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News and Notes

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Members of the Missionaries to Muslims League.

Series XXII

April, 1934.

1st April = 16th Dhu'l-hijja (12th mo.), 1352, A.H.

From the Census Report.

THE total number of Muslims in India according to the Census Report of 1931, published last year, is 77,677,545. Of these 67,020,443 are in the Provinces, and 10,657,102 in the States and Agencies.

PROVINCES.

Ajmer-Merwara	...	...	97,133
Andaman and Nicobar Islands	...	...	6,719
Assam	...	...	2,755,914
Baluchistan (Districts and Administrated Territories)	...	...	405,309
Bengal	...	...	27,497,624
Bihar and Orissa	...	...	4,264,790
Bombay	...	...	4,456,897
Burma	...	...	584,839
Central Provinces and Berar	...	...	682,854
Coorg	...	...	13,777
Delhi	...	...	206,960
Madras	...	...	3,305,937
North West Frontier Province (Districts and Administrated Territories)	...	...	2,227,303
Punjab	...	...	13,332,460
United Provinces	...	...	7,181,927
			<hr/> <hr/>
			67,020,443

STATES AND AGENCIES.

Assam States	...	...	24,600
Baluchistan States	...	...	392,784

Baroda State	...	...	...	182,630
Bengal States	...	...	...	312,476
Bihar and Orissa States	...	...	...	19,516
Bombay States	...	...	...	414,931
Central India Agency	...	...	...	376,637
Central Provinces States	...	...	...	23,254
Gwalior State	...	...	...	204,297
Hyderabad State	...	...	...	1,534,666
Jammu and Kashmir State	...	...	...	2,817,636
Madras States Agency	...	...	...	467,396
Mysore State	...	...	...	398,628
North-West Frontier Province (Agencies and Tribal Areas)	...	...	...	23,086
Punjab States	...	...	...	40,845
Punjab States Agency	...	...	...	1,556,591
Rajputana Agency	...	...	...	1,069,325
Sikkim State	...	...	...	104
United Provinces States	...	...	...	252,131
West India States Agency	...	...	...	545,569
				<hr/>
				10,657,102
				<hr/>
				GRAND TOTAL
				77,677,545
				<hr/> <hr/>

It is interesting to notice that taking Madras Province and the Madras States Agency together (the latter including Travancore, Cochin and other States) the total number of Muslims and Christians is almost exactly equal, the Muslims numbering 3,773,333 and the Christians 3,733,087.

The Editor's comment on the number of Muslims in India is as follows:—"Probably owing to the practices of polygyny, of widow re-marriage, and on the whole of later consummation of marriage than is the prevailing practice among most Hindus, the Muslims are at present increasing at a greater rate. Some of the increase may be attributed to the *tanzim* movement for conversion to Islam, which naturally sprang up in reply to *shuddhi*, but it is believed that the increase attributable to this cause is not appreciable. The movement was primarily directed to the re-conversion of the *shuddhi* converts, and met with some success in the Agra and Mathura districts. Possibly the more rapid rate of increase may account to some extent for the lower level of intellectual attainment on the part of the Muslim population, but this would appear to be contradicted by the much more rapid increase of Sikhs. It is however to be borne in mind that comparison in the rates of increase between groups of very different size is apt to be fallacious, and it is not to be expected that taking India as a whole the Hindus, who form such a large majority, should increase

on the same scale as smaller units, limited as in the case of the Sikhs for instance to a single area. Figures of the principal Muslim sects are not available as some local Governments decided to ignore these divisions, and others took cognizance of Sunni and Shia only, ignoring smaller bodies such as the Ahmadiya, Ahl-i-Hadis and Dawudi. It is noticeable that in most provinces the rate of increase of Muslims is decidedly higher than that of Hindus, though this is most markedly so in the Punjab. On the other hand, in Bengal, where in the previous decade the Muslim population showed an increase of 5.2% against a Hindu decrease of 0.7, the Hindus at this census show an increase much nearer to that of the Muslims, though still behind. Hindus have increased by 6.7% as against the Muslims 9.1%. If adults only be regarded, the comparative figures of the Muslims to Hindus are lower, the higher fertility ratio rather naturally being accompanied by a higher rate of immature mortality. In the Punjab on the other hand, the respective ratios of Muslims, Hindus and Sikhs are very much the same whether the total population be considered or the adult population only."

It is interesting to note the proportion of literacy of Muslims compared with that of the whole population, and also compared with that of the Christian community. The extent of literacy even amongst Christians leaves much to be desired, but of course it is far and away ahead of that of the whole country. These figures exclude Burma.

ALL RELIGIONS.

	Population	Literate	
Total	335,869,589	23,492,768	<i>i.e. roughly</i> 1 in 14½
Males	173,133,125	20,333,961	" " 1 in 8½
Females	162,736,464	3,158,807	" " 1 in 52½

MUSLIMS.

Total	77,085,896	4,100,529	" " 1 in 19
Males	40,498,470	3,642,143	" " 1 in 11
Females	36,587,426	458,386	" " 1 in 81

CHRISTIANS.

Total	5,964,002	1,396,331	" " 1 in 4
Males	3,054,583	904,507	" " 1 in 3½
Females	2,909,419	491,824	" " 1 in 6

The numerical increase of Christians in the whole of India (including Burma) in the last fifty years is 238.1%, or in other words there are three and a third times as many Christians in India as there were fifty years ago. We are of course aware that numbers alone are no criterion of the strength of a Christian movement; but as far as one can gather this rate of increase is much greater than that of the early Church in Europe in the first three centuries of our era. The figures

for each census, with the percentage increase in each period of ten years, are as follows :

	Number of Christians in India.	Percentage of Increase in the last Ten years.
1881	1,862,634	
1891	2,284,380	22·6%
1901	2,923,241	28 %
1911	3,876,203	32·6%
1921	4,754,064	22·6%
1931	6,296,763	32·5%

Symposium on Fasting.

No. 2. By Dr. Bramsen, Danish Mission Hospital, Mardan.

AS long as Christ's Church on earth is rent asunder in many sections, and as long as there does not exist one Christian Theology but many, so long one should always be very cautious when one is asked "what the Christians say or think" about certain matters.

As soon as the question goes beyond those fundamentals without accepting which one cannot be called a Christian—namely, the divinity of Christ, the atonement and the Trinity—then it is always right, when representing what one Theology holds, at once to say, "but other Christians say. . ."

However deplorable the division of the Church is, one gets comfort from realising firstly, that God has permitted this to happen, and secondly, one can rejoice that so many treasures and riches in our Christian faith have got their special emphasis just because of the different lights the different Churches have been able to throw upon them. But remembering this, one must also always remember that it is the fulness of Christ and not only one small human aspect of what Christianity teaches which the huge world of Islam should be confronted with.

It does not seem right to say that Christians do not fast, or to compile tracts which give Muhammadans the impression that, not only is fasting not practised amongst Christians, but they consider it useless if not altogether wrong to practise regular or irregular abstinence from food. Church History of previous times as well as of to-day tells something quite different. The Roman and Greek Churches do practise fasting, and always have done so, and no one will deny them the name of Christian. Likewise fasting is practised in several Evangelical Churches.

Fasting was practised by our Lord, and also by the great apostle to the Gentiles; and there is in its mere practice by the followers of

Christ an acknowledgement of the great importance of the Spirit and of a man's spiritual life, which in itself is a sign of acceptance of Christ's teaching in a very materialistic and secularised era.

For devout Muhammadans it is also very difficult to understand that many Christians have no understanding and no use for abstinence or discipline of any kind. This applies also to other subjects such as regular hours of prayer, almsgiving and signs of reverence. On these points also it does not seem right to say that the Christians have no rules. Certainly the Church has something to advise, yes even to command, regarding these questions to the help and blessing of its members' human lives.

No. 3. A quotation from Dr. Marechal.

It is well-known that many of the Sufis, especially in the early days, were ascetics, and their asceticism was definitely intended to produce the mystic state. It is therefore worth while quoting the following opinion of a Jesuit, Dr. Maréchal, (*Studies in the Psychology of the Mystics*, pp. 324-5) that such is never the case in Christianity. He says, "Christian asceticism is not directly ordered to the attainment of mystical states. It has as its end the perfection of supernatural charity. . . the Church knows of methods and schools for the attainment of spiritual perfection, but not, properly speaking, of schools or methods for procuring the mystical states, far less of procuring ecstasy."

Book Reviews.

E. A. Dawson: *THE ATONEMENT, A CATHOLIC RESTATEMENT*. Mowbray, 1933.

The author of this little book excuses himself for his sub-title by saying that by it he merely means to inform readers that the book is an exposition which comes to a Catholic conclusion. As a matter of fact the sub-title tells us much more than that: the author is looking at the atonement not merely as the saving of individuals, but as the redemption of the whole body. It is this outlook which gives the book its peculiar value. "The essential truth or fact is that God became Man in the life of Jesus, and that Christ offered His life to God to be the life of the Catholic Church and every member of it." The importance of this book might easily be overlooked because the very simplicity of the language gives the first impression of a merely popular book, and it is only on further study of it that one realises how much deep thought there is behind it. "I hold it to be true," says the author, "that, though we cannot rise to an adequate conception of Deity or of Christian truth without the aid of all the knowledge and thought that education gives us, yet all that is vital in Christian faith can still be held and expressed in the simplest forms and terms. . . ."

To go a step further, it is more important for the savant to test his faith in God by the faith of a little child than the reverse process." A few quotations from the book will give a better idea of the sort of thing it contains than an attempt to summarise it. "Christ's words contain no theory [*i.e.*, of the atonement], but indeed if there were words of His recorded which did state a theory, they would almost certainly be impugned by critics. It is His conduct and actions which make clear His purpose, and these cannot be seriously impugned because they constitute a tale obviously not written to support a thesis." "This is the Gospel theory of the Atonement: that the Kingdom of God is reconciliation with God, an organizing of the human family against sin and to do God's service; that the secret of the Kingdom of God is the continuation of Christ's life in it; that Christ's life is given to it by sacrifice; that the sacrifice of the Cross on its godward side was an offering of obedient and perfect humanity, on its human side the result of the sin present in the world." "The perfection of Christ's character does not consist only in the absence of actual sin. A negative goodness is unique in human history, but Christ's goodness was positive too. His one and only purpose was to do the will of God, and that will for Him was nothing else than the divine work of the salvation of the whole human race." "Christ looked for a supernatural kingdom, and was conscious of *being* Himself supernatural: yet it was His life made subject to conditions of human experience, temptations, trials, endurance, faith in another world, grace and endeavour, that the kingdom was to share, not the unknowable as well as unknown life which Scripture describes as glory. This was the purpose for which the life of Christ was wanted, if we may so say, by God to Whom it was offered in sacrifice. It was to be the life of the kingdom of the redeemed. The life was the sort of life men could live by, because it was a human life. It was a life that could be shared by others and by all because it was God's life." The necessity of being able to explain to Muslims the meaning of the Gospel of the Atonement makes us grateful for every new exposition which sheds some fresh light upon this thing which we experience as a fact in our lives and which we wish to share with those who have not experienced it.

Lutfy Levonian: THE TURKISH PRESS.

For ten years or more those who have been interested in Turkey and Islam have been wondering about what has been transpiring in that country. We have not always understood the situation there, nor the extent to which changes have been wrought in the thinking of the people. The thought-life of a people is reflected in the Press of the country, and there is no better way to arrive at an understanding of the mentality of a nation, or to uncover the causes

leading to its internal changes than to read the articles and editorials appearing in its leading periodicals. In no other way, except by personal contact, and residence in the country can one get so intimate a view of the country's life, and thought.

In order to make this intimate study of Turkish life available to those who do not understand Turkish, Professor Lutfy Levonian of the School of Religion, Athens, Greece has prepared a book entitled *The Turkish Press* in which he has presented translations of selections from the Turkish Press, which show the leading events and opinions thereon by Turkish writers and thinkers from the year 1924 to 1932.

Beginning with the period of the abolition of the Caliphate, and the early years of the Grand National Assembly under the wise and vigorous leadership of Ghazi Mustafa Kemal Pasha he traces the development of Turkey's chief religious, political and social changes that have made that country what it is to-day—an entirely new nation on the face of the earth.

A mere recital of the subjects of the articles and editorials is enough to excite the curiosity of even a casual reader. Some of these live subjects which are here reproduced from the Turkish Press are: Do We Need a New Religion and a New Prophet? We Need to Modernize Islam; Spiritual Decline—the Fault of Parents; Nature of the Turkish Revolution; the New Turkish Code of Civil Law; the Latin Alphabet; the Rights of Women; Freedom of Conscience; Religious Reform in Turkey; New Trends in Religious Thought; Ethics in New Turkey, and so forth.

We are deeply indebted to Prof. Levonian for this interesting and intimate glimpse of the vital problems which are being faced in the New Turkey. We are fortunate to have had a small supply of these books sent to India, as the edition was limited. The book has 207 pages, and an index. It is beautifully bound in cloth. The price is Rs. 2/6/- V.P.P. and may be had from either of the following places:

The Punjab Religious Book Society, Anarkali St., Lahore.

The Lucknow Publishing House, Lucknow.

The North India Tract and Book Society, 18, Clive Road, Allahabad.

The Christian Literature Society, Park Town, Madras,

Rev. M. T. Titus, M.E. Mission, Moradabad.

M. T. TITUS.

Dr. M. T. Titus: IKHTISAR UL-ISLAM. Lucknow Publishing House.
86 pp., Three annas.

We are glad to see that *Islam for Beginners* by Dr. Titus, which was published in the "Charterhouse Program of Religious Education" series, is now available in Urdu under the above title.

The original text-book was prepared for Indian pupils in English schools, whereas the object of this translation, undertaken by the Rev. J. A. Subhan of the Henry Martyn School, Lahore, is to make the matter available for Christian workers, men and women, who desire to make the briefest study of Islam in their own vernacular. It is frankly a primer, and gives in tabloid form the salient facts about Islam. In the place of the glossary of the English edition, Mr. Subhan has added a useful chapter on the chief topics of Muslim objections to Christianity, *viz.*, the Scriptures, "Son of God," the Trinity, and the Crucifixion. The translation is straightforward, and the *katib's* work a model of clearness.

L. B. J.

Summer Schools.

We regret to say that the proposed Summer Schools in Allahabad and Delhi have had to be cancelled.

Notice.

The Rev. L. E. Browne is temporarily editing *News and Notes*. Matters of interest to members of the Missionaries to Muslims League, items of news, and requests for prayer and praise, should be addressed to Rev. L. E. Browne, 30, Mozang Road, Lahore, India.

Any notification of change of address, names of new members or remittance of subscription, etc., should be sent to the Superintendent, Orissa Mission Press, Cuttack, India, and *not* to the Editor. The annual subscription to the League, including *News and Notes*, is Rs. 2-0-0 (English 3 shillings).

Rev. L. E. Browne,
30, Mozang Road,
Lahore,
India.

