

Confidential.

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News and Notes

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Members of the Missionaries to Muslims League.

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November 1st=25th Shaban (8th mo.) 1356 A.H.

Weitbrecht Stanton.

Taken from a Sermon preached by the Rev. Prebendary W. Wilson Cash at the Memorial Service for Herbert Udney Weitbrecht Stanton Ph.D., D.D., held at St. Bride's Church, Fleet Street, on June 3, 1937 at 2-30.

WE are met together to-day to remember with gratitude and thanksgiving to God the life and service of His servant, Herbert Weitbrecht Stanton, who for more than sixty years served the missionary cause in India and England. His whole life reflected a deep devotion to duty and nothing deflected him from his entire consecration to God's service.

In many ways Dr. Stanton is the last of a long line of missionary pioneers of the 19th century, for in his missionary career he co-operated with such outstanding men as Bishop French and others in Moslem evangelization in North India. As a young man he faced the test of vocation, for he was called upon at an early age to make a choice between an attractive living in England and missionary service of a very arduous character in North India. Gladly he turned his back upon this country and sought to represent his Master to the Moslems of the Punjab.

In 1876 he took up work at the Divinity School at Lahore, where he stamped his strong personality on a generation of Indian clergy. He transferred his activities in 1884 to Batala where he spent the next twelve years in district work, using Batala as a centre and working in the surrounding villages, both among Hindus and Moslems.

His gifts as a linguist and a scholar were so outstanding he was called back to Lahore to undertake the revision of the Urdu New Testament—a work that will ever be a permanent memorial to his service for India.

Dr. Stanton was a humble man of God, always ready to do whatever task that was given to him, willing and anxious to shoulder other people's burdens; ready to help his younger colleagues with advice and counsel.

Although Dr. Stanton had many interests in his varied career his chief concern throughout his life was the evangelization of the Moslem world. In 1906 he visited Egypt to attend an international conference on Islam. His visit coincided with the rise of the new nationalist party, and he was able to call the attention of the conference, through his far-sighted judgment, to the emergence of a new and young Egypt then being born. Missionaries took note of an awakening Moslem world. Those of us who attended the conference can see now how accurate was the judgment then given, for from that day to this Islam has been in a ferment.

Dr. Stanton was an Arabic scholar and a profound student of the Koran and Islamic literature. Two days before his death it was my privilege to visit him in his home, and it seemed as though he was given special strength that day to deliver his last message. He talked of the Moslem world and of the neglect of missionary societies to evangelize it. He pointed out how the witness to Moslems in North India had very largely disappeared, and he begged me to see that more was done to bring the Christian faith before the Moslems of the Punjab. We prayed together and as we prayed there came to us anew the vision of God's call for workers for the Moslem world. His last message was indeed a call to the Church and one we cannot neglect.

We thank God for this life so full of inspiration and help, so kindly and so gentle, so thoughtful and loving, so deep and true. We thank God for his scholarship, his talents, his gifts, and his life, all laid upon the altar of God's service. We thank God for his witness and message to non-Christian peoples. We thank God for this pioneer and saint, this scholar and teacher, this missionary and evangelist, who stuck to his post in all weathers, who never lowered the flag, and who to the end of his days worked and prayed for the evangelization of Islam. It is from such men that we receive a great trust, and we to-day pick up the torch he has handed on that we may carry it forward with the same faithfulness that he did, and in our day pass it on to others, that the Kingdom of God may come on earth.

Qadian versus Lahore.

WE present without comment the following from *THE LIGHT* dated September 1st 1937.

"Recently there have been some very unfortunate developments in Qadian and it pains our heart to see how a great and promising movement that rose for the much longed-for revival of Islam has come to a crash.

“The details are too revolting to be put in black and white. Suffice it to say that two of the followers of the Khalifa Shahib (*i.e.* the present Mirza of Qadian) brought some very heinous charges against the personal character of the Khalifa Sahib. Whether those charges are true or not, only a properly constituted tribunal can say. But the fact that they have been brought by men both of whom have been the right hand men of the Khalifa Sahib, one of them being the Principal of the institution where missionaries of the movement are trained, rules out the question that they have been brought light-heartedly and as such should be summarily dismissed. In fact, coming as they do from close associates of the Khalifa Sahib one of whom is universally known for his integrity, piety and sobriety, these charges, in the eyes of many, constitute a *prima facie* against the Khalifa Sahib and it should have been the foremost concern of the Khalifa Sahib and everyone jealous of his honour to see that that stigma on his character is washed off. This, obviously, could be done only by a properly constituted tribunal. The Khalifa Sahib and his followers should have welcomed this suggestion as an opportunity to nail those charges to the counter. But instead of following this straight and simple course dictated both by common-sense and honour, what are the various reactions of the Qadian Khilafat to these allegations?

“The first thing the Khilafat did was to start the propaganda that the mischief had been inspired by the Lahore group of the movement . . . The Qadian Khilafat has, from its very inception, fostered a spirit of intense hatred against the Lahore group and every inconvenient thing which it cannot otherwise get rid of is hung on this peg. These charges too were likewise disposed of. But the question is, Does the fact that the charges have been brought at the instigation of somebody, in any way impung the correctness or mitigate the gravity of those charges? The charges are there and only a duly constituted tribunal can wash them off.

“The tribunal however was the one thing it seems which they did not want and did everything in their power to avert. The machinery of propaganda was directed to the dissemination of the idea that under the Shari'at of Islam a Khalifa is appointed by God direct and is answerable to God alone. No human being may question his conduct. The Quranic verse which formed the topic of the last two of our leading articles was distorted to bear that meaning. On the face of it this amounts seating the Khalifa Sahib in the seat of God and the Prophet.

“The other idea propagated in refutation of the charges was that under a particular Quranic verse the Khalifa can do no wrong. One cannot but deplore this logic. Here are men who, on personal experience, bring very serious charges against the Khalifa Sahib and in defence you quote a Quranic verse to disprove these charges. . . Any interpretation of a Quranic verse which over-rules facts must be a wrong interpretation. Facts must take precedence over everything else and facts could be sifted only by a duly constituted tribunal.

“Another argument advanced is that under the law of Islam, a Khalifa once installed cannot be deposed. What has this to do with the correctness or otherwise of the charges against the Khalifa Sahib? And then, supposing the tribunal really finds him guilty of all or some of these charges, will they still stick to this position and keep on the Khilafat *gaddi* a man found guilty of such grave charges? But the line of argument seems to be that since he cannot be deposed, he can do no wrong, and hence he cannot be called to account. This is reversing the process of all right thinking. Personal character is the very foundation stone on which a man even a Prophet, can base his authority. If that base is missing the superstructure goes to pieces in no time

“The worst and we must say the weakest argument advanced is the argument of the dagger. One of these two men who challenged the Khalifa's character has since been silenced with a dagger thrust. We hung our head in shame when we read about this murder. It was a stab in the body of the Ahmadiyya Movement of Qadian, we said to ourselves. A movement cannot long survive this primitive method of stifling freedom of thought and liberty of conscience.

“It seems, however, a regular terrorist movement has been sponsored in Qadian to gag the mouth of criticism. A red letter containing a warning of murder has been addressed to Maulana Muhammad Ali and two other leading personalities of this wing of the movement. Replying to this the Maulana said he would not grudge his blood if that could wash Qadian clean of its sins. Protesting against this the members of this (i. e. Lahore) Anjuman passed the following resolutions :

‘This gathering of the Lahore Ahmadiyya Community condemns the action of a disciple of the Qadian Khalifa from Abbottabad in addressing to Hazrat Maulana Muhammad Ali, a red letter containing threats of murder to the Maulana, to Dr. Syed Mohd. Hussain Shah and to Dr. Basharat Ahamad.

‘This gathering has reason to believe that the red letter was inspired by the inflammatory speeches of the Qadian Khalifa and his lieutenants as reported in the *Alfazal*, August 8, the official organ of Qadian.

‘This gathering calls the Government's attention to the fact that the responsibility for any such acts of violence must lie, not with any individual, but with the Qadian Khalifa and his lieutenants who furnish the incitement to such acts and urges it to take immediate steps to put a check on this spirit of lawlessness and breach of public peace fostered in Qadian.’”

Muslim Missionary Activity in England.

WHILE the Christian world is concerned with the evangelization of all lands and is more and more concerned with the necessity of the evangelization of Muslims, Islam as a missionary religion is intent on the development of its own propaganda in the West. It is not so long ago that there was a widespread appeal in India for the creation of a fund to reconquer Spain for Islam. Claims are made that in Berlin, the United States and England there are many people who are becoming Muslims and now in the *Islamic Review* of September, we find an article by W. B. Bashyr-Pickard, presumably a European convert to Islam, embodying proposals for advance in missionary enterprise in Great Britain. The article gives the substance of a lecture delivered at the Muslim Society in Great Britain. We give the following synopsis.

Islam is a universal religion. "The Holy Quran must be the living guide alike for the West as the East." But there are certain obstacles to the acceptance of Islam. "In the eyes of the crusaders, engaged in red warfare, the light of Islam may well have appeared red; and, consequently, the aftermath of the crusades would be the birth of a prejudice against Islam, that Islam was red, barbarous."

"If we find most early accounts of Islam reaching the general public through Christian glasses, we cannot expect to find the exact truth. I would say that it is an impossibility for one who looks through a green glass to see a white light whitely." So the cause of Islam in England is handicapped. But Islam will win. To give it victory certain things, are required. Firstly, *Propaganda*. This is partly met by the activities of the Woking Mosque, but these need supplementing. Secondly, *Consolidation and stabilizing of Islam in England*. This is being done to some extent by the Muslim Society in Great Britain, but in addition the following means are suggested. A "Council of Islam in England" should be established to which all questions should be referred. "The Council...would fulfil functions to some extent similar to a Parliament and a League of Nations." The tentative suggestions of the writer as to the constitution of this council are, "that each of the London Legations of Islamic countries should designate one member from their Legation staff to represent them at all Council meetings and deliberation." The Legations are Saudi Arabia, Iraq, Egypt, Turkey and Afghanistan. India also should have a representative and the Woking Mosque, the Melrose Road Mosque and the Muslim Society in Great Britain should also send delegates. "With such a body it should be possible to pursue a steadfast policy for the benefit and advancement of Islam in England...As to finance: Administration expenses should not be heavy, while for the carrying out of any particular project, the Council would be in a position to make weighty appeal in the right quarter; for assuredly Islam is affluent."

A third necessity is the *Creation of a Muslim community in*

England, dwelling together, living and working together. "Let as many Muslims as can, live in or near woking" or "in the vicinity of the New London Mosque" which is a fourth necessity in this programme. (The Mosque referred to is the Nizamiyyah Mosque the foundation of which has recently been laid in South Kensington.)

The writer then goes on to point out the desirability of the issuing of a sort of Manual of the Quran in English. "To place one of the complete translations in the hand of the busily engaged modern worker gives, in most cases, I submit, only a very unsatisfactory result because for a first reading and for a first acquaintanceship there are a very large number of verses which have no immediate appeal to the modern reader and without direction he is apt rather to lose himself, finding certain great truths but encountering on the other hand, much that for the immediate moment has no direct message to his everyday life. Therefore I would suggest that what is needed is . . . what I might term a Manual of the Quran for English readers.

A further suggestion is made of a biennial Muslim Conference in London and finally, "The whole question of Islam is judged, not by a calm unbiased consideration of its intrinsic truth and merits but . . . upon the actual standard of conduct maintained by those who profess Islam. The attitude I find prevalent is, 'If we find the Muslim unreliable, will not trust Islam. We judge Islam by the conduct of Muslims.'"

This document is remarkable for the light it throws on Islam as a religio-political organisation. One wonders whether any Islamic Legation would consider it consonant with its position in London to engage in such propaganda as outlined above. We can sympathise with the need of an expurgated Quran. Friends of Christian missions should note that it is the avowed object of certain Muslim propagandists to paralyse Christian enterprise at its base.

A Plea for Retention of Purdah.

IT is unjustifiable and criminal of many thoughtful persons to condemn the zenana system outright and hurl accusations against it which have no foundation whatsoever in fact. To describe the staunch advocates and practisers of this manner of domestic life, as bigots, fanatics, narrow-minded tyrants and selfish despots, is to describe oneself as eminently foolish and highly unreasonable.

There is much to be said in favour of the zenana system as against it. We take the world as it is, not as we imagine that it should be. If we wish our women to live, a quiet, tranquil, secluded home life, and they are content with it, I do not see any reason why the outside world should feverishly exercise its mind about it.

The purdah is not the outcome of any religious injunction. I am sometimes astonished to see even cultured Muslims dragging in religion and the name of the Prophet in a matter with which neither has anything to do. So long as there is no direct or indirect violation

of any given tenet or teaching, or tradition, religion ought not to be brought into the argument, but all social customs and observances guided and governed by common sense, circumstances and the type of civilization in which a generation finds itself.

Although personally I am not so colossally foolish as to maintain that such of my compatriots as are continuing it are chargeable with a serious crime against their women folk. There is nothing in the system which militates against our code of morals or ethics. There is nothing to show that it is inhumane or cruel, or purgatorial. My good mother is a purdah lady; my father is a gentleman of honour and fine principles; my home life has been happy and joyful. But according to some critics, my mother is in cruel bondage, my father, a selfish tyrant.

The most painful accusation hurled against us is that we are suspicious not only of the generality of men but of our own women-folk, mothers, sisters and wives. To be cruelly, absurdly, unjustifiably suspicious, is of course, to be foul-minded and narrow-souled; but are we really suspicious? We are not suspicious of our women folk but attempt to provide them with an environment where they can lead a peaceful, tranquil, quiet life; we shut out from them the racking and wrecking influences of the outside world; we keep them free from the corrosion of an atmosphere laden with feverish influences. Are we benighted sinners, bigoted transgressors against all principles of humanity because we keep the world away from our wives and our children, keep them apart from its infections and contaminations?

There is an impression abroad that we deny all social intercourse for our women. Our women are not denied social intercourse. Visits from women to women are frequent amongst us. Most matrimonial negotiations are first discussed and threshed out by them. The best methods of bringing up children are often talked of by them. No purdah lady ever leads a lonely life; she has invariably more than two or three women in the house and visits from neighbours are frequent. The talk and conversation is free, intimate, frank and not subject to such restrictions as are imposed by the presence of men. Their talk is very often engrossed by such delectable subjects as ornaments, silks and satins, diamonds and gold, sapphire and silver. If so, what of it? Do, for instance, Hindu, European and Indian Christian women when they meet talk of nothing else but politics, patriotism, social reforms, the Bible and the Bhagavadgita? They are women as much as our women are women. And what about the men folk? Do they when they meet for social intercourse confine themselves with scrupulous care only to a high-souled discussion of Plato, Aristotle, Romain Rolland, Kant, Tagore, H. G. Wells, Lord Irwin and Sir John Simon?

One other accusation is that our women folk are mostly illiterate. This is far from the truth. Every religious-minded Muslim father, as a matter of fact, even the unreligious-minded, is careful, anxious that

his daughters are taught the Holy Quran and Urdu, or Persian or Arabic. There are many Muslim ladies who know all these languages, besides singing and music. Their imagination and aesthetic sense are highly developed and for grace and courtesy I hardly think any cultured woman of any other race can compare with a cultured Mohammedan woman. She is incomparable, inimitable.

If many of us are averse to sending their daughters to modern High Schools and Colleges, it is not because they treat modern education with contempt but because they are courageous enough to be conservative in considering that for the life of them they cannot understand how Algebra, Chemistry, Trigonometry, Dynamics, Electricity, and Surds, equations and square measure can produce or add to the ineffable graces of womanhood. A reform in our present Zenana curriculum of subjects may be necessary but it is far from proving the fact that our conservative attitude and the reasons underlying it are untenable and foolish.

NOTICE.

Another Manual for Workers among Muslims, by the author of The People of the Mosque.

The Y.M.C.A. Publishing House, Calcutta, are expecting to publish, about the middle of December, another book by Mr. Bevan Jones, Principal, of The Henry Martyn School, of Islamic Studies, Lahore. It is to be entitled, CHRISTIANITY EXPLAINED TO MUSLIMS, and is designed to meet Muslim misunderstanding of, and objections to the Christian Faith. As such it will cover part of the ground traversed by that well-known book, Muhammadan Objections to Christianity, by the late Dr. St. Clair Tisdall, which is no longer in print. The treatment of the new book will be on quite different lines and the contents brought right up-to-date. It will consist of about 250 pp., with 10 chapters on, The Authenticity of the Bible, Revelation and Inspiration, The Person of Christ, The Doctrine of the Trinity, The Historicity of the Crucifixion, How Christ Saves, The Birth of Christ, His Miracles, His Moral Character, and the Resurrection. Price, about Rs. 3-0-0.

Book Review.

ARABIC GRAMMAR.

(Inductive Method)

By E. E. ELDER.

This book differs from other Arabic grammars in that it emphasizes the importance of learning Arabic from connected speech as a living language. The sentence is considered as the basis of the language. After a few lessons by the direct method of question and answers and simple dialogues, a series of Arabic prose selections has been used as a basis for the inductive study of the Arabic grammar.

These selections are drawn from different periods of Arabic literature, with some passages from the Bible, and from the Quran, but the emphasis has been placed on the modern Arabic of to-day. To this end, articles on various subjects from the Arabic newspapers have been adapted as a means for explaining grammatical structures.

In the grammar sections Arabic terminology has been used instead of the Latin terms nominative, accusative, genitive, subjunctive, etc., which do not apply to the phenomena of Arabic construction. Instead of long lists of verb forms, sentences are given which may be used as the basis for class conversation drill.

The spirit of nationalism which dominates many of the Near Eastern countries to-day is not only aiming to do away with illiteracy in these countries, but is also magnifying the place of Arab culture; for this reason the study of Arabic has become more and more necessary for foreigners living in Egypt, Syria, Palestine, Iraq and Arabia.

The book is published by the American University at Cairo, Cairo, Egypt. Cloth bound. \$2.00 (8s) plus postage, 40 cents (1s. 8d.).

CHANGE OF ADDRESS.

WILL our readers please note that the Henry Martyn School has now moved to new premises from the old house in Egerton Road and the address is now No. 9, Masson Road, Lahore.

NEW MEMBER.

Rev. J. N. McDougall, C.M.S., Gujrat, Punjab.

PRAYER.

LET US PRAY that God may grant us to know what our witness really is, so that we may proclaim the offer of grace through Jesus Christ.

LET US PRAY for those who will join in the critical committee for the Henry Martyn School in December.

NOTICE.

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

Matters of interest to members of the League, items of news and requests for prayer should be sent (if possible, early in the month) to the Honorary Secretary:—

Rev. J. W. Sweetman,
30, Mozang Road,
Lahore