

LETTERS

Cairo, Nov. 12, 1908

My friend,

After writing the last page I received your letter from the 9th of the month, and I was very pleased. How nice to receive your letters continuously; indeed, it is almost half as good as seeing you.

Your decision to learn Turkish made me very happy. It is the language of our government; after the gloom of tyranny has been dispersed, after knowledge has prevailed over ignorance and after the constitution has been proclaimed, our time has come to demonstrate to the other nations that we are a living nation who know to gather and to unite and that we help our Government with our tongues, pens and words. The election of our friend, Sulaimān al-Bustānī,¹ for instance, is one of the victories of knowledge over ignorance. The rise of the committee of Union and Progress² and its victory over the old despotic party, is a sign of the prevalence of knowledge over ignorance, because the men of that party were ignorant, greedy and despotic people, while the members of the committee of Union and Progress are all philosophers, poets and educated people. The former shed blood, the latter avoid it. The victory of al-Bustānī's party in Beirut is a proof for the supremacy of knowledgeable people. That is the only hope for the realization of the constitution. Indeed, the educated youths are the hope of the

1. Sulaimān al-Bustānī (1856-1925) born in Lebanon. Poet, writer, journalist, and translator of the Iliad into Arabic. He was elected 1908 as representative of Beirut to the Ottoman Parliament. Later he became a member of the Senate and was made Minister of Trade in 1913. During World War I he went into exile to Switzerland because of his opposition to Young Turk policies; DĀĞIR II 189, DĪ ṬARRĀZĪ II 159 ff.

2. Committee of Union and Progress formed itself towards the end of the 19th century as an underground opposition to the regime of Abdülhamid II. Most of its members were exiled but continued their agitation from Europe. After the Young Turk Revolution it became the main political instrument for the Ottoman policies of the Young Turks, BERKES 325-337 et passim, LEWIS 194 ff.

nation, *al-umma*. It is to be hoped that they will guard over the freedom which they obtained with the constitution. I cannot tell you how great my joy about this is.

I told your Uncle Mitrī to send you all the novels — those that are part of the series and those that are not — and to give me the invoice. You will continue to collect the money and keep it with you as I told you before. [Mrs.] Yasmīn will deposit for you the tarbush and the jam with the pharmacy Matar. I wrote to you that she will leave it with the son of our aunt, Luṭfallāh Şabbāġ; ask for it from him. I sent you in the last letter some French Oriental stamps. If you can use them, do so, if not return them together with some Ottoman stamps. We have none right now. If we get any I shall send them to you. Regards to the teacher Ğabr Dūmiṭ.³ Tell him that I received his letter and thank him...

Greetings.

Ğurġī.

Cairo, Jan. 7, 1909

Dear Emile,

I received your two last letters on the fifth of the month. Today is our Christmas.⁴ Visitors are coming continuously and since the morning I have been on my feet. Nevertheless, I do not want the mail to leave without having written to you. We shared your happiness about the visits and the decision of the kind Lady Mīliyā. You did well to mention all kinds of food, because our ladies like to talk about this subject. I sent you some newspapers, but the Islamic newspapers are still not appearing. Perhaps today they will come out for the first time. Enclosed is a letter from your Uncle Mitrī. At the occasion of the feast I called upon many friends and they all asked me about you. Tell me your grades in algebra even though I believe that you will have no problems. Sufficient proof of this is your statement "I think I am in the clear". This thought is for us tantamount to confirmation, because usually you understate your own case.

3. See 24, n. 41.

4. i.e. the Greek Orthodox Christmas.

I wish you a happy Christmas and pray for your success and progress and that you may continue to enjoy health and well-being. Concerning your question whether we accept subscribers even after the beginning of the year, the answer is that nothing prevents the subscriber to start in any month. But for the subscriber himself, it is most desirable to subscribe at the beginning of the year of "al-Hilāl", i.e. at Oct. 1, so that he should have all parts of the serialized articles — as you know very well. But as from our side, there is no objection as to when the subscription starts.

Asmā is angry with you because you sent in the last two letters two postcards to Šukrī. They are not written to her, and you do not even mention her, even though she loves you very much and would sacrifice herself for you, *tamūt fika*. Write her a special letter. I have asked her just now to write to you but she said, "He will not answer to the letter I write!"

Your mother is preoccupied with visitors and has not the time to write to you. If it was not for my agility, *ḥiffat al-ka'b*, I would not be able to write this. But I did not want to change my habits. Give Professor Ğabr [Dūmiṭ] my best regards and to all the other friends. The mentioned bundle of newspapers will be sent with this together. It reached me from Paris on behalf of Iskandar Muṭrān.⁵ You will understand, when reading it, that the Arabs or Syrians are the ones who started the break-away from the Turks, even though the Turks approached them amicably. They [the Arabs] fear them, are on their guard against them and think badly of them. I consider publications like these damaging to all the Ottomans, *al-‘uṭmāniyūn*. These activities express only their perpetrator's desire for empty fame. They do not care whatever the sequence of their actions should be. It is my opinion that the Syrians and the other Ottoman elements, *al-‘anāšir al-‘uṭmāniya*, ought to think only in terms of

5. Probably Rašid Muṭrān, brother of Naḍra M. from a Greek Orthodox landowning family in central Syria. Rašid Muṭrān founded in 1908 in Paris a *Comité Central pour la Syrie* which openly demanded autonomy for Syria and appealed for European intervention. See M. Hartmann "Der Islam: 1908" *MSOS XII* (1909) 56.

In December 1908, a petition was circulated in the Middle East written by Rašid Muṭrān in Paris in which he demanded a "Comprehensive measure of self government" for Syria but "it met with no favourable response... except a counterproclamation signed by eight or ten leading Muslims in Damascus protesting against the circular sent from Paris, disapproving of Muṭrān's conduct and calling him a traitor to his country..." *Times* (London), April 13, 1909, p. 6.

Ottoman unity. As for administrative independence, *al-istiqlāl al-idāri*, there will come some other time for it. It will become a necessity at a suitable time, i.e. after the Ottoman people, *al-umam al-‘uṭmānīya*, have progressed and have learned their rights and duties, and after the political viewpoints have changed in Europe. At this moment division is only harmful.

My regards and may you be in good health for the sake of your loving father.

Ğurġī.

Cairo, Oct. 12, 1910

Dear Emile,

In this letter you will read quite some news which will amaze you. The details you will read in the newspapers. But they will not provide the full truth. I am referring to the university question. I had written to you already in my last letter about the fear of some people here that in my lectures some sentence or passage may emanate from me which some illiterate Muslims might understand as an insult or offence and that they might publicize it for the sake of disturbance or something of that kind. Some people fear a rumour may spread that the university intends to demean Islam and that then the interest of the wealthy to support it will diminish. As I told you, I assured the people that I would avoid everything they were worrying about. But on the very day (Thursday) “*al-Mu’ayyad*” published a report that the university felt it to be improper for a Christian to be the professor for Islamic history and had, therefore, decided to replace me and to compensate me — as you will find it written in “*al-Mu’ayyad*” and other papers enclosed in this letter to you. On the same day a reporter from “*al-Aḥbār*”⁶ came to me and asked me whether the news of my dismissal were true. I told him that I had no information about it. He wrote down his interview with me and you will find it in “*al-Aḥbār*” of Friday. Through all this I realized, however, that the administrative board of the university was discussing the subject.

6. *Al-Aḥbār*, daily newspaper founded 1896 by *Šaiḥ* Yūsuf al-Ḥāzin; *DĪ ṬAR-RĀZĪ* IV 170.

In view of the fact that Ibrāhīm *Pāšā* Nağīb⁷ was the one to promote my appointment and the first to talk to me about it, I thought it right to go to him and to ask him not to defend me, because I am in no need of this work. My tasks are already too many as to permit it, and I would not want to inconvenience him. So I went to his house and learned that he was in a special meeting of the university, I understood that the meeting had not yet finished and I went home, expecting a decision. Then I deemed it right to go back again to Ibrāhīm *Pāšā* Nağīb to explain my thoughts to him. He might have finished with the meeting and I would hear from him what happened. I found him at his home at noon. I told him that I had come to plead with him not to exert himself on my behalf because I was in no need of this position. He said the discussion concerning me got heated and that he had been on the verge of resigning — similarly also.....⁸ *Pāšā*. The appeal was then postponed to another time. To my question he answered that the majority was against us and that the university had decided to compensate me and that it had sent a delegation to me to conciliate me and to apologize to me. I returned home. The delegation had been there already while I was absent. So I sent a message that it should come at four o'clock in the afternoon. I waited for them and they came. They were four: 'Abdallāh *Bey* Wahhāb,⁹ Murqus *Bey* Ḥanā,¹⁰ 'Alī *Bey* Bahğat¹¹ and Lūzyānā *Bey*.¹² They said that two others were coming but were late. I welcomed them. One of them began

7. Ibrāhīm *Pāšā* Nağīb, he had various positions in the Egyptian administration. Since 1908 he was on the General Committee for the Establishment of the Egyptian University, later he was vice chairman of the administrative committee of the university; BUDAIR 24.

8. Illegible in ms.

9. No information available. Not mentioned in BUDAIR.

10. Murqus *Bey* Ḥanā, born 1872 in Egypt of Coptic origin. Studied in France 1892-98, served in the government of Egypt, then opened a lawyer's practice. Since 1905 member of the National Assembly, protagonist of women's education. He collaborated with Muṣṭafā Kāmil, later became a member of the *Wafd* party and eventually Minister of Public Works. Since 1906 member of the General Committee for the Establishment of the Egyptian University, since 1908 on the administrative committee, later he taught at the university. FAHMĪ 212-219.

11. 'Alī *Bey* Bahğat (d. 1924) Member of the administrative committee of the university since 1908; BUDAIR 61, AZ-ZIRIKLĪ, 2nd ed., V 74.

12. Sic in ms. Here is meant the lawyer Luznīyā *Bey* of Jewish-Egyptian background. He was since 1908 on the General Committee, on the administrative committee and the program committee of the university; BUDAIR 24, 25, 61.

to apologize that, in view of the sentiments of the uneducated Muslim common people, the university thought it proper to turn to a Muslim professor to lecture about the history of Islam. That was the essence of their talk and I answered them that it did not matter for me to resign from this position because my other tasks did not leave me any time. From the beginning I had accepted the proposition only with hesitation and out of the desire to serve the fatherland, *waṭan* — as I had been told [was the case]. At the time I had been pleased that the university had dared to engage in something that nobody else had dared — I mean the religious tolerance it showed in choosing a Christian to teach the history of Islam. The news had already spread amongst my friends and I had heard praise of the university especially concerning this aspect. I would now resign from lecturing about the history of Islam with great ease. However, I would never accept to come back to it even if I was paid 2000 guineas. There was no doubt in my mind that there would be much written about the reasons of my joining and the manner of my resigning from the university. Should I declare that the reason for my leaving was the fact of my being Christian? This was of no interest for my own sake but I was concerned about the name of the university that it might not sink in the esteem of the people to a point of an accusation of fanaticism. Certainly there would be a way to guard over its reputation.

It must be admitted that the purpose of the address of the delegation was to conciliate and satisfy me. The delegates swore that every single one of the members of the commission, regardless of differing political and religious affiliation, agreed that I was the only person suited for this position and subject. In short, the discussion between us stretched over two hours and I left nothing unsaid. They believed my words and eventually asked me for a solution to this problem. I told them the best would be if they proposed to me to teach a subject other than Islam and I would then refuse. The disrepute of this would be less. When I told them this they seized upon it and asked, "But, truly, you would like to offer another subject. Which one would you like?" I answered, "Choose what you want and propose it to me. If it is agreeable to me. I will accept it." So they left with the understanding that the administrative board of the university would convene today and would inform me as to what the final decision was.

True is the saying, "Do not hate anything, perhaps it is for the better".¹³ Indeed this commotion was a benefit for me in every aspect, especially inasmuch as the newspapers discuss the question. The rashness of "al Mu'ayyad" in what it wrote intensified the attack upon the university. They had felt small in front of me since the man of truth is master — especially when I told them that I had been the first to oppose openly my appointment claiming that I am a Christian and that there are amongst the Muslims persons suited for this subject. But they had not agreed and had taken a wrong decision. I am pleased by the event and I tell you so. It is obvious that they will propose to me to give a class in Arabic literature and history before Islam, or in philosophy of history or something similar. I am inclined to accept under the condition that the number of lessons be less because I am not prepared for them. Your mother would like me to refuse. But since I saw you being happy about this professorial position, I decided to accept teaching a course other than the history of Islam. The truth is that any other subject is easier for me than this history in view of the troubles which I fear will occur — especially after I have observed how people are full of envy and fanaticism against me because I as a Christian teach the history of Islam. I believe you will agree with me on this.

I have taken your time with my explanations but I know you would like to know the details that nobody else but you will know. I wrote you in a few words what passed between me and the delegation, although they requested me to keep our discussion secret until a final decision is made by the board today. They are deciding as to what to write to me and this evening I will get their answer containing the new proposal. It is likely that I will accept it but on the condition that the number of classes will be reduced, instead of 40 only 30 or 20. The reason for this is that it will demand preparation in addition to the time spent preparing the course in the history of Islam. Today's result will be better than the earlier one. We have obtained publicity, *reklām*, and benefit.

13. Zaidān writes here:

لا تكروهوا شيئاً لعله خير

He probably was referring to the *Sūrat al-baqara* 216.

وعسى ان تكروهوا شيئاً وهو خير لكم

"It may happen that you hate a thing which is good for you."

Everybody here is content and people in the markets, at gatherings and in the clubs speak of nothing else but Zaidān and the university, as to what happened and will happen. This has created fervour and a solid defence amongst many, because the university erred in accepting me and then changed its decision for the only reason that I am a Christian. The moral of it all is "Do not hate anything, it may be for the better".

Asmā yesterday made an attempt in Arabic composition and she excuses herself for her weakness. When she did it I found many mistakes in it. But I realized that she has an inclination for composition like you and I encouraged her to continue writing.

I end now with kisses and greetings.

Ğurĝī.

Cairo, Nov. 10, 1911

Dear Emile,

Today your uncle went down to the printing press; thanks to God, he has recovered. I have returned to my work on the [book *The History of Literature in [the Arabic] Language*]. It seems that this part of the book will be longer than the preceding one, because it will contain the learning and literature of the Abbasid period. This is the most important period in our history, from 122 — 606 A.H. I want neither to cut short the discussion of it nor do I want to leave [part for the third volume]. I believe that, therefore, the present part will be voluminous.

Enclosed is a bank cheque in your name for twenty guineas. We here, thanks to God, are all happy and hope for you the same. Nothing is of interest to the people here except the news from the war.¹⁴ They hope very much for an Ottoman victory, regardless of the fact that it is a distant hope. But God is almighty. In any case I may mention for what the Ottomans are being praised; they are showing firmness, courage and independence. Nothing better can be expected under the circumstances. It is not unlikely that they will defeat the Italians, even if it takes a while.

14. The Italian invasion of Bengazi and Tripoli 1911/12 and colonization of these Ottoman provinces.

Proof of their judiciousness and high-mindedness is that they were able to send the elite of their commanders into Tripolis at a time when the approach from the sea was closed off. This Enver¹⁵ publishes in Bengazî pamphlets against the Italians. This Raḥmānī, Niyāzī and Nišāt¹⁶ and other members of the Ottoman Army goad the Arabs towards unity with as-Sanūsī,¹⁷ who is now in Bengazî — all this shows their high-minded aims. May God grant them eventual victory. If this war ends in a defeat of the Ottomans, it will pain me very much; it would grieve me to see the aggressor triumph. If you could see how your brother Šukrī is a loyal supporter of the Ottoman cause. Reading the newspapers keep him from his homework. He wakes up in the morning and asks about the news and reads them. When he comes home at noontime I usually have prepared for him some newspapers of interest to him regarding news about the victory of the Ottomans. At noontime he will, rather than repeating the questions of the morning, ask for the whereabouts of the newspaper. If he reads any news of Ottoman victories, he will sing out in joy. He begins to praise the courage of the Arabs and proclaims that the Europeans, *al-afraṅġ*, despise the Arabs, but they should come and see the Arabs or read about their history and contributions to civilization, etc. Frequently meetings are organized in school to discuss which side is victorious: the Arabs or the Italians. I am truly happy about his support of the Ottomans. This is what his patriotic duties demand. I wish to God that the Ottoman Government emerges triumphant from this war and gains thereby [?] an important position amongst the other governments. But I digressed from the personal to the political. Today at four o'clock your uncle Ibrāhīm is going to Alexandria to bring his

15. Enver Pāšā (d. 1922). Graduate of the War College in Istanbul. He joined the Young Turks and participated in the revolution 1908. 1913 he was made Minister of War. Together with Ğamāl Pāšā and Tal'at Pāšā he held virtually dictatorial powers until the collapse of the Ottoman Empire in 1918. LEWIS 221.

16. Aḥmad Niyāzī. Attended the War College, became a member of the Young Turk movement and played a decisive part in the Young Turk Revolution in 1908; LEWIS *passim*. Nišāt one of the Ottoman Officers ABBOT 89.

17. A descendent of Sidi Muḥammad as-Sanūsī (1791-1859) founder of the puritanic Islamic religious order as-Sanūsīya in Cyrenaica. During the 19th century the order spread all over Tripoli. When the Italians occupied Tripoli in 1911-12 they met with unexpected resistance from the population, whose religious fervour let them maintain their loyalty to the Ottoman Caliph; ZIADEH *passim*.

cousin to her home. He will return Monday morning. He charged Muḥim to take his place in the office and no doubt I, too, have to go there for this purpose. Before that I have to go to the printing press to substitute for your uncle Mitrī since I ordered him to go every day at two o'clock to the oases because of the pure air there.

In short, I end this letter with a kiss and greetings.

Your father,
Ğurġī.

Cairo, March 28, 1912

Dear Emile,

I received your letter just now. It came on time, i.e. Thursday morning. I am very pleased that you enjoy good health and benefit from your being President of the Society. No doubt this is to your benefit. It is of use for the future because the Society resembles a constitutional government and a political or commercial society. Above all I am pleased with your patience. This is also, as you know, my approach in associating with people. I believe that the most forgiving people are the wisest — to a certain limit, of course. It seems that the president still wants to employ you for teaching and you did well to refuse. Surely you explained to him your decision in the light of [your] service to the school in other aspects. It is indeed true, that serving the Syrian Protestant College is a service to the whole nation and a service to freedom and the constitution, because it prepares people for it.

I was astonished about your enquiry for the third time about the name of the German book. I answered you already twice — and this is the third time — that the title which you asked for is vague. The name of the author must be specified or the topic of one of the book's sections must be narrowed down in order to search for it. Then we can send it to you. Yesterday we received a note from your friend. He asked for the letter from the school (I think it is Šuwair) concerning the subscription to "al-Hilāl". He also remarked that he had asked you to enquire about the German book and did not receive any answer, and I will write him

that we cannot buy the book without specification of the author and a very good description of the subject of the book.

I read "al-Manār" and saw, what you, too, saw. Grief prevailed over all other feelings in me. Not because this foolish criticism had any influence upon me! Indeed, the station of "al-Hilāl" is too lofty as to be hit by such tasteless slander. But I was grieved by the deterioration of the character of our writers to such a level, that even from an-Nu'mānī, the greatest scholar of India, emanate phrases that even the rabble would be ashamed to use. With all this we were friends for twenty years and our relations were amicable. When I read his criticism I wrote him a letter, reproaching him in very strong terms. A copy of it you will find enclosed. Return it to me after you have read it, so that I can save it! Don't you think that he deserves such severity? As for the owner of "al-Manār", he is excused by his exasperation with "al-Hilāl", the success of our books, our fame and with the proposition of the university, that I should teach. I think the last issue that angered him was the letter of Prince Muḥammad 'Alī¹⁸ to me in which he praises my work and which was published in "al-Ahrām"¹⁹ without my suggestion. And.....²⁰ affected the envious people. All this does not interest me either. But it weakens my determination to exert myself in the service of this nation, *umma*, the history of which was lying dead. I brought it back to life and I indeed say without boasting it was I who revived the Arab literature by what I wrote and by the influence my books had upon the envious feelings of the writers, inducing them to compete. Before the appearance of "al-Hilāl" nobody mentioned the history of Islam. Those who composed works about it copied only from the ancient authors. Today they begin to write in a reflective and explanatory manner. All this they got from my works. They tried to imitate me in writing historical novels about Islam and were unsuccessful. The first to fail was the owner of "al-Manār"²¹ since he announced already seven years ago that he had

18. Prince Muḥammad 'Alī, born 1872, brother of 'Abbās II. He studied in Switzerland and travelled widely. He belonged to the same Free Mason Organization as Zaidān. He supported and directed various welfare and learned societies in Egypt. FAHMĪ 95 ff.

19. Al-Ahrām, first major daily newspaper in Egypt, founded in 1876 in Alexandria by the Syrian immigrant, Salīm Taqlā; DĪ TARRĀZĪ IV 215.

20. Illegible in ms.

21. i.e. Rašīd Riḍā.

asked Šaiḥ ‘Abd al-Ḥamīd Zuhrāwī²² (who was then in Egypt) for help to compose a series of historical novels about Islam because “nobody” had written about this subject in Arabic”!! Regardless of the fact that my novels fill his library and he has read all of them. If this did not change his irritation, how can we blame him that his vexation increased when he started with this project and did not even finish the first novel. Other deeply envious people strove for this and intended to obliterate the light of truth even though it shines like the sun. There are other examples of their intent to extinguish this light. There is a certain Muḥammad Mas‘ūd²³ — one of the Muslim writers of the old school, owner of a newspaper, and now employed in the office of press and information. He began to be interested in translating Le Bon’s book about the history of Arabic civilization into Arabic. When he announced his decision, the Islamic newspapers and others began to encourage him. Some began even publishing eulogies full of lies, namely, that no book dealing with Arab and Islamic civilization was available in Arabic. They also regretted that none of the Arab writers was encouraged to write on this subject in spite of its importance. Therefore, Muḥammad... Mas‘ūd is forced to translate this topic from the French. Imagine this delusion and how it proves the extremity [of their position]. But Dr. Fayyāḍ Bin al-Iskandar wrote to the newspaper “al-Ahālī”,²⁴ which had published this praise, pointing out the existence of my book *Ta’rīḥ at-tamaddun al-islāmī*, and reproached the newspaper for this eulogy. His letter was published.

Some days later I met the above-mentioned Muḥammad Mas‘ūd. After greeting him I enquired about his book and he told me that he was now busy printing it. I asked him, “Why did you leave us open to rebuke and criticism with your translation of this book from the French? Would it not have been preferable that you yourself write a book about

22. ‘Abd al-Ḥamīd az-Zuhrāwī (1871-1916) born in Homs, in 1902 went to Egypt where he worked for al-Mu‘ayyad and al-Ġarīda. 1909 he became representative of Homs in the new Ottoman Parliament. 1913 he presided over the first Arab Congress in Paris. He was a member of the Decentralization Party and wrote about Islamic reform and Arab nationalism. He was executed in 1916 by the Ottoman government in Syria; DĀĠIR II 427, DĪ ṬARRĀZĪ III 28.

23. Muḥammad Mas‘ūd (1872-1940) born in Egypt, was a writer, translator and journalist. As a friend of ‘Alī Yūsuf he worked for al-Mu‘ayyad. Later he edited various magazines and newspapers; DĀĠIR III 1206.

24. Al-Ahālī. Newspaper founded 1894 by Ismā‘īl Pāšā Abāzah; DĪ ṬARRĀZĪ IV 168.

this topic, especially since you often told me that you were engaged in such a project even before me?" Can you imagine his answer? He claimed that if he translated it from the French he would increase the trust of the public in the presented material. At this point I shouted at him, "Until when [shall we indulge in] this cowardice and weakness. If *you* say that, how about the others? Why don't we ourselves write about this topic? We are the people most capable [to deal] with it. This book of mine, even though its author is an Easterner, has been translated by the Europeans and others into five languages, and others of my works have been translated." He did not utter a word in response and went away embarrassed.²⁵

I have prolonged my talk about this subject to you and actually it is not so important. I have broached the subject in response to your question. Rest assured that the cunning of the envious people makes us only firmer and more successful. The nation, *al-umma*, however — and I mean its educated members — appreciate our work and its true value. I have encountered groups of them during all this time at different occasions. They all laud my work and challenge all the critics. One educated man told me, "Don't get angry, my friend, if some irascibles do not know the value of your work and do not recognize it. Jean-Jacques Rousseau said that the seed of science bear fruit only after a hundred years have passed." I told him that I enjoy already, thanks to God, the fruit of my past travail and that I see the literary fruits in the contemporary intellectual movement.

If it was not for the praise and the truthful recognition which I have heard from some educated people, I would have given up writing about Islamic topics and turned to more general subjects. In any case my determination to engage in this subject is weakened. I shall direct my energy to other general or Syrian topics and the like, preferably about society and other sciences. We shall discuss this when we see each other.

As for the money, I have sent for a cheque to be issued for ten guineas, if it comes in time I shall put it in this letter.

I am longing very much to see you and we, left behind here, pray for your and are proud of you.

Ğurğī.

25. Illegible in ms.