

tinue to begin at sunset and watches must be reset every day because of the Koran. The new railway to Mecca is fitted up with a chapel car in the shape of a mosque. This car allows pilgrims to perform their devotions during the journey and has a minaret six feet high. Around the sides are verses from the Koran ; a chart at one end indicates the direction of prayer, and at the other end are vessels for the ritual ablutions. But the orthodox Arabs do not consider such *prayer de luxe* in accord with Mohammed's teachings and are tearing up the railway ! As long as Mohammed and his teachings are the ideals of conduct and the standard of character there must be this clash between modern civilization and the unchangeable standards of Arabian medievalism. If it is impossible as it seems to change the curriculum of El Azhar University in Cairo without a riot, will that institution or Christian colleges control the future thought of Western Asia ? Or to take another illustration : A large section of the Egyptian press defended the conduct of the Sultan of Morocco in his mutilation of prisoners against the protest of European consulates, because they said it was in full accord with the religious law of Islam. The wind blew from the opposite quarter when a committee of Young Turks protested against the Vali of Salonica because of his excessive zeal in enforcing the state religion in the matter of the use of the veil and the observance of the month of fasting. While the official pronouncement of the Grand Mufti in the case of Wardani, the murderer of Boutros Pasha, seemed to indicate that even in the intellectual capital of the Moslem world jurisprudence can make no progress, but is tied to the procrustean bed of Tradition and the Koran.

The modernist movement, as Mr. Gairdner showed in his address at the Edinburgh Conference, touches every Moslem who receives education on Western lines, whether