

12,000 Japanese. This proved to be of the same value as many of its other statements. Whatever the merits of the Mirza, we may be glad that his last public appeal was addressed to his countrymen in the interests of peace between Hindu and Musulman. The general attitude of his followers, too, seems less truculent than formerly. But there are no special signs of a development of thought, except the disowning of "Jihad," and the doctrine that polygamy was made permissive, only as the lesser of two evils. The permission was freely availed of by the Kadian Mahdi.

The contributions to religious thought by Mohammedan reformers are scarcely more numerous in other directions. A Reform Publishing Society in Calcutta has published at least two tracts, but when I sent recently to the address given on the cover for the remainder, the letter came back to me through the dead letter office. The first of these tracts reproduces a lecture, given before the Y. M. C. A. in 1908, at a meeting of the Theological Circle, presided over by the Rev. H. Anderson, secretary of the Baptist Mission. It sets forth the ethical side of Islam as a religion of good works; allowing that the position assigned to woman is a crucial test of a religion, it maintains that polygamy, divorce, concubinage and *purda* are not ordained in Islam; religions should deal with one another in a coöperative, not a competitive spirit, and distinguish their permanent from their temporary elements. This is supported by a saying of the prophet which, if genuine, gives very ample sea room to the Moslem navigating the troubled waters of modern life: "Ye are in an age in which, if ye abandon one-tenth of what is now ordered, ye will be ruined. After this a time will come, when he who will observe one-tenth of what is now ordered will be saved." The other tract is an *eirenicon*, containing parallel passages from the