

that though there are certain features of the civilization of Christian lands which make it seem superior to that of Moslem countries, and so attract the progressive Moslem towards the Christian faith, yet these things in reality have no connection with the Christian religion. If this were really acted upon the most civilized nations of the world would have to bid farewell to their culture and retire for the practice of asceticism to the summit of some high hill in accordance with the teachings of St. Paul! Among the book advertisements the most prominent is one of a work entitled "Astronomy and Islam," the object of which is stated to be the proof that the Moslem astronomers of the middle ages, whom orthodox divines alone allow as true to the faith and the Koran, were in reality opposed to the Copernican system and very near the principles of modern astronomy. Evidently the representatives of the Nadwat movement have much leeway to make up before they can grapple, even plausibly, with the task of reconciling modern thought with the faith of the Koran.

Another effort, similar to that of the Nadwat, has been made in the establishment of the Cawnpore School of Theology. The impulse towards this seems to have come largely from the sense that Islam in its struggle with Hinduism might become the bitten instead of the biter. Hitherto the conversion of Hindus to Islam was no uncommon thing, but the reverse had never been heard of. Of late years, however, the Arya Samaj has introduced the principle of Shuddhi, that is of a ceremonial purification by which the non-Hindu can be introduced into Hinduism, at least in its Dayanandi form, and they profess to have converted a number of Mohammedans, among them some mulvis, in this way. The Cawnpore School has taken up the controversy, and is issuing a series of tracts against the Arya Samaj. Number three