

ing papers in the provinces are already the mouthpiece of intolerance and show a sullen attitude towards Christianity and reform. They assert that the Constitution is destructive of the sacred law of Mohammed. One has only to read the articles that appear in the Moslem press of Java, Persia, Russia, India, Turkey and Egypt, discussing such questions as the position of womanhood, the use of the veil, polygamy, slavery, or the Mecca Railway, to be convinced that in spite of outward unity the Moslem world of thought is rent by dissension and discord.

According to William E. Curtis, a newspaper correspondent, the Moslem religion has fallen into disuse in the Turkish Empire among the educated classes. "The doctrines of the Koran are considered incompatible with modern progress. Atheism is growing, the pilgrimages to Mecca are falling off, and notwithstanding the loyalty of the common people to their faith, the material condition of the mosques and sacred places is about as low as their spiritual condition. The tendency seems to be to drift away not only from Islam, but from all religion." The call for a pan-Islamic Congress at Cairo this year has met with little response, as far as we can learn. He says, "As far as I can learn, it will be as difficult to modernize Islam as it would be to galvanize the mummy of Pharaoh." There is not the least doubt that tens of thousands of Moslems in Turkey and Persia, and even in Arabia, are intellectually convinced of the truth of Christianity over against Islam. The philosophical disintegration of Islam, which began in Persia by the rise of Moslem sects, is now being hastened through newspaper discussions. The attack on orthodox Mohammedanism was never so keen or strong on the part of any missionary as has been the recent attack from those inside Islam.

In Russia the new Islam is rapidly creating a new