

in Java, India, Persia or Egypt, and compels him to adopt a new theology and a new philosophy and new social standards, or give up his religion altogether. How far the advocates of the new Islam go in throwing overboard their cargo to save the ship is illustrated in the book "The Truth about Islam," just published at Cairo by Dr. Muhammad Badr, a graduate of Edinburgh University. No orthodox Moslem would recognize his presentation of Islam as the same religion which he professes. The stories of the Koran to him are only allegories or rhetorical devices, "read literally they are incredible"; and again he says, "the Koran must be regarded in the light of pure reason and modern science." It will prove a hard task for him and others of the new Islam school to rationalize Surat el Kahaf or Surat en-Nisa!

The enormous increase and activity of Moslem journalism and the Moslem press in all the chief centres of the Moslem world is also an indication of intellectual and social unrest. When freedom was proclaimed in Persia and Turkey, newspapers sprang up like mushrooms, and nearly all of them were advocates of liberty, equality and freedom. In Teheran the names of the journals themselves were startling. Newsboys cried out their wares and sold copies of *The Assembly*, *The Holy Spirit*, *Civilization*, *The Cry of the Country*, *The True Dawn*, *Progress*, and *Knowledge*. The *Revue du Monde Musulman* published a list of no less than four hundred and seventy-four newspapers and magazines which had been issued in Turkey since July 24, 1908, the birthday of liberty. The old order of the press seemed gone. But censorship, which had ceased for a time in Turkey, is again being exercised by the Young Turks, and while the Moderate Party edits a paper called *The Constitution*, in Paris, which is forbidden entrance in Turkey, some of the lead-