

the growth of religious toleration and open the mind for the reception of the truth which Christianity proffers.

Among these is the rapidly growing disposition to take advantage of education of the Western type. The Mohammedans are admitting that their backward condition politically, as compared with that of the Hindus, is due mainly to the fact that they have declined to qualify for the positions in the government service which fell to the lot of the Hindu. Refusing to take advantage of an education which did not embrace instruction in the Koran, they found themselves unfit for any but the most subordinate positions in the service of the state. They now realize that if they are to reach higher grades than soldiers or policemen they must qualify themselves by means of the education they have so much shunned.

Though, according to Islam, the knowledge of Mohammed and of his religion is of first importance, and science and non-Moslem literature are regarded as dangerous to the faith, yet much stress is now being laid on a reputed saying of Mohammed,—“Go forth in search of learning, even if you have to go as far as China,” and there is a marked movement in the more advanced section of the community in favour of combining the subjects of religion with those of a liberal education.

The late Sir Sayed Ahmed was among the first to realize that without education the Mohammedan people must lag behind, and he devoted himself earnestly to the work of stimulating his co-religionists to a new policy. At first he was suspected and opposed. Agents, it is said, were sent from Constantinople to kill him. But his cause prospered, and his influence widened, till to-day the new Islam, as it is called, largely moulds Mohammedan thought and ambition. Some twenty-four years ago he wrote, “It is the interest and duty of Mohammedans to devote their energies to education, and to leave