

disposition to identify their interest with those of the British government. In 1872 Sir Sayed Ahmed, the influence of whose life and teaching is becoming more and more ascendant in Moslem thought in India, published a series of letters to show that under British rule, which permits freedom in religious matters, the duty of waging religious war does not hold. Not only did the Mohammedans as a class observe a "correct" attitude during the ebullition of discontent and unrest, developing in places into anarchism, but the Anjumans or Associations in all parts of India have declared their loyalty to the British Crown. Whether the Hindus are right in accusing the government of adopting a policy towards Mohammedans fitted to gain their attachment at the expense of Indian nationality, is a question for politicians; the fact is that so far as protestations go, there is no lack of loyalty to the British Raj.

Whatever opinion may exist among the ignorant masses that the British government is bent on making the people of India converts to Christianity, all intelligent Mohammedans are satisfied that the government of India entertains no such purpose. It was hardly necessary for Lord Curzon, in replying to an address from the students of Aligarh College, to say, "Adhere to your own religion." The government cannot be accused of doing anything to awaken suspicions that it desires to displace their faith by Christianity. The fact that so many Mohammedans are now actively associated in the administration ought to do much to make the devout Moslem loyal to the established rule, even though it has deposed his religion to a place of equality with the other religions of the land.

And yet we must remember that in Islam religion and politics are so closely interwoven that all accession of political power and influence will assuredly lead to a de-