

with the earth. Then whatever elements it may have in it, that are capable of producing changes in the earth, have a chance to do their work. Therefore, if there is reform in the air about Islam, it must be doing something whether we see it or not, or whether Islam itself perceives it or not. Furthermore, permit me to assure you that the Mohammedan atmosphere in these parts is surcharged with reform. Every Moslem breathes it, and breathing it, it must affect his life.

When I began to think of preparing this paper, I wrote to a most intelligent, earnest worker in regard to the subject. He replied that he had thought of the matter, and he had consulted a colleague who has been a missionary in these parts for more than half a century, "and," said he, "we both plead ignorance of anything of great value in Syria of this kind." Still, I am sure, that both these missionaries will agree with me that there is reform in the air.

If in some way the air can be set in motion; if some master of science shall arise who will turn to account the electricity with which it is charged, then there will be results which shall be seen and felt.

The evidence is abundant that the elements of doctrinal and social reform exist in the Islamic atmosphere of Mediterranean lands.

The Pan-Islamic Movement may be mentioned first, though it is far from being the most important as a reform movement. Indeed it may be denied whether it be reform at all. It is supposed to be aggressive. To be aggressive it must also be reformatory. As I understand it, this is a movement to gather the scattered members into one body. In order to do this differences must be eliminated, or at any rate smoothed over so that the members may fit one into another. To do this rites and customs which are found in one sect and not in another