

roads of foreign and non-Mohammedan religious influences.

The anti-foreign attitude that has arisen with the awakening of a new national consciousness is not confined to Moslems. To a considerable extent this anti-foreign feeling is shared even by Ottoman Christians. Many of the Moslem leaders and writers have sought to convince their Christian fellow citizens that the new revival in Islam is not inimical to the progress or the rights of native Christians. The ideal put forward is that the two religious communities should go forward hand in hand, each making the most of the new opportunity to develop its best qualities. It is not without significance that this theory of national brotherhood, as between Moslem and Christian, has become the familiar theme of Ottoman speakers and writers. Should this ideal ever be taken seriously by the masses, it would produce a patriotic spirit worthy of a Western Japan. However little we may welcome this revival of Moslem zeal, it must, in justice, be acknowledged that its leaders have set forth, in the public press and on hundreds of platforms, conceptions of duty and of character never hitherto made prominent in Moslem activities.

In brief we might sum up the situation thus. The Ottoman people have been put in possession of many of the rights and privileges of modern citizenship. All classes have been thrilled with a sense of the opportunity thus provided for a career of national independence and progress. Some conception of the democratic responsibility involved in the possession of free institutions is slowly dawning on the consciousness of the Mohammedan majority. Hundreds of their leaders are seeking, more or less sincerely, to serve the best interests of the nation as interpreted by such moral judgment as intelligent Moslems have attained. For the first time the honour of