

The following was the question submitted to the doctors of Islam :

"What say the learned in the faith, the understanders of the law about this, that the English women of Christian Missions come into houses under cover of giving worldly instruction, and go about teaching their own faith employing Mohammedan women as their servants and teachers. They do also by means of them spread their religion. Is it lawful or not for Mohammedans to let their women and children be educated or taught needlework and so forth, by these English women and the Mohammedan women in their employ—or is it lawful even to let them come amongst their women folk? If a Mohammedan lets such women come into his household, does he transgress the law or not?"

To this the following answer has been given by the moulvies in the shape of a *Fathwa*, (i. e. a promulgation by religious leaders, having the force of law, and binding on all Mohammedans) :

"It is not at all right even (*hargiz jaiz nahin*) to allow such women to come into houses, and to let the purdah women come before them, much less to let them give that religious teaching by which we see such great damage done to the faith. For these women come in reality in order that they may beguile Mohammedan women and make them Christians, and that then they, by means of them, may ensnare the men also. Therefore whoever allows these women to come into his house, he does in truth destroy the root of his true faith Islam. Whatever Mohammedan therefore does by reason of ignorance of the evil results of his act, allow such women to come into his house commits a great sin, and if after he has been duly warned he does not stop them, he is in great danger of losing his faith. The lawyers declare, "The unbelieving woman of another faith is as a strange man," that is, that just as it is not lawful for a woman to appear before a strange man, so it is not lawful to show herself to such a woman.

It is also written in the *Shara Mukhtar*, "It is not lawful for a Mohammedan woman to appear unveiled before a Christian woman, a Jewess, or an infidel woman (*Mushrik* i. e. all others than Jews, Christians and Mohammedans), yea verily if she have a slave girl of these religions then it is lawful for her." That is to say, if the slave girl of a Mohammedan woman is a Christian, Jew or infidel, then it is lawful for the woman to appear before her slave.

The lawyers of Islam also write that a decent woman must not appear before an evil woman. Therefore when it is forbidden to decent women to appear before a bad woman, even though she be a Mohammedan, then woe to these women who appear before women who are without religion and beguilers—it is altogether prohibited.

Let Mohammedans be extremely wary of such women, and on no account to let them come into their houses; nay, further, whatever street such

women are in the habit of going to, it is incumbent on the chief man of it to use every effort to stop their going into the house of Mohammedans. If he has the power and does not use it, he too is a sinner."

Here follow the signatures of the moulvies who have given the *fatwah*, viz: Moulvie Ahmed Hussain, Moulvie Ilahi Baksh, Moulvie Mohammed Abdul Ghaffar of Lucknow, Moulvie Ashraf Ali.

The opposition to Christianity grows hotter, but all along the line, those who can read between the lines read the dying wail of ancient heathenism, "O Gallilean thou hast conquered."

This Mohammedan manifesto is one of the signs of the times, and no uncertain one. Even Canon Taylor may now take heart of grace.

THE CONVERSION OF ENGLAND.

By THE RT. REV. ARTHUR SWEATMAN, D. D., BISHOP OF TORONTO.

(Concluded.)

SYNOD OF WHITEBY, A. D. 664.

 HIS important Conference was held in 664 at the famous monastery of St. Hilda (for both sexes) at Streanceshalch or Whiteby.

The gathering was large, but purely local, with the exception of Cedd, Bishop of London, who happened to be in the place on business, and Agilbert, Bishop of Dorchester, who was on a visit to Wilfred and his pupils. He was the only bishop present representing the Roman side. The Conference resolved itself into a word-duel between Colman, who relied on the authority of St. John and the ancient customs of the Celtic Church, and Wilfred who, ridiculing his arguments, claimed the supremacy of St. Peter and the practice of the whole Western Church. The assertion of Wilfred that our Lord gave the keys of heaven to St. Peter, in which Colman acquiesced, was enough for Oswy, who said, "Then I will not contradict him, lest when I come to the gates of heaven there should be no one to open them, if he is my adversary." The Conference went with the King in deciding to conform to the Roman use. Colman resigned his bishopric and went back to Iona with many of his clergy, while Cedd and the mass of the English Christians, accepted the change.

Passing over the difficulties that arose in the See of York, immediately after this step towards uniformity, owing to the counter claims of the two Bishops, St. Wilfred and St. Chadd, we approach the culminating point in the establishment of the English Church.

CONSOLIDATION OF THE ANGLICAN CHURCH.

With all the kingdoms, but one, Christian, the times were peaceful. Oswy, King of Northumbria, and Egbert, King of Kent, the two great centres of Christian activity, alive to the need of a master