

DAYLIGHT IN THE HAREM

A NEW ERA FOR MOSLEM WOMEN

www.muhammadanism.org
August 24, 2005
This PDF file does not have the
illustrations to reduce the file size.

DAYLIGHT
IN THE HAREM
A NEW ERA FOR MOSLEM WOMEN

PAPERS ON PRESENT-DAY REFORM MOVEMENTS, CONDITIONS
AND METHODS OF WORK AMONG MOSLEM WOMEN
READ AT THE LUCKNOW CONFERENCE, 1911

EDITED BY
ANNIE VAN SOMMER
AND
SAMUEL M. ZWEMER

EDINBURGH AND LONDON
OLIPHANT, ANDERSON & FERRIER
1911

"WHAT THEN?"

"He is counting on you."
He has need of your life
In the thick of the strife;
For that weak one may fall
If you fail at His call.
He is counting on you,
If you fail Him—What then?

"He is counting on you."
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept
"Is this gold not *all* Mine?"
("Lord, I knew it was *Thine*."
He is counting on you,
If you fail Him—What then?

"He is counting on you."
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood: and sought
Through His sorrow and pain
To win "Home" yet again.
He is counting on you,
If you fail Him—What then?

"He is counting on you."
On life, money, and prayer;
And "the day shall declare"
If you let Him have *all*
In response to His call;
Or if He in that day
To your sorrow must say
"I had counted on you,
But you failed Me"—What then?

"He is counting on you."
Oh! the wonder and grace,
To look Christ in the face
And not be ashamed;
For you gave what He claimed,
And you laid down your *all*
For His sake—At His call.
He had counted on you,
And you failed not—What then?

BESSIE PORTER HEAD.

*Suggested by a sentence or two used by Mr S. D. (Gordon in an Address
delivered at King's Hall, 27th April 1910.*

PRINTED BY
TURNBULL AND SPEARS,
EDINBURGH

PREFACE

THE papers sent in by women to the Lucknow Conference have been forwarded to England with instructions from the Executive Committee that they should be brought out in a separate volume, so making a third in a set of three Books which are to be issued in America, India and England as the outcome of the Conference.

This is the Women's Volume, and we send it forth, with a prayer that God may use it to stir into flame the embers of devotion to the cause of Moslem Women which are as yet only smouldering in the hearts of Christian Women.

The Committee of the Lucknow Conference say to us "Go forward and God be with you," and we desire unitedly to receive our Plan of Campaign from above. Our first duty is to carry out the Resolutions of the Conference which, with the appeal of the women delegates, are printed at the close of this book. We are

DAYLIGHT IN THE HAREM

seeking to gain the co-operation of our women fellow-workers in other lands, and ask that they will communicate with us, so that we may all step forward together. Correspondence may be addressed to any of the Women Members of the Committee.

MISS G. Y. HOLLIDAY,
TABRIZ, PERSIA,
Via BERLIN AND RUSSIA.

MISS AGNES DE SELINCOURT,
26 BELSIZE GROVE, HAMPSTEAD,
LONDON, N.W.

MISS ANNIE VAN SOMMER,
FAIRHAVEN, PALAIS,
RAMLEH, EGYPT.

MISS I. LILIAS TROTTER,
2 RUE DU CROISSANT,
ALGIERS.

CONTENTS

	PAGE
PREFACE.	5
A SKETCH OF THE CONFERENCE AT LUCKNOW By Dr S. M. ZWEMER.	11
CHAP.	
I. A NEW ERA FOR MOSLEM WOMANHOOD By Miss ANNIE VAN SOMMER	21
II. SIGNS OF PROGRESS IN INDIA By Miss A. DE SELINCOURT	53
III. AMONG THE EDUCATED WOMEN OF TURKEY By Miss M. M. PATRICK, Ph.D.	71
IV. SOCIAL HINDRANCES. By Mrs M'CLURE	91
V. REFORM IN EGYPT By Miss A. Y. THOMPSON	103
VI. AWAKENING WOMANHOOD. By Miss G. Y. HOLLIDAY	117
VII. THE MINISTRY OF HEALING. By Miss EMMELINE STUART, M.D.	131
VIII. THE MINISTRY OF THE PRESS By Miss TROTTER	147

CHAP.		PAGE
IX.	TEACHING MOSLEM WOMEN IN MEDICAL MISSIONS By Miss CAY	159
X.	TRAINING OF CONVERTS By Mrs C. M. WHERRY	167
XI.	THE MINISTRY OF INTERCESSION By Miss ANNIE VAN SOMMER	183
	SUPPLEMENTARY PAPERS	191
	THE RESOLUTIONS OF THE LUCKNOW CONFERENCE.	207
	THE WOMEN'S APPEAL	218

LIST OF ILLUSTRATIONS

	<i>Frontispiece</i> FACING PAGE
GOOD MORNING!	
THE ISABELLA THOBURN COLLEGE, <i>where the Lucknow</i> <i>Conference was held in 1911</i>	12
REV. S. M. ZWEMER, D.D., F.R.G S. (Convener and Chairman of both Conferences)	20
THE WOMEN'S QUARTERS	32
A VILLAGE STREET	48
"FOR WANT OF A FRIEND"	58
A VEILED ALGERIAN BEAUTY	64
TYPES OF MOSLEM WOMEN (Bokhara, Sahara, Tunis, Tashkend)	80
THE AMERICAN MISSION COLLEGE FOR GIRLS, CAIRO	106
FELLAH WOMEN IN UPPER EGYPT	112
SHALL THE CHILDREN BE AS THE MOTHERS?	128
AN ALGERIAN FAMILY GROUP	150
NOMAD LIFE IN ARABIA AND THE SOUDAN	156
WOMEN AWAITING TREATMENT AT ASSOUAN (Soudan Pioneer Mission Dispensary)	164
"THE MOHAMMEDAN WORLD OF TO-DAY"	186

Blank Page

A SKETCH OF THE CONFERENCE AT LUCKNOW

THE second general Conference on Missions to Moslems was held at Lucknow, India, from January 23rd to 28th, and was in every respect an advance on that held at Cairo in 1906. The Cairo Conference will never be forgotten by those who had the privilege of attending it, and its results in awakening the Church to a wider vision and a bolder faith and enterprise as regards the Moslem problem are evident in the history of missions to Moslems for the past five years.

When, at the Cairo Conference, Bishop Warne extended an invitation to meet in Lucknow five years later, there were those present who did not see any special reason for the selection of this city among all the cities of India for a gathering of this character, but the choice was well made. Lucknow was an ideal place of meeting, not only because of its historic associa-

tions and the heroism of its defence during the Mutiny, but because it is also the chief centre of Shiah Mohammedanism for all North India and Central Asia. Here is located one of the largest Mohammedan presses; here are the headquarters of the All-India Moslem League, and, next to Delhi, Lucknow is the greatest historical capital of the Moslem world in India. All the great architectural monuments of the city are connected with the story of the Oudh rulers, who lavished money and skill in adorning their capital.

Lucknow is not only a centre of idleness and luxury, but of vigorous enterprise and sacrifice. The Methodist Episcopal Mission, the Church Missionary Society, and other missions have large and important educational and evangelistic work from Lucknow as a centre. Here are located the C.M.S. High School, the splendid Lady Kinnaird Hospital, the Methodist Publishing House, the Reid Christian College, and, above all, the Isabella Thoburn College and High School—the first college for women established in all Asia, and now one of the best equipped, with normal and college departments and an enrolment of 200 women.

All the meetings of the Conference were held at the Isabella Thoburn College, and the local committee left nothing to be desired in the matter of arrangements for entertainment and hospitality for the more than 300 delegates and visitors. Those who went out in the early morning to the Residency and saw its battered walls with the Union Jack always flying from the ramparts, and stood before the grave of Lawrence and the many other graves of heroes who laid down their lives in the defence of the Indian Empire, felt that here indeed was the inspiration of history and the call to a great heroism, face to face with the opposition of the Moslem world. The sentiments awakened doubtless found an echo when again and again during the Conference the hymn was raised:—

Stand up, stand up for Jesus,
Ye soldiers of the Cross;
Lift high His royal banner,
It must not, it must not suffer loss,

to Alexander's martial tune.

Not only was there inspiration in the place of meeting, but in the personnel of the Conference. The Levant and North Africa were not as largely represented as at Cairo; it was an

Indian Conference. From every part of the great continent of India there were delegates, and from nearly every society. The Church of England stood first both in the number of its delegates and in leadership. More than any other society, it has taken up work among Moslems on the northern frontier, in Hyderabad, and in the great centres of population. The Bishop of Lahore, the Bishop of Lucknow, Canon Weitbrecht, Archdeacon Ihsan Ullah, Canon Ali Bakhsh, Rev. J. Qalandar (these three converts from Islam), and men like Dr Pennell, Dr Lankester and Mr Dixey, from the border-marches of Islam on the far north, brought not only inspiration, but valuable expert opinion to the Conference. The American societies were largely represented, Baptist, Presbyterian, Methodist, Congregational, all the way from Bombay to Calcutta and from Rawal Pindi to Madras. Lahore Christian College sent not only its principal, Dr Ewing, but Professors Talib-ud-Din and Siraj-ud-Din, both of them experts in Islam.

The Methodist Church was represented by Bishops McDowell, Warne, and Robinson, and from America, as representing the Boards, we

had Chancellor MacCracken, of New York University, and Dr C. H. Patton, of the American Board, Boston. The Central Asia Mission sent Rev. W. S. Norwood, working on the borders of Afghanistan and Tibet. Mr and Mrs Trowbridge brought inspiration from Aintab, Turkey, as they told the story of the massacres and the new era of reform and progress. Miss Holliday, from Tabriz, and Miss Ford, from Palestine, were typical of the great company of women delegates who added so much to the strength of the Conference, not only in discussion, but in prayer. Syria was represented by Dr Nelson and Professor Crawford, of Beirut College, while from the Nile Valley there was a strong delegation, including a very intelligent Coptic convert, Mitri Effendi, whose pencil was incessantly busy interpreting the Conference in Arabic for the Christians of Egypt.

Besides the four delegates from East Arabia, there was Dr Young, who has spent sixteen years on the cinder heap at Aden, and still looks like his name. Rev. H. French Ridley, of the China Inland Mission, travelled the longest distance, coming all the way from Sining-fu,

in Western China. Mr Enderlin, of the Sudan Pioneer Mission from Assuan, Mr Prip, of the Danish Mission at Damascus, with other missionaries from Scandinavia and Germany, working in India, gave the Conference a cosmopolitan outlook.

Here were men and women who had for years, many of them in great loneliness, faced the problem of Islam, met together in mutual counsel, with one hope and one ideal and one great goal of spiritual ambition—the evangelisation of the Moslem world. Can you imagine them seated side by side in the commodious chapel of the Isabella Thoburn College, facing a great map of the Mohammedan world and sectional maps of Islam in India and Russia and Central Asia; on the Speaker's desk a globe, surmounted by the Crescent and the Cross, and between the American flag and the British ensign, high over the heads of all the speakers, the watchword of the Conference, "Not by might, nor by an army, but by My Spirit, saith the Lord of hosts." The privilege of standing with this company in glorious inspirational song, of kneeling with them during the quiet

noonday period of prayer every day, and of listening as someone poured out his very soul in petition for the Moslem world, was an experience never to be forgotten. And then who can describe the delight of interchanging confidences between sessions, or discussing methods and experiences during the full hours of the programme?

In the third place, there was the inspiration of the papers, carefully prepared, to be read and discussed five hours daily, from Monday until Saturday. Special attention was first given to the Pan-Islamic movement, its genesis and objective, its methods, and how they affect the problem of Moslem evangelisation. Specially important in this connection was the able paper, by Rev. Canon E. Sell, on the Dervish Orders in Africa, and one by Mr Simon of Sumatra, on the Progress of Islam in Malaysia. The political changes in the Moslem world, so startling and so evidently a part of God's programme for the winning of that world, were carefully considered, and the Governmental attitude towards Christian missions, especially that of Christian governments in Africa and in

Asia, was ably discussed. For the first time in the history of Christian missions there was a careful and scientific presentation of the extent, the need, and the future of Islam in the Russian Empire. The whole of Thursday was devoted to the subject, "The Training of Missionaries" and "The Preparation of Literature," while Friday and Saturday were given to "Reform Movements" and "Work Among Moslems," in all its interesting and varied aspects. A paper, by Dr Speer, on "The Attitude of the Evangelist toward the Moslem Religion," and an address by the Bishop of Lahore, summing up the practical conclusions of the Conference, together formed a fitting climax to a programme of unflagging interest.

Lastly, there was the inspiration of prayer, The preparations for the Conference were made through intercession. Simultaneous prayer meetings for it were held, not only in London at Zion College, but in many mission stations, and the prayer room set apart was literally always open and seldom unoccupied by groups of delegates, who felt that through prayer alone was victory possible. "O our God, wilt Thou

not judge them? For we have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon Thee."

Among the many important resolutions passed by the Conference, which will in due time reach the churches, there is none of greater importance than the call to prayer:—"The Conference, being convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelisation of Mohammedans is due above all else to the weakness of the prayer-life, alike in the home churches and in the branches of the Church, which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the great weapon which has been put into her hands by our High Priest, and to endeavour largely to increase the number and the devotion of those remembrancers of the Lord, who will give Him no rest and take no rest till He establish and till He make Jerusalem a praise in the earth.

"At the present time the great moral and spiritual needs of the Mohammedan world; and

the advance of Islam among pagan races, constitute an appeal to the Christian Church to pray—with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in immensely increased measure may be granted to her."

S. W. ZWEMER.

A NEW ERA FOR MOSLEM
WOMANHOOD
BY
MISS A. VAN SOMMER

Blank Page

A NEW ERA FOR MOSLEM WOMANHOOD

I. LIGHT IN TURKEY

THERE was great rejoicing among Turkish women when the Constitution was proclaimed in August 1908. The immediate effect was that thousands of women streamed out into the streets with their husbands to take part in the general cry of "Liberty." They discarded their veils and thought that a new era had begun. But before many weeks had passed a check was put to all this. The word went round that their religion did not permit it. Then began many complaints. One lady said, "We have worked so long for liberty, and now only to find that the men are free; we have gained nothing." During the black week of Sultan Abdul Hamid's restoration to power, no woman dared show herself in the streets of Constantinople. Then came the second revolution, and fresh hopes were stirred.

Five

hundred women went to the Ministers and said that they intended to discontinue wearing the veil. The reply was, "You may do it, but the responsibility will be yours; we shall not defend you if you suffer for it," so they did not dare do it openly. Turkish women of the younger generation rebel against the veil. It is reduced to a pretence or discarded altogether, until orders are apparently issued from some mysterious quarter which compel the resumption of it in an aggravated form. This process repeats itself at intervals; but the phenomenon is sufficiently marked to show that the modern women of Turkey would gladly discard the veil, but for certain influences in high quarters to which they are compelled to submit. But though outward quietness now prevails, a ferment is going on underneath that in the end will surely come to the surface, and a transformation will take place. The Turkish women are not unreasonable in their demands. They express their longing to be allowed to do what Christian women do without criticism, that is, to go about with their husbands, to meet people freely, and feel that the ordinary habits of a modest woman may be theirs.

These thoughts have found expression in the public papers. Ladies of the younger generation have written to plead their cause. They even started a paper of their own, but it did not last the year. There is a dead weight of public opinion against them. Every forward move is watched and commented on. But to some behind the scenes the future is bright with hope. They say that for years the women seem to have been gradually preparing themselves to enjoy the blessings of liberty when granted them. The freedom of the women largely depends on the freedom of the husbands. Those who have been educated out of Turkey wish their wives and daughters to have more freedom, but the majority prefer to have them shut in and well protected. In the coast cities, such as Salonica and Smyrna, the women are more advanced than in the towns and villages of the interior.

In Smyrna, women at first appeared in the streets with their husbands, walking side by side instead of behind them. One officer was even seen to give his arm to his wife; but here too there is a pause, and as yet the influence of the Reform Movement is slight. As one leaves

the coast and comes to the people of the inland provinces the old order of things prevails. The part that Turkish women took in the Armenian Massacres shows that they still practise the cruel and fanatical conduct which has characterised Islam from the beginning. At one ancient city of the interior the first effect of the Reform Movement was to arouse bitter antagonism to the progressive party! The first liberal governor was stoned out of the city for saying that since there was liberty now, and all were brothers, it would not be necessary to curse Christians *every* Friday in the Mosques.

The army officers and governors seem to be the most enlightened of the Turks at the present time. At many places they wish their daughters to be educated. One Pasha is called a "Giaour"¹ by the inhabitants of the city of which he is governor, because he sends his daughters to school in Constantinople, and shows with pride the letters he receives from them. Even in these primitive places the Moslem women take a delight in coming to the Mission Schools to look at the children working and playing; this is sure to lead later to their wishing to send their own children to school.

¹ An Infidel.

At present the main work in most places is still the disarming of prejudice. The women are always anxious for the missionaries to call upon them. One of our correspondents urges that in Constantinople a sort of clubhouse should be started for women, where they might meet each other freely, have lectures and social gatherings, and enjoy personal intercourse with Christian women, without scandal or remark from anyone. The influence of such a place would be far-reaching. When once it had been established in Constantinople, the same plan might be carried out in other places on a smaller scale. It is thought that the desire to learn on the part of the women would incline them to come. It is the Turkish women themselves who proposed this undertaking, and we earnestly trust that some Christian women from England, Germany and America may try to carry it out. We must adapt our methods to the circumstances of those for whom we labour. The reports which reach us from different parts of the country are not all similar. From one place we are told by a missionary lady doctor that as yet she sees no reform movement among the women, and no Turkish

schools in the neighbourhood for girls, while at the same place the poorer Turkish women in the country are eager to hear the Gospel. In the homes there is always a willingness to hear—but no desire to read. The men agree that, for the sake of their future motherhood, it would be better for the girls to be educated—but say, "It is very hard for us to break through an old custom, or begin a new one." Another writes: "Turkish has been taught for some time in our school, and we constantly urge our Armenian girls to visit and talk with their Turkish neighbours. The only entrance into Turkish houses here is through the medical work. A well-trained midwife taking all cases and going from house to house would have a splendid influence. The native midwives have had no training beyond bearing their own children and assisting their neighbours." "Until the Gospel replaces the Koran, Moslem women will remain much as they were in spite of all "reform movements."

The present Government is hostile to foreign schools. Their motto is, Turkey for Turks. The Turks of the interior provide very few opportunities for the education of women. An

occasional school is to be found, but the education is very meagre, and the instruction of the poorest quality. The teaching in Mission Schools is mostly given in the Armenian language, consequently few Turkish girls come. In part of Asia Minor Arabic is the language of Moslems and Christians alike. Here some teaching is given to both. It seems advisable that more opportunities should be given for Turkish girls to be taught in Turkish by those who understand the language. Some of the missionary ladies are anxious to start a Turkish department in their schools. It is probably where this has been done that in some places we hear there has been an influx of Moslem pupils. Reading among women of the upper classes is much more common than formerly. They read papers and magazines, but at present there seems no desire to read or hear of Christ. A thousand other things absorb their thoughts. What can move upon these blinded souls but the Spirit of God? We cling to the promises of God, and seek the grace of prevailing prayer for them.

A Turkish woman, who was converted many years ago, spent her life in selling lace at the

harems, and while doing so used the opportunity to speak of the Lord Jesus to her customers. She died over the age of seventy after a life of ministry. On a Friday, the Turkish Sabbath, she might be seen in the centre of a group of women, out in the fields, talking to them of her Saviour. It was marvellous that her life was spared. It is thought that one of the most effectual means of carrying on personal work would be for devoted Christian women to enter Turkish homes as governesses. The Turkish women are very fond of meeting together in companies in country places on Friday afternoons, so this would give a good opportunity of talking to them, and influencing them. Any lady doing it would, however, have to take her life in her hand, as it would be fraught with danger.

A leading American Missionary writes: "The Christian Church ought to send to these regions women who shall devote themselves to work for Moslem women. Until then these poor women will have no desire for the blessings which Christ alone can give them." Another says: "I believe that good people with the best and highest motives who establish schools

which are not of a distinctively Christian and missionary character in these countries are wasting their efforts and money."

I do not think there is any unwillingness to hear of Christ, but there seems a lack of opportunity. There is no hardening against Christ, because so little is known of Him. His appeal to the heart of the Moslem women has yet to be heard. In the estimation of those who are working in Moslem lands the subject of the development and education of women is considered the most vital one in the whole Moslem question, while the Moslem question is conceded to be the most important one before the Christian Church to-day.

II. LIGHT IN PERSIA

We have gathered the following information from different missionary ladies in the capital, Teheran, and in the country districts. An American Missionary writes:—

"Among the changes taking place consequent upon the efforts of the Nationalists of Persia to establish a constitutional government, there is nothing so evident upon the

surface as those which concern the women. From the beginning the universal feeling prevailed that education was the great need of the country, a solution of all problems, a remedy for all evils. Early in the movement the leaders felt the importance for educating girls as well as boys. The women were quick to take advantage of the permission. Rapidly acquiring some independence, they are taking the initiative. They have founded a society for the establishment of schools and general enlightenment of women; they have elected an Armenian lady as their President, and hold meetings regularly for discussion and consultation.

"The schools for Persian girls which have sprung up in every quarter are at present taught by women and girls who themselves have very limited knowledge of letters and, of course, no training.

"However, they are acquiring other things much more rapidly than the knowledge derived from books—for instance, in the matter of dress. The Mission and the Armenian Schools may have had influence in establishing the fashion of dress for the schoolroom, where the girls

all wear long skirts, and the house veil is discarded. This fashion is rapidly spreading among all classes. Many wealthy ladies display with pride their Paris gowns, many more may be seen for sale that have been made here. These are generally an adaptation of the European style to suit their own ideas and tastes. Short waists and skirts are elaborately trimmed in a fashion all their own, but still easily recognised as modelled after foreign dress. This is more important as a reform movement than may at first appear. Already in the streets, in the mosques even (it is said), Moslem women are seen with long skirts under outdoor veil. The influence of Turkey is undoubtedly in this, as well as in the almost disappearance of the white muslin face veil (except for the poorer people) and the adoption of the small black square of horse-hair which is so much more easily adjusted, and faces are not nearly so carefully concealed as in other days. Such changes mean much here where all these things more or less pertain to religion and are regulated by law or tradition.

"It is not surprising that some view this, with the adoption of European furniture, table

utensils, cigarettes instead of water pipe, etc., as a departure from the faith and a following of other religions, even regarding such irregularities as the cause of all the disordered conditions of the country. Thinking people must see a danger in the girls too suddenly acquiring independence. Their environment, habits, heredity, lax moral laws of their religion, their own lack of self-control, with ignorant and incompetent leadership, make it very possible that many disasters may result.

"There are some Conservative people among the Persians who distrust all these new movements and deplore the freedom the girls are acquiring by passing through the streets going to and from school.

"It would seem that educating the girls ought at least to prevent the very early marriages and also change the laws relating to marriage and divorce. Doubtless it will eventually do so, but at the present time we find that a large proportion of the girls attending Persian schools are young married women, often mothers. There are even cases where the mother-in-law takes care of the child to permit the young mother to go to school;

this certainly shows their appreciation of the opportunity. So far, then, marriage has not been found a bar to study.

"There is very much to be desired in the so-called reforms. It is all apparently outward and not inward, *i.e.* expressing no change of heart or contrition for sin. Not all that they have adopted is good; with the commendable change in bad customs and the efforts to obtain education have come many of the vices of Europe.

Wickedness is much increased, while the decline of faith and observance of Islam only leaves the people with no restraining motive. The problem of the Missionary is the same old difficult one, how to bring the Gospel to impenitent hearts.

There is enlarged opportunity with greater freedom of thought, speech and action with less religious feeling. A religion that means a changed nature can only be comprehended and realised by the Moslem mind when it is taught by the Spirit of God. We therefore plead that all who hear of the conditions of sin and ignorance that prevail in Persia will join us in praying that God will send His

Holy Spirit to open the minds and hearts of men to receive the Gospel message; that the Missionaries may be taught by the Spirit how to present the truth that it may indeed be the power of God unto salvation, and so may *individuals* be *regenerated* while as a nation they are seeking reform."

A Missionary writes:—"We feel a great desire to help these women who are so much in earnest. One, whose father was a physician of some rank and wealth, and who, dying, left a sum of money and a piece of land to build a school for girls, has opened three or four schools. But she is intelligent enough to know that they are very primitive, and would gladly have help.

"Our Mission Schools are recognised as far and away the best from an educational standpoint, but doubtless the fact that they are *Christian* schools causes some dissatisfaction. Moreover, the Persians want to have their own schools, to be independent of other nations. We have, however, as many pupils as we can accommodate in both schools.

"It is surprising to see how old many of the girls are who come to school, some of them

well in their teens. All pupils study the Bible and hear of Christ without apparent objection, but many of them do not intend to leave Islam or Behaism; for we must admit that the latter sect are more progressive in the matter of education. It is claimed that there are many of this sect also in the Parliament, but there are certainly many Moslems who are very patriotic and zealous for reform, yet just as zealous for Islam, not perceiving that the two are incompatible. I cannot think that the two can far advance side by side. The one fact of educating and emancipating woman, it would seem, must be a great blow to the whole doctrine of Islam. As the men's minds are developed it is difficult to see how they can still hold many of their old ideas and practices.

"Personally I think there are two great barriers to doing anything more for Persia than ministering to the physical needs of the very poor, teaching as many as we can, preaching Christ and living Christianity in their midst. These two obstacles are, first, Islam, which rises as a stone wall to resist every real true ideal; secondly, their innate feeling of

superiority to every other nation or adherent of any other faith. They may imitate, but they will work out their own ideas, and so develop themselves, probably making themselves believe that they have originated the idea. But if we can get them to take Christ as their Lord the whole case will be different.

"I have heard this morning of a newspaper being printed by two Persian ladies, in the interests of women and their homes. We know one of the women: she has had no special advantage or education; another evidence of their confidence in themselves."

The report which reaches us from Kerman and other country districts varies considerably from that of the cities. An English Missionary writes:—"At present the reform movement here only touches the men, as the women are still quite uneducated; very few can read, even among the upper classes. There is not a single school for Moslem girls in this part of Persia. It is difficult to say how a girl's school would progress, but just now, so rapidly is thought changing here, that in all probability a girls' school would make good head-

way. Six months ago a wealthy old gentleman of high birth, gave a site, in the town itself, for a *girls' school*, and granted £200 towards its building; but, partly through his recent death, and the difficulty of getting women Moslem teachers down to Kerman from Teheran, the prospect for the time being is hanging fire. However, it proves the advance in thought of some of the forward men in Kerman.

"The education now actually available here for girls is, first, that which is given in the higher families, viz., a Mulla comes daily and teaches Persian, and some little Arabic bearing on the Koran, in a parrot-like fashion, to the little gatherings of the boys and girls of the house; and secondly, among the less well to do, a little teaching is given by a few women teachers to small gatherings of girls. I have found in hospital and town, that both men and women are quite ready to listen to the Word of God. There is, too, more possibility of confession of faith in Christ, even in comparison with seven years ago; but there may be, and probably would be, if the confession was a bright one, all the accompanying persecution which the Mohammedan

teaching carries with it. However, there is not, I think, any more hardening against Him, thank God, rather the contrary. The veil, though rigorously adopted outside the houses, is not always adhered to in the house; male friends and acquaintances frequently being present with the ladies of the house unveiled.

"The influence of the Reform Movement has, as yet, scarcely touched Hamadan, except among a few wealthy families, whose husbands, brothers, or sons, have been studying or travelling in Europe. Some of them, in matters of dress, are trying to follow French fashions. As for twenty years at least, we have always had some Moslem girls in our school, and have continually striven to impress upon the women the inexpediency and wrong of sending *little* girls into homes, where they are strangers, just when they need their mother's careful guidance; the time in school has in many cases gradually lengthened, and this term we have many older girls in the Boarding Department of our school. In all, this year, we have had about twenty-seven Moslem boarders, some of them would in the old time

have been given years ago to husbands. I have had special opportunities for telling Moslem women of Christ, and they listen as well, if not better, than they have before. As in all religions the women are much more tenacious in their hold on Islam than the men are. We have one woman, a member of the Church, who says she confesses she is a Christian wherever she goes, but I doubt if ever she is believed."

Another writes:—"Tabriz is an isolated station and a difficult one, owing to the stony hearts of both Mohammedans and Armenians. The latter are mostly under the influence of the Revolutionaries, who are real Atheists—they have large schools and deliberately teach the children that there is no God. They are not willing to hear anything that may soften their hearts, preferring the hard feelings of revenge, anger, hate. It seems terrible to me to know this. Mohammedans are eagerly seeking education in our schools, girls also. Many have been refused because the teachers are so few. It is encouraging that they want to come to us; more will now do so, as a

new teacher for the girls' school is on her way to Tabriz."

The following appeared recently in *The Times* on the Women of Persia:—

"As a matter of fact, probably not one girl in a thousand twenty years ago ever received any education. When the parents were rich enough, tuition of a sort was given at home, but in the case of poorer persons it was enough if their sons were taught to read and write. Even these superior accomplishments seem quickly forgotten, for it is no rare thing in a household of six Persian servants to find that not one can write, and the cook, when he presents his weekly account, indicates by rough drawings the number of eggs, chickens, and legs of mutton consumed.

It would be interesting to speculate how far the seclusion of women is the result of natural prejudice and how far that of the absence of education. Sufficient to say that on the day when women join openly in the affairs of the men a great change for the better will take place in the relations between Europeans and Persians. As it is at present, a European can

only half know a Persian, because he is never admitted to the intimacy of the home life. It may well be that in twenty years' time, if the women's education movement continues to prosper and the old prejudices die away, from contact with the outside world, Persian ladies will be taking part in the social life of the foreign community.

"Some thirty years ago the American Presbyterian Missionary Society began to take an active interest in the education of girls in Teheran. A school was opened for a dozen Armenian girls; it was for many years the only school of its kind in the place. The annual enrolment did not reach fifty, though the girls were given free tuition, books, food and lodging. In 1876 the first Moslem was admitted, but it is only since 1900 that Mohammedan girls have been coming with any degree of freedom. Prejudices were strong, and it was only by paying surprise visits that Mohammedan parents were gradually able to overcome their attitude of suspicion. Last year, however, 235 girls were enrolled, of whom 120 were Mohammedans; instead of everything being given free, the

patrons of the school paid over £200 towards the cost of tuition and stationery. Girls were admitted at seven years of age, but it has been found difficult to keep them for the entire twelve-year course. Nevertheless, five classes, each consisting of thirteen girls, have graduated, and nearly eight hundred pupils have passed through the school since its foundation.

"During the last year or two the Persians have become awake to the necessity of doing something themselves on similar lines. It is stated that there are now more than fifty girls' schools in Teheran. Several of the older girls at the American School are under training to become teachers, while a few of them are already teaching in the Persian schools during part of the day. Recently the head of one of these schools paid a visit to the American School, and expressed her delight at the "blackboards that do not rub off,' and at 'the nice desks and clear maps.' 'If this school in its perfection were known,' she said to a member of the American Mission, 'you would have a thousand girls begging for admission. I have visited every school in the city, and only here have I found real learning.' Another visitor to the school

remarked on leaving, 'I wish my wife had been educated. I want my daughter to take her diploma, and then give her life to educational work for the women of Persia.'

This movement is in its infancy, but the fact that last April, for the first time, Persian women held a large meeting in Teheran to discuss problems of education, seems to suggest that the education of woman will play an important part in the future evolution of Persia.

As in other Moslem lands, the Christian education and training of the younger generation of girls is the main hope for the future. It needs the life devotion of more gifted and consecrated Christian women.

As reading seems to be the one accomplishment most eagerly sought, we may earnestly hope that writers may be raised up who shall make it their aim to prepare books and papers permeated by Christian teaching for the girls and women of Persia.

We cannot but think that the independence of character, which takes the form of self-confidence, as mentioned by some of our correspondents, may become a most valuable aid in the uplifting of those who have been despised

and downtrodden. An eager pressing forward, regardless of incompetence, will lead to the discovery of powers hitherto dormant, and this discovery may, and we trust will, create a deeper and more widespread realisation on the part of the women of their need of teaching, and also a willingness to turn to those who are prepared and able to help them.

III. LIGHT IN EGYPT

THERE is nothing as yet going on in Egypt that amounts to a reform movement among the women. They have too long accepted their inferior position uncomplainingly to aspire to anything better. It seems as though others must do so for them. Strange to say it is the men who at present are the principal ones to speak out on the subject. A prominent Moslem has recently published a book on the emancipation of woman, which has been widely read. A few years ago, another writer brought out a book called "The New Woman." There is a dawning consciousness amongst the men that their home life might be improved. They would like to have more companionable wives. The first result of this is that, while frequently now

treating their wives with contempt, they aim for something better in their daughters. A few years ago it was hard to get parents to allow their girls to attend school at all. When they did come, they were not allowed to remain long, and were married at the age of twelve. But now we find the Government trying to encourage female education by giving higher grants for girls than for boys in subsidising village schools. They have also established girls' schools in the chief towns, and have provided for their training as nurses, midwives, and teachers. The healthiest sign of the times is the increasing number of girls who are willing to be trained. The age of marriage is also rising, especially in the upper classes, so that their daughters have more opportunity of being educated.

The Mission Schools are undoubtedly the best in the country, as the girls not only acquire a good education, but are trained in character and conduct; the parents fully recognise this. The Mission Schools, however, only form one item in the whole provision for female education.

Other schools are:—

1st. Government Schools, including Primary,

Secondary and Normal Day and Boarding Schools.

(These are excellently managed, and are quite up to date, no expense being spared. They have a large staff of trained teachers, English and native. The fees are reasonable, but out of the reach of the lower middle class, from which the Mission Schools chiefly draw).

2nd. Government-aided Kuttabs or preparatory schools. These are cheap but inferior. Girls are generally mixed with boys, and this is a recognised disadvantage as compared with Mission Schools.

3rd. Private Moslem Schools which are rapidly growing. These are numerous and large; carried on by societies or endowed by individuals. For standard of education and the fees, they are comparable to Mission Schools, but they are generally wanting in discipline and tone.

4th. Coptic Schools which receive government grants on condition of teaching the Koran to Moslem children.

5th. Roman Catholic Schools.

It is noticed that educated girls have a

tendency to imbibe Nationalist ideas, while their ambition generally is to imitate the French.

It is too early to speak of any general effect in the direction of the women's willingness to receive Christ, for the number of educated Moslem women is still exceedingly small, and among them mission work is practically non-existent, except through the immediate agency of the schools. Judging, however, from a certain number of individual cases, it may be said that the girls at school are certainly more ready to listen to Christian teaching—objections come not so much from them as from their parents. Also Moslem families, when visited, will speak much more freely than they once would. At the same time it may be considered as impossible for a woman to confess Christ openly at her home. With scarcely an exception, the known cases of converts have been those who have been under the guardianship of the Mission, in boarding-school or hospital. There is the insuperable difficulty that no woman (with the possible occasional exception of a widow) is ever legally free under the Moslem code.

There is a slight change observable in the wearing of the veil. Some women are now

seen with their faces completely veiled, this being possibly the result of their having to go about more freely in the streets to school or hospital or other work. On the other hand, many of the upper classes are imitating the French as far as possible, and reducing the veil to the merest pretence by using the finest gauze. Many also are seen with their arms bare to the elbow, a proceeding which is anathema to the orthodox.

What we have said so far relates to the present condition of women's education in Egypt. No doubt, those who remember what it was thirty or forty years ago, are deeply conscious of the change which has been gradually wrought. It is specially noticeable that the second and third generation of girls, whose mothers and grandmothers have been sent to Mission Schools in their childhood, show a marked improvement in their whole character and ability to learn. They come to school free from prejudice and fear: some of these are now taking their places as fully educated, cultivated women. When men begin to realise still more what a change this will make in their home life there will be a new ambition amongst them to have such

wives and mothers, so emancipation will surely come. Women will earn their confidence and respect.

With regard to social life, it still remains the same. The law of Islam prevails: this means oft-repeated divorce, and the gradual sinking into premature graves or neglected old age of the greater part of Egypt's women. We want a new public opinion to be created on this subject and a new earnest endeavour on the part of men to set wrong things right. They will reap a reward in the peace and happiness of their homes, now too often the scene of quarrelling and misery, the conversation being nothing but unclean and empty gossip. It is the right to keep the women in their condition of bondage, and the right to retain license for themselves unrebuked, that has been the curse of the men of Islam. When this is recognised, the day of Islam will close; a brighter morn will rise for both men and women. The inarticulate bitter cry of the heart of a Moslem women will be answered. Firmly do we believe this can never be until Christ is lifted up amongst them, and until they are drawn to Him.

Blank Page

SIGNS OF PROGRESS IN INDIA

BY

MISS A. DE SELINCOURT

ALLAHABAD, INDIA

Blank Page

SIGNS OF PROGRESS IN INDIA

OWING to my absence from India it has been difficult to get possession of the facts necessary to make this paper as complete a record of the present position of Moslem women in India as could have been wished. A great many to whom I ventured to write for information have not replied; I am the more grateful to those who in the midst of many claims generously found time to send full and careful answers to my questions. It is upon the information they have given and the opinions they have expressed that this paper is mainly based.

SOCIAL DEVELOPMENT

The number of Moslem women in India approximates to 30,000,000. Not very much in the way of social advance is reported from Madras or Bengal or yet from the greater part of North India, but in Bombay and the Deccan as also in Lahore and in a few other northern centres, Moslem ladies seem to be coming

markedly to the front. One hears of many clubs and other associations carried on by these ladies themselves, both for mutual improvement and also for organised charitable effort on behalf of poorer Moslem women. In Bombay Moslems attend an Indian Ladies' Gymkhana, and the more gifted among them give lectures in a Bombay Hindu Ladies' Club on such subjects as Temperance, Women's Influence, etc. Parda is considerably relaxed among Moslem ladies of Bombay; some of them have even visited England, and not a few are highly educated and enlightened women. Some write articles for leading papers and keenly desire to keep abreast of the times. In the United Provinces and the Punjab several good weekly and monthly papers are issued for Mohammedan women, such as the *Tahzib-ul-Niswa*, *Sharif Bibi*, *Rafiq-ul-Nizwa*, *Kahtun*, *Asmat* and others; some of these have Moslem ladies for their editors, and a large number of their contributors are also Mohammedan women.

A Christian B. A. whose mother was a convert from Islam writes me as follows:—"Seeing the signs of the times in the Moslem Kingdom, one cannot help seeing that Mohammedans

no longer wish to remain in the background. The women, it seems to me, are themselves studying for their own cause, desiring legitimate rights and freedom. Mohammedan ladies are physically strong; their emotions and passions are also strong, and one of the chief traits of their moral nature is great tenacity of purpose and strength of determination. I notice that their artistic feelings are also keen. In any good society they appeal with their manners and conversation to the hearts of their hearers. With all these advantages I think that Mohammedan ladies, given the proper training and opportunity, cannot fail to take a leading part in moulding the destiny of the Moslem people."

There is a great sphere at the present time in every big Moslem centre in India for English missionaries with the kind of gifts required to run "Time and Talents" branches in England who will devote their whole time to such service as has been carried on for some years among Parsees in connection with the Missionary Settlement for University Women in Bombay. We need to give a larger place in our missionary plans to what has been well

termed the Ministry of Friendship. It means infinite expenditure of time and sympathy and love to place ourselves alongside of these women, to enter into their lives, to share their aspirations in so far as these are rightful; it means willingness also to lay ourselves open to not a few snubs and repulses. In many ways it is harder than contact with the poorer classes, who often quickly and gratefully respond, and do not so speedily pull us up by their hot resentment the instant we show the cloven hoof of our fancied superiority and behave as if we had come to India to "work among them," rather than to love them and seek their friendship. But surely this Ministry of Friendship is the attitude most like our Master—the only attitude that will commend Christ to India and win India for Him.

EDUCATIONAL DEVELOPMENT

It is calculated that taking India as a whole seven women in every thousand are literate; education among Moslems is below even this poor average. Exact statistics are for obvious reasons impossible to obtain, but it is probable

that while an infinitesimally small proportion of the poorer women know not even the alphabet, nearly all upper class Moslem women are able to read the Quran more or less well, though that is in most cases the extent of their learning. Until quite recent years, as even still in the most orthodox and secluded families, it was considered unsuitable for a women to learn to write, lest she should be tempted to use the knowledge in wrong ways; and as to the third "R" what need is there for that, since daily domestic accounts, all the finance entrusted to the women folk, can be easily and correctly kept with the aid of beans and pebbles or of charcoal strokes on the wall?

Moslems are distinctly behind Hindus at the present moment in their desire for women's education. In one important Moslem centre in the United Provinces, when the Government called together an Education Committee to consider what could be done for the education of girls, only Hindus attended; in another, all the endeavours to interest Moslems in this subject have up to the present proved unavailing, though in the very same town a Hindu merchant is building at his own expense a

school for Hindu girls at a cost of 50,000 rupees.

At the same time, from workers among Moslems in almost every part of India come the tidings that growth of sound public opinion on this question, though sometimes discouragingly slow, is yet real and steady, and in some centres marked progress has been made within recent years. Up-to-date schools for Moslem girls are being established by private Moslem enterprise in important centres such as Allahabad, Agra, Delhi, Lahore, Bombay, Hyderabad and Bhopal (the ruler of which state is a highly educated Moslem Begum); in other centres Moslems send their daughters to Government schools and to mission schools, in some few cases even allowing them to board in Christian boarding-houses in order that they may get the best education possible.

One of the most influential members of the Moslem community in North India, a man who has devoted the greater part of his private means and practically his whole time to promoting the cause of family education, writes thus:—"The Mohammedans of India should aim at transforming themselves into a more organised

community and should concentrate their individual and collective efforts upon useful enterprises. In the term Mohammedans I include women. Any scheme or organisation of Mohammedans in which women are ignored is against nature and is therefore doomed to failure. Biologically they play an important role in the maintenance and preservation of the race; sociologically they are the foundation of family life and furnish one of the strongest motives for the development of the altruistic virtues which play a prominent part in the progress of nations."

One of the most urgent needs in our missionary work at the present time is to increase the number, and above all, the efficiency of our schools for Moslem girls. From some centres the distressing news has come that mission schools have had to be closed, as they were unable to compete with the Government and non-Christian schools that had been started. We should aim at setting on foot a first class mission school in every important Moslem centre in India; there is little doubt that pupils in large numbers would be forthcoming. But if we let the present opportunity slip, others will step in and undertake the work; as we

have seen, they are already beginning to do so, and the rising generation of Moslem women may be lost to the Church of Christ. I earnestly trust that this Conference will not fail to send to the Church in the West an urgent appeal for a large supply of fully qualified women educators to come for the love of Christ and serve India in this day of opportunity.

In view of the urgency of the need, however, it is not enough merely to appeal to the home lands for recruits; it surely behoves us to reconsider our whole policy. To many it seems that work among Moslem women in India calls urgently for revision along the following lines:—

I. CO-OPERATION

It was well said at the Edinburgh Conference that in many cases closer co-operation would be equivalent to a doubling of the missionary staff. We need to consider the possibility of

(1) *Closer Co-operation between the Various Missionary Societies.*

This applies most of all to our educational work. As yet the numbers of women and

girls receiving education are small and scattered, and far too large a proportion of western missionaries are giving their time to teaching them. If the numbers of small training and other classes could be welded together in larger Union Training Schools, the work would be more efficiently done, and a considerable number of educationists would be set free for pioneer work in connection with schools for Moslem girls so urgently needed at the present time. No scheme of co-operation is possible without a certain amount of individual sacrifice; we need a largeness of vision to see things in their true proportions, and a burning enthusiasm for the Kingdom of God, which will not allow local and temporary inconvenience to block the way when the call comes to advance.

(2) Closer Co-operation Between the Various Branches of Missionary Effort.

In the book of Proverbs the inspired writer gives, with one stroke of his pen, a life-like picture of the slothful man: "He roasteth not that which he took in hunting," a picture, it always seems to me, of opportunity obtained

with an infinite expenditure of time and sacrifice, and then neglected, of magnificent beginnings frittering away into nothing. I think that in many cases we Zenana workers do not rally round the hospitals as we might. I am sure that we ought to draw closer together than we do, and to realise that our work is absolutely one, and have a regular system by which all women who come to the hospitals are followed up in their homes. Often it is not the fault of individual missionaries that hospital work is not more effectively followed up, but of the policy of the mission as a whole. In one centre a hospital is planted, but little or no provision is made for school or Zenana work. In another centre evangelistic workers spend their time knocking at closed doors, no medical missionaries being at hand to prepare the way for them. When conditions such as these obtain, I feel that the matter should be laid before the Board or Home Committee, and that we should not rest satisfied until in each place where there is medical work there is also a sufficient staff of Zenana and school workers to roast thoroughly and effectively all that is taken in hunting. The

following is the deliberate verdict of one who has had exceptional opportunities for studying the problems of evangelisation, not only in India but also in China and Japan and many other parts of the mission field. She writes:—"By far the greater number of opportunities created by the work of the medical missionary are inevitably lost if she is left with no one to follow them up; she opens doors but is far too busy to go through them. To every medical missionary twenty fellow-workers are needed to take advantage of the opportunities her work creates. Hers it is to attract attention and then pass on; theirs to follow up, to visit, teach, instruct, prepare for baptism, found schools, train the converts, till they in their turn are ready to join the great volunteer army of Christ's evangelists."

(3) *Closer Co-operation Between Men's and Women's Work.*

(a) *In Individual Work.*—Far too large a proportion of men missionaries, as it seems to me, are at present taken up with pastoral or institutional work; we need many more

who can give their best energies to seeking souls in the individual and definite way which has long been the main method of attack with Zenana workers; and the men's and women's work should be closely co-ordinated, so that whenever a woman is under instruction her husband may be fished for by one of the men missionaries, and *vice versa*, that whole families may be won for Christ and wherever possible the terrible divisions and breaking up of homes may be averted. At present in India we see not infrequently whole districts in which there are only women missionaries, and again other districts in which only men are working, and the result is a terrible hindering of the progress of the Gospel. With care and common sense this kind of co-operation may be perfectly well carried out without giving rise to difficulty or misunderstanding.

(b) *In Educational Work.*—"Schools for Indian girls should be opened whenever possible as 'twins' to existing boys' high schools. This would give a nucleus to start with among the sisters of the boys, an area for recruiting, a permanent connection, a splendid *point d'appui*, and an unparalleled opportunity for

co-ordination and concentration. There is at the present day a considerable body of opinion in favour of women acting in some cases on the staff of boys' schools, and such an arrangement would be a great help here. If the Principal of the girls' school held a more or less nominal appointment in the boys' school, teaching them one or two periods a week, it would give her an opportunity to canvass among the boys for their wives and sisters, would help to make her known to their parents, and would tend generally to keep the two sides of the work in touch with one another. The divorce of men's and women's work leads to much, very much, leakage of force, and often to heart-rending separations in the families of converts. Let us be warned in time in any new undertaking." (*Young India and the Education of Girls*," by E. R. McNeile.¹)

(c) *In Literary Work*.—At least one woman should be placed on the Literary Committee of each province. There is great need for specialised literature for Moslem women and girls, and doubtless a good deal of latent talent

¹ Pamphlet may be obtained free for distribution from the Church Missionary House, Salisbury Square, London, E.C.

exists among women missionaries, some of whom are more modest than the brethren with regard to the merit of their literary efforts, and hesitate in consequence to press forward into print. Women are urgently needed on the Literary Committees to bring to light any such hidden genius, and to keep constantly to the front the need for suitable literature for women and girls.

II. EFFICIENCY

In every department whether of Social, Educational or Literary work, we need trained experts. As a conference I trust we shall bring all our influence to bear on the Home Boards to ensure that volunteers for service among Moslem women receive the very best equipment possible for the work, that adequate time and other facilities be given them for the study of the vernacular (and wherever possible of Arabic also), of sociological questions in their bearing on Islam, of the Moslem controversy, of pedagogy and psychology.

Similarly we must aim at a higher standard of efficiency among our Indian fellow-workers. The great difficulty of obtaining teachers has

constantly tended to lower our standard with regard to those we are willing to employ, and one cannot but feel that the result of this in the past has been disastrous in the extreme. When Indian Christians see that all missionaries unite in emphasising the importance of special training for missionary work they will themselves begin to realise in a new way its value, and the sacredness of the missionary vocation. May we not look forward to a not distant day when no worker will be taken into mission employ who does not go through some adequate course of training? I know well the difficulty of finding workers and the present needs of the work, but surely in the long run quality rather than quantity is the thing that tells.

"Oh, if we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit, sure,
Bad is our bargain."

I believe that an immense advance step would have been made, whose far reaching effects of blessing for the Kingdom of God we cannot at all foresee, if we would unitedly resolve that no matter at what personal inconvenience or apparent temporary retarding of the work,

we would never allow the spiritual and mental preparation and fitness of our workers to take a second place in our thoughts and plans.

III. PRAYER

Probably every worker among Moslem women will agree with me that in the poverty of our prayer-life has lain the main cause of the weakness of our work. The Lucknow Conference will have been abundantly worth while if it achieve but one result, namely, that of rousing us to pray with a deeper faith and with triumphant perseverance for the coming of the Kingdom of Christ in the Moslem homes of India.

AMONG THE EDUCATED WOMEN
OF TURKEY
BY
MISS M. M. PATRICK, PH.D.

Blank Page

AMONG THE EDUCATED WOMEN OF TURKEY

THE new regime in Turkey offers to Mohammedan women freedom to take advantage of the opportunities for development that have long been enjoyed by the rest of the world.

Under what conditions do they start out on this new era of freedom? Popular opinion in the past has generally considered only the disadvantages of their position, and both the advantages and the disadvantages have always been veiled behind the mysteries of the unknown in Oriental customs, for the reason that for ages past women in the harems have been an unknown quantity to the outside world. Their lives have been concealed, even as in the streets they themselves have been hidden behind thick veils and flowing draperies, and in their homes by heavy curtains and latticed windows. Thus seclusion and the Oriental setting have seemed the principal elements of their being,

and have appeared to form such great disadvantages that various advantages have been lost sight of that are nevertheless connected with their legal and social relations.

The most striking advantage which they enjoy relates to property rights. Mohammedan girls become of age at fifteen, and from that time they absolutely control any property that may belong to them, and a woman may buy or sell, invest, lease or give away her property without consulting any other person.

This fact is so strange in contrast to many other Oriental customs, that one is interested to briefly trace the historical evolution of the financial freedom enjoyed by Mohammedan women.

The movement in the direction of greater rights of property for women, without doubt began with Mohammed, for when we consider the degraded condition of society in Mohammed's time, we see that his teachings enforced an increased respect for women, purified polygamy, although they did not destroy it, and demanded a degree of equity in marriage that was in advance of the teaching of that day among the Arabs, and even as early as the third century

of the Hejira, the teaching of the highest leaders among the Mohammedans was, that developed Koranic laws taught monogamy and not polygamy, a fact which is also claimed by many at the present time.

Turkish laws, as they exist at present however, bear a decided stamp of Roman influence. Early Roman law placed the control of the wife's property entirely in the hands of her husband, but after the Maenian law in 586 A.D., this was gradually changed, and Theodosius and Valentinian the Constantinople Emperors, enacted laws regarding dowries almost identical with the present Turkish laws. In the time of Justinian, there was absolute legal equality of the sexes in property matters, except that women had if anything rather more protection than men.

There are two ways in which a Mohammedan woman may acquire property besides earning it; by inheritance or as a dowry from her husband, and of all this she has full control.

When a Mohammedan woman marries, her husband is obliged to give her a dowry which is divided into two parts: the prompt and the deferred. The prompt must be paid before the

marriage can be consummated. This money is not paid to the parents or any older friends of the bride, but is paid to herself, in accordance with the law that from the age of fifteen a girl controls money that she has inherited, and after marriage controls her dowry. The deferred part of the dowry is never paid, unless the husband divorces the wife. In many Mohammedan countries where there is a growing sentiment against divorce, the husband is often asked to promise to confer a large dowry upon his wife, especially the part that is to be paid should he divorce her, with the hope that the financial pressure will be so great that the number of divorces will be lessened. It is evident that the advantage of property-rights ameliorates the situation only for those women who have money, for the personal control of the wife is absolute. A divorced woman who has money is independent, but a poor woman whose dowry is small, may be sent out from her home in great misery and loneliness.

On her marriage, a Mohammedan woman does not lose her individuality. She does not merge her rights in those of her husband, but she may exercise many rights that may belong to any

citizen. She may act as administratrix or executrix, or be appointed legally as governor of a charitable endowment, and she can make legal contracts with any one, even with her husband. She may sue or be sued without his knowledge, and she may even sue her husband, according to the law, although I do not know whether this often happens. If the wife earns money, the husband cannot control it or live upon it in idleness, without her consent. Marriage among the Mohammedans is merely a civil contract, and is different from the marriage contract in any other country in the world. In many respects it regards the rights on either side, as neither has any control of the property and legal relations of the other, and while the wife is in no respect under the legal guardianship of her husband, he is also not liable for her debts, although he is bound to support her while the marriage relation continues.

Mohammedan women usually employ a legal adviser to attend to their affairs. There are as yet no lawyers among them, but for very many years it has been the custom for them to sometimes plead their own cases in the courts of law, having first studied up the legal points

connected with them—and a Constantinople lawyer has declared that they often do this with great eloquence.

Another advantage with which Mohammedan women may now enter upon a new era of development, is that the idea of professional life is not a new one to them—they will not have to be educated to the idea as well as to the professions, for the unique constitution of Mohammedan society, arising partly from the marriage and property laws, and partly from the habit of seclusion, developed the possibility of elementary forms of professions among the women quite early in their history. The professions in which they have had some experience are those of trade, of literature, of medicine and of teaching. We may perhaps include also speaking in different forms, for Mohammedan women in the past have not been wholly without the opportunities for public speaking, and some certainly have shown, since the new era began, a decided talent for lecturing.

It is a well known fact that many Turkish women are engaged in trade, some even carrying on an extensive business, involving frequent journeys to Egypt and other places. From

time immemorial the treasurer at the head of the royal harem has been a woman, in early days the Valideh Sultana, but later another woman was appointed for the position, who had under her control a regular bureau of trained scribes, all women. I do not mean that these women had been taught stenography and type-writing, but they were trained according to the methods of their time, which were doubtless rather primitive.

In early ages when there was greater freedom among Mohammedan women, there were women preachers who were accustomed to address congregations of women in the mosques and bazaars, and the father of one of the students at the American College for girls at Constantinople at one time asked us especially to teach his daughter to speak well in public, as he wished her after graduating to go into the interior to preach to Mohammedan women.

It is interesting to note that composition, including the teaching of different kinds of style, was one of the subjects taught in the normal school for girls, the Dar-ul-Moualimat, even under the old regime, for it is in literary work that the advanced Turkish women have

most distinguished themselves. The relation of Mohammedan women to letters appears at intervals throughout all Mohammedan history. Women professors were employed in at least one university in Spain during the period of the rule of the Moors. In the early centuries of the Ottoman Empire, the art of letters was not entirely neglected by Mussulman women, for there was usually a literary circle in which women were often found.

The present modern movement in regard to literary progress among Turkish women began about twenty-five years ago. One of the first writers was Makboule Lemaan Hanum, and since then the two most celebrated are Fatima Alieh Hanum and Nighiar Hanum. The former comes of a family of writers, being the daughter of Jevdet Pasha, the President of the Turkish Academy, an organisation which existed for a short time before the tyranny of the reign of Hamid rendered impossible all literary progress in the Turkish nation. Fatima Alieh Hanum has interested herself in more serious subjects than is the case of most Mohammedan women. The literary movement among women began with the

attempt to write poetry and novels—some in French and some in Turkish. Fatima Alieh Hanum, however, has made quite a serious study of Philosophy and of the History of Literature among Mohammedan women, and although she has written some novels, they have been novels teaching practical social and moral truths. She lectured recently in Stamboul on the subject, "Knowledge and its different Degrees." Her research in Philosophy has been in the line of Scholastic Philosophy, rather than in that of modern thought. She has also studied theology, and has made special investigations regarding Mohammedan religious teachings, especially in the line of women's rights, to show what rights the Mohammedan religion legally allows women. Ahmed Midhat Effendi, one of the leading Turkish novelists and popular writers, now nearly eighty years old, lately wrote an article published in one of the daily papers, in which he criticised the manners of women in public, finding them too free, and Fatima Alieh Hanum wrote a fine article in reply which was greatly admired, in which she said that women had not taken

advantage of as much freedom as their religion allowed them.

Nighiar Hanum is a poet. She has published several volumes of lyric poetry which are considered good.

There are many of the younger women also who are now beginning to write.

The Turkish papers pay for articles which are written at their request, and there are some writers among the women who are well paid for their literary work. Many years ago under the old regime a paper for women was started which in the beginning was edited by women, and afterwards passed into the hands of men editors. At the present time there is no paper edited entirely by Turkish women, but a certain Fatima Shadieh Hanum intends to publish such a paper.

The strongest writer among contemporary Mohammedan women is Madame Halideh Salih, a graduate of the American College for Girls, and the only Mohammedan woman in Turkey who has the degree of Bachelor of Arts. Although at the same time practically the Director of the Dar-ul-Moualimat, the Normal School for Girls, she writes constantly

for the papers on all subjects of interest, and her articles are in great demand. She also writes in English both for the English and American press. An essay of hers was published in the London *Nation* of March, 1910, and the editor spoke of her as an educator, philanthropist, politician, speaker, and writer of Turkish prose. She is publishing two books at present which will soon be given to the public—a novel entitled "Seviah Lalib," and a volume of lectures on pedagogical subjects.

There is a new Club for women which has lately been organized in Stamboul for literary purposes, called the Taarli-Nisvan, or the Society for the elevation of those who are veiled. The members of this club employ a teacher for the purpose of teaching them English, and plan to translate books from English to Turkish.

During the old days of greater sequestration in the harems, music was the favourite occupation for many women, and there are some who play extremely well on both piano and violin. There are also those who paint. Mufideh Kadri Hanum has exhibited three pictures in Munich: a portrait of her father; one of a little negress in oils; and a picture

of her music room, in pastels. For the last she had a letter of approbation from Munich. She at present occupies the position of drawing teacher in the Dar-ul-Moualimat.

The strict laws regarding harem life have obliged Mohammedan women to learn something of medicine, for there has always been a strong prejudice against men doctors entering the harems, and although it is disappearing under the new freedom, it still exists to some extent. As a result, there developed a more or less mediaeval system of women doctors, who are called half-doctors. Fifty years ago this class was made up of ignorant women who practised charms, dealt in strange drugs, and produced much suffering in the harems, yet there has thus always been a large class of professional women who have practised medicine in an elementary way. The present advantage to the women of the nation of this profession does not lie so much, however, in the fact of the work done, as in the idea that has always existed among them that women may do medical work, although it is true that the medical education for women has shared with other forms of education the

disadvantages that have retarded progress. The custom of women doctors, however, exists, and a good medical college for women would meet a great need. About thirty years ago, some of the medical schools for men began to offer simple lectures to women, and these were at one time incorporated in the regular program of the Haidar Pasha Medical School, given usually once a week. These classes were very elementary, and were attended by large numbers of women. Medical opinion at present condemns them, as having been very inadequate and superficial, but they cannot have been wholly fruitless, for I know one of the women doctors who studied in that way. She is simple, dignified, and efficient, and is employed as the family physician by at least one prominent family, who always trust her treatment except in case of dangerous illness. The matter of educating these so-called half-doctors has now been taken officially in hand by the department of medical instruction, and there are regular classes for women organised by Dr Bessem Emur Pasha, who is official inspector of hospitals in Turkey.

This class contains fifty at present, who

are from the ages of twenty to forty, and are not educated women, being able for the most part when they enter only to read and write. The subjects taught are Anatomy and Physiology, with practical demonstrations in the hospital. The classes are few, but Dr Bessem Pasha intends to raise the standard of entrance, and the grade of the studies as rapidly as possible. This is the first serious attempt at medical education of women which has thus far been undertaken by the people of Turkey, and it is significant that it should be one of the first of the reforms attempted under the new regime.

No woman is allowed to practise without a diploma, but the diplomas have not thus far been of great medical value. The diplomas that are given are of three degrees—satisfactory, good, and excellent, and they are conferred by the Director of the School of Medicine, and they are prepared by the Minister of Public Instruction. Women of all races are eligible for these courses, and marriage does not disqualify either in this profession or in any other among Mohammedan women. A lady on one occasion visiting the School of Fine

Arts for Girls, founded by Sultan Aziz in Stamboul, found the classes excused for the day as the students were to be vaccinated, and she noticed with considerable curiosity that the doctor, who came to vaccinate the girls, was a Mohammedan woman, and this took place several years ago under the old regime. In connection with the above there are also two other facts which show an increasing interest at the present time in medical progress among women. The Red Cross Society is making an attempt to begin training for nurses in Constantinople under the name of the Red Crescent Society. This movement is headed by Madame Rifaat Pasha, the wife of the Minister of Foreign Affairs—and is a movement which is just beginning and has not yet been definitely formulated. Madame Halideh Salih is one of the committee of Directors. Women have also shown much interest in the movement on behalf of city hygiene started by Dr Emily Ray Gregory, Professor of Biology in the American College for Girls, and have attended the lectures in large numbers.

The beginning of all education among the

Turks was in the primary schools connected with the mosques, which both boys and girls attended. The first school distinctly for girls was established about the middle of the last century, and since that time there has developed a regular system of schools for girls of three grades. Under the influence of Sultan Hamid, no progress was allowed in these schools sufficient really to teach girls to think. Under the new regime, however, the progress will be rapid, and plans are already being formed of complete re-organisation of girls' schools. The only school of the highest of the three grades is the normal school in Stamboul, the Dar-ul-Moualimat, which has long been the best school for girls among the Turks, and under the new regime its improvement is very marked. Madame Halideh Salih lectures regularly to the students, and is constantly introducing reforms. On being asked recently if new courses of study had been added to the program, Madame Salih replied, "It is not so much that new studies have been added, as that the spirit is being changed." New subjects, however, are gradually being added, and the program now includes Psychology of Peda-

gogy, Physiology, Elementary Science, Hygiene, History of Turkish Literature, Elementary Mathematics, Geography and History. An effort will be made next year to introduce some foreign languages, probably English and French.

All prominent Turkish patriots at the present time express themselves with great enthusiasm regarding the necessity for the higher education of Turkish women. There are now between fifty and sixty Mohammedan girls in the American College for Girls at Constantinople, and this institution plans to enlarge in order to meet as far as possible the present needs of Mohammedan women.

The opportunity is ripe for a large social and educational development among Moslem women in Turkey, and the Christian world should rise to meet this need by furnishing the required advantages?¹

¹ In the above paper the statement is made: "Moslem marriage is purely a civil contract, differing from every other in the world, in giving the wife control of her own property and compelling the husband to support her as long as the marriage relation continues."

I wish to point out that among eight millions of Buddhists in Burma, marriage is purely a civil contract guaranteeing to the wife full control of her own property and requiring her husband to support her till she is put away.

I think it desirable to correct the statement in the above paper to accord with facts.

(Signed) REV. JESSE F. SMITH,

Baptist College, Rangoon, Burma.

A moment's reflection shows why the Buddhist and Moslem women are privileged with regard to property rights. The reason is found in the significant words, "till she is put away."

We must forget our ideas of Christian marriage and regard a temporary union terminable always at will by the husband, but in which the wife secures a separation with great difficulty—at least in one country—by the forfeiture of her "deferred" dowry. Husbands sometimes so maltreat their wives that they are compelled to leave them and are freed, as one expressed it, "by asking to be excused and going away without their money." The Quran does not provide for this right of woman to hold her own property, neither does it appear in the history of the founding of Islam. The inference is, that fathers and brothers have devised it to protect the women of their families whom they give in marriage, and that instead of reflecting credit on Islam, it reveals the low ideas which underlie the Moslem conception of marriage. It would be interesting to obtain the experiences of Moslem men and women under the workings of this law, which often causes great hardship in the home.

EDITOR.

SOCIAL HINDRANCES

BY

MRS M'CLURE

RAWAL PINDI, INDIA

Blank Page

SOCIAL HINDRANCES

IT has been said that "Missions are powerful to transform the face of Society because they ignore the face of, and deal with, Society at its heart. They yield powerful political and social results because they do not concern themselves with them."

We believe this to be true, and our main effort will be to go deep into the heart of existing social problems and conditions. Ignoring the face of Society does not mean that we should not be cognisant of it. Even as Caleb and Joshua with their companions saw the difficulties and problems before them, so let us, as Soldiers of Christ Jesus, study these problems and conditions. Our Captain would not have us ignorant of the forces against which He is sending us.

There are five distinct aspects which we wish to consider in this paper:

I. Inability to discern sin, *i.e.* a dead conscience.

- II. The body of sin.
- III. The lack of initiative and therefore absence of progress in (*a*) home; (*b*) education; and (*c*) literature.
- IV. Lack of real fellowship.
- V. Superstition.

I. Inability to discern sin. The family life is the heart of the social life of any people. The outer life is the expression of the inner life, entering even into the surroundings. A pure, gentle heart soon transforms the rudest, most disorderly hut into a place of comfort and order.

Our intention is not so much to speak of the outer—the social evils of Mohammedan life—as to study the deeper—the inner—problems. You all know the great evils of Mohammedanism. We need not speak to this audience of the sufferings of child-wives, or of the unhappy life of the childless wife, in constant dread of the coming of a second wife into the home, until, almost maddened with longing, she wanders here and there worshipping the graves of so-called Mohammedan saints, giving offerings to the dead, etc. You, too, know of many such incidents.

We want to go deeper than this. Our battle is not against flesh and blood, but against spiritual hosts of evil, a spiritual conflict. One sometimes surmises that Satan himself does not take joy in these grosser evils. But they are the inevitable results of a false religion, whose followers have been given over to believe a lie. And right here lies our first problem. They believe a lie to be the truth. They are unable to discern sin. In Mohammedanism there is no distinction between moral and ceremonial law. There is nothing wrong by Nature. Things become wrong by the fiat of God, made known by the prophet of God. Thus the conscience does not act: it is dead.

Imagine—but, alas! we do not need to imagine, we have it exemplified in our midst—a family life, of which no member discerns the inherent evil of sin. Here is the principle which brings forth the great social evils. We have known girls who did not know when they were lying. This is as a chain binding, imprisoning, the women of India, and doing them infinitely greater harm than the terrible physical anguish caused by the lash on the Pathan child-wife's body of a big black snake-

whip in the hands of an enraged husband. "Be not afraid of them that kill the body. . . but rather fear him who is able to kill both soul and body."

II. We have called the second problem the body of sin, the mind used by sin. Living in the midst of sin, hearing evil, seeing evil, a deep impression is made on mind and heart, not once only but again and again, until the track is cut deep and evil thoughts and evil words pass freely along the well-worn path, often unnoticed and seldom rebuked. The very centre of speech is thus used by sin.

Their very method of memorising, committing to memory, not by means of sequence of thought, but rather in a mechanical way by repetition, until the action becomes automatic, has highly developed this power to make their own what they hear repeatedly. Usually they do not reason and do not draw logical conclusions from their knowledge.

The minds of most Mohammedan women and girls are bound by such habits of thought as by chains. We who have come into close contact with converts know how they cry out for deliverance from them. In our schools

the children memorise the Psalms and Hymns set to Indian music, and when they hear the strains of their own songs there comes to their minds the words they have learned to associate with that music.

III. Lack of initiative and consequent absence of progress in (a) home; (b) education; and (c) literature. When we speak of want of progress in the home, we mean those homes which have not been influenced by contact with Christianity. In the ordinary Mohammedan home we find the same conditions prevailing now as have prevailed for many, many years. The wife and mother is in the home all day, but she seems to give little or no thought to making the home brighter or more orderly or cleaner. Usually she is completely satisfied to remain as she is. As the women mingle with each other, and we mean the very best of them, the contact does not make them better wives and mothers, nor does it lead them to improve their homes.

There are now, however, hundreds of homes into which the Christ message has been brought, and you will all bear witness that the effect of the Living Word, whether accepted or

rejected, is to bring life, and even this slight contact with it causes the women to begin to strive to better their homes. Meeting them socially in *pardah* clubs and in our homes—in other words, opening our hearts and homes to them—has been greatly used in bringing them into contact with the Christ life. This is something we can all do, and especially missionary wives and mothers.

We all know that even to-day little is done by Moslems towards educating their women and children. We find little thoughtful planning for the advancement of children, no real study of the needs of childhood, no real effort to uplift themselves or others.

Some of the Moslem schools for girls have Christian teachers. We have had two such schools in Rawal Pindi, and one of them is still there. In another school, which is held in a mosque, I was invited to teach the girls the Bible, especially the New Testament and the Psalms and Hymns. I went one winter each Wednesday, when possible, and gave a Bible lesson and taught those girls to sing the Psalms and Hymns set to Indian music.

Others have spoken and will speak of litera-

ture. The great need is for bright healthy stories to place in the hands of our girls, instead of the light and often evil literature we often find them reading.

IV.Lack of real fellowship. There is no need to dwell on this point. We know that it is the exception to find a home in which there is fellowship. This does not mean that there is no love, but that there is no companionship. But there is a capacity for loving and a craving for fellowship, and the educated Moslem girl is not so submissive as formerly to the choice of her parents, and the educated Moslem youth is seeking for the wife who can be a companion. We know of instances where an English wife has been brought into the home, and sometimes he has found his companion in an educated Christian girl.

V.Superstition. I hesitate as I take up this point. Is not the great aim of Satan to subjugate the world to demoniacal power rather than to spread absolute scepticism? Look for a moment at the superstitions found in Mohammedanism. A Moslem woman, considered as a priestess by the people, was seated on her bed one day as I entered the

courtyard. In front of her sat an old woman. The priestess had in her hand a little wad of paper on which she breathed, repeating some sentences under her breath. The old mother eagerly took the paper, for will it not mean life to her daughter who has been ill for many days? She hastened away and doubtless put the paper into a little cloth bag and fastened it about the neck of the child.

In another home a member of the family has died. The Maulvi claims to have seen him in a dream needing a suit of clothes. The Maulvi hastens to tell the family. The suit is given to clothe the dead. We know it was used by the Maulvi, but the appeal that was made and that was effectual was to clothe the dead. Again, during the Moharram which has just ended, food was carefully prepared in many homes and given to feed the dead. Ignorance, you say. Yes, but we must remember the illiterate and ignorant number about 993 out of every thousand of Moslems in India.

This is what we have found in the inner life of most Mohammedans: a life failing to discern sin, a mind bound and imprisoned,

without progress, without real fellowship, and permeated with superstition. But thanks be to God, our weapons are not of the flesh but mighty before God to the casting down of strongholds; casting down imaginations and every high thing that is exalted against the knowledge of God. "Thanks be unto God who giveth us the victory through Jesus Christ our Lord."

Blank Page

REFORM IN EGYPT
BY
MISS ANNA Y. THOMPSON
CAIRO

Blank Page

REFORM IN EGYPT

NOT long ago an old Mohammedan Sheikh and a young Bey came from a village to see about bringing girls to the new American Mission (Alexandria) boarding-school. The old man said, "You know we do not care to have our daughters stay in school very long," but the young man turned to him quickly and said, "No, that is past. Our country can never be great until our women are properly taught." This conversation shows the condition of mind of two generations of the present day. There are people still living, perhaps many of them, who think it is wrong (or dangerous at any rate) to teach women to read. Once a Moslem woman spoke of this to me in a rather boastful spirit, just as some women boast of their being kept at home by their husbands, lest they should be seen by the common crowd, these women thinking it an evidence that their husbands appreciate them. The women of such families belong to what might be called the past ages,

who seem to be contented with what they have been brought up to do, and think. These include the great mass of Egyptians, especially in places far from the cities.

Some months ago, a man of some position in Cairo prepared for the papers a proposed scheme for the education of Egyptian girls. Foreign teachers were to be avoided, lest the religious views of the children should be affected, or their morals and manners. The girls were to wear the covering of the country, receive only an elementary education, and leave school before they reached thirteen years of age.

There are some useful statistics in the Egyptian Government School Statistical Report of 1908. The total number of Egyptian girls in school in one day was 15,721 (of whom about six thousand were Moslems) besides over nine thousand foreigners. Of these 6,517 were in Egyptian institutions, Coptic and Mohammedan; 109 girls being of the Secondary and Higher Schools, and 124 in Technical Schools. There were 3,334 Egyptian girls in the American Mission Schools the same day, and 754 in the C.M.S. and other British Mission Schools. The Egyptian Government reported ten schools

for girls in Egypt with 519 pupils. Two of these are Training Schools where sixty young women are being trained for teachers either for higher schools where English and Arabic are taught, or for the small preparatory schools. Twenty-nine young women were being taught in the School of Midwifery which is in connection with the Government Hospital in Cairo. In October of this year a School of Housewifery was opened in a suburb of Cairo, where a limited number of girls will be taught at government expense.

In 1907 a new University was opened in Cairo, with Fuad Pasha, one of the Khedivial princes, as President. Recently in London he said: "An interesting development last year was the formation of a Ladies' Section, where Mussulman ladies and European ladies meet. It was an experiment which I resolved upon with some little misgiving. For in an Oriental country where the women are not emancipated, and where, of course, they still wear the 'yashmak,' this was rather venturesome, but I am thankful to say that by the blessing of Providence, people were very little scandalised, and so success was assured. The young ladies

are ordinary members of the community who are not intended for any profession. Lectures on the history of mankind, on motherhood, on household life, on hygiene, etc., are the staple items in the teaching on the female side, and those on motherhood I consider of vital importance, more particularly in a country like Egypt. On the men's side the studies at present relate exclusively to political economy and 'belles lettres.'"

He estimates that from 10 to 12 per cent. of the Egyptian population can read and write.

There are seventy-three Mohammedan schools for girls supported either by societies or individuals, and over three thousand pupils are enrolled in them. This leaves considerably more than 2,000 Moslem girls who are being educated to a greater or less degree by Christian schools of different kinds. Many of the high class families have their daughters taught at home by English or French governesses; sheikhs are brought in for Arabic and Turkish, and for religious teaching. Many women, who can afford it, have a sheikh come at regular intervals to recite the Koran in their courts, whether the women are listening or no. It is not known

to what extent fasting and prayer are kept up by the women, as reports vary very much. It is said that the educated class can easily overcome custom by saying they are delicate and must eat something, or that their physicians forbade their fasting. There are others who are very scrupulous in their observance of Ramadan; and there are a few who say that their mothers or friends pray. I think that these are generally women of some age, and that few go to mosques, except to sheikhs' tombs, for the blessing of healing for themselves or their children. Some even go to Coptic churches for a blessing, and observe the fifteen days' fast for the Virgin.

It is evident that all along the north of Africa there is a gradual "evolution" going on. The street coverings are undergoing a series of changes; the face veils of the better classes are now so transparent that the beauty of the wearers is only enhanced. Women can go out together shopping or for visits without being accompanied by an eunuch or a servant. Many go regularly for drives, especially those who have, or have had, foreign governesses. Women who are educated are beginning to know their

rights as women, and to claim them. The marriageable age for a girl is being raised, and in Cairo a girl is seldom married under twelve. A plurality of wives is slowly going out of fashion among the educated and higher classes, but there is perhaps not always a higher state of morals. It is common still among many, especially among the wealthy *village* men. Recently I heard of one young woman who fretted herself to death when she heard that her husband had gone to Cairo to marry another wife. Generally, if the wife is of higher family than the husband, she can control many things besides her own finances. Much freedom is allowed those who have been to school, their friends saying that they can do certain things because they are educated in a school. Oh, that all teachers were perfect examples to these girls!

Women of position are beginning to have meetings in Cairo to collect money for the elevation of women, and for public charities. They want to show that they are not behind their Christian neighbours in liberality and elevation.

The political influence of women is generally in favour of the Nationalists, so many of the

educated youth being in that party; they are often intensely interested in the newspapers because of political news. A good authority says the women follow their husbands in their views of things, whether political or religious. It is certain that one man can control a neighbourhood of huts, to accept Bible instruction from a Christian teacher; his daughter was a former pupil in a mission school, and she still reads with the Biblewoman. Because this man, who can marry people or divorce them, allows the teaching of the Bible, the neighbouring women accept the teacher willingly, gathering round her as she goes from door to door; they have also given up many superstitions and quarrels. This district was opened up by an English lady of means, whose heart went out to the needy Moslem poor.

In British and American Mission Hospitals and Clinics (where God has signally shown His blessing), the patients all have an opportunity of hearing of the Great Physician who can cure both soul and body, and they are told to "Behold the Lamb of God who taketh away the sin of the world." The Mohammedans are beginning to think of the design of these in-

stitutions, as well as of the mission schools; they are warning their people to avoid them. The latest news is a protest against "Bible-women who urge people to love Jesus." Some of these, by God's help, give brave and wise answers to sheikhs and other men who try to entangle them in their teaching, as they go from place to place.

There is much need of many more tactful, Christian women who know Arabic, to visit them in their homes, give instruction in a kind, sympathetic way, advising them about their sick and suffering, bringing simple remedies to the poor ones, etc., but especially bringing to them the Bread of Life. Those Moslems who have at any time been in mission schools can be reasoned with, and there is always something to build upon, in a conversation. There are many Moslem girls in different mission schools, some who remain to complete the prescribed course of study, even in the higher grades of the American Mission boarding-schools; and the number of boarders from good Moslem families is greater this year than ever before.

Primary schools should be greatly increased for girls, so that they could learn to read and

write Arabic, as well as learn the principles of religion and morality, and a little sewing.

The representatives of the religion of the holy Christ must be reformed in some things too. For do we wish the Moslems to adopt the life and accept the principles of those who make the world their aim; whose desires are for fashion, wealth and amusement; in some cases for loose living? It makes one shudder to have a Moslem ask: "Do not all Christians drink?" And to have low class Mohammedans think that all Christian women are examples of immorality.

Of *Algeria and Tunis* Miss Trotter writes: "Among the classes with which we are in contact, the men are, for the most part, so illiterate that they know and care very little about the forward movement in Turkey, etc.; therefore their wives know and care still less. In towns, such as Algiers, there is a tendency, through the influence of the European element around, to become less careful in the matter of veiling, at any rate before European men; and the large influx of Kabyle women, who do not veil in their mountain homes, tends also to break down the strict standard of former years. I have also noticed more laxity of late among respectable

women in the use of the curtain. In Algiers, and to a certain extent in the smaller towns, the Arabs have begun to send their girls, far more than in the past, to the ordinary French day schools, which means putting them into hats and pinafores, and dispensing with the veil till they leave school at the age of ten or twelve.

"The Kabyles have a certain choice as regards marriage, and among the Arabs a widow or a divorced woman has a certain liberty to accept or refuse. This is nothing new; but in the case of matrimonial difficulties there is an increasing tendency to appeal to the European courts. The country women remain untouched in the above way. We are shut out from seeking contact with those of the official classes, but we can visit the families of shopkeepers, day labourers, etc.

"I have heard that in Tunis those of the labour class are throwing off much of the old bondage. I should say that the more thoughtful and experienced women of the lower classes are in no way averse to taking small steps toward liberty, which liberty seems to be brought about more by circumstances, such as contact with Europeans, than by any deliberate move

towards reform. The laxity involved seems at present to have in it many dangerous elements, being more of the nature of a *drift* than from any principle. We have hope, however, that it may in the end bring about a disintegrating of the solidarity of Islam in which Christian liberty will make a breach. It seems to me that in this country we have, in view of the loosening of the moral restraints involved in the above, to deal very clearly with the women on the danger involved. Also that we should let them see the true Christian ideal of liberty in home life, but showing them it is safe because of the ideal of purity."

In Egypt, some of the old customs, in regard to those who give up Mohammedanism, are still in force, so it is difficult for a woman to profess Christianity unless her husband approves of it, as she may lose everything, including her family. This appeared by the judgment of the native courts, when one of the Princesses married a Russian Count in Paris. She lost all her property and position by her marriage with a non-Moslem.

Those who have been baptized have generally had the protection of boarding-schools or

hospitals or mission families, where they can find work and sympathy.

There is a feverish excitement these days, as if the Moslems were afraid of losing their religion, and they think that the Government must be frequently called upon to help them retain it.

But there is a willingness to listen to Christian teaching, more than ever before, with a greater desire for education in Christian schools, so that those who look for the fulfilment of the promises for Egypt are feeling these days of unrest indicate the near approach of the display of Christ's power and reign.

"Our GOD shall surely come."

AWAKENING WOMANHOOD
BY
MISS G. Y. HOLLIDAY

Blank Page

AWAKENING WOMANHOOD

SOME seven years ago a prominent Moslem of Persia was asked his opinion of the future of his country. He replied: "There is no hope for us, none; of a sleeper it may be said, he will awake; of a sick man, he may recover; but what of him who is already dead and decaying? Only a miracle can revive him; Persia is neither asleep nor ill, she is dead." To all human sight and judgment, this opinion was absolutely correct; yet, in the brief time since those words were spoken, the miracle has been wrought, the dead is risen to life. Our wondering eyes have seen the birth of national consciousness and the first feeble efforts to join the march of an advancing world.

Perhaps the successful defence of Tabriz through a twice-repeated siege, when its people fought almost single-handed, not only with a cruel and merciless foe outside their walls, but with foes within as well as famine and pestilence is too recent for us to recognise its heroism,

but when the history of the new Persia is written it will rise to its true proportion and perspective. Even now it shows us what this despised people can be and do.

In the early days of reform we know not whether to laugh or cry over those pathetic crude attempts to realise their vague dreams of freedom; we glibly said they did not know for what they rejoiced when the Constitution was proclaimed, or for what they flew to arms when it was abrogated.

But they understood more than we knew; the breezes of freer thought, now blowing over the non-Christian world, were rousing them to hopes of changes that should make life easier for their children than it had been for themselves.

It was an unheard of thing for women to take any interest in politics; poor, stupid creatures, how should they? Accustomed to be called donkeys, daughters of dogs, what could they know or do. But now came the surprising sight of women eagerly discussing the same questions as the men, and their men as eagerly informing and instructing them, seeking and leaning on their sympathy and interest.

From the royal princess, who proudly exhibited her father's picture, telling of his execution years ago for advocating governmental reform, to the poor washerwoman who day by day came in, full of zeal for the Constitution, repeating the last news her men had brought from the bazaar, none were indifferent, all had taken sides for or against the popular movement.

It was a middle-class woman, frivolous and ignorant, whom one would hardly credit with ability to put two consecutive ideas together, who asked my opinion of Mashruta (Constitution). I had not then heard the new word, and she carefully explained its meaning, as her husband had instructed her.

Many of these women suffered severely in the reaction which followed the first brief triumph of reform and constitutional government, in personal privation, in loss of property, in the murder of dear ones; some were driven from their homes in the darkness of the night, fleeing bare-footed and half clothed to places of safety. Little repining has been heard; they are setting their faces to the future, and adapting themselves to changed conditions.

It has been hard to gather information from the whole of the country; what is said here applies to the northern provinces, where the reforms had their birth, and where, for over three years, they have been struggling for existence.

There is evidently a very general desire for education, there are changes in dress, and to a very small extent in social customs, but there is no idea of any change in religion.

From Urumia, in the extreme north-west, where missions have been very successful among nominal Christians, Nestorian Syrians, we hear: "Our Moslem women are interested in reforms of various kinds. Many girls are learning to read in our schools or with their own teachers. Many are reading the newspapers; one girl, fourteen or fifteen years old, has prepared an elementary school book, containing a little hygiene and general science. Her father has taken it to Russia for publication.

"No one thinks of leaving off the veil in the street, but some have adopted our long dresses in their homes, making the house wrap unnecessary. At the closing exercises of our Moslem girls' school this summer most of the

girls appeared on the platform in dresses like ours. Though the room was crowded with Moslem ladies of all ranks we heard no unpleasant criticisms.

"One Moslem lady of high rank receives men callers, but this is not considered proper.

"Many will not give their daughters in marriage at an early age, as formerly, because they wish them to have an education.

"Those wishing to study are more from the higher classes, who have money and leisure.

"The Moslem ladies are not actively pushing reform. The greatest changes among them are in regard to dress and education, induced partly by foreign indirect influence, partly by contact with educated Syrian women. At one time a committee of Moslem ladies planned a girls' school, to be supported and controlled by themselves, but the plan was not carried out."

Tabriz is the second city of Persia as to population, perhaps first in its influence in bringing about the recent reforms. The capital of the most important province, only eighty miles from the Russian border or in close communication with Turkey on the west, it is

powerfully influenced by all movements in those countries. It is one of the most fanatical cities of Persia.

There is much desire for education and much planning, so far without much result, for schools of their own.

The general mutual distrust, which is a marked characteristic of Moslem life, and the great difficulty in finding Moslem women of character who are able to teach and manage a school, have stood in the way.

One of our Armenian teachers has been asked to come to them on condition that she should teach no Christianity.

The Armenian mission has a small, but rapidly growing school for Moslem girls, where they receive Bible instruction and attend prayers in their own language. The girls are adopting European dress. It is also worn in many homes, especially by the children.

Reshd reports a desire for education, and some greater freedom in social life and customs among those who are known as "liberals."

Ispahan is almost untouched by the reform movement, except as regards the desire for education, but no schools as yet are opened

there, except by the C. M. S.; lack of missionaries and funds render these painfully inadequate to the demand.

Teheran. In one short year the women of this city have made astonishing progress, considering their lack of education and the ordinary privileges of women in Christian countries. Still behind the veil, still restricted by religious law, still considered man's inferior, they have this last year established over a hundred schools for girls; attended, as the inspector of schools informs us, by some hundreds of pupils.

They have organised societies for the promotion of education and progress, one presided over by an Armenian lady, aiming by popular lectures, cinematograph entertainments, amateur theatricals, etc., to raise money to help to pay the national debt. These performances are, of course, managed and attended exclusively by women.

The changes have been more gradual than appears on the surface, being in great measure due to the work of the missionaries, particularly through the schools, for it was our educated boys who first brought sisters, fiancées, and daughters to school.

Their own schools are very rudimentary and much hampered by the lack of competent teachers. At a recent examination of one of the largest, it was noticed that a mother and her two little girls, the youngest about seven, were in the same class, reciting from a text-book on History and Geography, which they had apparently committed to memory. As soon as they could read, the woman of thirty and the little child were placed on the same level. This is partly due to the scarcity of Persian text-books.

Last winter, one of our school boys, in a public meeting, boldly advocated the removal of the veil, and the equal education of men and women. He is a young man of some importance, having a government position. The veil will not soon pass, but there is a noticeable carelessness in its use. In a large village, a day's journey distant from Teheran, a woman who had recently visited the city reported the great changes in the women's dress. She said: "No one wears the short skirts any more; even in the mosque, I saw many with long skirts and the black horsehair face covering." The customary street dress is a divided trouserlike

garment drawn over the very short house skirts all covered by the large "chadir" (tent), which, as yet, no one thinks of discarding. A long white face veil, with a small piece of drawn open work over the eyes, is fastened over the chadir or charshov. Now they are replacing this last-named veil with the black horsehair covering, which is much more comfortable and less injurious to the eyes, though it does not so effectually conceal the features.

The Behais, who seem to be increasing in Persia, especially since American converts and American money are coming to their aid, theoretically accept the equality of the sexes though the social conditions do not favour the free practice of their opinions. It is said a meeting was held among them where the women were with much difficulty induced to remove their veils and sit in the same room with the brethren. The latter, though at first embarrassed, finally became so forward that the sisters fled from them in dismay, the experiment not being very successful.

In their homes we find the women more awake and interested in matters outside of the often worse than idle gossip of the harem.

They eagerly read or listen to the various newspapers. The discovery of the North Pole, though not very well understood, was at one time a topic worn threadbare in our calls.

In the better class homes the girls are not married so young as formerly, *i.e.* from the age of eight to sixteen years.

Many of the women are intensely patriotic, some for absolutism, many more for the Constitution. An interesting society has been formed, pledging its members against the use of tobacco. At last accounts it numbered about twenty-five young women, who wear a badge, pink and grey ribbon. To one who knows the great evils caused by the indulgence of women and children in smoking to excess, this movement toward reform is most encouraging.

Hamadan. I have not so far seen one woman who seemed to think of the possibility of reform. Now, as always, they cry out against the wrongs of plural marriage and divorce, admitting the evil in giving little children in marriage, but if some wealthy man wants the daughter of the very woman who has talked most bitterly, she is quick to give her, often to be only a concubine.

The few women who desire education for their daughters are those who have been under direct mission influence, they are from the higher classes, the men of their families being much enlightened, conversant with Christian life and ideals from seeing the pure and happy homes of people of that faith.

Last year we had about twenty-seven Moslem girls in our school. A weekly prayer meeting is held, attended by more Moslem than Christian women. Our medical work reaches many; these are the best reform movements of which I know. I know the women of Islam in this place have no organised movement among themselves.

As to discarding the veil, I should be very sorry to see them going with uncovered faces till they have a religion which requires purity of heart instead of outward restraint, and which knows neither polygamy nor divorce.

There are no more beautiful, capable, or clever women in the world, than many of our Persian sisters. It rests largely with us to say how much longer they shall be deprived of the privileges we have so long enjoyed that we have ceased to appreciate them.

Blank Page

THE MINISTRY OF HEALING

BY

MISS E. M. STUART, M.D.

ISPAHAN, PERSIA

Blank Page

THE MINISTRY OF HEALING

HOWEVER many may be the objectors to the evangelisation of Mohammedans, there is probably no one who does not approve of medical work amongst them. Although it may be difficult to bring home the claims of such work upon Christian doctors and nurses in such a way that they feel compelled to offer themselves in sufficient numbers for it, yet it is easy to arouse their interest in it, and the majority will agree that the work is a valuable, philanthropic, and Christlike one. It can only be those who are absolutely ignorant of the state of the Mohammedan world, and the condition of people, especially women, under Moslem law, who could be guilty of objecting to Medical Mission work amongst them.

In this paper I would like to try and emphasise the importance of this work, its need, its influence, and its limits.

I. THE NEED FOR MEDICAL MISSION WORK

In these days of enlightenment, dissemination of missionary literature, and multiplication of meetings and conferences, there are comparatively few Christian people who do not know something at least of the Mohammedan religion, and some of its principal laws and customs, and yet, quite lately, I have met with some who make the most surprisingly erratic statements about Mohammedanism and Moslems or ask such elementary questions about them, that I feel I may, for their benefit, tell once more what has been so often told before, to impress the great need now existing for more helpers in the work.

Taken as a whole, native doctors, with the exception of a few trained in Western methods, are utterly ignorant of surgery; while their knowledge of medicine is largely supplemented by superstition. There is probably no native doctor (with the aforesaid exceptions) who takes to the profession from philanthropic motives, or who is actuated by a desire to lessen the sufferings of his fellow-creatures. They are, as a class, filled with greed of gain,

their chief idea being to enrich themselves at the expense of credulous patients. With this end in view they will often magnify a trifling injury, or unduly prolong a slight illness, so that they may get all they can out of their patients, and frequently when the money comes to an end, the "doctor's" services do likewise, so it is constantly true that the last state of these patients is worse than the first.

Charms and superstitious customs play a large part in the treatment of patients in Persia and other Moslem lands. A doctor will often safeguard his reputation by some such method as the following: He tells his patient to take a decoction of a certain drug for forty consecutive days, but if, during that period, she once loses her temper, the effect of the drug will be nil. At the end of the forty days, if the patient complains of feeling no better, the "hakeem" tells her she must have lost her temper. That goes without saying, as the Persian women are very prone to "boil," as they call it, and have no notion whatever of self-control.

In spite of all this there is something to be

said in favour of native medical treatment, but nothing at all for their surgical work; in nine cases out of ten the poor patient would do far better left to nature than in trusting herself to the surgical mercies of an ignorant "hakeem." A large proportion of our surgical cases in Persia are either caused or aggravated by native interference before the patients are brought to our hospitals. Many and many are the eyes rendered hopelessly blind by attempts of native doctors to perform cataract or other operations on them; many a gangrenous limb has to be amputated, the result of tight bandaging by a native "bone-setter"; many a life is lost through blood-poisoning caused by lancing a small abscess with a dirty knife. Every Mission Hospital could tell tale after tale of needless suffering and loss of life and limb which might have been averted had the patients been seen and treated before the native doctors had had their innings.

I have not yet touched on the great need for skilled medical attendance on Moslem women in their hour of peril at childbirth. True, in the great majority of cases where all goes well, nothing is needed beyond the care a native

midwife can give. But in every Moslem land there are countless lives lost every year from lack of skilled assistance when it is sorely needed. This work calls specially for women-doctors and nurses, for though Moslem women will consent to see men-doctors for many of their ailments, and will even crowd out the men-patients at dispensaries taken by male-doctors, very few will allow a man to give them the assistance they need in difficult labour; were even the women themselves willing, it is very uncommon for the husbands and other male relations to consent to it. As a rule they would rather the women died than allow a man to interfere; the only comfort they give them is the assurance of the Prophet that women who die in childbirth go straight to Paradise.

Here, then, is an enormous field for women-doctors, and nurses trained in midwifery. Why, oh, why, with the need so real and so apparent, is the supply of such so lamentably small?

II. THE INFLUENCE OF MEDICAL MISSION WORK

When one thinks of the influence a well-known and trusted family doctor has at home,

where he is often not only the valued physician, but the family friend and adviser, one can realise something of what power a medical missionary may have on Moslem hearts when once prejudices have been overcome, when the individual has become known, loved and trusted. "When once prejudices have been overcome," but here at the outset we are met with a big condition. Although Mohammedans will flock to our dispensaries as soon as they are opened, and though they look upon every European as a "hakeem," yet they are by no means ready to trust themselves in "Feringee," or foreign hands. They will accept our medicines, indeed clamour for them, but it is not at all certain they that will obey the directions and swallow these same medicines. The "istikhara" has first to be taken, *i.e.* the string of beads consulted, to see whether the omen is good or bad for the medicine. If bad, nothing will induce the superstitious patient to follow the advice given. She will place the pills or powders or bottle of medicine on the shelf in her house, there to lie untasted and covered with dust until perhaps some other day she falls ill of quite another disease.

Then, without further reference to the Feringee doctor, the istikhara is taken; the answer coming out good, the medicine is taken for this new illness without any regard to the fact of its having been prescribed for a totally different complaint! Or maybe a neighbour or neighbour's child is ill, and the dust-covered pills or powders are at last brought into requisition, the "omen" having assured them that all would be well.

Again before consent to a necessary operation is obtained, recourse must be had to the istikhara, whose decision is considered final. Many a life has been lost by the refusal of the patient or friends on that account to undergo what would in all probability have saved her life.

All this, as well as prejudices against certain kinds of food, against liquid medicines, against water drawn from wells on premises inhabited by Christians, and last, but not least, the dread of dying in a Christian dwelling, makes hospital work a real difficulty in Moslem lands, and renders the beginning of practice amongst Mohammedans up-hill and discouraging work to the medical missionary.

But, as I have said, when once these prejudices have been overcome, what a field of influence is open. By steady, loving, faithful work they *will* be overcome—they have been overcome in every Medical Mission station in this land of Persia.

Here, only a few years ago, the people eyed us with suspicion, refused our treatment, only came to us as a last resource, because all other efforts had failed them, being often then too late for our aid. In those days a failure in operation brought us into danger from the anger of the mob. We were not able to live in the bigoted Mohammedan town of Ispahan, but only in its Armenian suburb. Even visits to town were fraught with danger, sometimes being impossible during their sacred months or on important fast days.

But what a complete change we see now! At the present moment we have two hospitals, containing between them nearly two hundred beds, built in Ispahan itself. We visit freely throughout the length and breadth of the town at any hour of the day or night and quite irrespective of sacred days and months. In fact we may ride right through the middle

of a religious procession without the least danger of being attacked. Nowadays patients are constantly brought straight to us without having first been taken the round of the native doctors. Now we can operate without fear, even though the operation be a dangerous one and the result prove fatal, because we know the people trust us and believe in our skill and desire to help them. A few years ago when paying a visit in a house for the first time we would be regarded with dislike and suspicion, and even the attempt to take a temperature or apply the stethoscope would be looked on with fear and distrust and perhaps prevented altogether. If tea were offered (as it probably would be) in tiny glasses according to Persian custom, we knew quite well that the glasses, defiled by the touch of Christian lips, would be smashed as soon as we left the house so that no one, by using them after us, could be contaminated by our uncleanness. But now there are few houses we visit, even for the first time where we are not met with friendly faces, and a trustful attitude. Even if the patient and her family do not know us personally, some one is sure to be present who does, who

has persuaded them to send for us, who has filled their ears with tales of our skill and knowledge, and the wonderful cases she has seen in the hospital. This mutual friend will explain each thing as we recommend it, and make the new patient ready to follow our advice. Tea is offered and accepted while we know there is no question of breaking the glasses after we leave. Sometimes our friends will even drain the dregs in our glasses just to show there is no thought of our being unclean in their estimation. Then comes the opportunity for talk and reading, with the invitation to come to our Sunday services or visit us in our own home. Only a few of the very upper class ladies are kept in seclusion in Persia and unable to pay us return visits. The majority have a great deal of freedom, only they must keep themselves closely veiled in the streets, or in the presence of men. In this way we have been able to make a great many friends amongst Persian ladies of the upper class, and many more houses are open to us for visiting than we can possibly enter with our small staff.

As for the influence of the Hospital itself, it is felt throughout the whole of the surrounding

country. Patients who stay with us for a longer or shorter time can not only testify as to what has been done for themselves, but for many others in far worse conditions. As they return to their homes in distant villages they carry with them tales of the wonderful things they have heard and seen, and thus the fame of the Medical Mission is spread far and wide, and its influence extended throughout the land.

III. LIMITS OF MEDICAL MISSION WORK

As we have seen, medical missions have a wide scope in Moslem lands in the removal of prejudices, the softening of hard hearts, the influencing of people both directly and indirectly, the opening of hitherto closed doors. But the aim and object of medical missions is more than this. The *raison d'être* of medical mission work is the same as that of all missionary work. The medical work is, after all, only a means to an end; that end being the extension of the Kingdom of Jesus Christ. Ours is a double work—healing the sick and preaching the Gospel. Any medical mission where evangelistic work is not being carried on with as great zeal

and faithfulness as the medical and surgical work, is a failure, and I do not hesitate to say so. It fails to justify its existence and is not worthy of its name.

But even where the spiritual side of the work is faithfully carried on and medical missionaries have the joy (as, thank God, we in Persia have had) of seeing souls won through their ministrations for Jesus Christ, yet the work has its limits. The majority of converts, for instance, who have been won through the work of our Women's Hospital in Ispahan, are poor, illiterate, often sickly women and girls who, though they have found and rejoice in the way of salvation for themselves, are not likely to become great powers for Christ in the way of winning many others to a faith in Him. We do not, in the nature of things, look to these weak women to become the pillars of a Christian Church to be established in the land. For that we turn to the educated youth of Persia, to those who in time will become leaders, or mothers and wives of leaders, and as such exercise a mighty influence in the country. But where are such educated youths to be found? Where are the boys and girls who are being trained for

future work, and the salvation of their country? Our Medical Missions have done and are doing their work. They have removed prejudices, and opened doors on every side for educational missionaries to enter, but these do not come! Of what use is the expensive plant of Medical Missions if Educational Missions do not follow in their wake? Are we to see these doors, so hardly opened, shut again in our faces? Are we to see (as now in Ispahan) Roman Catholics and others entering in and reaping the fruits of our labours by opening large schools for Mohammedan boys and girls? Are we Christian missionaries to be behind all other agencies in training and developing the fast-awakening mind of young Persia? If so, then I say that medical missionary work has reached its limit. We have borne the burden and heat of the day in toiling to open the field to labourers better fitted to follow up the ploughing and gathering out of stones which has been and ever will be the lot and privilege of Medical Missions in Moslem lands.

The fields are now open, and ready for sowing the seed and training the young and tender plants, but the skilled labourers are few, so

few! We want to see high-class schools for boys and girls established in each of the chief towns of Persia; each school with an educational missionary at its head and a band of trained teachers to co-operate. Unless this can be done, *and that soon*, our day of opportunity will have passed in Persia; our Medical Missions, successful though they may have been in their own line, will have failed in their ultimate and highest purpose.

THE MINISTRY OF THE PRESS
BY
MISS LILIAS TROTTER
ALGIERS

Blank Page

THE MINISTRY OF THE PRESS

I AM writing in a town on the edge of the desert on the afternoon that closes Ramadan. Already the children are beginning to flit like butterflies in their feast-day clothes; the sense of the huge unity that is sweeping the Moslem lands into to-morrow's rejoicing, looms out afresh, rock-like in its strength and stability.

We are learning at last in these days, something of heavenly strategy, learning that there are other plans besides frontal attack, other methods beyond random blows at the rock-wall. We have to find the cleavage, and get the powder in!

Now we women-missionaries believe that one of the great lines of cleavage lies in the women-hearts of Islam; it is the women who are moulding its baby sons and daughters in myriads to-day; it is the influence of wife and mother that holds back many a secret convert from confession; it is the women, as Turkey

has shown us, who can be a powerful factor in the upheaval to liberty when it comes.

The paper paired with this one, will deal with laying the powder-train, so to speak, among the women by the uttered word. I have been asked to take the matter from the side of a hitherto unused explosive force; that of literature; literature, that is, distinct from Bible teaching, with which subject I hope others will deal.

The hour is ripe for advance in this direction; so say the letters that have come in from Morocco to China. India is ready to go straight ahead. Persia believes the time to be not far distant when all the books will be needed that can be prepared. Khartoum says, "There is an ever-increasing body of women who can read and who can be influenced in their homes beyond all telling, if only we had the right literature to give them."

Those who have been patiently toiling over the schooling of Moslem girls and women, begin to feel the powers of reading gained in school-days should be used as means to an end, not left to lapse in the first years that ensue, for want of following up. Letters from the whole reach of the Moslem world give the same

refrain—the girls drop their reading largely because there is nothing published that interests them. The few upper class women who read, read little but newspapers and French novels. To revert to our first metaphor, it is like boring with infinite pains into the heart of the cleavage and leaving the drill-hole to be filled with drifting dust.

May not the need begin far back? There are "readers" for boys, but hardly anything is planned to "take" with girls, so they come to look on reading as mere drudgery to be got through, dropped with school-days. The association of dulness remains, and dulness is terrible to the young! Could not someone who understands child-minds work out bright beginnings for the use of their waking powers in stories and pictures with coloured lettering and borders such as the new-found photographic processes put within our reach? Easterns *must* have colour to make them happy!

Then for those who have just left school, let us lay ourselves out in the few years that intervene before married life begins—years, when, if we leave them, their trousseaux will absorb their minds—years which all who study the

psychology, so to speak, of God's dealings, know to be *the* years when His grace finds readiest access and best response. Ought not each school to have at least one worker, and that the most loving-hearted and Spirit-filled, set apart to follow up the school-days with these young things, visiting them, letting them read over her shoulder if they cannot read freely yet themselves, supplying them with matter that they will *want* to read, if they have reached the standard where reading is easy.

What will waken this desire? there is one of the main questions.

The letters that have come have brought several suggestions. The most practical seems that of a magazine—bi-lingual it may be—a feminine version of "Orient and Occident," with patterns for fancy-work, stories of girls of other lands, stories to show the evils of life without Christ and the beauty of life with Him; stories—stories—that is the cry on all sides. Then could come a picture, then a Bible narrative in everyday language, then a page for mothers, which the girls are sure to read, on hygiene or child-training. (One student of human nature among my correspondents goes a step further,

and asserts that the *men* would be sure to read what is written for the women with much more interest than if addressed to themselves!) Then there might be a parable tale with clear-cut dealing on sin and deliverance—illustrations, as one letter says, are more convincing than argument to their mentality, and awaken no antagonism:—then a hymn that would recall school days with the appeals of long ago. These things are but sketched in outline; let us be girls to win the girls, that is the chief point—"introduced into feeling" for them, as the old Quakers used to express it; giving ourselves to the one aim of gaining them for Christ at their prime, before the short girl-brightness has become shadowed with the clouds of Moslem womanhood. Shall not our ideal be to call out from the ranks of those who have passed through our schools, such as will be leaders among the women who break through for Him!

To revert to the question of reading. If we have caught the girls, the chances are that we shall keep hold of the women with their differing needs.

For the women we should let in stronger light

than is fitting for the girls, on the evils that dog Islam; on the consequences of early marriage, divorce, witchcraft, etc. A correspondent from the Phillipines suggests that the best way of helping them to see their own miseries is to show them those of their creed in other lands. In stories we could interweave more definite teaching as to what salvation means and involves than we could give the girls, on the lines, much modified, of "Sweet First-fruits." Miss Marston's tales of Indian life are samples of the wide reach this might have. Let us wrap up all we have to say in a story, and the Oriental mind cannot help listening.

For the poorer, therefore busier women, whose babies and cooking leave small time for sitting down to read, from all sides comes the cry for pictures. In India Bible pictures with explanations interspersed with gazals or hymns set to native tunes are eagerly bought. From Egypt comes the strong recommendation of coloured pictures (for Moslems there will hang up anything of the sort in their houses); picture-sheets and small booklets with a few well-chosen words, would, it is thought, be invaluable, they could be sold as well as given. Short tracts on sin,

showing its sinfulness, are asked for, also vernacular hymns and metrical versions composed by natives, histories of martyrs for those who are ready to "follow on." "Instructions" for these and for the use of Biblewomen; also a "Pilgrim's Progress" thoroughly simplified. All make a point of the simplicity of language.

The main difficulty in bringing these possibilities from the horizon to the foreground, lies in the question where to find those with leisure for writing. This lack may in part be supplied by those who through illness or family claims have had to leave for home. Even better could it be met by those still on the field, but whose strength is ebbing for active work. If the Societies saw the need, might not those gifted for writing be allowed to stay on in hill-stations, where their powers could be eked out, native help being obtained, so that they might be able to spend the ripened years in scattering a wider seed-sowing than ever

These should be in close touch with those still at the front, for flashes of inspiration given to those in the heat and rush of the battle which come no other way could be passed back to those in the rear to be worked out at leisure.

In the German army battalions were made up in war-time of young soldiers and veterans man for man, that ardour and stability might be perfectly linked together. We can learn from these earthly armies.

This effort to secure writers would be all the more worth while if we make for that unification of effort which has been brought to the front this year—by man in the Edinburgh Conference, by God in the Korean revival.

Islam's huge power lies in its huge solidarity. We must learn to use this, its mightiest weapon, against itself. The very fact of this solidarity makes us able to use to a great extent what is written for one of the lands of Islam for all the rest. It would give a great spur, as one in India says, if what is written could serve throughout the Moslem world. Let us meet the earthly solidarity by the heavenly.

The practical outcome would seem to be that a small working committee should be formed, meeting say in Egypt or India: in some respects Egypt would be the most central; it would have at hand the Nile Mission Press for all that concerns Arabic-speaking Islam. This Committee or council should have its

representative in each Moslem country. If the bright "readers," wall-sheets and pictures were drawn up in skeleton form at this centre wherever it may be; being printed wholesale in all that concerns the illustrations, each land could fill in its own letterpress at small cost. Then as a continuous work, whether in the issuing of a magazine or of books and booklets, there should be a regular pulsating backwards and forwards between the central council and its representatives, of all that can be used for Moslem women and girls throughout the world. Each land would have to differentiate in certain points, but each might find itself on the other hand complemented by the rest. A tale of Moslem life in India for example, founded on fact and bright in local colour, would be read eagerly I believe in Egypt, just *because* of the kinship of Islam; the time may come—*will* come—when the stories of Persian women coming out for Christ may inspire those of Morocco to do the same. "Dar Islam" is a great factor. We shall get another unity out of that unity; "Dar el Masih" will be ours if we hold on. "L'audace et toujours l'audace" was Napoleon's definition

of the clue to conquest. We need a glorious optimism—more than that, we need that the God of Hope should make us to abound in hope by the power of the Holy Ghost.

And we need, as Children of Eternity, to leave out the time-limit, ignoring it as Jeremiah did when he bought the piece of land on which the enemy had encamped, because he counted on the promises of God. Our Father loves the reckless faith that scorns to look at precedent, trampling under foot the prudence of "if" and "when," in the certainty that victory is His and that it is coming. So let us lay our powder-train well in the rock crevices, waiting for the spark of the Holy Fire that will do God's part when His hour has fully come.

TEACHING MOSLEM WOMEN IN
MEDICAL MISSIONS

BY
MISS K. CAY
CAIRO, EGYPT

Blank Page

TEACHING MOSLEM WOMEN IN MEDICAL MISSIONS

THE importance of Medical Missions as an evangelistic agency is too generally recognised to require any arguments in its favour, especially in a paper intended for a Missionary Conference, and it is not the intention of the present writer to compare medical with other methods of mission work, she being firmly convinced that each of the many means employed has its proper place and use, that people who could not be reached by one are influenced by another, and that the closer and more helpful the connection between the different branches the better for the progress in general. Believing, therefore, that the chief use of a paper such as this, is not to give information, but to raise points for discussion, the writer will mention some matters in which it is possible for Medical Missions, when viewed from an evangelistic point of view, to come short; merely remarking first, that some hospitals

may fail in one point, and some in another, and that it is hardly likely that any are complete successes or failures in respect of all.

I. EVANGELISTIC WORK IN THE HOSPITAL

The ideal in this connection, is that every medical worker should be an evangelistic worker also; that doctors, nurses, and medical assistants should all take their share of the spiritual work, and that the patients should realise that those who care for their bodies are those who seek also the salvation of their souls. The difficulty in the way of this arrangement is that it makes it absolutely necessary that the medical staff should always be in excess of the requirements of the medical work, and that there should be no fear of the spiritual part being hurried or neglected in case of a crowded out-patient department, or "a very bad case" among in-patients. In fact, the staff should be sufficient for someone to be always "off" medical duty at the time appointed for the religious instruction.

The alternative plan to the above is to have evangelists attached to medical missions, and counted on the regular staff. These should

have no medical qualifications, but should be competent religious teachers. They may be either foreign missionaries, or capable spiritually minded natives; in the case of a very large mission, several of the latter under the superintendence of one of the former. The hours of these workers should not be too strictly arranged, they should be free to prolong the morning Bible lesson and prayer by a talk in the ward, if likely to be profitable, and they should have opportunities for dealing with individuals. For missionaries of this kind, parish work in the home-land is an excellent preparation, and experience in dealing with women, such as that afforded by the Y.W.C.A. is very valuable. It might be possible to get missionaries for this work if special appeals were made for them, with a list of the hospitals in which they would be welcomed, and the names of the Societies to which such hospitals belonged.

II. CONNECTION WITH OTHER BRANCHES OF WORK AT THE SAME STATION

In a large number of cases, the visit of the Mohammedan or heathen to the Mission

Hospital is the first close touch with Christianity, and it rests with the missionaries to see that, where possible, the connection is kept up when the patient leaves. In few hospitals is there time to spare for the nurses to do much visiting, and it is therefore desirable that they should take pains to inform visiting missionaries and school workers about those who belong to their districts, or children who might be got into school. For lack of this, a patient perhaps goes home, remains for months without teaching, and is then accidentally met by the visitor, who finds that she has forgotten most of what she learnt. If visiting missionaries could arrange to give an hour once a week to the hospital, and the nurses would then introduce to them such patients as lived in their districts, the acquaintance would be made while the treatment continued, and the subsequent entrance to the houses would be much easier.

III. FOLLOWING UP PATIENTS WHOSE HOMES ARE AT A DISTANCE FROM THE STATION

Although hospitals are usually in towns, the patients, in many cases, come chiefly from

villages scattered over a large area, and these villages are for the most part (in this country at anyrate) destitute of opportunities for hearing the word of God. The people who come from them are taught for some days or weeks, as the case may be, and then return to the darkness of their usual surroundings. Some of the nearer villages may be visited once or twice a year, and the ex-patients saved from quite forgetting what they have heard, but *progress* can hardly be expected in such cases, and the places further away are left without even this little means of help. Itineration does not meet the difficulty of following up what is done at the chief stations, for women missionaries are rarely, if ever, set apart for this work, so cannot give much time to it; and even if they could, it can only be carried on at certain seasons of the year. The one plan that seems really to meet the need is the establishment of small village stations, with a view to work, not only in the villages occupied, but in others near; each station undertaking a district, and all patients living in those districts being commended to the care of the missionaries at the village

station immediately on leaving hospital. After nearly seventeen years' work as evangelist in a large medical mission, the writer is going into an entirely Mohammedan district, to start a station of this kind, the first to be opened in Egypt in consequence of medical work. In many countries these village stations already exist, and all that is needed is a definite and thorough plan of connection between them and the hospital.

It may be objected that all the above suggestions involve the expenditure of time, but a little management may reduce this to a minimum. If each hospital be furnished with a list of district stations, and with printed forms to be filled in with name and address of patient and date of leaving, the necessary information could be forwarded with little trouble; and even if the following up required rather more than this, we may ask whether it would not sometimes be well to do a little less and do it more thoroughly, to treat a smaller number medically if this made it possible to keep many of them in sight, and instruct them afterwards.

TRAINING OF CONVERTS

BY

MRS C. M. WHERRY

LUDHIANA

Blank Page

TRAINING OF CONVERTS

IN discussing this subject, one must realise the peculiar position of female converts from Islam to Christianity. They would be either secluded in the harem, or at least under such restraint as to make it difficult for them to observe the ordinary services of the Church.

Of course, if Moslem women come out with their husbands or male relatives, their status is at once changed. Even in such cases they would require teaching suited to them as converts from Islam.

In corresponding with missionaries in various parts of the world, I asked for information on the following points:—

1st. Have you any congregation made up principally of Mohammedan converts?

2nd. Do you make any special concessions to women converts, as to purdah, or to any other prejudices of Moslems in regard to the status of women?

If Moslem converts live in purdah, what

measures do you take to train them in Scripture knowledge?

If not in purdah, can you train them along with others in the Church, or do you find it necessary to give special training?

Do they take part in Church work? if so, in what way?

3rd. Do Moslem women converts meet freely and work heartily with converts from other classes?

4th. Do they make good leaders in Church work in the Christian Community?

5th. How far do they interest themselves in their Moslem sisters; are they zealous for the conversion of relatives?

I will try to answer these questions in accordance with information received through correspondence.¹

1st. In many churches in India there are converts from Islam, but only a few whose members are principally converts, or children of converts

¹ I am indebted to the following friends for much of the matter contained in this paper: Miss Wauton, Miss Williams, Mrs Chatterji, Miss Holst of India, Miss Holliday and Miss Montgomery of Persia, Mrs Logan of Egypt, Dr Lankester of Peshawar, and Dr Hoskins of Syria.

from Islam. There is one in the Indian Church at Ghorawaha, in the Punjab, and another in connection with the C.M.S. at Peshawar, also one in Urumia, Persia.

A C.M.S. missionary writes in regard to a Church in his city—"The Indian congregations is almost exclusively composed of those who have been Mohammedans, or the descendants of such. I may add that the staff of our Mission Hospital, numbering fourteen, is with only a single exception also so composed." In Turkey and Persia converts from Islam are as yet, few in number.

The establishment of a Church made up of Mohammedan converts, would be an impossibility even if such converts were in existence. Most of them, as a matter of fact, have to flee when their change of faith becomes known. Some have had to leave their country altogether. A lady writes: "As to such women they cannot even attend public services in the Church, as their dress is distinct from that of Christian women, and they would at once get into trouble."

2nd. In regard to special concessions, there is a great difference of opinion and consequently of custom.

A missionary in India writes: "In our Church the women always sit quite separate from the men, the two parts of the congregation being divided by the central aisle, with a curtain along the ends of the pews on the women's side, and at the back, high enough to hide the female portion of the congregation, even when all are standing up.

"This custom, though frequently criticised by new comers, is, I believe, uniformly approved by all who have had any experience of the conditions prevailing here. In my fifteen years of work in this place, I have never heard a single hint from any fellow-worker, or from any member of the Indian congregation, as to the advisability, or even the possibility of altering this usage. Were we to do so, we should have young Mohammedans coming to church to watch our worshippers. We should have some of the nicest, most modest of our girls seriously uncomfortable during divine worship, while the best of our married men would feel objections towards letting their wives attend church. It is the usual, though not the invariable custom for our women to use 'burkas' when passing through the streets, and the large conveyance

which brings the Indian workers to and from the Zenana Hospital, is curtained so as to wholly conceal those within. Even so, it is not an uncommon thing for young men to cause trouble *en route*, so there is always a Chaprassi standing outside on the step of the conveyance for the sake of protection. A small community of Armenian Christians who came from Afghanistan about fourteen years ago, and who have all joined our Church, adhere most carefully to purdah customs; even when we all meet together, as for treats at Christmas time, the women are always accommodated with a separate room and do not mix with the men of the congregation. In great part, I am quite prepared to admit that these precautions may be rendered necessary by the special conditions obtaining here, but I cannot help feeling, and I believe this conviction is shared by other workers here, that it would be to the benefit of the Indian Christian Community, if some at least, of our carefulness were copied elsewhere."

Another view of the same subject is given in the following remarks, quoted from an Indian lady missionary of long experience: "The Church in this district is provided with a small

room which opens into the Church and is close to the pulpit. All the Rajput women sit here when they come to worship. They are exposed to the view of the preacher but protected from public gaze. A similar arrangement was made in our city Church where one of the women used to sit. She has outgrown her shyness, and now sits along with the rest. A great deal depends on the situation of the Church. If located in a public thoroughfare out of the Mission Compound, I think it desirable to have a purdah arrangement for those who would like to use it. Otherwise I would not encourage the custom in the Native Church, especially when it is being given up by respectable Hindus and Mohammedans all over the country, especially in large cities and towns." I quote the following from the letter of another lady: "We think the plan of keeping converts in purdah a very objectionable one. Those who have come out in connection with our Zenana Mission work have all given it up. For greater privacy, some were baptised in a chapel connected with one of our boarding-schools. All converts remain if possible, to begin with, in our Convert's Home where they can have shelter and teaching."

Another says: "We once baptised a Mohammedan woman before women only. One of the lady missionaries baptised her; but I think it was felt to be a mistake."

One from Egypt says: "We do not expect converts to lay aside their veils, but to dress like their native sisters, while in most places of worship the men and women are separated by a curtain."

In Beirut, Syria, the Church has some Moslem women converts who were baptised in private but not secretly. "They are mainly teachers in the most unique school for Moslem and Druse children which exists in the Turkish Empire. They do not veil their faces before any of our missionaries and are treated the same as native young women of Christian sects. For a number of reasons, when passing through the streets, they do wear their veils and izaris; but when they arrive at the church they are always accustomed to remove their veils during service. During the past twenty-five years, we have educated quite a large number of Moslem girls in our schools; while few of them have made any open profession of Christianity, there has never been any difficulty placed in the way of

our Bible women visiting them and keeping up friendly relations with them.

"One of the most interesting facts that has come to light during recent years is this: we do not know of any educated Moslem girl who has spent four or five years in our schools, and I include those of the British workers too, who has ever been subjected to the indignity of a second wife brought into her home. They seem to have gained strength of character and graces enough to hold their own against the bad influences of Mohammedanism. More and more we hear of Moslem families who practically adopt the Christian idea of marriage, that is, one woman in the home; these families frequently in giving away their daughters take pledges from the bridegroom that she is to be the only wife, while still more encouraging is the fact that many of these educated girls absolutely refuse to be given in marriage unless their parents insist on this single wife."

3rd. On the subject of the Christian service of women converts, we have the following from a lady in Cairo: "Moslem women converts do meet and work heartily with other classes of Christians.

"In April this year we had a Conference for Bible women, women teachers in Mission schools, etc.; we had at least four Moslem converts with us, who entered heartily into the meetings, taking part in prayer, and showing absolute oneness with the others present." Another says: "I have known several who have worked with much acceptance as Bible women among people of all classes and religions in the cities, also amongst Churches (low castes) in the villages though some of them were Sayyids. One at least I know, lives on the most sisterly terms with a fellow Bible woman who is a convert from amongst the Sweepers of one of our large cities."

4th. As to leadership amongst such converts we may anticipate a variety of opinions. A missionary says: "We have not ourselves made much use of them in Church work, finding them generally speaking much more useful in reaching and teaching non-Christians. One married to a pastor was very helpful in work amongst the members of the congregation to whom her husband ministered. Another married to a catechist in a Christian village, took an active part in teaching some of the poor and ignorant Christian women around her; but

this does not necessarily mean leadership as, in both cases probably, the work was suggested and superintended by the missionary in charge. We know how few leaders there are amongst native Christian workers, those who are qualified in this respect being generally drawn from amongst those who have received education and training in a Christian school. A Mohammedan zenana is not a place in which the qualities necessary for leadership are likely to be developed."

5th. As to their zeal for the conversion of others, one says: "I think I may say that all the four converts I have mentioned, have shown an interest in their former co-religionists coupled with a desire to win them. One of two Sayyids mentioned, was the chief means of bringing the other one to Christ, when visiting her in her zenana; she also brought in a female relative from her own family who afterwards lived with her, though at one time this relative had been one of her bitterest opposers. Her own conversion was very much due under God, to the devotion and zeal of an intelligent, well educated Christian woman, who a short time before had been a follower of the false prophet."

A lady in Zeitun, Cairo, says: "Some of the women show great interest in trying to get other women to come to the meetings in their houses or in those of friends. How far their zeal goes I cannot tell. I am afraid they know very little about soul winning yet; while they fear their Moslem relatives too much to attempt dealing with them personally."

We understand, that "up to the present time it has been impossible for any Moslem man to make an open profession of Christianity in the Turkish Empire. Many prospective converts have been seized, placed in the army and sent off to distant portions of the Empire, where they have been suspiciously guarded and prevented from coming into contact with Christian workers." How very difficult then must it be, for a woman to profess her faith! Still we know that many Moslem girls spare no opportunity to extend the influence ideas, and teaching which they have imbibed in the schools there. And now we come to the leading problems in connection with work for converts from Islam.

How to shepherd women converts in Moslem lands. We can do much by personal visitation, where possible in their homes with occasional

Bible-readings and Prayer-meetings with them. A lady in Persia tells of some of her work on a Sabbath day. She says: "A neighbour came over to my house in the morning with her two daughters and three strange women, who had come to visit her, asking for a Bible lesson. In the afternoon I went to see a young woman and her three sisters who are Christians, where we had a Bible lesson in perfect freedom and where they could talk to me very openly if opposers were not present. We make and receive numerous calls; it is rarely they do not give us an opportunity to talk, and read, often also to pray. They will frequently request this, for those who know us, have great faith in our prayers."

Where converts have to leave their own homes they might be sent to a Convert's Home, where they could have special and individual Bible instruction; they could also attend Church service and the Bible classes for women.

2nd. The problem of the education of Moslem women converts and their children comes up.

Where objections would not be raised, they might attend some existing class or school, but for those who could not attend such an institu-

tion, arrangement might be made for a zenana school in one house, where other Christian women and children in the neighbourhood might come. "In Persia there seems to be a wonderful awakening over the education of girls. Societies of Persian ladies have taken this up in earnest, requesting women of the Presbyterian Mission in Teheran to join with them in furthering the project, long hoped for by the latter, but heretofore opposed by Mohammedan authorities, as well as by common Islam opinion."

3rd. They might be employed in some institution where they would have an opportunity of learning. In writing of women and young girls a medical missionary lady, who works chiefly amongst Mohammedans says: "I would train converts for (1) Hospital; (2) Evangelistic; (3) School Work"; that she herself is expecting a specially trained teacher from Europe to take up the training of teachers and evangelists. She thinks that active Medical Mission work is the only way to reach Mohammedan women in her part of the world, and that it will be the only way to take the Gospel to Swat, Afghanistan, Tibet and Buner.

In Pioneer work, a base hospital with twenty small dispensaries in out stations, each having three workers, a doctor, nurse and Evangelist, seems to her to be the ideal way to preach Christ, but above all "the workers must be Spirit filled disciples of Him who taught and healed many."

THE MINISTRY OF INTERCESSION
BY
MISS ANNIE VAN SOMMER

Blank Page

THE MINISTRY OF INTERCESSION

THE third Resolution of the Lucknow Conference urges the Christian Church to pray most earnestly that the spirit of grace and supplication may be granted to her in immensely increased measure, on behalf of the Mohammedan world. And the words are added, "The Conference welcomes the cycles of prayer for various Moslem lands, forwarded by Miss Van Sommer, and cordially commends these booklets to be used by friends of the work in these regions."

As many who read this Book may never have heard of these cycles, I venture to add a few lines giving needed information.

There are now seven cycles of prayer and there will shortly be an eighth. One, for NORTH AFRICA, gives the names of missionaries working in MOROCCO, ALGIERS, TUNIS, and TRIPOLI, together with the names of the places where Mission stations have been established, the Societies to which the missionaries belong,

and the nature of the work, whether evangelistic, medical, educational, or pastoral. The whole is illustrated by maps and divided into the several days of the month, so that those who make use of the cycle in their daily time for intercession are able in the course of four weeks to cover the whole ground in definite petition, seeking heavenly grace for each worker by name, and remembering his or her special need.

We have found this practice most helpful in drawing missionaries together who are working in the same country. We also believe from our hearts that God abundantly answers these prayers and leads us on from year to year to ask greater things and to have stronger faith and expectation.

The next Cycle is for EGYPT and THE SUDAN, and with this we have bound up the one for ARABIA, which is also issued separately. These two countries have had great influence on each other in days gone by, and will have it yet again.

The fourth cycle is for PALESTINE and SYRIA, the fifth for TURKEY and ASIA MINOR, the sixth for PERSIA and CENTRAL ASIA, and the

seventh for INDIA and the FAR EAST. We hope to bring out one shortly for CENTRAL AFRICA, and to pray into existence that chain of Mission stations across Africa, which the Lucknow Conference has urged shall be established, to stay and roll back the Moslem advance.

In each of these cycles the same plan is followed. The need of the whole country is indicated. Then the Missions at work there: the Mission stations are mentioned, the names of the missionaries, and the nature of the work. Also possibilities of fresh efforts which need to be made. We advance on our knees.

The Continuation Committee of the Lucknow Conference has asked that a fresh cycle may be prepared, unifying all the others, and arranging them for a year, rather than a month. We shall hope to carry out their wishes in the course of another year, but it will involve eliminating all who are not directly engaged in Moslem work, and we feel that many would feel the loss of the prayer and fellowship. We think therefore that this new comprehensive cycle should be in addition to those now existing and not in their stead. Quite half

the missionaries in some of these lands are mainly working for Jews or Eastern Christians, and yet nearly all have influence in some way over their Moslem surroundings, so that we feel they are one with us, and we with them. What we now desire most of all is that friends at home shall unite with us in our daily prayer. Will readers of "Daylight in the Harem" find out if God has given them one special field for intercession. It may be Turkey, or Persia. If they send for the cycle for that land, and then day by day remember these places and people and missionaries in earnest prayer, such as their own hearts and their own desires tell them that these far distant unknown ones need, that field will become their own. God will give them the land as surely as if they were able to go out and work there.

Is it not worth while?

A further service may be rendered by bringing these cycles into use at small gatherings for intercession. Possibly there is no speaker, and no correspondence to prompt prayer; but by turning the cycle into a litany of supplication, and day by day's petitions pleaded unitedly, work may be done for eternity.

Among modern miracles of the Mission field has been the existence and growth of the China Inland Mission. It was begun and has been carried on, on the principle of appealing not to men but to God. Within the short space of fifty-one years it has grown to a mission of over eight hundred missionaries, scattered into every province of China, sustained continually in answer to prayer. I have heard Mr Hudson Taylor say that he believed one secret of this was that, at their weekly prayer meeting in London, every missionary was mentioned by name. I know that there is comfort and strength to the far away lonely worker in the knowledge that he is continually remembered before God, and I write these few words at the close of our women's book to ask that more friends may take up the ministry of intercession for the Mohammedan lands, and for those who are giving their lives for the Moslems.

ANNIE VAN SOMMER.

NOTE.—The cycles alluded to in this paper may be obtained, price 4d., post free, from the Secretary for the Nile Mission Press, J. L. Oliver, 16 Southfield Road, Tunbridge Wells, England.

Blank Page

SUPPLEMENTARY PAPERS

*A few notes from the discussions that took place
following the reading of the Papers.*

MRS CHURCH,
British and Foreign Bible Society, Lahore.
Jan. 27th.

I should not presume to speak to an audience of such experienced workers except that a thought that was voiced in Miss de Selincourt's paper—"the Ministry of Friendship"—found such an echo in my own heart.

We have several times heard in this Conference the special need of Indian workers—native workers—but it has not been once suggested yet that we are responsible for the holding back of so many workers.

I do feel, as one who is working among the educated Mohammedan and Hindu women of the Punjab, of Lahore in particular, not belonging to any particular Missionary Society.

that there is a great work to do which cannot be done by professional missionaries.

There were many, she said, who, though not being willing to receive them as "Missionaries," were quite ready and glad to welcome them as *friends*, and here came in the opportunity of working side by side with their Indian sisters and presenting a united front, not as "Missionaries" and their workers but as *friends*.

Mrs Church then mentioned a special effort being made in Lahore to promote social intercourse between Indian and European ladies.

MISS A. G. HILL, Y.W.C.A., North India.

Jan. 27th.

In regard to the ministry of friendship the Young Women's Christian Association is now undertaking to help to solve the problem of those who are doing direct mission work by bringing together Christians and non-Christians. Our Y.M.C.A. in India has spent a good deal of money in buildings, and we should like to have them used by missionaries in an effort to bring together Christian ladies, of all denominations, and non-Christian ladies, as far as possible. This has been done in Calcutta and in other

places with great success. They have had good success in getting educated non-Christian ladies to meet together, just in a friendly way, over tea perhaps, and when the talk is not on Christian subjects. I am not talking from the standpoint of evangelizing but from that of the ministry of friendship. I can say that practically all our Young Men's and Young Women's Christian Associations may do, in fact I think they will do, something for the men and women of the country who are not Christians. I wish just to say that non-Christians are less backward perhaps in coming to the Y.M.C.A. houses than they are in coming to mission houses, because many non-Christians come to our secular educational classes and they feel that their coming there will be less noticed by others. If our houses can be of use to God to serve as "half-way houses" to Christianity we shall indeed be glad.

MISS WISHART,
Women's Union Missionary Society
of America, Allahabad.

A social and educational movement was launched at Allahabad during Christmas week

by some of the most advanced Moslem and Hindu women of India, which is worthy of notice, as it is indicative of the present day trend of thought among a class who will have to be reckoned with more in the future perhaps even than in the past.

I refer to the Bharat Stree Mahamandal, which, although it has a Hindu name, had at the first meeting a majority of Mohammedan women taking leading parts, such as Her Highness the Begam of Bhopal, the Begam of Cambay, Begam of Jangira, and her sister, a Girton College girl, and others. A few extracts from the inaugural address will explain the Mahamandal object better than I could.

"'The hand that rocks the cradle rules the world.' Rule we shall, will-ye nil-ye. It is to make ourselves worthy and efficient rulers, to equip ourselves with the fitting of sound rulers, to have Indian social world better governed, that the Bharat Stree Mahamandal has been founded.

"No nation can rise above the spirit of its women. If that spirit be asleep the nation can never be wide awake."

"Thus the Bharat Stree Mahamandal is

to form a common centre for women thinkers and women workers of every race, creed, class and party in India, to associate themselves together for the progress of humanity through that of their own. We are to achieve it by a net-work of organizations and by periodical gatherings. To be bound together in the pursuance of high ideals—will that not be an inspiration in itself to make us move and act?"

"Hence the Bharat Stree Mahamandal should comprise women of all races of India—the Indo-Aryan, the Indo-Semitic, the Indo-Mongolian, and the Anglo-Indian. It should bring together and fuse in common work the most earnest and gifted women of every part of India, irrespective of creed, caste, race or political party for the benefit of each other."

"The Secretaries and Members of the Executive Body are always to be chosen from the Hindu, including Sikh, Jain, etc., Mussulman, Buddhist or Parsi women of India. A certain number of 'Helpers' are to be selected from the Anglo-Indian and Christian members who join the Mahamandal. Their function will

be to help the Executive Body by suggestions and ideas which are expected to be stored up in them by their greater experience in these lines of work, also to co-operate with us in any other way found practicable."

Wherever these Mahamandals are formed may we not be willing to take a place—even if that be a secondary one, in order that our influence may be the seat which will preserve these worthy aims from decay—and changing the figure—and the ideals which our Christ has given us may become their ideals and He their Saviour?

MISS HERSHEY, East Bengal.

Jan. 28th.

I just want to say a word in regard to education in Eastern Bengal. One paper yesterday threw out the idea that there has not been as much awakening in Bengal as in other parts of India. It is true that we cannot report that our Mohammedan ladies go to clubs and have reached B.A. degrees, but we can say that there has been a great educational awakening in Bengal. As an illustration—, which lies in the Eastern part of India, a district of about

forty miles long with a population of eight hundred and fifty thousand, and out of these 83 per cent. are Mohammedans, and a great many women and children. Six years ago there were four girls' schools, but within six years three hundred girls' schools have sprung up, and that means that in a very few years these girls that are now reading in the schools will be Moslem women, and they are learning to read—their appetites for reading have been awakened, and now there is great need of literature. We can readily tell in going round when we come near a school, for the girls of the village flock round and ask for books, and read them and enjoy them.

Some good suggestions were thrown out regarding the preparation of literature, such as picture-books for girls, and I feel that if we could give them literature of any kind they would read. Their appetites for reading are awakened, and if we do not give them good books they will get off into bad ones; they must read something, and it seems to me that here is a great opportunity for putting into the hands of these girls a good Christian literature.

MISS MARSTON,
Zenana Bible and Medical Mission.

Jan. 28th.

Surely those of us who listened yesterday to the interesting and carefully prepared paper on Literature, written by Miss Trotter, cannot be satisfied that the mere reading and hearing of that paper shall complete its history. Do we not rather desire that it should lead to some definite action which shall be to the lasting advantage of the women whose good we so much desire?

In a letter lately received from Miss Trotter she again expressed the wish that a Committee should be formed to work for the production of literature for Moslem women in all lands. Can we not act upon this suggestion, and do our part, here and now, for the formation of such a committee?

I should like to offer a little advice on my own part, although it differs from that given by Miss Trotter. If you have any gift in the literary line, do not wait until you are too old or too ill to do anything else (for surely we should give our best for what we hope will

be the most lasting and far-reaching work), if you do so, you will not only be depriving others of the benefit of your gift, but robbing yourself of a great pleasure, for is there any work so fascinating or delightful,? Time *can* be found and *will* be found if we realise we have a message which can be better given through our pen than our lips, and that being given will reach hundreds, perhaps thousands, who will never hear us speak.

REV. CANON H. WEITBRECHT, D.D.,
C.M.S., Punjab.
Lantern Slides

Jan. 28th.

I have shown a great many pictures by the magic lantern in the Punjab, and we have never found any opposition or offence. Only before I start to show them these pictures I tell the people that I am going to show them letters—that if they were educated and could read I would show them letters, but for the benefit of those who cannot read I will show living letters so that they may be able to read my message, and in that way the people accept the pictures, and I have constantly been asked

by Moslems and even teachers to show them over again.

DR YOUNG,
United Free Church of Scotland Mission,
Aden.

In my journeys into the interior I have always used the magic lantern, and I find that women generally peer out from a distance at first, but as they gain more confidence and see that we are busy with our work and are not looking at them, they come closer and closer until there is not a single house in the village that has not its representative with wooden-shaped keys in their hands indicating that they have shut up their houses and come to look at the pictures.

I went into another city, and there the people requested me to show my pictures a second time. I have never had any objection raised, and I think they have never given offence.

REV. A. DUNCAN DIXEY,
Punjab and Sindh Mission, C.M.S.

Jan. 28th.

To illustrate the difference in feeling that exists in various Mohammedan countries

regarding pictures may I mention that in several provinces in Baluchistan one comes across rough sketches on rocks, of hunting scenes, and various processions of a primitive people, also occasionally carvings on tombs depicting men on horses or camels, armed with bow or arrow. Although these, in some cases, date back a considerable period, there is no evidence that the feeling to-day has changed.

We have on various occasions employed the magic lantern to illustrate our talks, and have never heard any objection raised by those that have been present.

ARCHDEACON IHSAN ULLAH, Lahore.

Jan. 28th.

As it was asked that the opinion of Indian delegates be given. I wish to say that much depends upon the people and where we are using pictures. The majority of Mohammedans do not object to pictures at all. There are a few Mohammedans who might object to pictures, and I would say we must be careful and see what had better be done and discern what class of people we are working among.

MISS BLAND, C.M.S., Agra.

. . . In my city, Agra, we have a Bible woman who visits regularly in the Government Hospital, and if any teachers are sick and are sent there, the other women of the ward gather round as the Bible woman speaks to these women. Some of these women have never heard the story of Jesus Christ, and I remember an instance of three women from an outstation village, in the hospital, to whom our teacher spoke, and they asked that missionary ladies be sent to their village. The ladies went and the people came round them and saw pictures and heard the Bible story, and one of these three women was specially interested. After some time that village was again visited by a missionary and his wife, and this woman had lost her husband who was a pandit and who was willing to have us visit his village, and she is now a Christian, she has been a Christian for many years, and is one of the most faithful workers in bringing others to God. I mention this instance to show that work can be done in secular hospitals where the mission has no hospitals of its own.

MISS CAMPBELL,
United Presbyterian Mission, Punjab.

Remarks on Mrs Wherry's Paper

Jan. 28th.

In one of the papers read yesterday there was one point regarding converts from Mohammedanism praying for their friends, and I just want to say that they do pray for the salvation of their friends who are still Moslems. Some of us who were present at the Sealkot convention will remember that at the last convention there were a large number who made their way to the women's prayer-room about ten o'clock in the night, about thirty or thirty-five of them, and they did not leave that room till about five or six in the morning. Several of these women were converts from Mohammedanism, and I wish all had been there to hear the agonizing prayers of these women for their sisters and brothers who were still Mohammedans. Our hearts were greatly touched as with great crying they asked God to save their brothers and sisters who were still in the toils of that terrible religion.

Yes, dear friends, our brothers and sisters,

the Moslems, are praying for the salvation of their people, and I may, in closing, suggest that perhaps we cannot do better work for these new converts than to teach them to pray.

One of the most touching things in my life is the little girls in my school gathering round and hearing the requests they present for prayer for their friends who are Mohammedans. I have ten or twelve girls who are converts from Mohammedanism, and almost every night these girls say, "Remember my uncle, who is still a Mohammedan," "Remember my mother," "Remember my little child"; and let me say here I have a young woman who left her little child even, in order to confess Jesus Christ. I think it is one of the best things to do to teach our people to pray for the salvation of the Moslem world.

MISS M. T. MAXWELL FORD, Palestine.

Jan. 28th.

I should like to say just a word about the use of the organ. We are able sometimes to have very large Moslem audiences in the villages. Scores of boys will gather around

to hear. When we propose to teach them a hymn or chorus they eagerly agree to learn. The subject of the song is always Salvation in Jesus Christ, and the way of life is pointed out. We often hear the children afterwards singing these hymns in the streets.

In Northern Galilee and east of the Jordan River (in the Golan and Hauran) our methods used for reaching Moslems are various, but always the Living Word is given the first place. We have schools for the children, which are well attended, meetings for women, then visiting the children and their mothers in their homes especially when they are ill and in trouble—by going to their homes we reach many men also. We find that they appreciate loving prayer for them, and afterwards some of them will come again to us for prayer. God has given us large numbers of little children to bring to Him. They learn hymns and psalms, chapters of the Gospels, and verses from the Bible with great facility, and they love to sing the hymns. Now, also, we can use with profit large illustrated highly coloured pictures of the life and teaching of our Lord as well as Old Testament stories, in

the schools and for evangelization meetings in the villages. The women, besides coming to regular meetings, are invited to our homes for a social gathering, sometimes a large number together from fifty to one hundred; at other times, one woman alone or two or more friendly ones or members of the same family together, when the Word of God is always taught and hymns sung which lead on to prayer for them, and sometimes we get them to pray for themselves. They invite us to their homes, to their gardens and vineyards, and always expect to hear the Word of God. A wide door and effectual is now opened to us to witness to the truth in Christ Jesus in these districts.

RESOLUTIONS OF THE GENERAL CONFERENCE ON MISSIONS TO MOSLEMS
HELD AT LUCKNOW IN 1911

NEXT MEETING OF THE CONFERENCE

I. That the next meeting of this Conference be held in 1916, the place of meeting to be decided nearer the time.

APPOINTMENT OF CONTINUATION COMMITTEE

II.(a) That a Continuation Committee be appointed, whose duty it shall be to take steps with a view to giving effect to the Resolutions of this Conference;
(b) That the Committee consist of the following members:—

CONTINUATION COMMITTEE

Rev. J. Adriani of Posso, Celebes.
Rev. Ahmad Shah, Hamirpur, U.P., India.
Rev. W. H. T. Gairdner, Cairo, Egypt.
Rev. W. Goldsack, Pubna, E. Bengal.
Miss G. Y. Holliday, Tabriz, Persia.
The Rt. Rev. Dr Lefroy, Bishop of Lahore.
Michael Effendi Mansoor, Am. Mission, Cairo, Egypt.

Prof. R. S. M'Clenahan, Assiut, Egypt.
Dr Julius Richter, Belzig, Germany.
Miss A. de Selincourt, Z.B.M.M., Allahabad.
Rev. J. S. Timpany, M.D., Hanomconda, Deccan, India.
Rev. S. V. R. Trowbridge, Aintab, Turkey.
Miss Annie Van Sommer, Cuffnells, Weybridge, England.
Bishop F. W. Warne, D.D., Lucknow, India.
Rev. Canon H. U. Weitbrecht, D.D., Simla, India.
Rev. E. M. Wherry, D.D., Ludhiana, Punjab.
Rev. S. M. Zwemer, D.D., Bahrein, Persian Gulf.

(c) That the following members of the Continuation Committee, Rev. W. H. T. Gairdner, the Bishop of Lahore, Prof. R. S. M'Clenahan, Rev. E. M. Wherry, D.D., Rev. S. M. Zwemer, D.D. (Convener), constitute an Executive Committee, so far as regards all matters included in the Resolutions, with the exception of the convening of the next Conference;

(d) That for the latter purpose the whole Committee shall take counsel early in 1914 and, having decided on the best place for the holding of the Conference, shall appoint, not necessarily from among their own members, a small local Committee especially to deal with the matter and to make all necessary arrangements for the meeting;

(e) That the Continuation Committee have power to fill vacancies both in its own body

and on the Executive Committee, and, if it deem desirable, to add to its numbers.

CALL TO PRAYER

III. That the Conference, holding that Prayer is the primary means for the advance of the Kingdom of God throughout the world, and being convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelisation of Mohammedans is due above all else to the weakness of the prayer-life, alike in the home Churches and in the branches of the Church, which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the great weapon which has been put into her hands by our High Priest, and to endeavour largely to increase the number and the devotion of those Remembrancers of the Lord, who will give Him no rest and take no rest till He establish and till He make Jerusalem a praise in the earth. At the present time the great moral and spiritual needs of the Mohammedan world and the advance of Islam among pagan races, constitute an appeal to the Christian Church to pray—with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in immensely increased measure may be granted to her.

The Conference welcomes the cycles of prayer for various Moslem lands, forwarded by Miss

Van Sommer, and cordially commends these booklets to be used by friends of the work in those several regions.

URGENCY OF THE MOHAMMEDAN PROBLEM

IV. That this Conference, in view of the steady advance of Islam, not only among various animistic tribes and other peoples, but also to some extent among historic Christian Churches and recently Christianised pagans, expresses the conviction that it is absolutely necessary that Christendom at large, and more especially the missionary boards and committees of the Churches, which we represent, should forthwith take practical measures for a more comprehensive and systematic prosecution of the work among Moslems.

AFRICA THE STRATEGIC CENTRE AT THE PRESENT TIME

V. That this Conference is entirely in accord with the finding of the World Missionary Conference of 1910, namely, that without minimising the importance of advance elsewhere, the Continent of Africa is the region upon which our present efforts must be chiefly concentrated to meet the advance of Islam. To effect this purpose, we are strongly of opinion (1) that concerted action among missionary boards and organisations is necessary in order thoroughly to co-ordinate the forces now at work in Africa and to regulate their

distribution in such a manner as to provide a strong chain of mission stations across Africa, the strongest link of which shall be at those points where Moslem advance is most active; (2) that a higher degree of specialisation, alike in the training of missionaries intended for this work and in setting men apart expressly to undertake it, be kept steadily in view; (3) that prompt measures should be adopted to greatly strengthen existing missionary forces in that critical field.

A TRAINING COLLEGE

VI. That this Conference strongly recommends the establishment of a well-equipped college for missionaries to Moslems at Cairo, on a co-operative or interdenominational basis. The Conference emphasizes the conviction that those whom it is proposed to send or set apart as missionaries to Moslems should be carefully selected with special reference to spiritual temperament and qualifications of mind and heart, and, as a general rule, should receive special training in the Arabic language, and also in the history, literature, and doctrinal development of Islam.

THE NEEDS OF ANIMISTIC TRIBES AND DEPRESSED CLASSES

VII. That this Conference is persuaded that, in order to stem the tide of Moslem advance,

it is important to strengthen the work among animistic tribes, pagan communities and depressed classes affected by this advance; for we are clearly of opinion that adoption of the faith of Islam by the pagan people is in no sense whatever a stepping-stone towards, or a preparation for Christianity, but exactly the reverse.

LITERATURE

VIII. That Conference strongly emphasises the urgent necessity which exists (1) for the production of literature specially prepared for Moslems by experienced men set apart exclusively and properly trained for this work; (2) adequate facilities and effective methods for the distribution of literature thus produced; and (3) the careful selection of a limited number of influential Moslem centres as bases of production, supply and distribution, and the development of those which already exist. In this most important department of work among Moslems, the widest possible co-operation on the part of missionary boards and societies is indispensable to secure the best results.

THE ANCIENT CHURCH OF AFRICA

IX. That, in the judgment of this Conference, practical sympathy extended by the churches we represent to the Coptic and other ancient Churches, upon which the Moslem advance presses hard, is of special value at this time.

By such expression of sympathy it is possible, we believe, not only to strengthen the faith of those Churches and inspire them with fresh courage, but also to stimulate missionary zeal among their adherents.

THE POSITION IN AFRICA AND MALAYSIA

X. That we hereby request the Continuation Committee appointed by the Conference to secure the completest possible investigation of the conditions of the Moslem advance in Africa and Malaysia between now and the next Conference to be held in 1916, so that the most accurate and authoritative facts may be at the disposal of that body.

WORK AMONG WOMEN

XI. That the aid of Christian women is urgently needed for the evangelisation and uplifting of Mohammedan women who, with their little children, constitute the larger part of the Moslem world. The Conference accordingly recommends (1) that those Missionary Boards, which send forth both men and women, should endeavour to secure, wherever possible, that both sexes are reached in every mission station through the fullest co-operation between the workers; (2) that distinctively Women's Societies, while not relaxing their efforts to reach their sisters elsewhere, should seriously consider the extension of their work

in Africa, effective co-operation between the various departments of missionary activity being maintained; (3) that in view of the special requirements of Mission fields, existing training colleges for women missionaries should lay stress upon such special lines of study and preparation as have been indicated in the other findings of this conference.

APPEAL TO THE CHURCHES AT WORK IN INDIA

XII. That this Conference, recognising the urgency of the call to the Christian Church at the present time to make largely increased efforts to stem the advance of Islam in Africa, and remembering the share taken by emigrants and labourers from India in the recent development of parts of that continent, desires to commend to the careful attention of Missions, working throughout India, the consideration of the possibility of sending some Christian workers from their land to the help of the Church in Africa.

It would more particularly commend this matter to the consideration of the National Missionary Society and other similar indigenous bodies in India, feeling sure that, if they could make some contribution to this great work, they would deepen the spirit of Missionary zeal in their members and bring God's rich blessing upon it.

RELATION OF MISSIONS TO GOVERNMENTS

XIII. That whereas considerable evidence has come before the Conference of hindrance to the progress of the Gospel and enlargement to the spread of Islam caused by action of some Colonial Governments in Africa, and especially of the British Government, in such matters as:

- (1) The management of the Gordon College at Khartoum;
- (2) The marked preference shown for Mohammedans over the pagan inhabitants in appointing to posts of subordinate agency in Nigeria and elsewhere;
- (3) The expenditure of public funds for the erection of mosques in provinces outside the sphere of the Egyptian Government, the Conference desires to express its satisfaction that these questions—
 - (a) Already been brought to the attention of the Edinburgh World Missionary Conference (*vide* Report of Com. No. VII., pp. 113 and 121), and to emphasise the urgent importance of most full and careful consideration, in the thought of all obtainable information, being given to them by the Continuation Committee of Edinburgh with a view to such action being taken as may be deemed practicable and serviceable, so that the attitude of strict neutrality accepted by the Government may be maintained in practice.
 - (b) That the conference asks the Continuation Committee

of the World Missionary Conference to take into consideration the desirability of approaching the Governments of Great Britain, Germany and the United States of America with a request that they exert all proper influence upon the Government of Turkey to secure the fulfilment of the conditions of equality of treatment and freedom of worship guaranteed by the Turkish constitution at the present time to all classes of the population and in all parts of the Empire.

SUPPLY OF LITERATURE FOR MOSLEMS

XIV. That the offer by the Methodist Publishing House, Lucknow, to furnish free of all cost at Lucknow, and place at the disposal of the Continuation Committee of this Conference a total of 2,000,000 pages of tracts in Urdu, Persian or Arabic, is hereby very gratefully accepted, and the Continuation Committee is requested to take such steps as it may deem feasible to supply the necessary manuscript at an early date, and subsequently to arrange for such distribution of this literature as will best serve the purpose of work among Moslems.

The following were appointed the Literature Committee, with power to act:—

Rev. Canon Ali Bakhsh, Lahore, India.

Rev. W. H. T. Gairdner, Cairo.

Rev. W. Goldsack, Bengal, India.

Rev. Dr Hoskins, Beyrout, Syria.

Rev. F. W. Macallum, Constantinople.
Prof. Karl Meinhof, Germany.
Rev. F. H. Rhodes, China.
Rev. W. A. Rice, Julfa, Persia.
Rev. W. G. Shellbear, Perak, Malaysia.
Miss I. Lilius Trotter, Algiers.
Rev. Dr Wherry, Punjab, India.
Mr Arthur T. Upson, Nile Mission Press, Cairo, *Secretary*.

APPEAL TO CHRISTIAN WOMEN BY THE WOMEN DELEGATES TO THE CONFERENCE AT LUCKNOW ON BEHALF OF THE MOSLEM WORLD

FIVE years ago, at Cairo, the first Conference of Moslem workers sounded the call "Awake!" Since then, those who have watched have seen the eyes of God's people beginning to open to the Mohammedan question, and their pulses beginning to stir: the breath of dawn is in the air.

With the movement at home has come an arousal in the torpor of Islam. More progress has been made towards liberty in Turkey and Persia in these five years, than in the five centuries that lie behind them. The Conference just over at Lucknow has dealt with the outcome of this arousal in its fresh tide of opportunity. Therefore the note of the second Conference may be summed up in the cry "Advance!" The resolutions that embody the trend of this advance are before us now, and we will look at those that concern us as women, and listen to their message.

First comes the Resolution III. with its call to advance in the prayer-fight. One of the

proposals is that the whole of the Moslem work and its representatives should be swept into one great prayer-cycle, extending over a year, and binding all into a unity of intercession. May it not be that some such march round the walls of our Jericho will bring the crumbling in their stronghold for which we wait.

That old story of the fall of Jericho lights up afresh, when we note that "all men of war" were to share in the march. It was not, as in the pictures of our childhood's days, a handful of priests with a band of a few hundred followers, but the sustained tramp of the 600,000 of the fighting strength. Supposing the city to have been three miles in circumference (a large computation), this would mean a complete surrounding of the city by ranks at a yard's interval, 100 men to a rank, marching round once a day to the continued blast of the rams' horns, uninterrupted by any other sound to break the vibration. May it not be that as God's miracles generally lie in a line with the laws of nature, intensified by the powers of the world to come, this vibration may have caused a disintegrating of the structure, accelerated by the sevenfold march of the seventh day, so that the shout that ended it only completed the shattering, and brought the wall down flat?

If so, onward with our intercession, vibrating with the Name that has power to move all things in heaven and earth and under the

earth, not even the walls of Islam can resist the impact of that power, *if we hold on*.

Resolution VI. brings us down from the unseen realm to the seen. In this also, our advance as women can keep pace with that of the men, if means are forthcoming to initiate it. In every Moslem land there are women missionaries who feel that the training received at home needs supplementing on the field by a term of study of literary Arabic, the history and literature of Islam and its controversial points. These missionaries, just from their sense of lack, are marked out as those who have special capacities for the future, and should become leaders on their own fields. It would be infinitely worth the sacrifice of a year from their early working days if a Hostel could be founded at Cairo, where they could, by joint attendance at lectures, etc., share in this higher course of instruction desired by men missionaries and receive full equipment, in mind as well as spirit, for the fight of the future.

Resolution VIII., on the subject of literature, touches on another advance where we, as women, should be abreast with the need. From all parts of the Moslem world comes the same appeal: girls on whom love and care and labour have been expended in the Mission schools drift out of reach and sink back into indifference, largely because there is nothing

to give them to read, such as girls would care for; and by the time they are women, the power of reading has practically vanished. It would be a step forward if each Council or Committee would discover which one among its women workers had gift for writing, and would set her free, partially or wholly, to give heed to this ministry and fulfil it, not only by producing literature herself, but by seeking to discern among the native converts or teachers where such powers lie dormant.

Then in Resolution XI. there lies a wide horizon for moving onward in the way of bringing new forces to bear, for the sole purpose of following up openings among Moslem women and children. Much of the opportunity that runs to waste in the medical work, and among former scholars, might thus be retrieved.

The need of the hour is that of Harvesters—those who will have the faith for definite reaping, and will bring the faithful plodding of the ploughers and seed-bearers to its ultimate goal. And these are wanted, not in units but in bands, for, as in the world of nature, a troop of reapers is needed for harvesting the results of the single sower's toil: the whole question of direct evangelisation needs to be taken up with new ardour.

From three of the women's papers read at Lucknow comes the same call for labourers to develop the openings made by medical

work. A sentence quoted there, the verdict of one who had studied the question in India, China, and Japan, puts the matter in a strong light. She writes: "By far the greater number of opportunities, created by the work of the medical missionary, are inevitably lost, if she is left with no one to follow them up: she opens doors, but is far too busy to go through them. To every medical missionary twenty fellow-workers are needed to take advantage of the opportunities her work creates. Hers it is to attract attention and then pass on, theirs to follow up, to visit, teach, instruct, prepare for baptism, found schools, train the converts, till they in their turn are ready to join the great volunteer army of Christ's evangelists."

A C.M.S. missionary, writing to Lucknow, says: "Any medical mission, where evangelistic work is not being carried on with as great zeal and faithfulness as the medical and surgical work, is a failure, and I do not hesitate to say so. It fails to justify its existence, and is not worthy of its name."

One of the most urgent needs in our missionary work at the present time is to increase the number, and, above all, the efficiency of our schools for Moslem girls. One of the most striking signs of the times in the "new Turkey," the "new Persia," the "new India," is the growing desire on the part of Moslem men for the education of their wives and daughters.

If we let the present opportunity slip, others will step in and undertake the work, they are already beginning to do so, and the rising generation of educated Moslem women may be lost to the Church of Christ. Are there not trained educationists who will come forward to help us in this day of opportunity?

So this need of "a great volunteer army of Christ's evangelists" is one that requires the strongest emphasis at the present time. The problem of how to meet this contingency is the one that confronts us. The Conference has bidden its women members to call for recruits for Moslem Mission work, and to plead the urgency of the present opportunity, the solemnity of the issue, the pitiable in-adequacy of the members as yet coming forward for the work.

All that matters is that we move on with God, instead of standing still before the difficulties—that we each move on.

A story comes back, told of one of the West African campaigns of the last century. The officer in charge had summoned his battalion and asked for volunteers for a desperate venture: he gave the word of command that each volunteer should step forward a pace from the line. Something called off his attention for a moment. He looked back; the line was still unbroken. "Shame on you for Queen's men," he cried, "has no one moved?" The sergeant saluted: "They have *all* stepped forward," he answered:

As one man they had taken a step forward, leaving the line unbroken as before.

"Thy people offer themselves willingly in the day of Thy power."

"This is the victory that hath overcome the world, even our faith."

Our faith is in the present power of the living Christ.

Signed on behalf of the women delegates,

ANNIE VAN SOMMER,

Continuation Committee of the Lucknow Conference.

I. LILIAS TROTTER,

*Continuation Literature Committee of the
Lucknow Conference.*

An International Committee of women is being formed with a view to carrying out the Resolutions of the Lucknow Conference relating to women, and some central address will be decided upon. In the meantime the delegate, now in England, is willing to receive correspondence.

Address—

Miss A. DE SELINCOURT,
26 Belsize Grove, Hampstead,
London, N.W.,
England.