

greased; and in the Sudan the authorities acted with discretion. They changed the water-mark. Thus to philatelists a Sudan stamp water-marked with a design bearing a resemblance to a Maltese cross, is a rather valuable discovery."

It is true that educated Moslems are becoming ashamed of this repugnance to the symbol of the Cross, and try to explain away certain of the early traditions or present-day practices. In a supposed interview with a newspaper correspondent Sheikh Rashid Ridha, of Cairo, utterly denies the story related by Charles Doughty regarding Arab boys who are taught to defile the Cross, drawn in the desert sand.* But the story is true. No man has so closely examined and so carefully reported popular Islam as it exists in Arabia today as this prince among explorers. Here are his words:

"In the evening I had wandered to an oasis side; there a flock of the village children soon assembling with swords and bats, followed my heels, hooting, 'O Nasrany! O Nasrany!' and braving about the kaffir and cutting crosses in the sand before me, they spitefully defiled them, shouting a villanous carol * * * This behavior in the children was some sign of the elders' meaning from whom doubtless they had heard their villainous rhyming."

The Armenian massacres afforded other terrible instances of this fanatic hatred of the Cross, the details of which can never be published. It is true, on the other hand, as Mr. Leeder states, that in the Sahara and Tunisia the Cross is used as a tattoo mark and in the decoration of weapons, etc.

* See S. H. Leeder, "Veiled Mysteries of Egypt," pp. 323, 324.