

1910, the Persian reforming sect of Behais is making converts in North India and elsewhere, not only from among Musulmans, but from Sikhs, Brahmans and Buddhists. I cannot say that I have come across any trace of such, but this may be because they are still votaries of the Shia doctrine of *Ketman ud din* which allows concealment of one's faith to escape persecution.

The results of negative Biblical criticism are made most use of by the *Ahmediye Review of Religions* and occasionally by others. I recently received a request from a Musulman official of high standing for the name of a work on "Higher Criticism," but I found that what he wanted was information on the elements of textual criticism of the New Testament.

Of practical activities connected with Moslem reform, other than those already mentioned, there is not much to report. The establishment of orphanages is reported from several quarters, but it does not seem as if much were being actually accomplished in that way. Freedom of intercourse with Christians, both Western and Eastern, is on the increase, and Western customs are finding their way more and more into Moslem society. From Madras I hear of a marriage where the bride and bridegroom drove off after the ceremony in an open carriage, the lady unveiled.¹ Marriages between English women and Mohammedan gentlemen take place occasionally; but always, so far as I have heard, in England. The lady coming out here is usually much cut off from English society. At present the efforts after regeneration, next to those in education, are

¹ A Bombay correspondent writes: "In a local Urdu paper a few months ago, I was astonished to see an *ishtihar* by a Moslem damsel wanting a husband, asking for the photo and other particulars of the suitor to be sent to the *mushtahire*, care of the editor." This, he assured me, was authentic.