

This use of the Cross, however, in certain parts of the Moslem world is due either to the fact that it has continued in use by tribes which were once Christian, or that the symbol is of sinister import. The Tuaregs of the Sahara, as well as the Kabyles of North Africa, were undoubtedly once Christian.* And as regards the latter explanation, abundant proof exists in such works as those of El Buni on magic, talismans and amulets. Near the Bab Al Fatooh in Cairo, Moslem women today buy silver amulets specially made for them, consisting of a rude image of the Christ on the Cross, and on the back are verses from the Koran! It is well-known that these are worn not to honor the Christ or the Cross, but with the intention of driving out demons by the use of a sign which is itself considered demonic!

Not only is the symbol of the cross a stumbling-block to the Moslem mind, but the doctrine of the cross is an offence. A number of books and pamphlets that have recently appeared show this antipathy. Halil Halid in his book, "The Crescent versus the Cross," shows how far even the educated Moslem carries this opposition. He is an honorary M. A. of Cambridge and a licentiate of the Institute of Law in Constantinople, and writes:

"Islam also holds different views on the death of Christ. Whether historically correct or not, it does not admit the possibility of the crucifixion of Christ. It advances the theory that someone else must have been crucified by mistake in his place, as it cannot reconcile his lofty position with the alleged form of his death, a form

* Hans Visscher, "Across the Sahara," p. 168.