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GIRLS IN BUSRAH SCHOOL READY FOR A MOTION-SONG

# NEGLECTED ARABIA

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# Neglected Arabia

Missionary News and Letters

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## The Girls and Women of Arabia as I have seen them

SARAH L. HOSMON, M.D., MASKAT.

Since I have been in Arabia, I have seen some peculiar statements in English print about the condition of Moslem women. These articles that I have read were peculiar in the sense that they are misleading to those who have never seen the daily lives of women and children in non-Christian countries. For this reason I should like to give a little of my experience from daily contact with the women and children in Arabia.

I was surprised to find some things written in an article on "What Women Have Done in India," in one of the popular ladies magazines of America. It may sound poetical to some to read the theory of the creation of woman as held by the Hindus, so as to make her equal with man, namely, "Before the creation of the phenomenal universe, the first born Lord of all creatures divided himself into two halves, so that one half should be male and the other half female." The account in Genesis of the creation of woman from the rib of Adam may be sneered at by some but it certainly does not give man the right to domineer over woman. Christ condescended to be born of woman, the seed of Eve, in order to lift her up into a pure, holy and right relationship with her Creator. So that now through Christ there is no difference between male and female. More than this, she is now an heir of God and a joint heir of Jesus Christ. From what higher source than Christian motherhood, could the stream of humanity originate?

There is a big difference in the standing of male and female where I live. I shall never forget the first obstetrical case I attended, when a little girl was born. There had been such a confusion of voices all around, until the moment when this little baby entered the world and they saw it was a girl, there was an instantaneous and simultaneous hush. That silence was so loud that it impressed me for life. Why were they so still all of a sudden? Because a girl had come into that house instead of a boy. No one went to tell the husband. But if the new baby is a boy, there is gladness all over the house and the one who brings the tidings to the father receives a neat sum of money for such a good report. Space and time will not allow me to describe



**MRS. VAN ESS, OTHER TEACHERS, AND PUPILS IN THE GIRLS' SCHOOL AT BUSRAH**

in detail the dirty ways of keeping the baby, and the charms and customs observed in order to prevent the evil spirits from harming the little one.

The next important event is her education. She is sent to a Koran school where she learns to read only the Koran. The boys have one other branch of study, which is writing. Sometimes the girl learns it also, but this is very seldom because here at Maskat, I am told, the girls are not allowed to learn to write, for their husbands are afraid to trust them with so convenient an accomplishment. A little girl begins her schooling at four years and finishes after four or six months. Of course, some are in school later. I have seen girls in the school at Bahrein until they were twelve years old, but this is not a general rule. When schooling is over they learn to cook, keep house and to sew.

As soon as the parents can find a husband for their daughter, they get her married. There are some who marry as young as eleven years and the most of them marry at thirteen and fourteen years of age. Sometimes it is a cousin whom the girl marries. One thing is certain, she does not know whether she really loves her "intended" or not. This is not considered essential to a successful married life. Even if she does get money from her husband as a dowry, this does not guarantee her happiness in her life with him. If, when her life becomes miserable in living with his other wives, she decides to leave him to be free from the quarrels, she has to surrender her dowry to him.

It would make my article too long to describe the wedding. If she is the first wife, she is rather pleased with her new home and is proud to show her new furnishings. This state does not last long, because the husband takes another wife, and another, if he has money. No one can say that polygamy and concubinage promote peace and harmony in the household.

It makes me feel bad to sit among the women in their houses and listen to the conversations. They talk mostly about how this man divorced his wife and how that one quarrelled, then of their own quarrels, or about how much so-and-so has to pay to get a certain woman for a wife. It sounds as if they put a price on a woman, as we do a horse or a cow. There are cases actually occurring here in Maskat where wives are hired out to meet the man's financial obligations. Awful and constant immorality has blotted out all the sanctity of the home life. I think the only way to sum it up is in the words, "everlasting degeneration."

A few weeks ago, a splendid Arab woman from one of the big houses here called to see me of an afternoon. I showed her my books, and my organ. I did some stenciling work with oil paints for her little girl. I showed her how to use the typewriter. She seemed to enjoy it, but I noticed how quiet she was. When she was leaving, I took her into our little chapel and told her how we held our services

on Sundays. Without a word of solicitation from me she volunteered to tell me her life. She was married to a relative when she was a little girl of eleven. Her home was inside the province of Oman and her husband brought her here into this big house in Maskat. She wanted to get out and run away but her husband whipped her. She often ran up on the roof to hide from him, and many times she cried for a doll to play with. Her husband kept a servant woman who ran errands for her. Later he married the servant and now she must share her life with her. She has had three children, two boys and a girl. She does not know how to read and has been kept in rather closely all her life. She has been often to my dispensary and is one of the best listeners to the Gospel, besides she has shown a longing desire to know how to do things as we do.

There are many who long to have our freedom and our education. They would read our Bible if they knew how and would not be persecuted by the people. Alas, the sad state of the greater number is one of complete surrender to fatalism. They have been taught from babyhood that all their lives have been predestined and "what is to be will be." They have never been taught that God has planned eternal life for them through Jesus Christ His Son.

### Privileges of a Pedagogue

JOHN VAN ESS, BUSRAH.

A year or two ago I wrote on the subject "Problems of a Pedagogue." Those problems were all complicated and made doubly difficult because in them "x" was the Turk, and the Turk, like a flea, is erratic in his movements and you never know where he will jump, except that you may be sure he will jump on you somewhere. But an effective powder has eliminated the Turk from this vicinity and the problems have become privileges. During the last days of the Turkish regime I fairly haunted the serai trying to get the Turkish Director of Education to release my school-teachers from the army, in fact I all but kissed his hand in my supplication. Then came the British and the Director of Education, with others, fled northward to Amara. After the capture of Amara a number of prisoners were brought back and one fair day I boarded the prison ship to interview some of my erstwhile friends. Among them was the Director of Education—bare-headed and barefooted, and with scarcely enough to cover him. This time he actually kissed my hand and begged for a rupee. "E pur si muove" said Galileo—The world does move. I will not insist that it was a privilege to have my hand kissed by the Director of Education, for I am not an aristocrat. I only mean to say that the problem has been eliminated.

Formerly, when choosing geography text-books, one had to look carefully lest British red were too prominent in the Gulf or in fact anywhere in the dominions which owned Turkish sovereignty even as much as a century or two ago. In picking out histories one had to



BOY SCOUTS, AND SOME OF THE SMALLER BOYS IN MR. VAN ESS' SCHOOL AT BUSRAH

eschew anything that in any way reflected on the character of Mohammed or Mohammedans. Even the Bible once was rejected by the Turkish censor because of the voice which said to Paul: "Come over into Macedonia and help us." Today our histories, our geographies, our readers, all tell the truth, be it pleasant or unpleasant to Mohammedans.

Shortly after the British occupation, a class of our boys was asked to write a composition on that great subject. One youth expatiated on the British Empire, its extent and its power, and ended up by saying: "And now, since the British have taken Busrah, we have all become Irish." Somewhere back in his mind must have been the fact that Ireland is a dependency of Britain, and since Busrah has also become such, he concluded that things equal to the same thing are equal to each other. Thus has the British red colored Busrah also!

The local government has given the American school a very substantial grant to enable us to equip and conduct the work along lines which shall to some extent suffice. Further, the authorities have requested us to open normal classes in which are to be trained the government school teachers of the future. With all of this, no restriction whatever is placed on the missionary activities of the school. The Bible is taught to those who are being trained for their positions as teachers in the official primary schools. Further, generous appropriations have been made for government primary schools, and the missionaries have been requested to superintend and direct these. Graduates of the Mission school are now employed therein, and thus our influence is extending into parts and among circles where we could only with difficulty penetrate before.

During the year, twenty of the most promising boys of the Mission school were chosen and specially drilled in all that pertains to the Boy Scouts. Recently, having passed the tenderfoot and second class test, they were duly inducted and each on his honor promised to be loyal and to obey the Scout law and was given the scarf while the whole school stood at the salute. From these twenty as a nucleus have been chosen patrol leaders, and the whole middle and high school has been divided into five patrols, each keenly contesting with the others and claiming moral as well as physical victories. Every available open space is now preempted by a scout—each with his tenderfeet! Knot-tying, flag-wagging, and ambulance and first aid work are explained and demonstrated in vigorous boyish Arabic. Only yesterday I gathered around me the patrol leaders and scouts and impressed upon them that henceforth all the discipline of the school is in their hands, and the honor of us all in their keeping, and their dark eyes shone as they realized their responsibility. Arab boyhood—the manhood of tomorrow—what a privilege to mould it, to mould it for the bright tomorrow. It seems only yesterday that all was dark and dismal with the crescent flying overhead. With the coming of the British flag the sun has risen here, and we hold in our hands those young lives which, rightly directed, can do so much to regenerate this land.

JOHN VAN ESS.



## Work Among Moslems in Egypt

BY SAMUEL M. ZWEMER, D.D., CAIRO.

All the missions working in Egypt have special cause for thanksgiving that in the midst of all the horrors of this world war and disturbances in the Near East all our work has gone on unhindered. From the very outbreak of hostilities until now, the strong and firm hand of the British Government has so protected Egypt that there have been no disturbances in the country and that no invasion from without has seriously threatened our peace. In fact the war has added to our opportunities rather than in any sense curtailed them. Schools, hospitals, the Mission Press and public meetings have been conducted as usual, and in addition we have had thousands of soldiers from Australia, New Zealand, India and South Africa. Among them the Y. M. C. A. and the various missions have carried on a ministry of friendship and a campaign of evangelism which has yielded large results: Under the able direction of men like Mr. Wm. Jessup and Mr. H. W. White, a special evangelistic campaign was conducted for two weeks and hundreds of men made a decision for Christ.

My special work this year, as heretofore, has been along literary lines in connection with the Nile Mission Press, teaching in the Theological Seminary and also at the Cairo Study Center. In the Theological Seminary this year we have sixteen students in the regular classes and fourteen in the evangelists' class, who are taking a special course. It is a rare privilege to read El Ghazali with these graduates from Assiut College who are preparing themselves for the ministry, and to study Islam with the future leaders of the Church in Egypt in order that they themselves may plan for the speedy evangelization of their own country.

At the Cairo Study Center Canon W. H. T. Gairdner has charge of language study and by his new method, through the use of phonetics and the colloquial, remarkable progress is being made. Mr. R. F. McNeile, another missionary of the Church Missionary Society, and I have given lectures on Islam and methods of work. Twenty new missionaries of various societies are taking these courses. In addition to the lectures, every first day of the month is a red letter day, for then parties are arranged under the leadership of the staff for the purpose of seeing various forms of Moslem life and missionary work in this great city.

Mr. and Mrs. Steven R. Trowbridge and three other missionaries of the American Board who are studying Turkish in Cairo, live in the same apartment house with us near the heart of the city. In fact we might describe this apartment house, of which the uppermost flat is our home, as that of Titus Justus, "whose house joined hard to the synagogue." The chief synagogue of Cairo, one of the wealthiest Jewish congregations in the world, is less than a stone's throw from my study windows. They have a large library of ancient books and

manuscripts and also a remarkable collection of Pentateuch manuscripts. In the study of Islam one is more and more impressed how much Mohammed owed to Judaism and how much modern Jewish ritual is like that of Islam.

Most of the readers of your paper know that Mr. Trowbridge has come to Cairo as the secretary of the World's Sunday-school Association for Moslem lands, and that he is putting forth special efforts to arouse the interest of both missionaries and native pastors in the problem of Mohammedan childhood. At the request of his committee it was my privilege recently on their behalf to make a visit to the Sudan. I left Cairo on Saturday, March 4, and reached Assiut the same evening. That night and on the following Sunday I had special meetings at the church and for the students of Assiut College. On Monday I arrived at Luxor. Here I visited the American Mission Girls' School as well as the Boys' School, and in both places spoke to the children and distributed literature. As it was my first visit to Luxor since coming to Egypt, the monuments and the tombs were on the program, but I must confess they interested me much less than a Moslem funeral which I attended and a long talk I had with my dragomen who, through the American Mission, is not far from the Kingdom of God. The tourists' season has had an interregnum because of the war, and except for soldiers, officers and nurses Luxor has had few visitors this year.

The train left Luxor at 10 A.M. on Tuesday and reached Shellal at 4 P.M. From there the river steamer took me to Wadi Halfa, where we arrived at 10.30, March 9, leaving at 1 P.M. by the Sudan Express for Khartoum. At Wadi Halfa, Assuan and Atbara I had opportunity to meet Christian workers, and at Wadi Halfa I visited the school and distributed some of our new literature to the pupils who were greatly delighted. It is in these lonely situations where missionary visits are rare that the work of the Sunday-school will be especially appreciated. On Friday evening, March 10, we reached Khartoum and Rev. G. A. Sowash of the American Mission, met me and took me to Omdurman across the river.

On Sunday morning I preached at the American Mission Church at Khartoum, in Arabic; had lunch at the Palace with Lady Wingate, and preached at the North Khartoum American Mission Girls' School in the afternoon. This Girls' School is one of the most wonderful institutions I have ever visited on the mission field. A large proportion of the girls are from Moslem families and Sudanese. They showed a great interest in the message and are earnest Bible students. Over 100 were present at this service. On Monday we paid a visit to the Church Missionary Society Girls' School at Khartoum and the American Boys' School and Orphanage. In the afternoon a meeting had been arranged at Gordon College through the kindness of the assistant director, Mr. M. F. Simpson.

On Wednesday morning a special meeting was held for all the women who attend Christian services at Omdurman. It was a union service and the girls from the C. M. S. School as well as the women



**DR. ZWEMER'S RESIDENCE IS ON THE TOP FLOOR  
OF THIS APARTMENT HOUSE BESIDE  
THE SYNAGOGUE**

of the Evangelical Church and their Moslem friends were present. You can imagine what an opportunity it was to speak to such an audience on the "True Nature of Prayer." In the afternoon a special meeting was held at the American Mission Church at Khartoum, where I gave an address in English on the "Present Condition of the Moslem World." The church was filled and among those who were present were some government officials. The Rev. Mr. Rivington, of Khartoum Cathedral, presided and we had an earnest season of prayer.

On Thursday morning a special meeting for women similar to that held at Omdurman was held at Khartoum, North. I spoke on the Bible, its acquaintance and character, and the need for deeper Bible study. In the evening another meeting was held at Musellma, on the outskirts of Omdurman. Many of the people who attended this meeting were forced to become Moslems at the time of the Mahdi, and have turned back again to Christianity. Mr. Sowash tells me that the very name of the place was given because of this apostacy. In some respects this was the most interesting meeting held during my visit, as there was an open conference at the close and many questions were asked by Moslems and Christians who were present.

In all of these meetings and in the distribution of literature, the doors were found wide open and hearts responsive. Nowhere did there seem to be fanaticism or opposition, even such as sometimes is found in Egypt.

On Friday, March 17, I returned by train to Cairo, stopping however at Assuan for two hours and visiting the large Coptic School there.

There is no space in a letter such as this for a detailed account of missions in the Sudan, but three things are vividly before my mind as I think of this great and needy land. First, its size, and the inadequacy of the present missionary force. The Anglo-Egyptian Sudan is as large as all Arabia, namely one million square miles. Yet in all of its provinces from Wadi Halfa to Bahr el Ghazal province and the borders of Abyssinia there are only eight mission stations. Second, two-thirds of the population of the Anglo-Egyptian Sudan is nominally Moslem and one-third is still pagan. One is, therefore, the more surprised at the painful non-Christian regulations and conditions under which the Government permits missionary work in the Sudan. These regulations, together with the fact that Gordon College is a Moham-medan Institution, made a deep impression on my mind.

The third impression is that of wonderful opportunity. In spite of all regulations the fact that the Anglo-Egyptian Sudan enjoys peace, the blessing of economic progress, just rule, and what may well be called the beginning of an educational revival, is full of promise. I have never seen children or adults in any part of the world so eager to listen to the Gospel message or to receive it on the printed page as along the railway stations from Khartoum to Wadi Halfa. May God speedily answer the prayers of all those who love and labor in the Sudan, which is and always will be so closely related to Egypt in the problem of world evangelization.—*The Intelligencer*.

## The Arabic Bible

FRED J. BARNY, MASKAT.

There is no ancient version of the Bible in Arabic corresponding, for example, to the Syriac *Peshito*, although Christianity early spread into Arabia, and when Islam arose was the faith of considerable parts of the country. For one who regards the Word of God as living, it is not difficult to connect the extinction of Christianity from Arabia with the absence of a Bible for the people. A living church is not killed by persecution if it lives by the living Word. Whether exploration will yet reveal an ancient Arabic version remains to be seen; so far we know only that Islam used fire and sword to blot out everything Christian in this country.

We can pass over the translations of the Old Testament by Jewish scholars as they were made for the use of Jews and did not spread among Christians. The first Christian version seems to be that of John of Seville, 750 A.D., i.e., after Islam had spread to the western limits of Christianity itself. The Jesuit scholar and author, Mariana (1537-1623) found a number of copies of this but it was never printed nor did it become known in the East. As Arabic displaced the Syriac and Coptic languages in their respective homes, the Scriptures came to be read in the churches first in the official, sacred language of the church and then in the language of the people, which was Arabic. There are partial translations of this kind going back to the seventh and eighth centuries. The translations being unofficial underwent many alterations from the influence of the Syriac and Coptic. A text with this history was printed in Rome in 1590 and copied in the Paris (1645) and London (1657) Polyglots. In 1620, the Bishop of Damascus having complained to Rome of the corrupt state of the Arabic translations to hand, was authorized to make a complete, new version of the Bible. This appeared in Rome in 1671 and was the version mostly used by missionary and Bible societies up to 1865. Before coming to *the* version of modern times we may mention Henry Martin's labor of love and faith in providing an Arabic translation which was printed first in Calcutta in 1816. In 1857 the S. P. C. K. of London printed an Arabic Bible translated by Faris Eshshedyak. Both of these were too imperfect to live.

When the missionaries of the American Board faced the problem of evangelization in Syria, it was after a true spiritual diagnosis that they announced the need of a new and authoritative version of the whole Bible in Arabic and it was missionary statesmanship of the first rank when they took steps to secure the same. At this time of the Centenary of the American Bible Society we must also mention with gratitude the liberality and missionary spirit of that Society in providing the means for this monumental work. Dr. Eli Smith began in 1837 to collect apparatus and especially to prepare the fonts of type. The preparation of these fonts was a work of art and of itself places

us under a debt of gratitude to the early workers. The actual work of translation was begun in 1848 and continued by Dr. Smith for eight years until his death in 1857. His work was taken up by Rev. Cornelius V. A. Van Dyke, M.D., D.D., Lh.D., and finished in another eight years, the final piece of copy having been written on August 22, 1864. To praise this work would be presumption. The passing years are stamping it with approval too effectively for that. Dr. Van Dyke was recognized as peer by the best Arabic scholars, both native and foreign, of his day. Besides, his version is not merely a one man's work, but is the fruit of collaboration of many Christian and Moslem scholars of Asia and Europe.

In considering the future of this version two questions arise. First, is it suitable for Moslems? and second, is there need for further versions in the many local dialects of the language? When it was made, direct evangelistic work for Moslems was not possible and perhaps was not contemplated. Its immediate purpose was for the Christian Arabs of Asia Minor. Hence the first question. But if it has any meaning it can only refer to that indefinable something we call color or flavor. Moslem religious technicology would be barred because of its false implications. Perhaps the best way to answer the question is to quote the experience of twenty-five years of our Mission. No criticism of our Book on the score of language has ever been heard.

The other question may also be answered from the same source, that is, we would not speak for other fields, but for our own. We do not see the need of a more "vulgar" version than the one we have. There are many dialectic variations within our own field but none of them depart so far from the written language that our Bible on the whole cannot be understood. Especially, for such as are educated enough to read it, it is entirely understandable and in the nature of the case, when the indigenous Church of Arabia begins to use it, it will be an educated church. The longer one uses this Arabic Bible the more is he convinced that it was a part of the divine preparation for the evangelization of Arabia. When one considers the possibilities of the Arabic vocabulary, the simple chastity of the language of this version is the predominant impression left on the mind. It is classical without being pedantic, accurate but not wooden.

## A Letter

This letter concerning the death of Dr. Christine Bennett was addressed to the Rev. John A. Van Neste, as his church at Ridgewood, N. J., was responsible for Mrs. Bennett's support.

Kuweit, Persian Gulf,  
Via Bombay, India,  
April 27th, 1916.

Dear Mr. Van Neste :

You will long ago have had the terrible news of the death of our beloved Mrs. Bennett on March 29th, but I thought you might be glad of a few lines from one who has recently been in Busrah and who is able to give you some details. It was in connection with Dr. Chamberlain's visit to Arabia that my duty led me to Busrah where I was to take charge of the doctor and bring him to Kuweit. I arrived there only a few days after Mrs. Bennett had passed away and as soon as I could spare the time I went to see Dr. Bennett. He is bearing his great sorrow wonderfully and it is an inspiration to be with him and learn from him how to face affliction. All the time that she was ill and on the day she died he was unconscious. It was as though he had gone to sleep with his wife beside him, and had wakened to find that she was gone. Dr. Bennett is especially anxious about his little boy, now motherless.

The disease that struck down Mrs. Bennett, typhus fever, was brought into the hospital by some Turkish prisoners. The first to go down were our two Indian nurses, and then Miss Holzhauser, the nurse in charge, and finally Dr. Bennett himself. All of these Mrs. Bennett nursed faithfully and when she finally herself succumbed to the disease they were all with the exception of the doctor out of danger. She faced her illness with her usual pluck, assuring everybody that she was going to have a light attack, but on the fourth or fifth day she became unconscious and died on the ninth day. It was certainly true of her that she "laid down her life for her friends." The loss to the Mission cannot be exaggerated, in every way she excelled, as a doctor and as a missionary.

She had the knack of being able to run her hospital work and her household work without either one or the other suffering unduly, and of course she was a woman of great energy. Everybody loved her, and at her funeral every bit of Busrah was represented, from the highest

government officials down. The government took upon itself all the expense of the funeral and left nothing undone to show its appreciation of Mrs. Bennett. A fine motor launch was placed at the disposal of the mourners and quite a handsome casket was furnished from the government workshops. And finally, the local paper printed an appropriate account of her illness and death.

It will not be easy to replace Mrs. Bennett. If we had a recruit to fill her place now it would take her at least four years before she could hope to be as valuable as Mrs. Bennett. The language must be learned and experience gained. It is a glorious opportunity for someone to come forward and say, "Here am I, send me." Do you know anyone that would come, and would the Ridgewood church like to take her over as Mrs. Bennett's successor?

Very sincerely yours,

C. STANLEY G. MYLREA.



## News Items

Rev. and Mrs. G. D. Van Peursen who had been stationed at Bahrein have recently arrived home on furlough. Their present address is Maurice, Iowa. On their return journey they were accompanied by Mrs. Van Vlack whose address is Forestville, N. Y.

Dr. Arthur K. Bennett, of Busrah, whose furlough has been delayed by his own sickness and the death of his wife, has reached this country with his little son, Matthew.

It will afford pleasure to the members of the Arabian Mission and their friends to learn of Dr. Paul W. Harrison's recent engagement to be married to Miss Regina Rabbe who is connected with the Union Protestant Infirmary, Baltimore, Md. Dr. Harrison has been for several months visiting medical and other institutions under the auspices of the Student Volunteer Movement, but has arranged to speak at several of our western Mission Fests.

Mrs. Cantine and the Misses Lutton and Scardefield enjoyed a week at the Young Women's Conference at Northfield.

Rev. G. J. Pennings' health continues to improve, but it does not yet seem advisable for him to resume his work in Arabia.

Dr. Mylrea reports that a valuable microscope and other instruments used by the physician employed by The Moslem Benevolent Society, of Kuwait, have been presented to the Mission Hospital by a brother of the present Sheikh. He had been a patient at the Hospital and besides these instruments has given Dr. Mylrea a horse.

The sale of books at the Kuwait Bible Shop has been such as to exhaust the supply, which because of war conditions cannot be replenished from Beirut as usual.

Dr. James Cantine, who during Dr. Chamberlain's absence on Deputation was Acting Foreign Secretary of the Board of Foreign Missions, with Mrs. Cantine and Dr. DeWitt Scoville Clark expect to sail for Arabia via the Pacific on Sept. 7. Dr. Clark is a graduate of Yale University and Harvard Medical College. His father was for nearly half a generation pastor of the historic Church in Salem in which the first missionaries of the American Board, members of the famous Haystack Meeting, were ordained and commissioned.

It is expected that the Rev. and Mrs. Edwin E. Calverley and family will return by the Pacific route, sailing Oct. 14.

An idea of summer temperature in Arabia is given in this casual remark of Mr. F. J. Barny in a letter dated, Maskat, June 14th: "We are having a remarkably cool season. Normally the temperature should be 110° or 112°, but today it is only 96°."

On April 4th an editorial was published in the "Hilal," a Mohammedan paper in Constantinople, in which the policy was set forth that all foreign influence was to be eliminated from the Turkish Empire and especially that exerted by mission institutions, and that the country was to remain absolutely and exclusively Mohammedan. Recent events seem to be but the preliminary to the carrying out of that plan. Because of the property in Turkey which is owned by Americans, the whole matter has been laid before the United States Government.

AN APPRECIATION OF  
DR. BENNETT

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*A letter to Dr. Chamberlain from Sir Percy Cox, who is chief civil representative of the British Government in the Persian Gulf region and is also connected with the expeditionary force now operating in Mesopotamia.*

Political Office,  
Busrah, May 6th, 1916.

Dear Dr. Chamberlain:

Please let me thank you cordially for your kind letter of April 29th which I found on my return to Busrah. I, too, am very sorry to have missed meeting you on your passage through here. As regards any co-operation which we are able to afford the members of your Mission, please rest assured that it is afforded with complete readiness, and with the knowledge that we receive the same in full measure from the Mission out here, the devoted labors of whose members, and their readiness to work in harmony with us in the Gulf and here are alike appreciated.

May I take the opportunity to offer to your Mission my deep sympathy at the loss of Mrs. Bennett. I had the privilege of knowing her, both as resident in the Gulf and as a member of the Force, and realize the great loss which we have suffered in her sad death in the midst of the devoted labors of herself and her husband.

Yours sincerely,  
P. Z. COX.