

for a remedy. The fuel was ready in the educated classes who had learned to think. The American missionaries helped to wake up Turkey. The victory of Japan over Russia had its influence throughout all Asia and proved to Turkey and Persia, at least to their own satisfaction, that Asiatics can hold their own against Europe, and that a new nationalism is the only remedy against threatened foreign occupation. The question then arose, How shall the new nationalism deal with the old religion?

The brief history of constitutional government in Persia, and the reaction which has already begun in Turkey prove the reality and the intensity of this coming conflict. The Persian Constitution was ready for adoption when the leaders were compelled to preface the document with an article accepting the authority of the religious law of Islam as final, including the traditional law of Shiah interpretation, as well as the Koran. "One might as well bind together the American Constitution and the Talmud," says Dr. Shedd, "and make the latter supreme and inviolable." It has yet to be proved, according to Lord Cromer in his "Modern Egypt," whether Islam can assimilate civilization without succumbing in the process; his belief is that "*Reformed Islam is Islam no longer.*"

The great political question in Persia, Turkey, Egypt and Algiers to-day is simply whether the old Koran or the new democratic aspirations shall have the right of way. Although the Sheikh-el-Islam has publicly declared that "The Turkish Parliament is the most exact application of the Koranic law, and constitutional government is the highest possible illustration of the caliphate," we have a right to doubt his assertion—remembering Adana and the thirteen centuries of Moslem intolerance and despotism. Those who read the Koran in Morocco, Eastern Turkey and Arabia have not yet