

literature by translations and adaptations. A Tartar translation of "Uncle Tom's Cabin" has just been printed, and the Moslem newspapers at Baku earnestly contend that *it is possible to rationalize Islam*, stating that its present immobility and superstition is only a temporary condition which does not characterize it any more than Catholic superstitions, the Inquisition, or the stake were real Christianity in the Middle Ages. Islam, according to these writers, is passing through a revolution and a process of reform, and the new Islam will yet rule the world. The course of study in the new Islamic Moslem schools of Russia includes a history of Islam, based on Dozy, the natural sciences, European languages, psychology and hygiene, as well as the Koran and Traditions.

The religious movements in Islam to-day are radically progressive or retrogressive. The dervish orders and the Mahdis in Somaliland, Yemen or the Sahara, all believe in a pan-Islamism utterly opposed to modern civilization, and their cry is "Back to Mohammed." The advocates of reform in Java and in Persia, the preachers of the new Islam in India, and the nationalists in Egypt, on the contrary, are trying to get away from Mohammed and the early standards of Arabian civilization, reject most of the traditions and make rationalism the basis of their faith. According to them, Mohammed was neither immaculate nor infallible. Their ideas and their ideals are at the opposite pole of orthodox Islam.

Islam to-day must meet a new crisis in its history. The disintegration of the whole system is rapidly proceeding and may result, as it already has, in the rise of new sects, or in an attempt to rejuvenate the system by abandoning much of that which was formerly considered essential. What will be the result? As Dr. William A. Shedd points out: "Islam is everywhere coming into