had already overpowered the earlier revelation in the East. The results in the Semitic races of Central and Eastern Asia were most corrupt systems of idolatry, so that between these and Christendom, to which may be added the northern tribes of Europe, the known world presented one vast scene of idolatrous abominations, and, as was afterwards discovered, the then unknown world was in the same condition.

In the preceding chapter its general appear-
ance was shown as it existed in Christendom. In the Arabian peninsula things were no better. The Christianity there professed developed many phases of iniquity. Not the least scandal was the sanguinary wars between the Nestorians and Jacobites. Even some of the Jewish tribes failed to escape the general contagion, joining in the idolatrous observances, and sending offerings to the heathen worship in the Kaaba at Mecca. This ancient temple, ascribed to Abraham, constituted a great national sanctuary for all the tribes in Arabia, and, B.C. 100, there were three hundred and sixty-five idols in it. Mohammed's family had the custody of this temple, and at the time of his birth, his grandfather was the chief of the theocratic commonwealth that had gathered round it. Pilgrimages were made to it in very early times, and many vile corruptions had been adopted; but, A. H. 9, Mohammed purified it from idolatry, and suppressed the gross indecencies and immoralities that were practised there. It was his wish to have destroyed the place altogether, but he gave way to others and it was preserved.

Idolatry in Arabia had assumed the most degraded forms. The Kaaba already alluded
to, called also Bet Allah or the House of God, was a sanctuary for all forms of it. In addition to the three hundred and sixty-five idols there were others, as, Hobal, a figure in red agate representing a man, with seven wingless arrows in his hand, which were used for purposes of divination. There were further a statue of the Madonna, and another of Abraham; the sacred spring Zemzam, by which, it was said, the life of Ishmael was saved; a black stone, reported to be his sepulchre, and another that fell from heaven in the time of Adam, which was originally white, but had been blackened by the kisses of devotees. As to Arabia generally, nature was deified, and amongst the objects of worship were a stick, rocks, stones, even a piece of dough, and objects unfit to name. Each tribe had particular idols and temples, and human sacrifices were not unknown. Magiism and Sabæism had their votaries, and the sun, moon, Aldebaran, Jupiter, Canopus, Sirius, and Mercury are noted as objects of worship. In the Takif cult the goddess Allat was represented in the form of a square white stone. She was worshipped also by the Koreishites. In the city of Nagran a palm-tree was worshipped, and an annual feast
held in its honour. The tribe of Gatafan adored the goddess Uzza under the form of the Samurah, a species of acacia, which cult was spread over the land with its due complement of male and female priests and soothsayers; by some she was represented under the image of a woman. The goddess Manat was chiefly worshipped at Yatrib (Medina); by some tribes she was represented as a block of stone; by Yagghuth as a lion, Sawa as a woman, Ya'uk as a horse, and Nasr as an eagle.

The Persian religion was thoroughly degraded when Artaxerxes Mnemon, the brother of Cyrus, introduced the worship of Mythra and the Phallic cultus. But the height was not, perhaps, reached until the sixth century, when Mazdak instructed all men to be partners in riches and women, just as they are in fire, water, and grass; private property was not to exist; each man was to enjoy and endure the good and bad lots of this world. Better minds in Persia revolted at this frightful communism, and Mazdak was ultimately put to death; but his doctrines had taken root and spread to the West.

Amidst this general corruption some escaped
into philosophic scepticism; others recognised the conception of a supreme Godhead and anticipated the advent of a deliverer.

This idea was probably the remains of that general expectation of a deliverer that prevailed before the coming of Christ, and where He was not accepted the expectation would still linger. It may also have been partly derived from the prophetic instinct that exists in an embryo state in man, by which he sees that some great change is approaching, and which has given rise to the saying that "coming events cast their shadows before them." At any rate a strong anti-idolatrous understratum existed in the East, which showed itself in the sympathy and protection that the followers of Nestorius met with when they spread extensively during the fifth and following centuries throughout Central Asia, along the eastern extremities of Chaldæa, in Persia, Syria, Assyria, Arabia, India, Tartary, and China, and the persecutions of whom diffused such a wide-spread enmity against the Church and name of Greece.

From all these causes the extensive disaffection to the dominant religious systems prepared the way for the rule of Islam, and the sympathy
that existed between it and the Nestorians, owing to their common hatred of idolatry, was shown in their extensive employment by the successors of Mohammed in the most important duties of state, particularly in Persia. The patriarch of that sect only was allowed to reside in the kingdom of Babylon.

Events of a later period also show the strong disaffection that existed to the dominant Seventh-Council pontiffs and system. Philip the Fair, when quailing under papal anathema, remarked on the happy condition of the Sultan who had no pope to domineer over him. The Emperor Frederick II. had also very strong ideas on the subject; speaking Arabic fluently, and being well-acquainted with Eastern views and ideas, he hesitated to join in the crusade proclaimed by Honorius III. and entered into a negotiation with the Sultan of Egypt through his Mohammedan friends. The pope excommunicated him, which he treated with contempt, charged Rome with avarice, and said their priests went everywhere to extort money, not to preach the word of God; and further, that "the primitive Church, founded in poverty and simplicity, brought forth numberless saints."
The Romans are now rolling in wealth. What wonder the walls of the Church are now undermined to the base, and threaten utter ruin.” Numerous other instances might be cited of this state of feeling.
CHAPTER IV.

EFFECTS OF THE PREVALENT IDOLTARY ON MOHAMMED.

In the presence of the systems of idolatry referred to in the preceding chapters, Mohammed was brought into the world in the year 571. His family, that of Hashim, was of the noblest amongst the Koreish, and his grandfather, as already stated, was custodian of the Kaaba, the head-quarters of Arabian idolatry.

Mohammed’s original name was Kothan; but whether he changed this for Mohammed (“most worthy of praise,”) with his mission, or at the time of his flight, is unknown. His father died before his birth, he lost his mother when six years old, and fell to the charge of his uncle Abu Talib. He was of a very delicate constitution,
subject to fits with strange phenomena, and excessively sensitive to bodily pain. He possessed wonderful powers of imagination, great elevation of mind and delicacy and refinement of feeling. He was of an excessively amiable and affectionate disposition, fond of children, given to almsgiving, self-denying, and unpretending in social intercourse. According to tradition he was of middle height, and dignified and imposing in appearance.

He was in the service of a rich widow named Khadijah, and conducted her business so well, that, though fifteen years his senior, she offered him her hand, which he accepted. Whilst in her employ his journeys were very extensive in Asia, and enabled him to see much of the various forms of religion within the area of his business excursions. Subsequent events showed that he had by no means neglected his opportunities.

The impressions he received roused in him an intense hatred of idolatry, which, as we shall see presently, became so deep that his reason was nearly unseated, and his convictions and feelings would not let him rest until he publicly proclaimed the unity and goodness of God, and
at length, resolutely set to work to suppress idolatry.

It does not appear that he had the idea, in the first instance, of establishing a temporal power. This would rather seem to have been forced upon him when he was driven out of Mecca by the subsequent persevering attacks of his enemies, and even after his establishment in Arabia he, at first, only took up arms against those outside when threatened with attack. It was under these circumstances that he introduced that defence amongst his teachings. And herein consists an essential difference between Islam and Christianity; for Jesus expressly forbade the employment of armed force in the cause of His religion (Matt. xxvii. 52, 53).

When about forty years of age Mohammed withdrew to a dark cave in Mount Hira, distant one hour from Mecca. Here he continued in religious meditation, and the result was what occurs very often indeed, with those of his temperament under similar circumstances in every form of religion, namely, a derangement in the cerebral functions.

Meditating over, and revolting at, the idolatries and abominations that he had witnessed
continually surrounding him, he here developed the monotheistic tendencies of his inner life until he began to see visions, the natural result of the course he pursued, and finally heard voices from the plants, which he fondly imagined bowed their heads to him as he passed, and from the stones, crying, "Salam! Hail, O Prophet of the Lord!" whereupon he would fly to his cave overwhelmed with horror and fear, and so it continued until the celebrated night Kadr, of which he said (Koran, ch. xcvi.), "The night of al Kadr is better than a thousand months."

In his lonely retreat he then struggled, say the chroniclers, with a call, and believed his last hour was come. Again the call and again the struggle. A third time the voice summoned him:

"Cry!"

"What shall I cry?" he inquired.

"Cry in the name of the Lord who hath made all things!"

And thus, according to most authorities, and nearly unanimous tradition, began the Koran, although the words are placed in the ninety-sixth chapter.

Recovering from his trance, a trembling shook his frame, down which the perspiration poured.
He suspected the nature of his malady, and, returning home, expressed a dread to Khadijah that he was becoming insane.

"O Khadijah," he is stated to have said to her, "he, of whom one would not have believed it" (meaning himself) "has become a soothsayer or one possessed."

"God is my protection, O Abu-l-Kasim" (that is, Father of Kasim, a name given to Mohammed from one of his sons) she answered. "He will not let such a thing happen to thee, for thou art truthful, dost not return evil for evil, keepest faith, art of good life, and kind to thy relations and friends. Neither art thou a talker in the bazaars. What has befallen? Hast thou seen anything terrible?"

"Yes," he replied.

"Rejoice, O dear husband!" she said, "and be of good cheer! He in whose hands stands Kadijah's life is my witness that thou wilt be the prophet of this people."

The following is given as to her announcing herself his disciple. As they sat alone, a shadow entered the room. "Dost thou see ought?" said Khadijah, who, after the manner of Arabian matrons, wore her veil.
"I do," answered Mohammed.

"Dost thou see it now?" she inquired as she uncovered her face.

"I do not," was the reply.

"Glad tidings to thee, O Mohammed," exclaimed Khadijah; "it is an angel, for he has respected my unveiled face; an evil spirit would not."

As his disease advanced, these spectral illusions became more frequent. From one of them he believed he received the divine commission. He told his wife.

"I," said she, "will be your first believer;" and they knelt down and prayed.

His wife, Ayesha, gave strange accounts of the phenomena attending his fits of inspiration: he heard, as it were, the ringing of a bell; he fell down as one dead; he sobbed like a camel; he felt as though he had been rent in pieces, and, when he came to himself, as if words had been written on his heart. It is also worthy of notice, that if the fit came upon him when he was on his camel, the animal seemed to partake of it. When his uncle, Abu Bekr, who was most devotedly attached to him, burst into tears on seeing the change taking place in his
hair, "Yes," said Mohammed, "Hud and its sisters, the terrific Saras" (chapters of the Koran) "have turned it white before its time."

This state of mind is not peculiar to any religion. It is found amongst all religious enthusiasts, not excepting the idolaters of India, Greece, and Rome, and amongst Christians of most shades of opinion, in convents, in nunneries, and with hermits in the wilderness. Hence the rhapsodies of Pythagoras, the visions of Anthony, and the delusions of Luther. And it is not simply confined to retirement. When Lucius Æmilius Paulus, the conqueror of Macedonia, came to Olympia, after the battle of Pydna, he was seized with such a sense of the supposed divine presence as he had never before experienced. He shuddered with awe when he beheld Phidias' image of Jupiter, and exclaimed that he felt as though he had seen Jupiter himself incarnate.

The prophet, as he is called, of the Northwest Frontier Rebel Settlement, Sayyid Ahmad, also suffered in an analogous way. Originally a bandit, he turned to what he called

the reform of Islam, and commenced by re-
asserting the two great principles, the unity of 
God and equality of man. He was of intense 
nervous temperament, but of great outward 
calmness; he fell into religious trances, pro-
bably epileptic, but according to the popular 
belief it was a state under which he had direct 
communion with God. In his paroxysms he 
believed that he held intercourse with the pro-
phets of the past, and, in 1820, began preach-
ing.

When living in Greece, some years since, I 
had a nurse in my family, English by birth, 
but married to a Greek. At one time, when 
in Corfu, she had a child dangerously ill, and 
was in bed with it, and quite awake. A figure 
(to her, St. Spiro, the patron spirit of the island, 
whose supposed dead body is preserved in the 
cathedral, and carried in procession on certain 
occaisions,) seemed to enter the room, and 
addressed her in Greek, saying: "Do not be 
frightened. Do not be nervous; I will not 
hurt you." He then went away, but came 
back immediately afterwards and repeated the 
same words. He then appeared to pass round 
to the side of the bed where the child lay, and,
making the sign of the cross three times on its head, he left the room. Being much alarmed, she screamed. Her landlady went up to see what was the matter, and, on hearing the cause, congratulated her on the vision, saying, in broken English: "Now your child no more sick," and it did recover.

In giving the above account, the woman wished it to be particularly understood that she did not believe in St. Spiro, that she was still a Protestant, and considered the whole to be an illusion arising from the state of her health at the time.

The case of Jeanne d'Arc, as related by the Baron de Barante,* strikingly resembles that of Mohammed in the early symptoms. Towards the age of thirteen her visions began. She saw at first a great light, and heard a voice only, which recommended her to be good and dutiful, and to go often to church. Another time she again heard the voice, and saw the brightness, but there appeared also personages of a good noble mien. One of them had wings at the shoulders, and seemed an intelligent and able

man. He told her to go to the succour of the king, and that she should restore to him all his kingdom.

She answered, that being a poor country girl she knew neither how to mount a horse nor to lead men-at-arms. But the voice told her to go and find Messire de Baudricourt, who would bring her to the king, and that St. Catherine and St. Marguerite should come to assist her.

On the third occasion she recognised this great personage as St. Michael. She began to reassure herself and believe him. He spoke to her again of the misery of France, and recommended her to be a good and dutiful child, and God would help her. Afterwards, the two holy persons appeared to her, always in the midst of a brightness, their heads crowned with precious stones; she heard their voices beautiful, soft, and unassuming; she did not remark whether they had arms or other members, nevertheless, she said she had embraced their knees. She often saw these personages. One of them remained with her, another went and came, and the third deliberated with them. She had no fear of them, but rather desired their presence, and
wept when they left because they had not taken
her with them. The Baron goes into much
further detail which it is unnecessary to repeat,
the above being sufficient for the illustration
here required.

Peter the Hermit, by his religious austerities,
had worked himself up to believe that he was
invested with divine authority; and the brain
disorganisation that led him to preach the
Crusades, he conceived to be a communication
from Heaven. Pope Celestine V., when the
hermit Peter Morone, had apparitions of angels,
and heard phantom bells.

There can be no doubt that Mohammed was at
this period of his life passing through one of
the spiritual cataclysms that generally, sooner
or later, overtake those of a similar tempera-
ment who are strongly endowed with the
sentiment of religion. It was the paroxysm of
a soul struggling from darkness into light,
although the light was only that of natural
religion.

He had turned from idolatry to a belief
in the One God. Like all new converts he
was desirous of converting others, and was
overpowered at the prospect of the task, its
difficulties and dangers, and would fain have escaped from it.

We do not believe Mohammed to have been a prophet, but we cannot help acknowledging that he was an instrument raised up by Providence to check the idolatry, pagan and Christian, then prevailing so universally.

Although Kadijah, Ali, and a few of his immediate relations early believed in him, his family generally treated his pretensions with contempt. At length he cast all doubt and hesitation behind, and freely cursed those who reviled him. “There is no God but Allah!” became his continued and passionate cry. His connections complained to his uncle, Abu Talib (who also did not accept his mission), that he blasphemed their gods, called the living fools, and the dead denizens of hell. They further declared that he was mad, brought disgrace on his friends and clan, and must be put down.

He was now in great danger. Some of his followers apostatised, and others became martyrs to their faith. The remainder fled to Abyssinia, from which kingdom they were demanded by ambassadors from Mecca. But the fugitives
having told the king that their prophet instructed them to worship One God, to speak the truth, to keep good faith, to assist their relations, to be hospitable, to abstain from impure, ungodly and unrighteous acts, and read to him the nineteenth chapter of the Koran, where Christ and John the Baptist are referred to, they wept. The king, taking a favourable view of their case, refused to surrender them, and dismissed the ambassadors.

In the meantime, things became so hot in Mecca that Mohammed yielded momentarily to the pressure, and publicly invoked the three popular idols—"the sublime swans." The people thereupon expressed themselves willing to accept his doctrine, as it included the worship of their ancient gods. But the next day he openly recanted, and declared that he had been prompted by the devil. The contention now became more fierce than before: he grew nervous and depressed, again sanctioned sacrifice to idols, and again recanted.

When the opposition was assuming its fiercest character, the courage of Mohammed arose. His uncle endeavoured to persuade him from pursuing the matter further; but he had made
his decision and replied, "that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise."

A sea of troubles now surrounded him. His family were excommunicated; his wife, Kadijah, died, also his uncle, Abu Talib, who protected him. With his wife's death he found he was destitute.

The fierce contentions that now ensued led to his flight to Medina, where he became chief, lawgiver, and magistrate, and at once set about establishing a charter, which may be called the Charter of Islam. It, in part, runs thus: "In the name of the most merciful and compassionate God. This charter, given by Mohammed the prophet, to the believers, whether of the Koreish or of the Yatrib, and all individuals, of whatever origin, who have made common cause with them—all these shall constitute one nation." It then regulates the Diat, a fine to be imposed in cases of homicide by which he put a stop to the vendetta (which still remains a scourge and disgrace in many Seventh-Council Christian countries), besides other duties of Moslems to each other, and then proceeds in a
way that forcibly applies to present circumstances: "The state of peace and war shall be common to all Moslems; no one among them shall have the right of concluding peace with, or declaring war against, his co-religionists. The Jews who attach themselves to our common-wealth shall be protected from all insults and vexations; they shall have an equal right with our own people to our assistance and good offices: the Jews of the various branches of Awf, Najjar, Harith, Jashon, Thalaba, Aus, and all others domiciled in Yatrib (Medina), shall form with the Moslems one composite nation; they shall practise their religion as freely as the Moslems; the clients (or protected) and allies of the Jews shall enjoy the same security and freedom; the guilty shall be pursued and punished; the Jews shall join the Moslems in defending Yatrib against all enemies; the interior of Yatrib shall be a sacred place for all who accept this charter; the clients and allies of the Moslems and the Jews shall be as respected as the patrons; all true Moslems shall hold in abhorrence every man guilty of crime, injustice, or disorder; no one shall uphold the culpable, though he were his nearest
kin.” Three other Jewish tribes, Bani-Nahhir, Bani-Kuraizha, and Bani-Kainuka, shortly afterwards accepted the terms of this charter.

The fury of the Meccans produced a plot for the destruction of Mohammed that led to the battle of Bedr in which the former were defeated.

Whether Mohammed would, but for this persevering and fierce hostility, have contentedly endeavoured to have propagated his doctrines by peaceable means, we have no power of judging, and as regards what would have been the success of such a course we are in the same position; the chances, however, of any wide diffusion of his principles in that way are exceedingly problematical. Certain it is that the violence of his enemies made him take to arms in self-defence and blend this practice with his system. Yet he was cautious even in this, and warned his followers against being the first in an aggression. In the second chapter of the Koran he says, “Fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressors. And kill them wherever you find them, and turn them out of
that whereof they have dispossessed you; for temptation to idolatry is more grievous than slaughter: yet fight not against them in the holy temple, until they attack you therein: but if they attack you, slay them there. This shall be the reward of the infidels. But if they desist, God is gracious and merciful. Fight, therefore, against them, until there be no temptation to idolatry, and the religion be God's; but if they desist, then let there be no hostility, except against the ungodly. . . If they attack you therein (i.e., in the holy limits of Mecca), do ye also attack them therein in retaliation; and whoever transgresseth against you by so doing, do ye also transgress against him in like manner as he hath transgressed against you, and fear God, and know that God is with those who fear Him."

We will now proceed to examine rather more closely the tenets of Mohammed as developed in the Koran. This only can be taken as the standard of his faith, for many schisms and traditions have caused deviations from it; neither should it be judged by the actions of bad Moslems, any more than Christianity should be judged by the proceedings of its evil or mis-
principled professors. The atrocious crimes of Moslems and Christians, especially during the Middle Ages, arose from the dominance of the unbridled passions of the time, and were not properties of either system.
CHAPTER V.

GENIUS OF ISLAM.

We have already seen that the great leading principle of Islam is belief in One God in Unity, and an utter abhorrence of idolatry in any shape.

There are two passages in the Koran (ch. ii.), that afford almost an epitome of the system of Mohammed. The first occurs at the opening, and is as follows: "There is no doubt in this book; it is a direction to the pious who believe in the mysteries of faith, who observe the appointed times of prayer, and distribute alms out of what we have bestowed on them; and who believe in that revelation which hath been sent down unto thee, and that which hath been sent down unto the prophets before thee, and have firm assurance in the life to come."
To this may be added the Pledge of Akaba, called also the Pledge of Women, because of the exclusion of appeal to arms in case of need. It was adopted by Mohammed and his followers in their early troubles, when his system was beginning to assume a shape, and illustrates his better spirit, before he was forced to adopt harsh means in self-defence, and ran as follows: "We will not associate anything with God; we will not steal; nor commit adultery nor fornication; we will not kill our children; we will abstain from calumny and slander; we will obey the prophet in everything that is right, and we will be faithful to him in weal and in sorrow."

These principles were subsequently developed at Mecca in the sixth chapter of the Koran, where it is said, "Come, I will rehearse that which your Lord hath forbidden you; that is to say, that ye be not guilty of idolatry, and that ye show kindness to your parents, and that ye murder not your children for fear lest ye be reduced to poverty: we will provide for you and them; and draw not near unto heinous crimes, neither openly nor in secret; and slay not the soul which God hath forbidden you to slay, unless for a just cause. . . And meddle
not with the substance of the orphan, otherwise than for the improving thereof, until he attain his age and strength; and use a full measure and a just balance... And when ye pronounce judgment observe justice, although it be for or against one who is near of kin, and fulfil the covenant of God.”

A passage regarding ritualism refers to the objections made when he told his followers to pray towards Mecca instead of towards Jerusalem, as they had hitherto done. “It is not righteousness,” it says, “that ye turn your faces in prayer towards the east and west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who giveth money for God’s sake unto his kindred, and unto orphans, and the needy, and the stranger, and to those who ask, and for the redemption of captives; who are constant at prayer, and giveth alms; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence; these are they who are true, and these are they who fear God... He who shall transgress after this, by killing the
murderer (this refers to the *vendetta*), shall suffer a grievous punishment. And in this law of retaliation (substituting a fine) ye have life, O ye of understanding, that ye may fear."

The great standpoint of Mohammed's system is hatred of idolatry. He declared constantly that the faith he taught was the "religion of Abraham." The existence of One God in Unity is the backbone of his principles: "Say, God is one God; the eternal God: He begetteth not, neither is begotten: and there is not any one like unto Him." (Koran, ch. cxii.). And again, in the second chapter: "Your God is one God, there is no God but He, the most merciful," and so on throughout the whole book. As respects his disbelief in the divinity of our Saviour he gives a reason in chapter five, namely, that Jesus ate food to support his body, and so could not be God, which betrays a weakness of judgment and observation, for we do not eat food to keep up our minds or spirits but, our bodies. Short of this he renders, as we have seen, every honour to the Saviour, including miraculous conception and freedom from original sin, and, as a consequence, sinlessness. Hence, Mohammed's
system is an incomplete, imperfect development of the truth, and one cannot help thinking that if he had had access to our Scriptures, and had not acquired his knowledge of our religion through Seventh-Council Christianity, he would have been a Christian, and we should have heard nothing of Islam through him.

The spiritual intellect naturally rebels against idolatry, finding within itself the germs of natural religion, and having forward tendencies, will, under favourable circumstances, endeavour to develop it. In the absence of favourable conditions, whether the surroundings be uncongenial, education perverted, intellect not of sufficient calibre, or, which is more important still, the heart not in a right state, it takes refuge in indifference or sinks into Atheism. Hence, all ages have had those who rejected the prevalent idolatries and superstitions, and hereafter we shall learn who are the most culpable parties, and how far they who have veiled the truth are responsible for the results; and in the case of Mohammed and the Moslems, how far they are condemnable before God for not accepting the divinity of Christ, which Seventh-Council Christians linked with that of the Virgin and
others, and so led to the rejection of all, in the hatred to idolatry and zeal for the glory and honour of God, embodied in Islamism.

In Mohammed’s case it will be remembered that he was unable to read or write. He possessed a lively imagination, and vast intellectual power, but without cultivation, beyond what he had acquired in the desert and at Mecca from conversation and the public literary contests, what he had learnt in his intercourse with the world during his trading excursions, and what strong sense and good memory had done for him.

In working Islamism into form and order he followed, to the best of his judgment, the lights that presented themselves to him without idolatry. His system and his life are thus a passionate disclaimer of idolatry, and when he began to preach against the latter the principle of the Unity of the Godhead was his guiding star. With this dominant idea, and in the presence of the idolatrous Christianity of the time, and, without the Scriptures to guide him, his mind was closed against the light and philosophy of pure Christianity, the most sublime and only true system of philosophy in
existence.* There is a passage in the ninth chapter of the Koran that shows the influence of the circumstances referred to upon his mind: "The Jews say, Ezra is the Son of God. . . May God resist them. How are they" (referring here to the Christians of the only kind he was acquainted with) "infatuated! They take their priests and their monks for their lords, besides God, and Christ, the Son of Mary, although they are commanded to worship one God only."

Mohammed was not a philosopher, and Islam is not a system of philosophy. As developed in the Koran, it is the outcome of a heart burning with zeal for God, according to its lights; and the strong impulses that worked within Mohammed so overpowered his intellect that he mistook his own intensity of feeling for inspiration, and by the exercise of a warm imagination it appeared to him as such. Other cases arising from overwrought religious feelings have been referred to above.†

There is a passage in the fifth chapter of the

* See the author's work on "The Christian Religion: Its Philosophical Principles and its Enemies."
† Page 37, et seq.
Koran that further illustrates what has been said as to the cause of Mohammed coming forward as a preacher, and shows that his attacks are not on Christianity, pure and simple, but upon the corruptions of it as represented in Seventh-Council Christianity: "And from those who say, We are Christians, we have received their covenant; but they have forgotten part of what they were admonished; wherefore we (the supposed Revealers) have raised up enmity and hatred among them, till the day of resurrection. . . . O ye who have received the Scriptures, now is your apostle (Mohammed) come unto you, to make manifest unto you many things which ye concealed in the Scriptures, and to pass over many things."

With regard to the practice of Islamism as Mohammed intended it to be followed, our prejudices, from previous education, are so strong that we shall not readily believe that brotherly love forms a portion of his teaching. Like the rest of his system it is not perfect, but there it is. The barbarism of the Middle Ages reflected itself upon Islam, as it did upon Christianity, and we still continue to look upon the former as associated with savagery, whilst the assumption
of the Christian name is allowed to cloak the atrocities of the latter, to the scandal of true Christianity, which ought to repudiate the action of the unchristian principles that planted themselves in the seat of truth.

The teaching of Mohammed does not justify these aspersions, and it is a singular fact that, whilst the rest of the world was sunk in servitude, Islam practised "Liberty, Fraternity, and Equality." A Moslem could not hold another Moslem in slavery, a captive taken in war on embracing Islam was *ipso facto* free; and not only so, but, whatever might be his colour, was theoretically and practically on an equality with the rest.

The spirit of charity is strongly enjoined in the fourth chapter of the Koran: "Serve God," it says, "and associate no creature with him; and show kindness unto parents, and relations, and orphans, and the poor, and your neighbour who is of kin to you, and also your neighbour who is a stranger, and to your familiar companion, and the traveller, and the captives whom your right hand shall possess; for God loveth not the proud or vainglorious, who are covetous, and recommend covetousness unto men, and conceal that of which God in His bounty hath
given them... and who bestow their wealth in charity to be seen of men."

Evil speaking is also forbidden. Thus in the same chapter it is said: "God loveth not the speaking evil of any one in public, unless he who is injured call for assistance; and God heareth and knoweth: whether ye publish a good action, or conceal it, or forgive evil: verily God is gracious and powerful."

Almsgiving is especially enjoined as we have just seen. In the Koran, chap. ii., it is said further: "They will ask thee also what they shall bestow on alms: Answer, What ye have to spare:" and in chap. lxxvi.: "Give food unto the poor, and the orphan, and the bondman for His sake, saying, We feed you for God's sake only: we desire no recompense from you, nor any thanks." And again: "Who giveth his substance in alms, and by whom no benefit is bestowed on any that it may be compensated, but who bestoweth the same for the sake of the Lord, the Most High, hereafter he shall be well satisfied with his reward" (Koran, chap. xcii.).

The Mohammedan law is most strict against usury. In the second chapter of the Koran,
when treating of almsgiving, it is said: "They who devour usury shall not rise from the dead, but as he ariseth whom Satan hath infected by a touch: this shall happen to them because they say, Truly selling is but as usury: and yet God hath permitted selling and forbidden usury. Whoever returneth to usury, they shall be the companions of hell-fire, they shall continue therein for ever."

The prohibition extends even to ordinary money-interest, to insurances, and several kinds of investments, and, by a necessary consequence, to the whole system of "credit." But the result has quite contradicted the lawgiver, and the necessity of borrowing, joined with the impossibility of procuring a loan on legal and recognised terms, has produced a system utterly uncharitable, unlawful, and usurious in character. The wealthier Moslems being thus held back, it has fallen into the hands of the "Eastern Christians," mainly the Armenians, who carry on the system of money-lending much after the manner it was followed by the Jews in mediæval Europe.

"Illegal interest," says Dr. Deutsch in the Quarterly Review, "soon becomes illegal usury,
and illegal usury has no limits. The Armenian scale varies from twenty-four to sixty, or even to one hundred per cent., sometimes by express contract, sometimes disguised under a fictitious loan; frequently by compound progression. All classes are victims, but the chief sufferers are naturally the poor, and more especially the peasants. No Turkish, no Arab, landlord would ever dream of selling out or evicting a tenant; but an 'Eastern Christian' usurer will; and when, as is frequently the case, the usurer, through means that we will shortly explain, can gain to his help the strong arm of government, eviction, with all its results of misery, crime, and violence—for Whiteboys are not peculiar to Ireland—is the result over wide tracts of country. Entire villages have thus been unroofed, and cultivated fields left to pasture or downright desolation. The European traveller, primed with staple ideas about Turkish oppression, the Sultan's horse-hoofs, barbarian rule, and the like, sees the ruin along the wayside, and notes, for subsequent publication, his observations on the decadence of the Turkish Empire, and the fatal results of Ottoman or Mohammedan rule—observations which his Greek
dragoman will sedulously confirm, and which will perhaps be repeated in Parliament. But could he know the real, the active cause of all this desolation, his visionary Pasha-tyrant would fade away, and transform himself into no other than some wealthy Armenian money-lender, the usurer whose cent.-per-cent. has taken away the upper garment and the very millstone, not for pledge, but sale.

"The Turkish government is indeed not wholly guiltless in this matter, but its guilt is not that of principal, but accomplice; sometimes through omission to punish, sometimes through tacit permission, or even protection, accorded to the Christian usurer; a protection often extorted by the Christianly zealous intervention of some European consulate, to which the Armenian, in his quality of 'Eastern Christian,' has had recourse, perhaps of some embassy. What, indeed, should the unlucky Pasha, the governor of the ruined province, do in such a case? Does he declare the usurious contract void, does he aid the fleeced against the fleecer, immediately a cry of 'No justice to be had for Christians in Mohammedan courts of law,' is raised by the Christian prosecutor; and
thence may well be re-echoed, through consulate and embassy, to the Porte, itself nervously susceptible, and no wonder, to such reclama-
tions; thence, very likely, in due form, to Europe.

"Still more fatal is the result when the money-lender, as is not unfrequently the case, unites in himself the twofold character of usurer that is, and at the same time 'Multzizin,' or Farmer of the Public Revenue. Not fear alone, but self-interest, then engages the government in the prosecution of his destruc-
tive claims."*

These proceedings are forced upon the Ottoman authorities, and are contrary to Islam. Debtors, according to the Koran, are to be treated with indulgence: "Deal not unjustly with others, and ye shall not be dealt with un-
justly. If there be any debtor under a difficulty of paying his debt, let his creditor wait until it be easy for him to do it; but if ye remit it as alms it will be better for you, if ye knew it" (Koran, ch. ii.).

Drunkenness and gaming are also forbidden:

"They will ask thee concerning wine and lots: answer, In both there is great sin, and also some things of use unto men; but their sinfulness is greater than their use" (Koran, ch. ii.). Also (ch. v.), "O true believers, surely wine, and lots, and images, and divining arrows, are an abomination of the work of Satan; therefore avoid them, that ye may prosper. Satan seeketh to sow dissension and hatred among you, by means of wine and lots, and to divert you from remembering God and from prayer."

At the outset of his preaching Mohammed had not intended to defend his principles by the sword. The Pledge of Akaba is sufficient evidence of that. The attacks of his enemies drove part of his disciples to Abyssinia and himself to Medina, and led him to teach that his followers might take up arms in self-defence; and, being an earthly dispensation, the natural result followed on a loophole thus being made, by which unprincipled, warlike, and ambitious men might act. That this was taken advantage of need not excite our surprise when we look at the history of our own dispensation. The disciples of Jesus knew not what spirit they were of. They had yet to learn that in becoming Chris-
tians they had ceased to belong to the system of the law, and were in the kingdom of love. They had every disposition for violent measures, and it has been surmised that they even had an idea that it was by means of this kind that the kingdom of the Messiah was to be established on earth. Peter's action in the garden shows that he was quite ready to respond to a warlike summons, but our Saviour took the opportunity to forbid anything of the sort.

It was different with Mohammed. Beginning with a non-military purpose in the midst of a race with strong passions and martial temperament, and surrounded by nations of similar disposition, it was forced upon them to escape annihilation. We must also notice that some of his instructions on this subject are only applied to then existing circumstances, frequently to the struggles he had at Mecca; for instance, the following passage in the second chapter of the Koran:

"War is enjoined you against the infidels; but this is hateful unto you; yet perchance ye hate a thing that is better for you: but God knoweth and ye know not. They will ask thee concerning the sacred month, whether they may
war therein. Answer, To war therein is grievous; but to obstruct the way of God, and infidelity towards Him, and to keep men from the holy temple (Mecca), and to drive out His people from thence, is more grievous in the sight of God, and the temptation to idolatry is more grievous than to kill in the sacred months. They will not cease to war against you, until they turn you from your religion, if they be able.”

That Mohammed did not intend to propagate his religion by the sword, but only to use the latter in self-defence, is clear from a passage further on in the same chapter, which might be written in letters of gold by Christians:

“LET THERE BE NO VIOLENCE IN RELIGION,”

and it has been justly said that it is the grandest testimony to the principle of toleration and charity. Mohammed was at this place in one of his finest periods of ecstatic rapture: “God! there is no God but He; the Living, the Self-subsisting: neither slumber nor sleep seizeth Him; to Him belongeth whatsoever is in heaven and on earth. Who is he that can intercede with Him but through His good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not compe-
hend anything of His knowledge, but so far as He pleaseth. His throne is extended over heaven and earth, and the preservation of them is no burden unto Him. He is the High, the Mighty. Let there be no violence in religion."

Moslems as well as Christians have mistaken the teaching of Mohammed in this respect; yet notwithstanding the fierceness of the former they were mild as compared with many of those following the pontiffs of Seventh-Council Christianity. With the former, when carried to extreme lengths, death was only absolute against pure idolaters. "The people of the Book," that is, four sects of Christians—also Jews, Magians, and Sabæans, were admitted to pay tribute if they followed their religion, and it is a distinct trait of Islamism that toleration once granted was very rarely broken through, and a word pledged to unbelievers seldom forfeited.

But with the latter it was a totally different thing. Toleration was not, and even now is not, to be endured where it is possible to prevent it. Of this we have instances in the stories of the Inquisition, the Albigenses, the Huguenots, the Spanish Government in the Netherlands, Russia, Poland, Rome under the Pontiffs,
the Eastern Churches, and the persecution of the Jews by the followers of the last named down to the present day, when there is a chance of doing it with impunity. All these, and the atrocities perpetrated in connection therewith, when persecution was rampant under pretence of doing God service, are distinguishing traits, not of the religion of Jesus, but of Seventh-Council Christianity, when Antichrist had seated himself in the temple of God, showing himself that he is God (2 Thess. ii. 4).

Wanton cruelty and destruction in war are adverse to the ideas and instructions of Mohammed, and he always directed his captains not to injure the weak. "In avenging the injuries inflicted upon us," he said to the troops he sent against the Byzantines, "molest not the harmless votaries of domestic seclusion; spare the weakness of the female sex; injure not the infant at the breast, or those who are ill in bed. Abstain from demolishing the dwellings of the unresisting inhabitants; destroy not the means of their subsistence, nor their fruit-trees; and touch not the palm."

Abu Bakr, following his master, thus enjoined one of his commanders: "O Yezid! be sure
you do not oppress your own people, nor make them uneasy, but advise with them in all your affairs, and take care to do that which is right and just, for those that do otherwise shall not prosper. When you meet your enemies, quit yourselves like men, and do not turn your backs; and if you gain the victory, kill no little children, nor old people, nor women. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill for the necessary purpose of subsistence. When you make any covenant or article stand to it, and be as good as your word. As you go on, you will find some religious persons that live retired in monasteries, who propose to themselves to serve God that way. Let them alone, and neither kill them nor destroy their monasteries. But should you meet with a class of unbelievers of a different kind, who go about with shaven crowns, and belong to the synagogue of Satan, be sure you cleave their skulls, unless they embrace the true faith, or render tribute.”*  

It has already appeared above that Mohammed's first intention was to preach and spread his principles in a peaceful manner, but that the persecution he and his followers endured led to his taking up arms in self-defence and teaching that this was justifiable.

This is plain in the 22nd Sura: "Permission is granted unto those who take arms against the unbelievers" (in Arabia, for Mohammed had not at this time come into collision with the Byzantines), "for that they have been unjustly persecuted by them: (and God is certainly able to assist them:) who have been turned out of their habitations injuriously, and for no other reason than because they say, our Lord is God."

This passage is stated to have been promulgated just before the flight to Medina, previous to which Mohammed had instructed his followers to suffer injuries with patience in above seventy places in the Koran.*

We will now inquire as to the causes of war with Christendom and surrounding nations, and shall see that it began by a most foul breach of international law, which was adopted by the soi-disant Christian government of Constanti-

nople. It was Mohammed's intense feeling on the subject of idolatry that led to the first attack. Being anxious that surrounding nations should adopt Islam instead of the idolatries in which they wallowed, he sent embassies to various princes inviting them to do so. There is nothing to show that he had any purpose by this to provoke war in contemplation of a course of conquest; it would rather appear that the time had come when, by the force of circumstances and overruling of Providence, a check was to be put upon the idolatries of the East. One of those to whom he sent ambassadors was a prince at Busrah, near Damascus, a feudatory of the Emperor Heraclius. The envoy, instead of being treated properly, was murdered by another chief of the same family, who was Ameer of a Christian tribe also subject to Byzantium. This seems to have occurred in the sixth year of the Hegira, A.D. 628.

The following year the Moslems made an attempt to punish this outrage, and an expedition of three thousand men was despatched to exact reparation. The lieutenants of the Byzantine Emperor, instead of disavowing the crime, adopted it, and thus made the quarrel an im-
perial one. A battle was fought at Muta, a Syrian village near Balka, where the murder had occurred. The Byzantines and their allies were repulsed, but the Moslems, finding themselves greatly out-numbered, retreated and returned to Medina.

This was the first ripple of the coming wave. The battle was soon followed by a demonstration against a reported advance of Heraclius upon Arabia, but when Mohammed and his troops had come to the confines of their country no enemy was found, and they returned home.

The King of Persia tore up the Arabian missive with contempt and dismissed the ambassador, upon whose return Mohammed is stated to have said that thus should his kingdom be torn up, which his followers look upon as a prophecy, although their master always disavowed the possession of any miraculous powers. As regards the Koranic teaching on the subject of fighting for the faith, it is said in the second chapter:

"Fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressors. And kill them wherever you find
them, and turn them out of that whereof they have dispossessed you; for temptation to idolatry is more grievous than slaughter: yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them there. This shall be the reward of the infidels. But if they desist God is gracious and merciful. Fight therefore against them, until there be no temptation to idolatry, and the religion be God's: but if they desist, then let there be no hostility, except against the ungodly.”

Though this is supposed to show that aggression was intended by Mohammed against the world generally, the reference to “the holy temple,” the Kaaba, shows that it was written against the idolaters of his own nation that took up arms against him. There is nothing to show that it was to be treated as a general principle against mankind. On the contrary, they are not to transgress by attacking first, because God loveth not the transgressors, which is certainly not an aggressive policy nor one calculated to establish an extensive empire. If this be a correct view of the passage, it at once makes it certain that military propagandism was not intended.
Mohammed was by no means a man who taught adherence to the glitter of the world. On the contrary, he himself died poor, and in the eleventh chapter of the Koran his teaching is:

"Whoso chooseth the present life, and the pomp thereof, unto them will we give the recompense of their works therein, and the same shall not be diminished unto them. These are they for whom no other reward is prepared in the next life, except the fire of hell: that which they have done in this life shall perish; and that which they have wrought shall be vain."

Both he and his immediate successors lived in the plainest manner.

Amongst other things bearing on the true principles of brotherly love that Mohammed discusses are the following:

"Give just measure and be not defrauders; and weigh with an equal balance; and diminish not unto men aught of their matters; neither commit violence in the earth, acting corruptly" (Koran, ch. xxvi.). As regards orphans: "Give to orphans when they come to age their substance; and render them not in exchange bad for good: and devour not their substance by
adding it to your substance, for that is a great sin” (Koran, ch. iv.). “Oppress not the orphan, neither repulse the beggar” (Koran, ch. xciii.). “He attempteth not the cliff. What shall we make thee understand what the cliff is? It is to free the captive; or to feed, in the day of famine, the orphan who is of kin, or the poor man who lieth on the ground” (Koran, ch. xc.).

Mohammed is also very severe upon evil-speakers. “Woe under every slanderer and backbiter” (Koran, ch. civ.). And again: “Inquire not too curiously into other men's failings: neither let one of you speak ill of another in his absence” (Koran, ch. xlix.). In chapter iv. he says: “God loveth not the speaking ill of any one in public, unless he who is injured call for assistance” (Koran, ch. iv.). And further (Koran, ch. xlix.): “O true believer, let not men laugh other men to scorn, who peradventure may be better than themselves; neither let women laugh other women to scorn, who may possibly be better than themselves. Neither defame one another; nor call one another by opprobrious names.”

In the subject of polygamy it is not just to
try Moslems by the Christian tenet, that every man is to have his own wife, and every woman her own husband. If so Abraham, also, Jacob, David, and other Old Testament saints, would be condemned; and yet we find that whilst they had many wives and concubines, they were friends of God. It is one of the faults of the present day to judge one class of things by the standard of another, and in nothing does greater error and confusion result than to use the standard of one revelation as the gauge for another. On the present subject it is quite clear, from the case of David, to whom God gave his master's wives (2. Sam. xii. 8), that a man's family, consisting of several wives, did not involve a breach of the seventh commandment, which did not exist until it was promulgated at Sinai. Perhaps the practice was permitted on the same ground as the law of divorce, namely, "because of the hardness of their hearts." It is evident from the practice of some of the best Old Testament saints, as Isaac, Joseph, and Moses, and the original institution in Paradise, that monogamy is the highest standard next to that of heaven, where "there is neither marriage nor giving in
marriage;” and to this point the religion of Jesus tends, which is emphatically “the Kingdom of Heaven,” a beginning of what is to be dominant hereafter. It is an emanation of another order of things, of which love is the breath and life. Whether the Christian keeps himself to the proper standard or not is beside the question; for his privileges do not make him perfect in this life, neither do his imperfections and failures vitiate the words of the Saviour that the Kingdom of Heaven is within him, a seed to grow up unto everlasting life. With such a system others cannot be compared, and, as Mohammed was not a Christian, but affected only the “religion of Abraham,” it is by that standard that the comparative morality of Islam is to be judged. From this basis it comes out very favourably. He limited the number of wives to four, which was a great advance upon the prevailing practice in those regions. He prescribed stoning as the punishment for adultery, according to the testimony of Omar, although the passage is not found in the present Koran. Sales says, regarding this,*

* Preliminary Discourse, sect. iii.
"The verse of stoning, according to the tradition of Omar, afterwards Khalif, was extant while Mohammed was living, though it be not now to be found. The words are these: 'If a man and woman of reputation commit adultery, ye shall stone them both; it is a punishment ordained by God; for God is mighty and wise.'" The sin with unmarried people, according to the 24th Sura, is to be punished with a hundred stripes, some true believers to be witnesses of the infliction of them.

Mohammed suppressed incestuous marriages, which prevailed extensively in "the times of ignorance," as he calls the period previous to his preaching. "Marry not women whom your fathers have had to wife (except what is already past): for this is uncleanness, and an abomination, and an evil way. Ye are forbidden to marry your mothers, and your daughters, and your sisters, and your aunts, both on the father's and on the mother's side, and your brother's daughters, and your sister's daughters, and your mothers who have given you suck, and your foster-sisters, and your wives' mothers, and your daughters-in-law who are under your tuition, born of your wives, unto whom ye have
gone in (but if ye have not gone in unto them, it shall be no sin in you to marry them), and the wives of your sons who proceed out of your loins; and ye are also forbidden to take to wife two sisters (Koran, ch. iv.).

He also prohibits immodesty in terms that apply to ourselves: "Speak unto the believing woman, that they restrain their eyes, and preserve their modesty, and discover not their ornaments, except what necessarily appeareth thereof: and let them throw their veils over their bosoms" (Koran, ch. iv.).

As regards slavery, Islam is in precisely the same position as Christianity. Both found it an established institution, and both worked to soften its influence, and give its victims consolation. In the Scriptures, both Hebrew and Christian, it is condemned in principle, and, under Islam, the moment a slave becomes a Moslem, he is ipso facto free. Others could claim their freedom for payment: "Unto such of your slaves as desire a written instrument allowing them to redeem themselves on paying a certain sum, write one, if ye know good in them (that is if ye have found them faithful, and have reason to believe they will perfect
their engagement); and give them of the riches of God, which He hath given you” (Koran, ch. xxiv.).

The proceedings of Mohammedan slave-hunters and merchants are personal, and no more constitute a part of the system of Islam than those of the Portuguese in Africa or the horrors of the middle passage or the now obsolete slave-breeding and slave-dealing of the United States, and other like atrocities of men calling themselves Christians, constitute a part of Christianity.

Amongst other things denounced by Mohammed were covetousness, wanton cruelty to slaves, self-murder and extravagance. He enjoins humility, and inveighs against putting off repentance until the approach of death (Koran, ch. iii. xvii., xxiv., xxvi.).

Much has been said concerning Islam and Fatalism. I will here only quote from Dr. Deutsch in the Quarterly Review, and confirm his statements after diligently reading the Koran through. He says:

“We must content ourselves here with the observation that, as far as Mohammed and the Koran are concerned, Fatalism is an utter and
absolute invention. Not once, but repeatedly, as if to guard against such an assumption, Mohammed denies it as distinctly as he can."

A series of depravities, natural and unnatural, are charged against the Moslems as though introduced and encouraged by them. But a perusal of Leviticus, ch. xx., will show that such things were common, in that part of the world, at least, long before Mohammed and his followers were thought of, and it will be remembered that for the perpetration of some of those offences the Cities of the Plain were destroyed, and the Canaanites driven out of their country. That similar things are carried on now is quite certain, but they are not specially confined to Moslems, being quite as rife among Christians; so much so that, when I first went to Greece, a friend, who had spent his life there, warned me not to let two of my sons, then young lads, to be out alone after dark, for reasons sufficiently obvious to render further explanation unnecessary.

So far from Mohammed or his system encouraging such crimes, and others that all right-thinking people condemn, he set himself vigorously to suppress them, and to a con-
siderable extent succeeded. Some he put down altogether, as far as his government extended, as already mentioned; he denounced the *vendetta*, or blood-feud, and established a fine in lieu; he extinguished the cruel custom that had previously prevailed in Arabia, of burying female children alive; he suppressed incestuous marriages, and the terms on which he did so shows the previous state of Arab society, in which it had been permitted to marry mothers, daughters, sisters, aunts, and such near connections; he also limited the number of wives to four, and indirectly restrained concubinage, and, though he very unwisely and selfishly made an exception in his own case in this respect, his delinquency is not to be compared with what had previously taken place, the number having been unlimited, and Sapor II. of Persia is stated to have had three thousand wives and concubines. Mohammed also brought divorce within moderate bounds. This had, in "the times of ignorance," before he assumed his mission, been of such frequent occurrence, that one woman is named who is said to have had forty husbands.

Such is a general view of the principles of
Islam as inculcated in the Koran. Like Christianity, the system has suffered severely from the action of philosophers, sceptics, and selfish, cruel, and ambitious men, and many dark shades were developed by the attacks made upon it by the Byzantines and Crusaders, who themselves often appeared in a worse light. But Islam has had its revenge on Seventh-Council Christianity, as will be seen in the following chapter, by its introduction of freedom of thought and the cultivation of learning into Europe; and now, by unfurling the flag of constitutionalism in the East, it has proclaimed a holy war that will extend to the shores of Siberia.

The above is a very brief exposition of the intellectual development of the principles of Islam. It could be extended so as to become tedious. I have avoided the subject of the relative importance of faith and works as taught in the Koran, because it is there exhibited in a very misty state. As to the Koran being a revelation from the Almighty, it stands on a par with those to Jeanne d'Arc. The results were remarkable in both cases, but I am quite incapable of explaining such psychological
phenomena. It is easy to say they were mad, or impostors. Let them be either or both, they wrought changes that have had a permanent effect on the destinies of mankind.
CHAPTER VI.

MISSION OF ISLAM.

Individuals and nations have equally their missions in life. In our later years, if we be capable of examining our careers with clearness and impartiality, we may often perceive the nature of our missions, the degree to which we have fulfilled them, and, with the extent, very often the causes of our failures. The same may be deduced concerning nations by a single-minded survey of history.

Judged in this way, Islam puts in a good appearance, and far surpasses most of its predecessors in results. This it is now proposed to inquire into.

Our drillings in Latin and Greek during the many years of youth, have so run us into a groove that our judgments are commonly warped con-
cerning the intellectual merits of these two peoples, and we regard them through an artificial medium. We are in the position of one brought up in a limited community, who has seen nothing of the rest of the world. His views are cramped and bigoted from his narrow surroundings, and, if nothing arise to break into this state of things, he passes through life under the belief that his sphere is the Alpha and Omega of existence.

Art reached a climax in Greece and Rome, having been nurtured by the necessities of the prevailing idolatrous superstitions, just as it excelled in Italy from the same cause towards the close of the Middle Ages. But the Greek and Roman philosophies are very poor exemplars of the earlier Oriental systems from which they were derived, being little else than a more or less advanced Spinozism, or direct Atheism. Science was in a dormant state, the little known being confined mostly to the priesthood, who used it in promoting the superstitions by which they profited and ruled. Thus Science was fossilised and choked; and the same during the Middle Ages. History teaches us that spiritual and secular enlightenment walk hand
in hand, and superstition obscures or extinguishes both together.

Christianity came to the relief of the world, but it was destined at first to become entangled in its meshes. The ecclesiastical powers gradually slid into superstition, and finally planted idolatry in the seat of God.

When this state of darkness was far advanced Mohammed came into the world, and studied and revolted at the scene.

It has been attempted, in a former chapter, briefly to illustrate this action upon him, and to show that the world was gradually working up for the appearance of a representative leader against these superstitions. Some had made efforts in this direction, but the time was not ripe, and their powers were not equal to the additional strain that had to be encountered under such circumstances. His acute mind recognised the necessity, and saw the gap; but even he recoiled from the task, and reluctantly undertook the office. In fact, it was some time before he recognised his mission. Hence the scenes at Hira, prior to the assumption of the prophetic office his imaginative mind led him to believe was committed to him, and the gradual development of his ideas on the subject.
It was not until after his flight to Medina, and he had made some progress towards a political and military position at that city, that he fully recognised his opening career. Then he declared that Jews and Christians had both corrupted and failed in their missions, and that he was sent to effect a restoration: "Wherefore, because they (the Jews) have broken their covenant, we have cursed them, and hardened their hearts; they dislocate the words of the Pentateuch from their places, and have forgotten part of what they were admonished; and thou wilt not cease to discover deceitful practices amongst them, except a few of them. But forgive them, and pardon them, for God loveth the beneficent. And from those who say, We are Christians, we have received their covenant; but they have forgotten part of what they were admonished; wherefore we have raised up enmity and hatred among them, till the day of resurrection; and God will surely then declare unto them what they have been doing. O ye who have received the Scriptures, now is our apostle come unto you, to make manifest unto you many things which ye concealed in the Scriptures; and to pass over many things. Now is
light and a perspicuous book of revelations come unto you from God. Thereby will God direct him, who shall follow His good pleasure, into the paths of peace, and shall lead them out of darkness into light, by His will, and shall direct them in the right way” (Koran, ch. v.).

When Mohammed composed this fifth Sura, or chapter, he evidently felt his foot planted, and was working with energy and decision; and though we, as Christians, do not acknowledge his inspiration, we cannot but look upon him as an extraordinary man, and an instrument raised up by Providence at this particular juncture to work wonderful changes in the world.

Nothing could have at this time checked the violence of the dominant idolatries and violence of Eastern Christendom and the East generally, but strong arms and iron wills, and such were found in Mohammed and his successors, intensified at intervals by such men as Tamerlane, Attila, Jenghiz, Abbas and Akbar. Mohammed's earliest efforts, when he felt himself established at Medina, were directed to the suppression of idolatry and the consolidation of the various tribes of Arabia under one government, and in this he succeeded. He destroyed
the idols in the Kaaba, and abolished the idolatrous ceremonies and immoralities that had hitherto disgraced it. He would have overthrown the building itself, but the Arabs were so attached to their old place of pilgrimage that on this point he gave way to the representations pressed upon him.

He made great efforts to gain the Jews over to his cause, and had they united with him they might have been restored to their country on the conquest of Syria. But they would not act in a friendly way, and so lost that opportunity, and were in the end expelled from Arabia for their turbulence.

When Mohammed had succeeded in uniting the Arabian tribes under his government, he turned his attention to revenging the insults that had been put upon him by the Byzantines, in murdering his ambassador. He, however, did not live to accomplish that task, dying (A.D. 632) shortly after the battle of Muta, in Syria, gained by one of his generals, Kaled, who was named by the prophet "The Sword of God," on account of his heroism in the action.

The death of Mohammed brought out a full development of Islam; not indeed, as Moham-
med taught, but as events showed its professors were to be—a judgment upon the idolatrous races of Europe and Asia. Intensifying itself gradually in severity as a scourge, it swept in a short time, like "a besom of destruction," upon the Byzantine Empire and Persia; and its hand was not stayed until it had subdued the countries extending from the Ganges to the Danube, along Northern Africa to the Atlantic, and northward, thence to the Pyrenees.

It is not the object of this work to enter upon a detail of these military operations in which Moslem and Christian exhibited equally great prowess, cruelty, and disregard for human life, nor of the subsequent civil wars amongst the conquerors, nor of the yet more terrible waves of invasion and conquest under Jenghiz, Tamerlane, and the Ottomans. This would form a large volume of itself. Yet there is a temptation to notice the Arab conquest of Spain, because it is so brilliant an illustration of many of the principal points in question, in this work, in reference to orthodoxy, licentiousness, disaffection, even among the clergy, persecution of the Jews, and the swoop of the military scourge. And this has been so ably handled by Dr.
Draper, that it must be a sufficient apology for extracting from his work.*

These were the circumstances of the Arab conquest of Spain. In that country the Arian creed had been supplanted by the orthodox, and the customary persecutions had set in. From the time of the Emperor Hadrian, who had transported fifty thousand Jewish families into Spain, that race had singularly increased, and, as might have been expected, had received no mercy at the hands of the orthodox. Ninety thousand individuals had recently suffered compulsory baptism, and they had been brought under the atrocious Catholic law that whoever has been baptised shall be compelled to continue the observances of the Church. The Gothic monarchy was elective, and Roderic had succeeded to the throne, to the prejudice of the heirs of his predecessor. Though a very brave soldier, he was a luxurious and licentious man. It was the custom of the Goths to send their children to Toledo to be educated, and, under these circumstances, a young girl of extra-

* "Intellectual Development of Europe," ii. 27. The Doctor has marred a valuable work by designating periods of superstition "ages of faith."
ordinary beauty, the daughter of Count Julian, governor of Ceuta, in Africa, was residing there. King Roderic fell passionately in love with her, and, being unable to overcome her virtuous resolution by persuasions, resorted to violence.

The girl found means to inform her father of what had occurred. "By the living God!" exclaimed the Count in a paroxysm of rage, "I will be revenged." Dissembling his wrath, he crossed over to Spain, had an understanding with Oppas, the archbishop of Toledo, and other disaffected ecclesiastics, and under specious pretences lulled the suspicions of Roderic and brought his daughter away. He now opened communications with Emir Musa, prevailing upon him to attempt the conquest of the country, offering himself to take the lead. The conditions were settled between them, and the consent of the Khalif to the expedition obtained. Tarik, a lieutenant of the Emir, was sent across the straits with the van of the army. He landed on the rock called, in memory of him, Gibraltar, April, A.D. 711. In the battle that ensued, a part of Roderic's troops, together with the archbishop of Toledo, consummated their treasonable compact and deserted to the Arabs; the rest
were panic-stricken. In the rout, Roderic himself was drowned in the Guadalquivir.

Tarik now proceeded rapidly northward and was soon joined by his chief, Emir Musa. As the Arab historians say, the Almighty delivered the idolaters into their hands and gave them one victory after another. As the towns successively fell they were left in the charge of the Jews, to whose revenge also the conquest was largely due, and who could be thoroughly trusted; nor did the victors pause in their march until they had passed the French frontier and reached the Rhone, in which direction they had been turned by the defeat at Tours. Further extension of the flow of the conquest was arrested by dissensions amongst the Moslems themselves, and not on account of their losses at Tours, which were greatly exaggerated by the conquerors.

Nothing but the respect for revelation that Mohammed had taught his followers preserved the idolatrous Christians from the fate of the idolaters of Arabia; for, on account of the former possessing the Scriptures, they were admitted to tribute instead of the alternatives, death or Islam; and others were dealt with in
the like manner whose sacred writings laid claim to inspiration.

This reverence for revelation, and the impregnation of the system of Mohammed with the "Religion of Abraham," although an imperfectly developed form of religion, arising, as already mentioned—from the revulsion produced in Mohammed's mind from the gross idolatries of the kind of Christianity he came in contact with, and particularly the worship of the Virgin and Saints—gave a vitality to his system that has preserved it so extensively to the present day and prevented it passing away like the power of Jenghiz Khan, Tamerlane and others.

The Islam of Mohammed also contained a germ which, when subsequently more fully developed, spread its influence into Europe, and has been heavier on Western idolatry than its arms were upon the East. It began in the establishment of schools by Mohammed, and, to assist in these and his educational plans generally, he released such of his prisoners of war as could read and write as soon as they had taught a certain number of boys to do the same; and if any were willing to remain and take charge of schools they were liberated at once. Those who could not or would not
accept these terms had to pay ransom. Others, including his nephew, Ali, followed a like course. Ali was himself a poet, and many of his proverbs and maxims have been translated into other languages. It will now be our agreeable task to follow up briefly this pleasing phase of Islam which has led to such mighty results.

The Arabs had for ages been addicted to oratory and poetry, and held competitions in the latter at the annual meetings of Okadh. When advanced to power under the successors of Mohammed, they cultivated the arts and sciences in addition. So early as the ninth century they followed the course pursued in later times, introducing experimentation instead of the Greek system of theorising.

The subjects upon which their authors wrote most extensively are history, statistics, travels, voyages, chronology, numismatics, gems, pulpit oratory, agriculture, rural economy, irrigation, pure and mixed mathematics, science, topography, medicine (in which they had pharmacopoeias), chemistry, zoology, botany, natural history and geology; and they were no triflers in these matters. Al Beruni travelled to India in search of information necessary for his work.
on gems, and Al Bethair went far and wide to procure specimens for his work on botany. They had many cyclopædias, and dictionaries, and lexicons of various languages. One Arabic dictionary extended to sixty volumes, and was extensively illustrated by quotations from the best authors.

Amru Ibn al Dass, conqueror and governor of Egypt under Khalif Mohawyah I., was an orator and poet, and lover of learning and learned men. In his youth he had written lampoons on Mohammed, which he regretted in his later years. He was fond of the society of the learned, and sought to make up, through association with them, the deficiencies of his early education. He found a congenial companion in a native of Alexandria, John the Grammarian, surnamed Philopomus, from his love of study, a Christian of the sect of the Jacobites, eminent in philology and for his commentaries on Moses, and Aristotle, and laborious treatises of various kinds. Amru and John soon formed an intimacy.

After the capture of Alexandria an account was taken of all the public property, but a collection of books and manuscripts since celebrated
as the Alexandrine Library, was omitted. It is alleged that in an unlucky moment John told Amru of this unnoticed treasure and solicited that it might be given to him; to which Amru would not agree without reference to the Khalif, who gave the well-known answer. It is said that the burning of these works warmed the public baths of the city for six months. This is recorded by Ab-ul-Faragius; but the story is considered doubtful by Gibbon, because it is not mentioned by El-Maim in his Saracenic History, nor by Eutychius in his Annals. It is also inconsistent with the character of Amru, and many of the literary treasures said to have been destroyed still exist in Constantinople.

Ilm-i-Tashrih-ul-Ardh, the Science of the Anatomy of the Earth, is the name the Saracens applied to geology. Avicenna, who was born in the tenth century, ascribed the origin of mountains to two causes: upheavals of the crust of the earth, such as might occur during a violent earthquake, or the effect of water cutting a new route for itself, denuding valleys, the winds and waters disintegrating the strata according to their texture. He considered that most of the eminences of the earth owed their
origin to the latter cause, and that a great length of time would be required to produce the result, during which the mountains might themselves be diminished in size. The presence of fossils, aquatic and terrestrial, showed, in his opinion, that water had been a leading agent. Avicenna seems to have been a man of wonderful powers and industry. The following are among his works:

1. On the Utility and Advantage of Science.
2. On Health and Remedies.
5. Mathematical Theorems.
10. On Infinity and Infinity.
12. An Encyclopaedia of Human Knowledge, in twenty volumes;

and others. This would make a goodly show
for an author of the nineteenth century, with all the facilities now available.

Al Hazen, who lived about A.D. 1100, discovered atmospheric refraction, and showed that rays of light do not pass from the eye, as had been previously held, but from without into the eyes, and fixed the retina as the seat of vision, whence the sensation was conveyed to the brain by the optic nerve. He had to be very cautious in his statements, as dissection was forbidden. In his book of the “Balance of Wisdom” there are grounds for believing that the weight of the atmosphere is pointed out. The different weight of a body in a dense and a rare atmosphere is shown, the action of floating bodies is discussed, and the centre of gravity considered. Gravity is treated as a force that diminishes with the distance, not as the square of the distance.

Al Hazen also anticipated the moderns as regards gradual development, for he considered man in his career passes through a series of states, but distinctly disclaims metempsychosis as an error of “the common people.”

The sons of Musa-ben-Shaker who flourished under Haroun and Maimon approached with
much exactness the valuation of the mean movement of the sun and stars, determined as far as their appliances allowed the obliquity of the ecliptic, in which they were singularly precise considering their means, and for the first time noted the variations in lunar latitudes.

They also determined with like accuracy the precession of the equinoxes, the movements of the solar apogee, and the eccentricity of the ecliptic. Mohammed-ben-Jaber-al-Batani introduced the sine and cosine instead of the chord into astronomical and trigonometrical calculations, and gave form and consistency to the astronomical observations that his Moslem predecessors had eliminated from the ancient crude astronomy.

The love of learning was not confined to the Omyades, Abassides, or Fatamites; for the Samanides in Transoxiana, the Buyides in Persia, and the Ghaznides in Ghazni, equally encouraged and patronised it. Under the Buyides flourished Abu-el-Wafa, who introduced the secant and tangent into trigonometry. And further, having been struck by the imperfection of the lunar theory of Ptolemy, he verified the ancient observations and discovered, independently of the equation of the centre and the
eviction, a third inequality, namely, the variation, determined six centuries later by Tycho Brahe.*

Ab-ul-Hassan speaks of tubes with oculars, etc., attached at their ends being used at the great observatory at Meraha.

Under Mahmud, the conqueror of India, flourished the geographer, philosopher, and mathematician, Al-Beyruni, (Abu-Raihan) who was the first to construct a table of specific gravities. The hordes of Jenghiz Khan, who was a philosophic Deist, put down learning for a time wherever they went; but it soon again revived, and under his successors extended its connections to China, where the astronomical tables of Ibn Yunis were translated into Chinese in the year 1280. Ibn Yunis also improved clocks and applied the pendulum.

The Moslems excelled in the higher branches of mathematics, and very materially advanced them. Some points have been noticed above. Any little that the Greeks knew of algebra, and which they must have borrowed from other sources, was, as Oelsner observes, confined to furnishing amusement “for the play of the goblet.”†

† Oelsner, p. 102.
Mathematics and other learning, whilst thus cultivated by the Saracens, had disappeared from the rest of Europe during the Middle Ages, and it was not until the sixteenth century that the remains of Diophantus were found in the Vatican Library. In the meantime algebra and the numerals and decimal system of arithmetic were received from the Arabs. An Italian merchant named Leonardo had learnt the Arabian arithmetic and algebra whilst living in Barbary and travelling in Egypt, Greece, and Sicily, and made it known by publishing a treatise on it in the year 1202, which he revised in 1228.

The Arabians learnt arithmetic from the Hindoos, and called the figures "Indian numerals," and their treatises "Systems of Indian Arithmetic." They improved it greatly, inventing the 0, which they call tsaphara or ciphra, meaning blank or void, whence our words cipher and ciphering.

Mohammed-ben-Musa or Moses, otherwise called Mohammed of Buziana, who flourished in the ninth century, was eminent as a mathematician. He wrote on the Indian System, and was employed by Ibn Yunis (A.D. 1008) in his astronomical works. A copy of Mohammed's
work in Arabic, with date of transcriptions agreeing with 1342, is preserved in the Bodleian Library.

Laplace* was indebted to various Arab astronomers, and cites their observations to prove the diminution of the eccentricity of the ecliptic. Al Bafegnius and Thebit Ben Corrah determined the length of the year. Some of their astronomers wrote on the measure of time, and on improvements in clocks, and the introduction of astronomy into modern Europe is attributed to the translation of the works of Mohammed Fargani. They also built observatories; Geber, the mathematician (A.D. 1196), superintended the erection of the Giralda or Tower of Seville for the purpose; which, after the expulsion of the Moors, was converted by the Spaniards into a belfry.

The Spaniards were indebted to the same race for silk-culture, their excellent wines, a fine system of irrigation, and improvement in various manufactures. In iron and steel the skill of the Moslems showed itself in the celebrated Damascus, Grenada and Toledo blades. They also introduced gunpowder and artillery, the latter apparently of wrought iron. Their

* "Système du Monde," note 5.
extensive maritime trade was also the cause of the introduction of the mariner's compass.

In addition to the schools established in connection with every mosque for the benefit of poor children, the Arabs had what we know as "Middle Class Schools," where the education went to a higher standard; also universities in the principal cities, some of which attained great eminence. These establishments were not confined by the rulers to their own creed, either as regards teachers or pupils. John Masné, a Nestorian, superintended the schools of the celebrated Khalif Haroun-al-Raschid. The university course embraced Arabic classics, rhetoric, composition, mathematics, astronomy, and other sciences. They held commencements, and poems and orations were recited in public. The Jews took a prominent position in the medical schools.*

The Moslems claim chemistry as a science indisputably of their invention. Abn-Musa-Jafar, of Kufa, the Geber of Christian writers,

* In many Moslem schools, particularly in Spain, geography was taught from globes. There was a brass one preserved in the library at Cairo reputed to have belonged to the astronomer Ptolemy. Edrisi made one of silver for Roger II. of Sicily.
already mentioned, is the father of the chemistry of Islam, and his name marks an epoch in its history.

The passion of the Moslems for poetry has already been alluded to. They seemed to live in an atmosphere of poetry, and it was carried by them into Spain, and passed thence to the south of France. They invented the Tensons or poetic disputation, in which the Troubadours afterwards excelled, and their habits, tastes, and many of their modes of thought made way into France and spread amongst their northern neighbours. Tilts and tournaments were their sport; and Moorish cities prided themselves on their refined and polite society. Ladies of rank joined the poetic throng, and amongst the blue-stockings who achieved reputation were Velada, Ayesha, Labana, Algasania, and many daughters of Khalifs. Odes, sonnets, satires, elegies, and other minor compositions were abundant; and though the Saracens never attained to a tragedy or an epic, by the mutual intercourse between them and the south of France they gave birth to the Provençal poetry, and instilled a freedom of thought which, accompanying the poetry, resulted in awaking
Europe from the nightmare of the Middle Ages. "They (the jonglers and troubadours) were the fathers of literature in France; they banished scholastic quarrels and ill-breeding, and polished the manners, established the rules of politeness, enlivened the conversation, and purified the gallantry of its inhabitants."* The female influence was strong in promoting this fascinating contagion which spread from the beautiful Moorish witches to their sisters beyond the mountains; the south of France was full of female enchantments, and song and dancing to the lute and mandoline entranced society. The same influences were equally strong in Italy and Sicily. Petrarch learnt the art of rhyming in Provence and both he and Dante drew from the sources of Provençal poetry.

The exercise of private judgment that arose from these Arabian associations brought about many ecclesiastical troubles with the monarchs of Sicily and some of the nobles of France. Count Raymond of Toulouse, for instance, did not appreciate being ordered by Rome to shed

the blood of those whom he held in esteem and associated with as friends and companions, and Frederic II. the same; and the latter was excommunicated for scheming to avoid a crusade. In spite of all opposition the fascinating epidemic spread even into monasteries, where the songs of the Saracens on love and wine were by no means unknown, nor scouted by the occupants, although the law interfered with the view of preventing the demoralisation of the holy recluses.

Innocent III. detected the Arabic origin of the rising insurrection in Christendom, and in 1215 prohibited the physical and metaphysical works of Aristotle and their commentaries being used because they came from an Arabic source; but he allowed the study of the Dialectics. Many of the Crusaders, particularly amongst the Templars and Hospitallers, were not improved from the Roman point of view by their intercourse with the Moslems, with whom they were often on terms of intimacy in times of peace, and, without doubt, something of this had been discovered and had to do with the dissolution of the Order of Templars.

The disaffection that gradually arose amongst
these Military Orders appeared strongly in the case of the Teutonic knights, and ended by the establishment of a power that at the present day seriously affects Europe. These knights had converted Pomerania and Lithuania by the sword, and after many revolutions, obtained a feudal standing. By the Peace of Thorn, in 1466, all Pomerania and generally what is called Polish-Prussia was ceded to Poland, and the knights held West Prussia by tenure of feudal service to Poland. This subjection was odious to them, and, in the sixteenth century, Albert of Brandenberg, Grandmaster of the Order, asserted its independence by arms. They separated upon equal terms. Albert then adopted the teachings of Luther, tore himself from his Order, and concluded a treaty of perpetual amity with the King of Poland at Cracow, April 8, 1525, thus substituting the House of Brandenberg for the Teutonic Order.*

It has been justly remarked that Islam, by converting victorious invaders of countries where it prevailed, mitigated in some degree the evils

of Mongol, Tartar, and Turkish conquests. On the other hand, by its own invasions it checked the dark ages in Europe, encouraged education and civilisation, and pressed them to the North very much against the will of the authorities, civil and ecclesiastical; who, in the growing freedom of mind, heard the distant sound of the knell that tolled out the death of tyranny and oppression.
POSTSCRIPT.

The facts and details collected from various sources in the preceding pages have been framed according to the view the author takes of their bearings on each other, and the principles involved. Others may be disposed to vary the framing, but the facts remain, and the underlying causes from which they arose.

What may be the future of Islam, and of Turkey, its more immediate representative, it would be idle to speculate. The latter has just displayed an amount of energy and vigour that has equally surprised friend and foe; and Plevna and Tashkesen sufficiently prove that she only requires efficient military leaders to maintain herself, and even recover her lost ground. If, in addition, she can shake herself clear of the parasites that infest her government,
and turn to the landed proprietors and mercantile classes as her basis, which is, indeed, her only sound one, she will yet save herself amongst coming convulsions.

It is not an uncommon impression that the degradation of South-eastern Europe is due to the presence of the followers of Mohammed, but this is not correct. Long before they had captured Byzantium and its dependencies, the Eastern Empire had sunk to the lowest depths of corruption. The vicious condition of every class of society had undermined the political fabric of the state, and brought it to the verge of ruin, whilst the Greek Church had become more corrupt and degraded than the imperial government; for the Emperor committed crimes to gain some definite object, but the clergy gratuitously assailed the principles of morality and religion.

The history of the Emperor Andronicus I., in the twelfth century, is a sufficient illustration of this. Before he became Emperor, he fled from Constantinople with his cousin, the Princess Theodora, and at Koloneia, in Chaldea, assembled a band of Turkish mercenaries, of renegades and refugees, carried off Christians to
sell as slaves, maintained himself in his brigand life for many years, mainly as a slave-dealer; and yet, such was the moral obliquity of the period, was invited to ascend the throne of Constantinople. *

The strong arm of the Ottomans put a great check upon this state of things for many generations, until its own tone was brought down by prosperity, and the contagion of the Greek influence. Much is said of Moslem cruelty; but the incidents of St. Bartholomew, the valleys of Piedmont, the Inquisition, the Spanish dominion in the Netherlands, the sack of Jerusalem by the Crusaders, the First French Revolution, Poland and Siberia, show that there is something to be said concerning the other side; and whatever the Moslems' faults may be, the presence of the Ottoman Government has alone enabled the Protestants and Jews to maintain a footing in the country.

If the Moslems have now to quit Europe, they can march forth with pride; for, in establishing constitutional government, they have rung the death-knell of absolutism in that quarter of the globe, and Russia, Constantinople

* Finlay's "Byzantine and Greek Empires," ii. 248—262.
parasites, and Neo-Liberals may do their worst. A fire has been lighted on the shores of Western Asia that cannot be extinguished, and Islam will have its revenge on Eastern Seventh-Council Christianity, as it has already had on the Western.

The Ottomans have also performed another task yet unacknowledged. By admitting the Jews to seats in the legislature, they have virtually restored that people to their own country. That the Hebrews will accept of the opening is not likely at present, unless the ill-treatment they receive from the “Eastern Christians” may compel them to fly thither for refuge, a not unlikely necessity, judging by recent events. From conversation with some of them in that part of the world, I found they had a difficulty in their priests teaching them that they were to wait for a special deliverance, something of the nature of the departure from Egypt, and a “national restoration,” in which respect they are supported by a school of Protestants who prophesy from prophecy, although the prophecies would be satisfied without a “national restoration.”

The momentous character of the movements
in the East seem scarcely to be appreciated in this country. There are various opinions as to what they mean, according to the political views, and greater or less amount of information and discernment of each individual. A close examination will, however, show that they are neither more nor less than a beginning of the risings of the Eastern peoples against oppressive and disorderly government. Nor am I singular in this opinion. "The alliance of the three continental empires," says M. J. Lemoine, "has deeper foundations than are dreamed of in our philosophy of daily events. It is of no use disguising the matter; it is a conservative, monarchical, and dynastic alliance against European revolution; it is still the Holy Alliance." And again: "As for England, who feels safe because materially apart from the Continent, and out of reach of our revolutions, she did not see clearly enough that the Triple Imperial Alliance had deeper motives of existence, that common conservative and domestic interests are stronger than rivalries, that the compact between Russia and Germany was founded upon Western as much as upon Eastern combinations, and that it was, and
still is, a contract of mutual insurance between monarchical governments against liberal propaganda."*

If such be a correct view of the position the Neo-Liberals are in strange company. The Russian government, also, in taking upon itself the character of champion of the Slaves, is repeating the error of Louis XVI. in respect to our American colonies, and will find her armies taking back ideas that will ferment and accelerate a change, the development of which is even now only a question of time.†

* Nineteenth Century, March, 1878, p. 550. See also Mr. Layard's despatch to the Earl of Derby, dated 30th May, 1877.

† The works referred to in the preceding pages will lead the reader to further sources of information, should he have leisure and the disposition to follow up the subject.

THE END.