

The accompanying diagram helps to explain the details of our frontispiece though allowances must be made for the different direction of points of the compass. In the center we have the Caaba, the building which contains the sacred black stone in its eastern corner. The south corner pointing in the direction of Yemen is called the Yemen corner. On the northern side are two slabs of greenish marble believed to be the tombs of Hagar and Ishmael. They are surrounded by *el hatim* which means "the broken," a semicircular wall supposed to mark the original extent of the Caaba. The whole is surrounded by a circle of columns surmounted by lamps. In front of the Caaba we see the *Babes-salam*, the Gate of Peace through which Mohammed entered when he was chosen to life the black stone into its proper place. Between this and the building itself is the *Makam Ibrahim* (the station of Abraham) where the patriarch's footprint is supposed to be preserved. It is a small building supported by six pillars. This is the station where the *imam* of the Shafi'i sect stands when he leads his fellow members in their prayers. There are three other stations (*makam*) on each of the other three sides for the *imams* of the other orthodox Mohammedan sects: To the right, the Makam Hanbali, to the left the Makam Hanafi, and the Makam Maliki opposite the first. At the east corner of the enclosure we find several small buildings the first of which covers the sacred *sam zam* well. A stairway leads to the upper story. Further out toward the east there are two ugly buildings called *el-Kubatain* which serve the purpose of store rooms for utensils used in the care of the masque. Not shown in the diagram but near the *makam Ibrahim* is a pulpit or *mimbar*.

THE PROBLEMS OF UNIVERSAL PEACE.

Mr. Victor S. Yarros of Hull House, Chicago, writes as follows concerning a recent American movement for international peace:

"A number of distinguished Americans have formed a League of Peace, or an American branch of what they hope may become in time a world-wide League of Peace. The platform adopted by the gentlemen at their Philadelphia meeting appears to be reasonable and moderate. It urges arbitration of all justiciable disputes while favoring discussion, investigation and earnest effort at the adjustment of non-justiciable controversies. Avoidable war is to be prevented by *force majeure*! that is, if any power or nation that voluntarily becomes a member of the League shall make war on any other member without reason or justice it will become the immediate duty of all the other members to punish and coerce that aggressor into surrender.

"There is no civilized man or group of men in the world that does not devoutly wish to prevent preventable war. Those who would fight for the sake of keeping alive the so-called military virtues are negligible alike numerically and morally. So far as the principle of the League is concerned, all should be plain and smooth sailing. No great nation should hesitate to join a league of peace that is really designed to discourage and restrain mere aggression or erratic, rash and impetuous Jingoism. But it is clear that before the great nations join the projected League and solemnly bind themselves to fight for peace, if necessary, many questions will have to be put and answered.

"Wherever the ultimate appeal is to force there must be a supreme tribunal to hear and determine controversies, to decide that this litigant is right