

nor can they be adjudged by the immediate results apparent therefrom. Missionaries, moreover, have carried, not only spiritual but often economic light to the heathen of the torrid zone, and in addition they have done no mean exploratory and geographical work. . . . In British Africa the missionary has done magnificent work in regard to such matters as the 'drink traffic,' forced labour, the alienation of native lands and so forth, matters which even modern British (and Liberal) governments have been obliged to compromise with. It may be, however, that in the future the economic side of missionary work will have to be strongly developed, if the movement is to hold its own," (pp. 446, 447). A footnote points out that the "Annual British contributions to Foreign Missionary work amount to £1,800,000; expenditure in intoxicating liquors to £163,000,000."

The value of the book is materially increased by a full and carefully compiled Index. As a source of information upon all matters, connected with the tropics this work cannot easily be surpassed.

It may seem ungrateful, when so much is excellent, to point to a few slight errors, in themselves of no great consequence. It is incorrect, for instance, to identify "Cush" of the Hebrew of Isaiah xviii, 1, with the modern Abyssinia, as is done in p. 211. "Cush" in that passage, represents the island of Meroë, as it was called by the Greeks. Again, it is true that "Singapore" means "the city of the lion," as is stated in p. 279, but it is a *Hindi*, not a Malay word. Doubtless it did not come within the purpose of the book, in speaking of Khartum (p. 225) to call attention to the injustice of excluding Christian teaching from the College—"the educational centre of the Soudan"—erected in memory of the great Christian hero Gordon, to whom the city owes so much.

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**Life of Abul Hamid.** By Sir Edwin Pears. London: Constable. 1917. 365 pp. 6/ net.

**Inside Constantinople During the Dardanelles Expedition.** By Lewis Einstein. London: John Murray. 1917. 291 pp. 6/ net.

The Life of Abdul Hamid has been included in the *Makers of the Nineteenth Century Series* on the principle that demolition is sometimes a necessary part of construction. The information as to religion and ethnography is second hand and the mention of commentaries on the Koran by the immediate followers of the Prophet does not suggest accurate research; but the author has used his opportunities to give us a readable sketch of the greatest anachronism in the nineteenth century, and has brought to light the main features of his career and its results.

Abdul Hamid was the son of an Armenian mother, brought up in dread of the bowstring, with no effective education till he succeeded his demented brother, Murad, in 1876. He had visited Paris once in 1867, but he could converse in no language save Turkish and after his accession to the throne of Turkey he remained a self-made prisoner in his new palace of Yeldiz, a dwelling, a fortress and a suburb of Constantinople in one. He was neither luxurious nor dissolute in his private life; but real friendship he seems never to have known. He was covetous, suspicious and bent upon making himself an absolute ruler. An ignorant, isolated man, his chief idea of rule was to act upon the reports of his innumerable spies, whose journals were daily submitted to him and accumulated into libraries. The resultant line of