

power, and a heart hunger will be felt which it will be unable to satisfy. In the light of the high ethical standards of Christianity will be seen the futility of the laws of Mohammed to restrain the evils of society. It is significant of the changing thought of Islam that in some of its respected publications, utterances such as these may be found: "With us religion has become a solemn farce, and steeped in barren tradition and practice." "Social corruption behind the zenana is to a large extent due to this system." "No family, no community, no nation can ever prosper unless both sexes are laid on a better, nay, on an equal level." "God as fashioned by our co-religionists is an exact type of an oriental ruler." "He is conceived as vindictive, unmerciful, occupied in tedious matters" and "totally uninterested in the human race," except to punish transgression. The time spent in the study of the Arabic Koran is spoken of as "wasted years." It is maintained that education should result in "not the slavish acceptance, but the well considered adoption or rejection of views, principles and beliefs." Leaders of Mohammedan thought are now giving expression to the opinion that Mohammed was only a spiritual teacher, not a legislator, and the Koran is a "spiritual guide containing counsels and ideals for the faithful," not a body of law. True, these may be as yet the sentiments of comparatively few, but they are an indication that the leavening process has begun.

While we do not look to science, or philosophy, or history, or politics for the moral reformation of a people, we are justified in expecting that they will go far to destroy religious and racial prejudices, and to awaken an appreciation of the virtues of sincerity, truth, goodness, and justice, and to predispose the mind to welcome fresh light.

Without doubt, Western education as a disintegrating force has begun to act on Indian Islamism. A liberaliz-