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News and Notes.

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Should we Alter our Methods with Muslims?

A SYMPOSIUM.

LAST month we quoted an extract from an article by Mr. Sherwood Eddy on 'The Christian Approach' to the Muslim. That article, as it appeared in the Review, concluded with certain proposals agreed upon by a group of Christian workers in Egypt who met together at the close of Mr. Eddy's evangelistic meetings.

Some of the suggestions seemed to us to be wise, while others appeared a little revolutionary. It occurred to us that it might prove useful if we secured for our readers the views of leading members of the League. Accordingly we submitted the following proposed new principles to a number of our members :—

1. The immediate withdrawal of all controversial literature which in the end proves to have a hindering effect on the Muham-madans, especially the literature which is unnecessarily offensive, if on the attack, or bad tempered, if on the defensive.
2. The only literature for Muslims which should be suffered to remain is literature of a suasive, informatory type, e.g., invitations to read the Bible, studies of aspects of the redemptive work of Christ.
3. Muhammad will have to be left severely alone.
4. Modifications in the style of preaching should follow the same lines as the literature. There must be much more conviction concerning the infamy of sin, and proportionately less comparison of the respective merits or truth of the religions.

We are glad to be able to publish the first reply received in this issue.

I.

Dear Mr Editor,

In my judgment the findings of Dr. Eddy and his friends in Egypt *re* work amongst Moslems are farcical. They may do very well for the man who addresses Moslems from the safe vantage-ground of a public platform, and may even pass muster with those whose time is principally occupied in proselytising Christian Copts; but for those of us in India who are at close grips with Moslems, and who have to repel constant and bitter attacks on the Christian Faith, they are unpractical and visionary. I prefer to believe with Muir, Tisdall, Sell, Pfander and Imadu'd-Din, that controversy, properly conducted, has a place, and an important one, in the Christian propaganda. No one can read the Commentary of the Qurán prepared by our late President, Dr Wherry, without feeling that he, too, realised the value of this side of our work. The Apostle Paul is reported again and again as 'reasoning' with the Jews, whilst of Appollos we read that he 'powerfully confuted the Jews.' Both these used the Jewish Scriptures as a starting-point. Why should not we use the Qurán for a similar purpose?

The fact is you cannot preach the truth without confuting error; and at such times controversy becomes unavoidable. If you preach the Cross of Christ, you are met with an indignant denial that He died at all, and if you urge your hearer to read the Bible, he immediately retorts that it is both abrogated and corrupted. It is useless to shut our eyes to such facts; and as long as they exist the missionary must be prepared to give a reason for the hope that is in him. When he ceases to do so, the Muslim will not un-naturally conclude that he has none to give.

Do our friends in Egypt realise what is involved in their proposal to withdraw all controversial literature? Will it really make for the advancement of the Kingdom if we burn our '*Mizanu'l Haqq*' and '*Al Kindy*' and cast to the winds our '*Sources of the Qurán*' and '*Sweet First-fruits*'? Speaking for India I say emphatically, 'No.'

Nor can we even dispense with 'comparisons,' however odious they may be. They, too, in my judgment, have a valuable place in our work for Moslems. I believe, with Dr. Zwemer, that 'While the missionary should be careful not to offend needlessly, he should boldly challenge a comparison between the life of Mohammed and the life of Jesus Christ, even as known to Moslems from their own books. Compromise in this regard will not win the respect of Moslems.' (*The Moslem Christ*, p. 184.) And again, 'We must compel Moslems to go back to Mohammed with us, to dig beneath the rubbish of tradition and in the original foundations of Islam to see what Mohammed taught in regard to Jesus Christ, and what he himself was, on the testimony of his own book.' (*The Moslem Christ*, p. 187.)

It is not so much what we say as how we say it that tells.

There is such a thing as speaking the truth in love, and when that is done, whether by word of mouth, or through the printed page, nothing but good can come.

I am,

Yours faithfully,
WILLIAM GOLDSACK.

Jessore, Bengal.

Musalman Extremists in India to-day

MR. Gandhi, the champion of Swaraj ('self-government') for India, is finding himself 'hustled' by his more go-ahead Muslim confederates. He is for non-violent methods, they would love a little 'scrap'; he would postpone the date for the introduction of that drastic step, 'civil disobedience'; many of his Muslim colleagues want to start it *now*. These facts are clearly brought out in a recent speech of his in which he dealt with his attitude to the Khilafat grievance and theirs. We venture to reproduce the speech in full, as it gives us a vivid picture of how a certain section of Indian Muslims to-day are straining at the leash. There is much here for those who will read between the lines.

'At Lucknow I found natural impatience on the part of the Musalmans regarding the Khilafat. Maulvie Salamatullah voiced, in moderate language, the public feeling regarding the position of the Angora Government, when he said that the British attitude was becoming unbearable. There is no doubt about the growing distrust of the British declarations about friendliness towards the Turks. Nobody believes either that the British declarations are genuine, or that the British Government is powerless to afford relief. In their impatient anger the Musalmans ask for more energetic and more prompt action by the Congress and Khilafat organisations. To the Musalmans, Swaraj means, as it must mean, India's ability to deal effectively with the Khilafat question. The Musalmans therefore decline to wait if the attainment of Swaraj means indefinite delay, or a programme that may require the Musalmans of India to become impotent witnesses of the extinction of Turkey in European waters.

'It is impossible not to sympathize with this attitude. I would gladly recommend immediate action if I could think of any effective course. I would gladly ask for postponement of Swaraj activity if thereby we could advance the interest of the Khilafat. I would gladly take up measures outside non-co-operation, if I could think of any, in order to assuage the pain caused to the millions of Musalmans.

But in my humble opinion attainment of Swaraj is the quickest method of righting the Khilafat wrong. Hence it is that, for me, the solution of the Khilafat question is attainment of Swaraj and vice versa. The only way to help the afflicted Turks is for India to

generate sufficient power to be able to assert herself. If she cannot develop that power in time, there is no way out for India and she must resign herself to the inevitable. What can a paralytic do to stretch forth a helping hand to a neighbour, but to try to cure himself of his paralysis? Mere ignorant, thoughtless and angry outburst of violence may give vent to pent-up rage, but can bring no relief to Turkey. Nor can it increase the power of India to assert herself. And the measure taken to put down violence may well lessen the speed with which we are marching to our goal.

‘But there is no cause whatsoever for despair. The whole of the Congress programme has been framed, and measures are being adopted, to meet the Khilafat crisis. There is no doubt that two months for finishing the Swadeshi (national) work, is a most intensive measure calculated to bring the best out of the nation. And if India completes the boycott (*sc.* of foreign cloth) by September, and comes to her own in October, surely it must satisfy the most sanguine temperament, and the most impatient and ardent Khilafatist, as I claim myself to be.

‘The fact is that all the workers are not convinced of the possibility of completing the Swaraj programme during the time fixed, or its power to effect all that is claimed for it. Such doubters have to stand out, unless they can suggest a better and quicker method and get it accepted by the country. In spite of their doubt, they should faithfully plunge themselves into Swadeshi work, and give the experiment a fair trial. And does not this doubting of India’s ability to go through the Swadeshi programme show, if the doubt is justified, that India has really no interest in the Khilafat, or that it has no desire to sacrifice anything for it? Is it a big sacrifice for every Hindu and Musalman to discard all foreign cloth and to use only Khadi (home-spun)? And if India is not to have that ability, will it not also be proof that India is unfit for any higher sacrifice and therefore unfit for helping Turkey? Let us all work for complete boycott of foreign cloth, and the manufacture of the required quantity, of Khadi, and we shall be in sight of the haven.

‘A suggestion was seriously put forth at Lucknow that we should boycott Ralli Brothers, a Greek firm, and avenge ourselves against the Greeks, and should invite the labourers to stop work on the export cargo. The suggestions, it seems to me, are as absurd as they are impossible to carry out. Assume for one moment that we can, in a moment, extinguish the business of Ralli Bros., how can that affect the Greeks? Ralli Bros., do not send all or great part of their flour to Greece. Theirs is a world trade. And it is more difficult to deal with their trade than with Swadeshi. Any such attempt, apart from its inherent wrong, can only expose us to well-deserved ridicule. Interference with the labourers working on export cargo is equally fantastic. If we had such absolute control over the masses we should have won our battle long ago. To stop the export of cargo requires not only a permanent, or an

indefinitely long stoppage of work by the existing labourers, but it presupposes our ability to stop any replacement of withdrawn labour. I fear we are not organized enough for the work. Any such attempt can only end in failure, if not worse.

'The only feasible suggestion is the immediate taking up of civil disobedience. I am convinced that the country is not ready for its adoption on an extensive scale. It can be safely and successfully adopted, if the country evinces sufficient organizing ability, resourcefulness and discipline necessary for bringing the eminently practical Swadeshi enterprise to a successful end. Let us hope and pray that the country will.'

* * * * *

And here is the Muslim point of view. Moulana Abul Kalam Azad tells the true Musalman what he should do in the present crisis. 'The boycott of foreign cloth is the only important work for the sake of Khilafat and the Holy Places of Islam which is now before us..... My special appeal is to the Mohammedans; if they desire to save the Khilafat and the Moslem kingdom and to check the torrents of innocent Muslim blood which is at present flowing in Asia Minor like a river, the remedy is as near to them as the apparel on their bodies..... Let every Muslim who holds his faith dear, answer—What greater help can he render to England than to buy and use her cloth?

'I appeal to every Muslim, male and female, in the name of Islam to move faster in this matter than other communities of this country, and prove by their deeds that Islam and Khilafat are dearer to them than the outward beauty of their dresses and robes..... I hope that the first week of September will show the complete boycott of foreign cloth, and a lively sight of Khaddar dresses.....'

'I call the attention of all Khilafat Committees to work on the instructions of the Central Committee, and devote all their efforts and energy to this work only, during these few days. There should be no Muslim house unvisited by Khilafat workers demanding the old foreign clothing in the name of Islam and Khilafat. Volunteers should go round the streets and lanes with carts loaded with Khaddar for selling at a cheaper rate, and at the same time collecting and bringing the old foreign clothes..... Any Muslim who does not hand over the old clothings and wear Khaddar, will be considered to have elected to prefer, with grim satisfaction, the destruction of Khilafat, the dishonour of the Holy Places of Islam, the thralldom of Muslim kingdoms, the sighs and groans of millions of Turkish orphans and the pitiable tears of thousand of Turkish widows. Now in India there is only one alternative for the Muslims; either to bid goodbye to the love and honour of Islam and Khilafat by holding the foreign cloth dear to their heart, or to wear a dress of pure Khaddar.

'If after the first week of September any Muslim, male or female, be found with a single piece of foreign cloth, he or she will be considered as a declared enemy of Islam.'

* * * * *

While most members of the League now resident in India, are probably familiar with the attitude of many Muslims as portrayed above, we feel we owe it to numbers of our readers outside India to bring these facts to their notice, that they may the more effectively remember us and our work among Indian Muslims in their prayers.

We would offer one or two observations on the outspoken statements quoted above. There is in this country to-day a widespread spirit of distrust, bitterness, hostility and even hatred on the part of many Hindus and more Muhammadans, towards the Allies, but particularly the British. The doctrine and practice of what is called, in this country, non-co-operation, is the direct outcome of this spirit. It stands for no dealings with the British, no forgiveness, no overtures, no final or renewed attempt at reconciliation. The non-co-operationist refuses to allow himself to say, 'Come and let us reason together,' or to accept the invitation to do so if it is offered by the other side. Now no good thing can be born of such hatred, and so long as the extremists maintain this attitude the ultimate result for them, whatever be the first impression, can only bring woe. We have ourselves, again and again, taken up the controversy with Muslims from *this* point of view, that there is a crying need for more of the spirit of forgiveness. It is striking to notice how the Muslim, as a rule, promptly acquiesces in the doctrine that if we refuse to forgive our fellow-man for the wrong he may have done us, we cannot in fairness expect God to forgive us against Whom we have committed unquestioned and unnumbered wrongs. A manifest duty of the missionary in India to-day, while he is endeavouring to be the friend of Muslims, is to persuade them into a more reasonable and charitable frame of mind.

What we have just said on the point of the present need, was excellently expressed about a month ago here in Bengal by our Governor, the Earl of Ronaldshay in replying to an address presented to him by the members of an Indian Students' Club of which he is the patron.

In speaking to the question of the methods of the extremist party, he said: 'I would like to put to you this question. Is there not grave danger of man's duty towards his neighbour being lost sight of amid the present agitation? I would like you to consider what should be the guiding principle of man's conduct towards his neighbour—the guiding principle of right conduct is, surely, loving-kindness and good-will. This is inculcated by all true religion It was this principle that gave to the teaching of the Lord Buddha its tremendous hold over the people 'Enmity is not to be overcome by enmity here below, but by non-enmity, that is the rule from all eternity' In Christianity you find the same teaching The words of which I am thinking at the moment are these: 'You have heard it said of old time—Love your neighbour and hate your enemy—but I say unto you—Love your enemies, bless them that curse you: do good to them that hate you and pray for them

that despitely use you and persecute you' Can we not at the present time do something to do away with this spirit of hatred and uncharitableness which is to be found in India—and indeed which is stalking throughout the world—by following this rule of loving-kindness? My chief complaint against the non-co-operation movement is that by its very nature it precludes the possibility of the opposing parties coming together. A determination not to search for common ground is the very essence of the movement. They have proclaimed Government to be satanic, and lest the saint be contaminated by contact with that which is satanic, the saint must at all costs avoid such contact. Yet no one who is not wholly blinded by political passion will deny, I think, that one of the crying needs of the present moment is a real attempt at mutual understanding with a view to men of all parties pressing forward in peace and concord, towards the goal to which all have agreed to direct their steps.'

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Evidently the expectations of the Khilafat Committee with regard to the boycott of foreign cloth by all true Musalmans as from the 1st of September, are not being realized. A correspondent to the 'Statesman' of 6th September, writes of Calcutta: 'A man wearing Khaddar is an extremely rare sight—indeed not one among a thousand is seen anywhere in the streets of Calcutta. As to the Musalmans, *lungi* (waist-cloth) shops are doing brisk business as usual. Cotton *lungis* are made in Holland though silk ones are mostly from Burmah.'

Echoes from the Bengal Council Chamber

SHALL THE WOMEN OF BENGAL HAVE THE VOTE?

Conflicting Muslim Views.

WE read that on the second day of the debate held recently on 'Votes for Women,' the subject was opened with a vehement speech by an out-and-out Muhammadan opponent, one Syed Nasim Ali, who, fortified by voluminous excerpts for the Qurán, declared that the proposal before the House was opposed to all the tenets of Islam. Proceeding to wider considerations, he denounced the notion as an impossible attempt to change human nature; to substitute for the reign of reason (apparently the exclusive attribute of man!) the reign of emotion (the undoubted attribute of women). 'He asked every Muhammadan member of the Council with his fingers on his breast, to tell the Council whether he wanted the purdah system to be abolished gradually. That was the whole question. It was not true that women were regarded as slaves by Muhammadans. The cry from some educated women was, 'We must have equal rights with you.' Very good, in what way? Perhaps at the next session of the Council they would hear of women wanting to be magistrates, barristers, vakils, or holding important positions in the Government. (A voice, 'Quite right too.') Did members really wish this? '(Why not?) The object of the ladies who

wanted the franchise was to get a share in the administration of the country. But was there any Indian sister or wife who was in a position to state that her brother or her husband did not look after her interests?"

The next speaker, Moulvie A. K. Fazl-ul-Haqq, a very prominent man in Bengal, cordially supported the motion, and denounced indignantly the suggestion that Musalmans were opposed to the emancipation of women, characterizing some of the previous speakers' remarks on this point as 'a gross insult to the sacred name of Islam'. . . . He thought that he could fairly claim that Muhammadan women had standards which those of other communities might reasonably envy . . . He was unable to see how the interests of Muhammadan women would be adversely affected by the grant of the franchise. While men were craving for their liberty, it was the wish of God that those whom they had kept in bondage should be dragged from their servitude. If liberty was dear to men, it was also dear to women!

Eventually the proposal was negatived by 56 votes to 37, the opposition of the Muhammadan members being very marked when it came to a division.

NEW MEMBER

220. Miss J. L. Myres

C. E. Z. M. S.

Bhagalpur City.

Increasing the Number of Members

The number of members at present in good standing is 268, though possibly by the end of this year we shall have to strike a few names off the roll. The highest number yet given to any member is 277, which means that we have still 9 vacant numbers to fill up before we can pass that number. The net increase so far this year has been 28. Let us try to make it 50 before the end of the year!

The annual subscription to the League is now only Rs. 2-0-0. The Secretary will be glad to send spare copies 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,

Baptist Mission,

Dacca, Bengal, India.



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