

velopment of religious zeal, for religious interests according to the faith must be dominant. The conviction lies deep in the heart of every orthodox Moslem that his religion is true, the only one that is true, and in the end is destined to prevail. It is his creed that where he rules he must use his power to propagate his faith. He is still sanguine of the ultimate triumph of Islam. The Koran is still the inspiration of his faith, and the interests of his religion will determine the character of his politics.

The policy of partiality to the Mohammedans has been the occasion of great demonstrations of loyalty, it is true, yet should the relations between the recognized head of Mohammedanism in Turkey and the Imperial Government ever be dangerously strained, or the interests of the faith threatened, their sympathy with their co-religionists may prove stronger than their loyalty, and the bonds that bind them to their present rulers may not stand the strain.

However that may be, the fact, with all that it involves, confronts us, that the sixty-two and a half millions of Mohammedans in India, now as never before, have a self-consciousness as a people with their own interests and outlook, and are in a new position to make their will known and felt in the affairs of the country.

Unless the influence of Western culture and ideals has done more than to create a demand for political privileges and to awaken aspirations for place and power in the state, we may have ground for viewing the future with some misgiving. It is maintained by the Moslem that "the recent reforms do not touch the religion of Islam at all."

There are, however, elements in the situation fitted to encourage the hope that the outcome will not be a regression to the tyranny of fanaticism, but a development of freedom and intellectual independence which will favour