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News and Notes

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1st August = 10th Muharram (1st mo.), 1344, A.H.

"Islam's Greatest Failure"

(Neglect of Children).

Mr. Stephen Van R. Trowbridge of Egypt, the well-known leader in work among children in the Near East, in a pamphlet entitled "Islam's greatest Failure," compares the environment of, and religious teaching given to, children in Christian and Moslem lands. 'What beautiful simple prayers are offered in millions of homes every night for the production of the Christ-life. And how profoundly lacking is such contact with God in Moslem families!'

Can it be otherwise? 'Mohammad never took a child and set him in the midst; Mohammad never revealed the fatherhood of God; Mohammad could not summon the children to see in him, the life of the Father. Jesus gathers the children about Him and says "He that hath seen me hath seen the Father."'

Moslem children "are the very same as those of Christendom, as troublesome, as erratic, as affectionate; keen to see and learn anything you have time to show them; only, tainted already with evil in its deadliest forms, that will have them in its grip long before they are men." Quoting thus from missionaries in Algeria, Persia and North Africa, Mr. Trowbridge writes of the general immoral conditions and terrible physical inheritance of Moslem children.

How can they best be helped? He considers that 'the greatest hope of winning them for the Kingdom seems to be through the printing press and its distributors.' In Algeria alone there are half a million boys between the ages of 5 and 14. Boys and girls in every land are learning to read now by the hundred thousand, but little Christian literature is prepared for them.

In Cairo a joint plan has been adopted, and Sunday School coloured pictures (3,000 weekly), printed on the back in Arabic with a

text and a few of the best thoughts from the lesson, are being distributed among the children. Emergency Sunday Schools are being held in the alley ways of the great city; more often they are housed in a small room intended for rental as a shop. 'These 3000 weekly cards are not only to explain through the eyes what the teachers are saying, but are also to be carried into the homes, tempting other children to attend the School, and mothers and fathers hear with mingled indignation, curiosity, awe and pleasure the Bible Stories.'

Surely this is a plan which might be tried in other Moslem lands!

(Copies of this 8 page pamphlet may be had on application to Mr. Trowbridge Maadi, Egypt. Write for one at once.

Islam To-day

TOW the world revolution, precipitated by the war, has affected in turn the great world of Islam, and how the outstanding problems call for vigorous action throughout the British Empire, was outlined by a representative of the "Observer," in a recent interview with Dr. Samuel M. Zwemer.

"We in the West," declared Dr. Zwemer "cannot realise the degree to which Islam has entered into world affairs. We are removed from its activities; we cannot conceive its mind. But the fact remains that light has lately been thrown upon its origin and character, its vital theistic principles, and backward Arabian ethics, which enables us to judge this great organised movement from an entirely new angle.

"Twenty years ago Lord Cromer asked whether reformed Islam would remain Islam. I say quite definitely it will not. Reforms will break it up. The main institutions, like the pilgrimage to Mecca, the five daily prayers, and the social systems of polygamy and divorce, cannot stand the terrific impact of Western civilisation. We can sympathise with the old-fashioned Mahommedans, forming 90 per cent of the population, who see the real danger to their faith in modern civilisation.

"The rebellion against traditionalism and external authority, the desire for knowledge of new scientific thought, and the canvassing of the status of Oriental woman-hood, are producing a change that can only be called epoch-making. The result is an education revival, the renaissance of Arabic as a world language through schools and universities, a feminist movement, and an enormous activity on the part of Moslem journalism, all of which tend to bring about new conditions of accessibility.

"The Cairo Press and the Mahommedan Nationalists of India, for example, are demanding national and compulsory education for countries where 96 per cent of the men and 99 per cent of the women are illiterate. Moslem Nationalist schools, refusing State aid, are springing up all over India. In Sumatra I visited private Moslem co-educational schools which were up-to-date and crowded. So great a number of public schools have been established by the French in Algeria and Tunisia that French is becoming not only the language of commerce, but even of religious life in North Africa. Persia and Mesopotamia, too, are demanding the education of the masses.

WORLD PROPAGANDA.

"The bibliography of this new Islam is becoming enormous. The grotesque ignorance of the earlier writers no longer deceives even the casual reader. The life of Mohammed now appears in the daylight of history, and not in the moonshine of tradition. The Koran, too, is no longer an Arabic classic, impressing the ignorant non-Arabs by its poetic cadence. It has been translated into forty languages, and can be bought in sections as a gramophone record in Cairo and Calcutta.

"The Near East Relief Fund has carried bread to a million starving people; it has put the economic, social, and spiritual needs of the Near East in bold relief before a hundred million. The Moslem world has never been so near as it is to-day. It challenges Europe and America by the activities of its propaganda in centres like London, Berlin, Paris, and Chicago—a heterodox and modernistic Islam, perhaps, but carrying with it a significant reflex influence. The conversion of Europeans and Americans to its faith—there is the case of Lord Headley—has become a stock-in-trade argument against Christianity in Egypt and India. The ubiquity and enterprise of its Press have created new opportunities and a new mentality among the masses. Twenty Mahommedan papers are published in English.

CHRISTIANITY AND ISLAM.

"The policy of the British Government in the Moslem Empire should be one of popular education. Technical training should be encouraged after the fashion of the Tuskegee and Hampton establishments for negroes in the Southern States. They would raise a new generation of boys not ashamed to enter trade, less ready to enter politics, and more anxious to develop their own country. Economic development should go face to face with educational uplift, or social unrest is inevitable. He who can solve, in terms of Christian brotherhood, the relationship between the Egyptian girls who gather cotton on the banks of the Nile and the Lancashire girls who spin it in the mills, will be a real builder of Empire.

"The whole world of Christianity faces the whole Moslem world in the open," concluded Dr. Zwemer. "The day of clandestine or indirect approach is past. They know and we know that Christianity

and Islam face each other for world decision. Having lost its political power, the Moslem world naturally seeks to strengthen its intellectual and spiritual resources. The only question seems to be whether their Koran will bear the light of literary criticism, and whether the ethics of their Prophet can be defended in the light of Christian morals."

Musalmani-Bengali

WE crave the indulgence of a large number of our readers in India and elsewhere for inserting yet another contribution on this subject. The fact is, however, that the League has nearly 100 members in Bengal alone and, in view of the urgent need of new and more adequate literature for the Muslims of Bengal, the matter needs ventilating. Wherever we are we must avoid extremes and *plan for the future and for all classes*. The letter we publish below is valuable in that the writer takes this broad view.

DEAR MR. JONES.

It seems to me that, as our readers are of varied classes our literature must be varied also and I would suggest the production of books and tracts in three distinct grades :

1. English or choice Bengali, for those who have had a University or High School education.

2. Simple Bengali of the standard of class 3 or 4 of a Primary School, for those who have passed through Primary Schools or *maktabs*. In these books the *religious terminology only* should be distinctively Mahommedan.

3. Easy Bengali of the standard of class 2 of a Primary School with a slightly stronger Mohammedan flavouring, for the many who have read in only the lower classes of such schools, or who have somehow acquired the ability to read, but not the ability to understand ordinary Bengali. The books in this grade would be similar to *Khush Khabar* (Good News) and *Nabider Kechchha* (Stories of the Prophets), that is, the religious terms would be Mahommedan, and Musalmani-Bengali words would be introduced sparingly as necessity required.

As my work lies mainly amongst *village* Moslem women and children, I am particularly interested in the production of literature of grades 2 and 3, but can realise also the necessity for grade 1, as there are now highly educated Moslem women who are themselves capable of not only reading but also writing books and magazine articles in choice Bengali. We must adapt our literature to the requirements of such as these in *subject matter*, but *not* by the introduction of Musalmani-Bengali.

In order to see what style of language Moslems themselves deem suitable for the rising generation, I have been studying samples

approved by the Director of Public Instruction for use in Maktab and Junior Madrassahs throughout the Bengal Presidency, and have been interested to find that, while lessons upon ordinary topics are written in ordinary Bengali, as soon as a religious topic is dealt with Moham medan terms are at once introduced.

In "Maktab Madrassa Path" for Class III, by Ali Akbar Khan B.A., his lesson on "Iman" has not a line which does not contain one or more distinctively Mahommedan words.

A lesson on the same subject in "Moslem Shahitya" for Class IV, by Abdur Rab Choudhuri, M.A., B.L., Prof. of Eng. Lit., Islamic Inter. College, Dacca, has also a good sprinkling of Mahommedan terms, though the author uses them more sparingly than the previous writer.

As all *our* books and tracts deal with religious topics, it would surely be wise that, in aiming to reach those who are just emerging from illiteracy, we should follow the example of men such as these, and retain the Mohammedan religious phraseology.

But is it, strictly speaking, correct to describe such language as Musalmani—Bengali? Is it not rather ordinary Bengali with a Moslem flavouring? It is very different from the Musalmani—Bengali of books such as "Bara Kachachal Ambiya," and the doggerel of the *puthis* which one finds in the village homes. No one would surely suggest reproducing such crude Bengali in any but the rhymed couplet form, and even then it might be modernised with advantage.

One of my village women recently discussed with me the respective merits of a Maktab Reader Class IV, a Musalmani—Bengali *puthi*, and our books Khush Khabar and Nadider Kechchha, and gave a decided vote in favour of the two latter. The Reader was too difficult for her to understand without help, the *puthi* was quite within her ken, but she freely admitted that its contents were filthy and did her harm, whereas our books she could understand readily and they made her feel good!

This is but one testimony out of many, and I cannot but feel that the type of book or tract suggested for grade 3 will be necessary for some years to come, if not for sale in markets, at least for the Zenanas, but we must not produce this style of literature to the exclusion of that adapted to the more educated classes, for their need is equally urgent.

Yours sincerely,
HILDA MCLEAN.

An approved Course of Study in Islamics for those intending to work among Muslims.

THE Committee on Work among Muslims, itself a sub-committee of the National Christian Council of India, decided at its recent meeting to draw up a course of study in Islamics which should serve as a guide to missionaries in their first term of service (and any others), who might desire to equip themselves for work among Muslims.

The course approved follows, in the main, the one prescribed some years ago by the M. M. League which it now replaces. Its value will be apparent to missionaries working in other Muslim fields. The details are set forth below :—

Course of Study in Islamics.

1. **MUHAMMAD.**
 Sell's "Life of Muhammad." (C.L.S.)
2. **THE QURAN.**
 - a. Sale's "Preliminary Discourse" to the Quran." (Chandos Classics)
 - b. Sell's "Historical Development of the Quran." (C.L.S.)
 [Rodwell's translation of Quran (in Everyman's ed.)
 will be found useful.]
3. **THE SYSTEM.**
 Sell's "The Faith of Islam". (S.P.C.K.)
 (also the same author's booklet "Outlines of Islam" (C.L.S.)
4. **CONTROVERSY.**
 Tisdall's Pfander's "Mizan-ul-Haqq." (Balance of Truth)
 (R.T.S.)
 Tisdall's "Muhammadan Objections to Christianity."
 (S.P.C.K.)
5. **THE CHRISTIAN APPROACH.**
 - a. Presentation of Christianity to Moslems. (Bd. Missionary Prep. New York.)
 - b. Crusaders of Twentieth Century. W. A. Rice. (C.M.S.)
 - c. Vital Forces of Christianity and Islam. Ox. Univ. Press.
 - d. Aspects of Islam. D. B. Macdonald, Macmillan.
 - e. The Modern use of the Bible. Fosdick. (Student Christian Movement.)

(Copies of this Course of Study have been printed off separately and may be had on application to the Rev. Bevan Jones, Dacca, Bengal.)

Notes

The Islamic Studies Circulating Library. In March last we published a complete list of the volumes placed in this Library for the benefit of members of the League resident in India. Since then the following volumes have been added :

The Law of Apostasy in Islam.	Dr. Zwemer
Report of the Jerusalem Conference, etc.	Dr. John R. Mott.
The Teaching of the Quran,	Dr. H. U. W. Stanton.
Selections from the Quran.	Do.

We are indebted to the author himself for the last two volumes, and to Dr. Mott for the copy of the Report. Particulars regarding membership of the Library can be had on applying to the secretary of the League.

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Turkey's Changing Conditions. Further evidence of the changing conditions in Turkey is contained in a message from the Constantinople correspondent of the Times, who states that it is now permissible to pray bare-headed in mosques, and that the Aviation Association of Angora, has accepted three women to be trained as pilots—Times Service Cable.

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A Correction. On p. 46 of our June issue, it was stated in the Report of the Committee on work among Muslims, that Maulvi Shah Abdul Qadir, Hyderabad, Deccan, would prove a suitable person with whom to associate young Indian workers intending to work among Muslims. A correspondent who himself resides in Hyderabad points out that this should probably be "Rev. Qudrat Shah Khan."

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Retirement of Prof. D. B. Macdonald. News has come to hand that Dr. Macdonald, who for many years has ably served the cause of missions to Muslims as superintendent of the Muhammadan Department of Studies in the Kennedy School of Missions, is compelled owing to failing strength to retire. We would extend a very cordial welcome to his successor, Rev. W. G. Shellabear, D.D., formerly a missionary in Malaysia and himself an accomplished scholar in Arabic.

FOR PRAISE AND PRAYER.

PRAISE for the conversion and baptism of a *Begam* (a former zanana pupil) in East Bengal. Her relatives are trying to get her back. Pray that she may remain faithful to Christ.

PRAY for secret believers in the seclusion of the *zanas*, that they may find liberty in Christ.

PRAY for Christlike love and patience when compelled to converse with Muslims of the class whose main object seems to be to cast reproaches at Christ and His messengers.

PRAY for all who are at work preparing more suitable literature for Muslims, that they may be conscious of, and submissive to the guidance of God's Holy Spirit.

PRAYER is asked for a maulvi (East Bengal), who, dissatisfied with Islam and Muhammad, has been taught about Christ. 'He went away deeply impressed.' Pray that he may search for and find the Living Christ.

DEATH OF A MEMBER.

We regretfully record the passing away of yet another of our members, Miss F. M. Reade of Cuddalore, South Arcot, India. She had been a member for seven years.

NEW MEMBERS.

531	Rev. E. T. Selby	Wes. Mission	Batticaloa, Ceylon.
532	Rev. H. Payne	B.M.S.	Tsinan, China.
446	Rev. W. G. Greenslade	Amer. Miss.	Beirut, Syria.
166	Miss Louise M. Law	" "	Merjayon, Syria.
437	Rev. H. R. Calkins	M.E.M.	Lucknow.
478	Miss N. Raven	N.Z.P.M.	Jagadhri, Punjab.
533	Rev. R. C. Byerly	Amer. Miss.	Sidon, Syria.
534	Rev. S. N. Alter	" "	Hama, Syria.
535	Rev. L. M. Witherspoon	" "	Aleppo, Syria.

The annual subscription to the League is only Rs. 2-0-0 (English 3s.). The Secretary will be glad to send spare copies of this issue to addresses mentioned by members with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary :—

Rev. L. Bevan Jones,
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