

THE
ALLAHABAD REVIEW.

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CONSULATE OF THE U. S., AMERICA.

MANILA, PHILIPPINE ISLANDS,

June 23, 1891.

To

EDITOR "ALLAHABAD REVIEW."

My dear sir,

I received by the last mail from my friend and brother in the faith Nawab Mushtak Hosain Vikar-ul-Mulk Bahadur, Revenue Secretary to H. H. the Nizam's Government, Hyderabad, Deccan, a copy of your excellent publication dated November last, in which appeared an article by the Moulvi Mushtak Hosain entitled "Cosmopolitan friendship" which, it seems to me, should receive the careful attention of every Mussulman in India. This very ably written paper proved of special interest to me as it sensibly discussed a subject which is, just at this time, of great importance to the promulgation of the faith of Islam in a land which is now deeply immersed in spiritual darkness. I refer to the United States of America which is a so-called Christian country, where the masses nominally follow the absurdly materialistic creed falsely supposed to be the religion taught by Jesus, and where the true faith is almost unknown.

Anyone who has watched with any degree of attention the course of the various sects of Christianity in America for the past five or ten years, cannot have failed to reach the conclusion that orthodox Churchianity—miscalled Christianity—is doomed to an early dissolution. The various sects are wrangling among themselves, most disgracefully, over absurd doctrinal points, heresy is rampant and the more intelligent, deep thinking clergymen are drifting away from their churches and are looking about for some religion that will meet the demands of reason and satisfy the longings of their souls.

I enclose herewith a clipping from the New York *Herald*,* which is probably the leading newspaper in the United States, which shows a single instance out of the many which are constantly occurring there. Mr. Bonsall is not the only pastor, by a great many, who has lost faith in the Bible and in the tenets of his creed.

The fact is that America is ready to receive the true faith and it is the duty of the Moslems of India.—I mean the advanced thinkers, and educated, broad-minded liberal Moslems—to do everything in their power to assist in giving the light to those who are in darkness and to show to the unbeliever what the doctrines and tendencies of Islam really are.

Now the article to which I have referred, and which has prompted me to write this letter, is a step in the right direction as it must have a tendency to break down the barriers that, in some cases, stand between the believers and the unbelievers and prevents, instead of encouraging, the spread of the faith.

I write this to prompt and encourage you, and others, to discuss this and kindred topics, and to bring them squarely before those who are apparently straying from the true path pointed out by Mohammed. To bring the so-called Christians into the fold of Islam,—and particularly the Western Christians—the manifestation of a feeling of kindness and friendship on the part of the Moslems of the East will have a most potent effect. It will show that the true sentiment of brotherhood, which is the foundation stone of Mohammedan organization, permeates the daily

* WON'T ACCEPT THE BIBLE.

A BAPTIST MINISTER GIVES HIS HEARERS A DOSE OF HERESY AND THEN RESIGNS.
[BY TELEGRAPH TO THE HERALD.]

ROCHESTER, Pa., May 11, 1891.—Rev. A. G. Bonsall, pastor of the First Baptist Church here, preached a sermon yesterday that almost took away the breath of his hearers. Then he presented his resignation and it will probably be accepted on Wednesday. In the course of his sermon he said :—“It is questionable whether Christ gave us a book and told us to swallow it all. We are told that Moses took the account at hand. There is nothing positive as to their authorship, and I do not believe that all of the Bible is inspired of God.”

“Why are we to believe Paul was inspired when he says he was not? As to eternal punishment, I believe man will always be within the mercy of God. I do not believe Christ when in the manger and while he walked the earth was so consecrated that he was God. I believe, however, God was in Christ.”

Mr. Bonsall is very popular as a pastor. The acceptance of the resignation depends upon whether or not the failure to accept it will be construed as an indorsement of his views.

life of the intelligent Mussulman and even spreads its kindly and beneficent influence out among the unbelievers to win them to the true path. In these days of materialistic civilization, general mental development and free-thought a spirit of generous friendliness for the unbelievers will, I feel confident, do more to hasten the day when Mohammedanism shall be the religion of the world, than any other means of which humanity is capable.

May peace be unto you and unto all who believe.

Fraternally Yours,

A. R. WEBB.

URDU POETS.

III

We now come to the consideration of the peculiar literary aspect of the Urdu language, which, as I pointed out in my last, has largely helped in its material progress; and this, I believe, we cannot do better than by taking up, one by one, the lives of the most important Urdu poets and examining closely in the light of the records of their extant works how far they have contributed towards the formation and development of Urdu in its present shape; in what respects they differed from those who preceded or followed them, and what is the measure of their success or failure. Considering the insufficiency of the materials at our command, the task is not so very easy as it might appear to the generality of the English reading public, accustomed as they are to find such matters thoroughly and exhaustively discussed by men of different capacities and shades of opinion; because similar facilities hardly exist in Urdu, which has now commenced to take a definite shape. It would therefore be my sole business to put before the readers what information I have collected in as clear and intelligible a shape as I possibly can and leave them to judge for themselves.

Among the earliest Urdu writers who first gave their thoughts to rhyming the name of Shams better known by his poetical surname *Wali* stands pre-eminent. He is said to be the first Urdu poet and the father of Urdu versification. A great writer has compared him with the English