

Bible and the Koran under various heads to show the agreement of both. The spirit of these publications is excellent, and so is that of two pamphlets by a Punjabi barrister who was scholar and prizeman of Christ's College, Cambridge. In treating of Mohammedan regeneration he lays special stress on the degradation of the village Mullas, and the consequent abuses in marriage rites, and urges that none should be allowed to marry who are not duly certified by a proper religious authority. He holds up the Reformation of the sixteenth century as an example to Moslems, and stoutly asserts that the English are not an irreligious nation, and praises the virtues which they display of honesty, generosity, and public spirit. He laughs at Gwillianism (the Mohammedan Mission in Liverpool), but he defends ritual and dogma (which many of the young reformers despise) as the necessary results of development. He thinks it a pity that Mohammedans are not availing themselves of the opportunity which the missionaries are diligently using, of converting the untouchable classes. "They are going to be your superiors, though their fathers were your menials." All this, and much more, was said before the *Anjuman i Himayat i Islam* of Lahore, which is the chief agency for promoting the education of Moslems in the Punjab.

A man of independent thought who exercises some influence in these parts is Mulvi Abdullah Chakralavi. The village of Chakral, from which he takes his name, is in the Bannu district of the northwest frontier province, and he has disciples in various places in that direction, but apparently he has settled in Lahore for the sake of printing his voluminous works on the Koran. In company with an Indian brother I visited him recently, and found him living in very bare dilapidated quarters in a street that rejoices in the name of *Siri ojhri ki gali* (sheep's head and tripe lane), and poorly clad, a type of the