

are being left off. Especially is this true of such ceremonies as are in themselves repulsive to twentieth century civilization. I am told on good authority that numerous smaller "Mulids" have been discontinued in Egypt. The "Doseh" was a part of the celebration of the "Mulid en Nebi" itself at Cairo. I remember well witnessing its last performance. That the Sheikh of the Saadiye dervishes should ride on horseback over the prostrate bodies of faithful Moslems was too revolting to the feelings of intelligent men to be tolerated longer. It is true that this particular instance of reform happened before the movement called pan-Islamism was recognized and named, but the spirit that demanded these elisions has eventuated in the movement, and its friends demand that it be carried still farther, that Islam may present a united front, and move on to conquest. The Anglo-Egyptian control in the Sudan, by its Egyptian army with British officers, making the Arabic language the vehicle of communication, and the Moslem "Jumaa" the weekly rest day instead of Sunday, by its building mosques at public expense and its repressing Christian missions is aiding the pan-Islamic propaganda. This is a fact too well known to need comment. How far the type of Islam thus fostered is reformed remains to be seen.

The "New Islam" is another evidence that reform is in the air. As it appears to me, the movement which has this name is but an expression for the influence of Western thought and Western life on Islam when the two are brought into close contact. It was the presence of Christian civilization and influence which produced in India the New Islam, as Dr. Weitbrecht showed us in the paper which he presented at the first meeting of this conference at Cairo in 1906. The opening of the Suez Canal, and the events of 1882 in Egypt brought that country