

Nusairiye people. They are treated by the Turks as Mohammedans and, in many cases, have adopted the outward forms of conformity, though only in appearance. On one occasion I was in camp in this region, when an intelligent appearing man came to the tent door. He wore the turban of a Moslem scholar and had the appearance and bearing of a Mohammedan. His talk, however, led me to doubt my eyes, for he asked most insistently for an American school for his village. At length I turned to him and said, in a tone of surprise, "Are you not a Moslem?" After a hasty glance around, to see who was near, and in a low tone of voice, he said, "Yes, I am a Moslem, *now*," with an emphasis on the last word that showed plainly that his conformity was only outward and based on fear, not conviction.

The greatest promoter of the idea of pan-Islamism was the former Sultan of Turkey, Abd ul Hamid. He had the acuteness to see the unspeakable value of welding Islam into one, and posing as the head of that force in facing the Christian powers of Europe. Nor was he slow to make use of this weapon in seeking to circumvent the powers in their plans for the reformation or protection of certain portions of his empire. When pressed to introduce certain reforms in Macedonia, he held this up as a threat that he could not answer for the result of the irritation at the insult placed upon him as the Caliph. In the hands of Abd ul Hamid everything was made to play a part in his game of self-aggrandizement, and it would be hard to prove that his zeal for Islam had any real devotion to religious principle or belief. It was merely one of the cards he handled so skillfully during the long years of his baleful reign. It is highly probable also that in all these matters he was inspired and guided by that strange character Abd ul Huda who exerted such a marvellous influence through his entire reign. With the deposition