

of these is devoted to a comparison of "Vedic theology and Moslem monotheism." The author takes the professed monotheism of the Arya sect, together with its assertion of the eternity of soul and matter and criticizes their teachings according to the Moslem formula that God must be immaterial, without parts, omniscient, omnipotent, eternal, and perfect. He thinks that the doctrine of "Protestant Trinitarians" is that the Son and the Holy Spirit are not to be worshipped, and have no part in the work of creation and providence. This agrees with the statement of a local observer that the Christian controversy is taught in the Cawnpore Theological School by a "revert" from Christianity with a very defective equipment. A printing press is said to be attached to the school, but this tract is printed elsewhere. It concludes with a fervent personal appeal to the reader to drink of the water of life which flows from the exhaustless fountains of Islam. This seems to be distinct departure from the accustomed style of Mohammedan controversial tracts. One can hardly realize the late Mulvi Wali ullah of Lahore addressing his non-Moslem readers as "beloved brethren." Sanscrit is said to be taught in this school by a Pandit of the Sanatan Dharm (old Hinduism).

The Ahmediye sect has declined since the death of its founder Mirza Ghulam Ahmed on May 26, 1908. The fact that his death took place through cholera, whereas he had promised his followers immunity from pestilence without plague inoculation, was no doubt a shock to the faith of many, though it was concealed as much as possible. The *Review of Religions*, conducted by his disciple Nur ud Din, gives a rather elaborate explanation of the fact that he should have died at all. The same periodical gave currency to the report that three Moslem missionaries had proceeded to Japan, and converted