

of years ago there were tens. They are read by everybody who can read. The newsboys sell them in sets of two, three or four at a time to a purchaser ; for people want to know what is being said by the different papers. Every one of them is crying reform. It is political reform that they claim to want. But with Mohammedans politics are never to be separated from religion. They are in his mind inseparable. The cry of "Nationalism" means a Mohammedan nation, in which only Mohammedans have equal rights as far as there are equal rights at all. When the agitation began of "Egypt for the Egyptians" many Christians shouted as loudly as any Mohammedan. It was not long however before the true nature of the movement was discovered, and the assassination of the Prime Minister—the first Copt of the land—so emphasized the fact that it was a movement for *more complete Mohammedan control, that from that day no Christian identifies himself with that party.* All this agitation has served but to awaken Mohammedan feeling and intensify it, not to reform it in the least. Fewer young men frequented the cafés of Cairo during Ramadan this year than usual. That is, more of the "Effendi" class fasted during the month than in years previous to this one. So the tendency appears to be to intensify, rather than to reform ; to engender hatred towards Christians rather than to accord to them equal political rights with themselves.

I mention lastly one of the most palpable evidences of the fact that reform is in the air in Mohammedan lands.

The Revolution at Constantinople has given to the government of the Caliph a constitution since the meeting of this conference at Cairo. A constitution was drafted, and even granted years ago, but not promulgated nor put in force. The new one has been promulgated and put in force with a good deal of energy and éclat.