THE MOSLEMS OF CHINA

By J. H. EFFENBERG

The last thirty years have shown that the forces of emotion play a far greater part in politics and international relations than the enlightened nineteenth century was willing to concede. Among the emotional forces religion is one of the strongest, and Islam, with its 250 million followers, is one of the four great religions of the world. Once the most aggressive faith of its time, Islam conquered within a few decades the lands from the Pyrenees to Central Asia and carried the Crescent as far as the Pacific. After a period of comparative obscurity it has now again become a political factor. Its role in western Asia and its attitude towards the present war are a subject of widespread interest.

During the last year the spotlight of events touching upon the Moslem problem has moved steadily eastward, from Egypt to Syria, Iran, Afghanistan, and India. The German advance toward the Caucasus and Central Asia will undoubtedly have it repercussions among the violently anti-Russian and anti-Bolshevist Moslems of Soviet Central Asia, and these in turn are closely linked to their religious brothers in China.

In our last issue we published an article on the Turks of Russia written by a Tartar. We now follow it up with the story of the Moslems of China, by an author who has probably had as much personal experience among them as any man living. Ever since his boyhood days, when he read the daily reports of the Russo-Japanese war in the newspapers, Mr. Effenberg's interest has been the study of Asia. After the Great War, in which he requested and was granted a detail in the Turkish Army, he came to China for the Seventh Day Adventists Mission. He has been here ever since, traveling through all but four of the provinces. Most of his time, however, he has spent in China's Far West—six years as mission director in Szechwan and eastern Tibet and four years as superintendent for the northwest with his headquarters in Lanchow. The greater part of his travels was made in a specially designed automobile, and he was the first to reach the Koko Nor by car.—K.M.

THE MOSLEM QUESTION—A WORLD PROBLEM

The Asiatic continent is seething with unrest. Great changes have occurred here in the past few decades, yet the new face of Asia is still in the making. Parallel to the awakening of Japan in the Far East, another gigantic change in Asiatic life is slowly but steadily taking place—the awakening of the Moslem world. The vastness of this phenomenon can be seen when one realizes that every eighth person on the globe is a follower of the Prophet. Although the Moslem problem may hence be regarded as a problem of world-wide interest, it is primarily of interest to Asia, since the vast majority—more than 150 millions—of the followers of Mahomet are Asiatics. They form a wide belt across the old world from the Mediterranean in the west to the Yellow Sea in the east.

Moslem populations in this belt:

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
</tr>
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<tbody>
<tr>
<td>Egypt</td>
<td>14,500,000</td>
</tr>
<tr>
<td>Iraq and Arabia</td>
<td>6,000,000</td>
</tr>
<tr>
<td>Palestine and Syria</td>
<td>3,000,000</td>
</tr>
<tr>
<td>Turkey</td>
<td>14,000,000</td>
</tr>
<tr>
<td>Iran</td>
<td>15,000,000</td>
</tr>
<tr>
<td>Northern India and Afghanistan</td>
<td>75,000,000</td>
</tr>
<tr>
<td>Russian Central Asia</td>
<td>5,000,000</td>
</tr>
<tr>
<td>Chinese Central Asia (Chinese Turkestan, Kansu, Koko Nor, Ninghsia, Shensi)</td>
<td>11,000,000</td>
</tr>
<tr>
<td>Rest of China</td>
<td>10,000,000</td>
</tr>
</tbody>
</table>

153,500,000
Besides those mentioned above, there are 30 to 40 million Moslems in the Netherland East Indies, and 60 to 70 million in Africa and the rest of the world, bringing their number to a total of some 250 million.

"ONCE A MOSLEM . . ."

The secret of Mahomet's success is the deep consciousness common to all Moslems of an all-embracing brotherhood. This consciousness is based on their holy script. In the Koran, Surah 3, 97-98 we read: "O ye faithful give glory to Allah, and never die otherwise than a Moslem . . . remember that by the great and venerable deed of Allah ye all have been made into one great brotherhood." Hence the saying, "Once a Moslem, always a Moslem." Irrespective of family, clan or color, the Moslem is born into a new race, a tie that can never be broken except on pain of death.

This may be the answer, at least in part, as to why the Christian Church has failed in its endeavors in the Moslem world. I know of one mission society that has worked hard among the Moslems of the Near East for forty years without having gained a single Moslem convert. Another society has worked for more than two hundred years without much more success. Of course they have gained converts, but they are all from among other peoples, from other sources. Not one is from among the followers of the prophet of fire and the sword. "Once a Moslem, always a Moslem" seems to stand as immovably today as a thousand years ago.

ARE THEY CHINESE?

In general the Moslems of China are foreign to this country. They are strangers in a strange land. They have come from far off, and they were compelled by force of circumstance to settle down among a people of different race, different speech, different mentality, customs, and religion. Chinese literature and history refers to them as the Hui Chao (回教). Hui stands for Moslem, and Chao means "emigrants abroad": hence "Moslem emigrants abroad." In 1911 the new Government of the Republic of China recognized this fact when it ascertained that the Republic comprised five races, all living within the borders of the Middle Kingdom. These five races were named as follows: Han, Man, Mung, Hui, Chang (漢、滿、蒙、回、藏), that is Chinese, Manchus, Mongols, Moslems, and Tibetans. A five-colored flag representing these five races was adopted, white representing the Moslems as a race distinct from the Chinese.

Sometimes the name Ta Shi Hui (大食回) is used. Ta Shi stands for
Arabia, hence “Arabian Moslems.” But not all Moslems in China are of Arabian descent. Scientists divide them according to their origin into the following groups: the Arabian or Ta Shi, the Turkish or Salar, and the Mongol or Hui Hu (回回) Moslems.

In their religious activities the Moslems of China can hardly be called aggressive. Intermarriage with the Chinese is by no means uncommon, but mainly on one side only. The Moslems often take Chinese girls as wives for their sons, but are seldom willing to marry one of their own daughters to a Chinese. The children of such unions, since especially the sons are carefully brought up in the Moslem faith, increase the number of Moslems; but there are very few so-called “direct proselytes.” Nevertheless, whatever the number of these may be, there is one branch which does not belong to any of the three above-mentioned groups and which we may truly call “Chinese Moslems.” Thus we have to distinguish clearly between “Moslems in China” and “Chinese Moslems.”

HOW THE MOSLEMS CAME TO CHINA

China, always closely guarded against foreigners and foreign influence, was considered up to the time of the Opium War the dark, mysterious, closed land of the Orient. Yet the Moslems not only entered but settled all over the Middle Kingdom in great numbers. It is recorded that even before the year 1000 A.D. the mosques of the Moslem communities scattered throughout China numbered more than five thousand.

The Moslems of China came from the Near East—from Arabia, Turkey, and the Central Asiatic Moslem states. They came by two routes, by sea and by land. They came by boat from Arabia via the Indian Ocean, and by land from Turkey and Central Asia via the Ta Lu (大路), the “Great Road.” This is one of the world’s oldest, longest, and most interesting roads. It is the ancient route of trade and migration linking the Occident with the Orient, Peking with Rome. It is the great channel through which the Crescent has penetrated freely into the Middle Kingdom. Hence we can up to the present time find Moslems residing almost everywhere along the Great Road, from Istanbul in the west to Peking in the east. Till ten years ago, that is, before an auto highway was built in Central Asia parallel to the Great Road, all traffic was handled exclusively by the Moslems.

The story of the Moslems in China is as old as Moslem history itself. It is recorded that, while Mahomet was still alive, one of his cousins, Wa Abi Kabsha, came to China. Some historians insist he was a maternal uncle of Mahomet’s. Cousin or uncle—the fact remains that he took the sea route and landed, the first Moslem though not the first Arab, in Canton with a band of merchants, all followers of the new faith. His name is immortalized in the history of Islam, and with him begins the fascinating story of the Moslems in China.

After his arrival in the great port of Canton he set out immediately for a long journey overland. His aim was Chang An (長安) in Shensi, the Sian of today, which was then the capital of China. He was to pay a visit to the Emperor of the Middle Kingdom and lay a firm foundation for the future of his brethren. He did his work thoroughly indeed. On his arrival in Chang An he introduced himself to the Emperor as an Ambassador from Ta Shi Kuo (大食國), Arabia. He was received in audience by the Emperor Tai Chung (太宗). The result of his visit was that he could return with the permit in his hand to settle in Canton with his band of followers. There he organized the first Moslem community in China, and erected the first mosque to spread the teachings of the Prophet. Two of the four mosques as well as one of the two ancient pagodas in Canton are accredited to this energetic apostle and founder of Islam in China. He died fifteen years later and was buried outside the “Great North Gate” in Canton.
The "Moon Tower" of a Chinese Mohammedan mosque, topped by a crescent and decorated with Arabic script.

Ching Cheng Ssu, the great mosque at Liusi.

Interior of Ching Cheng Ssu. The steps in the right-hand background lead to the pulpit, while the large carved inscription in the foreground reads "Allah."
A Mohammedan restaurant, as indicated by the characters 花 花 at the very top, the water-kettles signifying purity, and the pictures of sheep and a cow to show that no pork is served.

MOSLEMS IN CHINA

A turbaned Moslem

A mullah, and his attendants. They still prefer Arabic to Chinese.
After this glorious beginning, another “ambassador” accompanied by great numbers of merchants was sent out from Arabia to China. They followed the route of their forerunners and arrived in China during the reign of Emperor Tang Yuan Kai (唐闒元), about 625 A.D., settling at several different seaports along the China coast as far north as Hangchow.

ALLIES FROM BAGDAD

One of the greatest epochs of expansion of Islam in China took place at the end of the eighth century. Unrest and rebellion had broken out against the Government, and a state of terror existed throughout the country. In order to quell the uprising the Tang Emperor Su Tsung (唐宗) appealed to his friend A bur Giafer, Caliph of the fourth Caliphate in Bagdad. The Arabs at the time were at the height of their power and glory, and Caliph Abur, in response to the appeal, sent an army of his best cavalry to China. They took the route along the Great Road of Central Asia. Their number varies, according to the historian, between four and ten thousand men. These sturdy warriors crushed the rebels, but never returned to their mother country. They found the Middle Kingdom a so infinitely more pleasant place to live in than the sandy desert plains of Arabia that they expressed their desire to make it their new home. The Emperor, in recognition of their services, granted their petition. They were permitted to settle in small groups in all the larger cities of China, and to marry Chinese girls. This might explain why history records thousands of Moslem communities as early as the tenth century, and this is supposed to be the nucleus of the present Moslem population of China.

Even now the mixing of Arab and Chinese blood can be clearly recognized in many of the descendants of those Arab soldiers. Arabic traits have prevailed over the Chinese. In spite of centuries of living among the Chinese, and although intermarriage between the sons of Sem and the daughters of Han has left its mark upon their individual as well as their communal life, the fact remains that they have retained many peculiarities of feature, manners, and customs which clearly distinguish them from the Chinese.

THE MOSLEMS OF SOUTHWEST CHINA

The majority of Moslems in China are to be found in the provinces of the southwest and northwest. Yunnan is credited with a Moslem population of 3 to 4 millions, and the northwest with more than 11 millions. The Moslems of the southwest have a history altogether their own. Their ancestors may have been immigrants, but only to a small degree. They have been made up to a great extent of proselytes from among the aborigines of Yunnan—the Nosu, or Lolo, and Miao tribes. Their history is also of more recent date. At the close of the thirteenth century, in the days of the Mongol dynasty, Kublai Khan sent one of his ministers, Omar, as governor to Yunnan. Omar was an immigrant and a devoted follower of Mahomet. He called many Moslems to Yunnan and settled them all over the country as proselytizing missionaries with the aim of converting all the wild aborigines to the Prophet. His plan met with considerable success. When he died, after more than half a century of hard and faithful work, a large part of the population of Yunnan were followers of the Prophet.

THE GREAT NORTHWEST

Chinese Central Asia, often called the “Great Northwest,” holds an important place in Chinese history. It has been the scene of much fierce fighting and bloodshed, and the home of many strange peoples. In fact, the Great Northwest is more cosmopolitan than Chinese. Here live many different peoples of contrary nature. Side by side and even intermingled we may find Tibetans and Chinese, Mongols and Moslems, Russians, aborigines, and others. Here the traveler may listen
to many strange and different tongues and dialects: various Chinese dialects, Turkic, Arabic, Mongolian, Tibetan, Persian, Russian, etc.

It was from the Great Northwest that the Huns went out in the fourth century, starting what is known in European history as the migration of nations. Here at the beginning of the thirteenth century Temu-Ching was made Genghis Khan—"chief of chieftains." Today the Great Northwest is still the home of millions of Moslems, in fact of more than half of all those living in China.

Whence and at what period did these Moslems of the Great Northwest come? Very little is known concerning their appearance and establishment there. But, in contrast to the Moslems of the southwest, it seems evident that those of the northwest are descended from immigrants. They possess a very strong racial, one might even say national feeling. The following little incident illustrates this.

In the city square in Lanchow, capital of Kansu, I once met a band of Hui Hu Moslems selling furs. With Chinese politeness I inquired as to their health, their home, whence they came, and where they were going. They promptly and emphatically replied: "We are not Chinese, we are foreigners like you." Of course they had never seen a foreign country, they had been born and raised in the Great Northwest, but that was the way they felt. Millions of Moslems in China today, especially in the northwest, likewise probably consider themselves just as much foreigners as did those Hui Hu friends of mine.

**MOSLEMS AND TIBETANS**

It seems that the Moslems of the northwest all came from Asia Minor and Central Asia, and all followed the same route over the Great Road. We mentioned how in the eighth century the Arab cavalry had successfully fought their way along the Great Road...
through Central Asia. It is very likely that, after they had quelled the Tibetan uprising and were permitted to make the Middle Kingdom their new home, many of them preferred to settle right there where they had fought. Moreover, it would have been only natural for the Emperor to have kept a good contingent of these sturdy soldiers in the northwest to deal with any further attempt at revolt on the part of the Tibetans. It is a historic fact that the Moslems of the northwest are to this day the sworn enemies of the Tibetans.

During the past thousand years the Great Northwest has been not only the scene of fierce fighting between Moslems and Chinese, but has time and again been the battlefield for Moslems and Tibetans. Whenever these two wild forces have met in combat, the earth of the northwest has been literally drenched with blood. Nowhere in all China have I found so many ruined villages and cities as in the Great Northwest, bearing silent witness to the destructive forces of hatred and revenge. It seems that these descendants of the sons of the Arabian desert have never forgotten the command of their great Caliph, and have always remained faithful to the purpose for which they were sent out, namely to subdue the Tibetans.

THE MONGOL AND TURKIC MOSLEMS

The Mongol Moslems are descended from a once powerful Central Asiatic tribe called the Uigur. They migrated to central Chinese Turkestan, intermarried with and were absorbed by the Mongols, who in turn were joined by Arabian emigrants with whom they intermarried. This threefold mixture of race and blood is today known as the Hui Hu, and the Chinese as the Chan T'ou Moslems. (Chan, to bind, and t'ou, head, gives us Chan T'ou Hui [僉頭回], or "Moslems who bind their heads," that is, turbaned Moslems.) They have their own customs and their own language, a distinct Mongol dialect. They are very proud of their ancestors, the Uigurs, of whom it is said that they took part in the invasion of Europe in the ranks of Attila's fierce Huns. Today they are no less wild and independent than their cousins the Arabs.

The Turkic Hui Hui or Salar Moslems are the latecomers among the Moslems of the Great Northwest. They are to be found at present in Kansu, about a hundred miles to the southwest of Lanchow, around Titao and Hsuen Hua. When visiting their district I was greatly puzzled at not being able to understand anything of their conversation. They have, like the other groups, their own strange language. Their former home seems to have been either Persia or Samarkand. One story relates that when Genghis Khan, having vanquished the Bagdad Caliphate, returned to the northwest, he brought back with him thousands of Persian soldiers. These warriors settled in the Great Northwest and may be the forefathers of the present Salar Moslems. Another story is common among the Salars which relates that their ancestors' home was Samarkand, and runs as follows.

WHITE CAMEL AND RED WHISKERS

On account of their taste for freebooting and plundering and generally making the highways unsafe, the Salars were expelled from Samarkand by their ruler, a relative of Mahomet. They were forbidden to return on pain of death. Three things their ruler gave them on their departure—a white camel, a bottle of water, and a bag of a particular kind of soil. They were told that the white camel would lead them to their future home, and that the water and soil of that place would correspond to the specimens given to them. One day, after a long and hazardous journey, they were amazed and greatly stirred to see the perfect shape of their white camel on a rock on the mountainside. They tested the water and examined the soil: both proved to be of the same quality as their specimens. When they looked for their white camel they could not find
it—it had mysteriously disappeared. So
they were convinced that at last they
had found their new home, and they
settled down and are living there to
this day.

Unlike the descendants of the Arabs
and Uigurs they never changed their
place of dwelling, and the wild blood
of their ancestors seems still to be
pulsing in the veins of many of the
Salar Moslems. They are notorious
throughout the Great Northwest for
their robber instincts and their free­
booting. On my travels through west­
ern China and the Great Northwest
I met up with the lords of the
highways and byways not less than
sixteen times. On thirteen of these
occasions I had the honor to meet the
sons of Sem, called by the Chinese
Hung Fu Tzi (Hung Fu Tzi), "red whiskers," as
many Moslems wear a red beard.
Whenever I met them I offered them
my calling card and made friends with
them. But they never gave me one of
their cards in return. I would not be
surprised if they did not have any,
for they can have little use for them
in their strange business. But even
though they failed to inform me about
their residence, I have always had more
than a suspicion that my wild looking
friends were followers of that mys­
terious white camel. Every time that
I came up with them it was always
somewhere in Kansu, the land of their
adoption.

The language of the Turkic or Salar
Moslems is related to modern Turkish.
Anyone who can speak that tongue
will be able to understand their
language. Once I had an accident
with my car. Governor Ma Pu Fang
(Ma Pu Fang) offered me his car for a
trip to the Kumbum monastery. One
of his secretaries took the opportunity
to go with us. In our conversation he
told me that he was born in Adrianople
and that he was really a Turk from
Turkey. He had come to the Great
Northwest only a few weeks ago, yet
he could converse fluently with the
Salar Moslems.

ARABIC THEIR LANGUAGE

The predominant language of the
Moslems in the northwest is Arabic.
I have been in their schools in Sining,
the capital of Chinhai, and other places,
and have visited the Moslem University
in Hochow, Kansu. Everywhere almost
all their main teaching work is done
in Arabic. It is no wonder, therefore,
that Moslems living more than a
thousand years among the Chinese
have retained so many of their own
characteristics. Sining with its great
Moslem population is credited with
more than one thousand mullahs or
ahongs, teachers of the Moham­
medan faith. They all use Arabic
exclusively.

Sining is an important trading center.
Commerce and business are mainly
handled by the Moslems, but there are
very few merchants who have a
sufficient command of the Chinese
language to write their own business
accounts and to do without a Chinese
clerk. Accounts must be kept in
Chinese, so that for this purpose even
the smallest shops need Chinese clerks.
In contrast to this, the Koran can be
found and is read in Arabic in nearly
every home. I have had the honor of
being the guest of several of the Moslem
provincial governors in the Great
Northwest. I once made one of them
a present of a new medical work in
Chinese. It was graciously received,
but the attending official inquired if it
could not be obtained in Arabic, saying:
"The governor is a famous and brilliant
scholar of Arabic, but he has little use
for Chinese."

Indeed, generally speaking the Mos­
lems of the Great Northwest have not
much use for the Chinese language, at
least in its written form. It is for
them a secondary language only. Their
eyes are turned westward rather than
eastward, and their hearts are bound
to the Near East and Mecca rather
than China and Peking, Nanking, or
Chungking. Mullahs from Arabia, Iran,
Turkey, and Egypt pay frequent visits
to the Moslems of the Great Northwest.
And a pilgrimage to Holy Mecca is the goal and ambition of every Moslem in the northwest, just as Lhasa is for every Tibetan. "Hui uh er chiao" (回 焉 之道)—"Islam is the undivided religion"—is a favorite slogan among them, and can be taken as an expression of their westward inclination.

MOSLEMS AND CHINESE

The history of the Moslems in China is an interesting story, but not always a very pleasant one. Too much of it has been written in blood. Through the centuries there has been rebellion after rebellion, mostly by Moslems against Chinese, some also by Chinese against Moslems. Some of these have been of wide extent and considerable duration. In 877 a serious rebellion broke out under the leadership of Wang Chao (王 崇). In a storm of bitter hatred tens of thousands of Moslems and Chinese were massacred. In 1385 a large-scale persecution was officially decreed against the Moslems in China, and many had to flee for their lives. Since 1525 the Chinese Government has granted the Moslems the same rights and privileges as the Chinese, but there have still been rebellions and bloodshed from time to time—among others, four great rebellions on the part of the Moslems of the southwest: in 1817, in 1826, in 1834, and the fourth, lasting eighteen years, from 1855 to 1873. There was also the great Tungan Rebellion in the northwest lasting twelve years, from 1862 to 1874, and still others. The pages of the history of the Moslems in China are indeed filled with unrest, uprisings, and bloodshed. Such has been their past.

What will be their future? Some claim that the Moslems of China have in the course of time become Chinese, not only in habits and manner but also in national feeling and character. If this were true, China would have no Moslem problem. Although this might be the case among certain individuals or in some smaller communities in the east, it is certainly not true in the Great Northwest, where the majority of Moslems live. Today the balance of power in Central Asia rests mainly with the Moslems. The Chungking Government, realizing this fact, has placed several of the provinces of the Great Northwest under Moslem government. But there are other provinces, such as Kansu, with a large Moslem population still under direct Chinese rule. It is those that have constantly been the sources of unrest. At the present time the struggle for supremacy may be considered suspended rather than ended, and the Government is still faced by tremendous difficulties in its attempts to adjust the differences between the Moslem and the Chinese populations of these areas.

THE CALL FROM THE OMAR MOSQUE

But these are minor questions at present. The real issue of the Moslem problem today is far wider in its scope. We have to bear in mind the Moslem belief in a universal judgment by Allah, and that all Moslems will take part in what is called the "Holy War," which is to free them from their oppressors. Furthermore they believe that the call to this judgment will come from the Omar Mosque in Jerusalem.

In the Koran, Surah 1,40 we read: "The crier shall cry from a nearby place, that is the place from which all Mussulmans will hear it. Husain says: this nearby place is Jerusalem."

It is indeed significant that Jerusalem ranks above Mecca and Medina in the minds of many Moslems of today. It is to them the Holy City, the city where—according to the oldest Moham edan doctrines—all the Moslems of the world shall be called to rally to the "Holy War" on Allah's judgment day.

The days in which we are living forecast approaching events of the greatest import. Tremendous changes are about to take place in the world,
and it is more than possible that the Moslem world—the Near East and Central Asia—may become a storm-centre. A great Pan-Islamic movement is afoot. Its apostles have also come to the Middle Kingdom to stir up the followers of the Prophet. They want the whole Moslem world to rise united and to cast off its present yoke.

A HOLY WAR?

Recent developments in Egypt, Syria, Iraq, India, Iran, and Afghanistan certainly show no signs of appeasement in the Moslem world. In Central Asia in recent years, the Moslems and the Bolsheviks, facing one another as two opposite camps, were forced by circumstances to maintain the status quo, a kind of armed peace. The Moslems in Chinese Turkestan have been constantly pushed further and further back. Is the hour of revenge about to strike? The problems of the Near East, Turkey, and the Bosporus, considered by many to be unsolved and perhaps even insoluble, have risen once again to haunt the statesmen of the old and new worlds alike. Day by day Turkey is being more closely encircled. At present she is still holding herself aloof. Will she be able to do so indefinitely? The eyes of the whole Moslem world, including those in China, are focused on the events in the Near East. While I am writing these lines, the radio announces that the Moslems in North China are holding big demonstrations to express their sympathy for their downtrodden brethren in Iran and the Near East and to call for action and a united front against the invaders, in short a Holy War for the freedom and self-determination of the Moslem world. Similar voices are heard from Turkey India, Egypt, and other places.

In my discussions with the Moslems of today I have found that even those of Central Asia are wide-awake to present-day world problems. I have learned to respect them as keen observers possessed with a clear, sound judgment, and as friends. I have been treated royally by highly educated officials, and quite decently by the wild men of the highways.

A little village in central Kansu was notorious as a robber stronghold. Upon taking it, the bandits had first tortured sixty-two of the comparatively well-to-do inhabitants by hanging them over a fire, and afterwards slaughtered them all. Once while I was slowly driving through this village I unexpectedly met with gunfire from one of the houses. I could not race on as I had done on several similar occasions, for ahead of me was a deep riverbed with no bridge and guarded by three bandits. So I stopped. Leaving the car, I ran toward the house where the shots came from and pushed open the door. Immediately three guns were pressed against my chest. Not wishing to give offense, I stood still and asked them not to shoot. But, alas, the gunlocks clicked, ready to let off their deadly charge. At this moment a fourth bandit suddenly sprang forward, realizing the imminent danger to my life, and, violently pushing aside the three guns, he cried: "This is the pastor, don’t harm him!" I had never seen the man before and I never saw him again. He had saved my life, and I could leave the place unharmed.

The Moslems of today can indeed show fairness and courtesy, but when inflamed with holy zeal and religious fanaticism they can easily turn into raving maniacs. Their nature is the same as that of their ancestors a thousand years ago, wild, independent sons of the hills, plains, and deserts of Central Asia. The untamed blood of their forefathers is still pulsing through their veins. And if the cry from the Omar Mosque to rally to the Holy War should be passed on to the millions of Moslems from the Mediterranean to the Yellow Sea and from Turkestan to the Indian Ocean, the world might have to face a Moslem uprising of gigantic dimensions. Two hundred and fifty million followers of the prophet of fire and the sword on the path of war might well be able to effect changes that would deeply influence the entire political developments of the Old World.