

Penanguit Point, Maine, U.S.A.



Aug. 5<sup>th</sup>, 1905:



Dear Dr. Goldzyher,

I should have answered you some time ago but I have been in correspondence with the editors of the St Louis Transactions. I hoped that I would be in time to see your article in MS, so as to be able to correct more carefully, but it is already in the printer's hands and I must be content with the proof. Trust me that I will do the best I can, and be as careful as with a proof of my own.

And speaking of proof, did I tell you how Mr. Macdonald and I read the proof of my Höllehe article? The great thing was that the text should agree, letter for letter, with the photo of the MS. So Mr. Macdonald took the proof

on the Qur'an, you expressed to me your  
to face. I do want very badly that there  
should be put before the world. I wish you  
would reconsider this. Some one else  
could take the Qur'an, but Muhammad  
should be yours.

I wish I had known before that Fränkel  
was interested in Qur'anic matters. I would  
have given him a number of rubrics of  
which Sell is making the greatest mess.  
I was sorely deceived by what you said  
of him in Hartford. He apparently knows  
what to write about Theology as a  
science. I doubt if he has read any at  
all in Arabic.

We I have not yet seen your article on  
Muslim law in the Womanen volume. I  
have known of its existence only for a few  
weeks. I look forward to see it in Hartford.  
Have you seen Young's "Corps de droit  
Ottoman"? The French text volume I have  
just reached me and, for the modernists,

and spelled it out letter by letter,  
and I followed as the photograph.  
I feel tolerably sure that that  
print can be depended on.

But I have delayed already too  
long in my hearty congratulations.  
Fight for your freedom and then  
for your University promotion.  
May they mean a new lease of  
life and a fresh start in the  
road to your History of Muslim  
Institutions! That is what lies  
before you now. Spit on your  
hands as the Irishman said,  
and take a fresh hold. Be all  
this my wife joins me.

How for the Dictionary. What  
you want and are willing to  
do will be all right. But I am  
very sorry that you want tackle  
Muhammad himself. You have  
ideas on him which should be  
expressed formally and fully.  
You spend them up in your  
Arabische Philologie and others.

have impressed me very well. There is an enormous amount of matter stored up in them but, of course Young is not an Arabist and does not understand the earlier development very well.

Haudas' volume I haven't seen and don't want to. He is a very strange case. He knows Persian well, doesn't he? The volume published by the school at Algiers I shall also see when I get back to Hartford. Asin has written to me about his trip to the Congress; he evidently enjoyed it much.

Might I ask you to tell M. Kévillie and W. Buddle when you write to them next that my attempted photos of them were complete failures; there was not light enough in the rooms. Otherwise, I should certainly have sent copies to them.

Enno Littmann's Arabic Tales I hope to see shortly and I have sent for Kumar's last volume

(London, 1905). Is it true that his stories were really collected in Constantinople and not in Anatolia? As for the Yale collection of MSS I do not think much is being done with them just now. The fact is that Tarey is trying to cover too much ground and is drawn far away from Arabic.

In this country, as you know, there is little interest in Arabic.

The Bible and the Orient are paying subjects; Islam is not. As far as theology and law are concerned this holds of the whole English-speaking world. It is a very lonely path which I have to tread.

You have never told me whether you still disagreed with my paper on Arabian Poetry. I came to the conclusion afterwards that our difference had been a matter of words and that I had not

them. And now, my dear friend, our best hopes and desires go out to you for your rest and recovery of health and strength. Wm Macdonald often speaks of our visit with us in Hartford and of the pleasure which your presence in our little circle brought. Some time you will come back to this country and we shall have you again. Please give our most hearty greetings to Wm's Goldfisher and believe me always  
Yours most sincerely,  
Duncan B. Macdonald.

Don't trouble about the language you will provide it isn't Hungarian. French, English, German, Greek will be all alike. You will find a legible Arabic hand and that is my only difficulty there.  
Don't your materials for Muslim Education, which I ordered, reach you safely?

made my meaning clear. So I changed the expression a little and should be glad to know if the same difficulty still exists for you in it. At the time, in St Louis, I could not understand how we could possibly differ on the matter.

From Asim's article on "El Averraismo de Santo Tomas" I gather that you would agree with him as to Ibn Rushd and disagree with me. But I am still unrepentant. I don't believe that he was honest in writing the treatises published by M. J. Müller; they were sent to them in the eyes of the educated classes. For their positions are unaccountable with his Panpsychism — no individual existence of the soul after death, no knowledge of individuals (particulars) by the active intellect, no creation ex nihilo — and there is no hint of that Panpsychism in