

of the pan-Islamic spirit, and the attempt of the new Islam to rationalize the old orthodoxy—all of them due to the same cause, namely, the readjustment of Islam to the progress of modern thought and Western civilization, *either by way of protest and defiance, or of accommodation and compromise.* As Ismael Bey Gasprinsky expressed it in the Tartar paper *Terjumen*, “The world is constantly changing and progressing, and the Moslems are left behind for many, many miles. We need to create a general awakening of the hitherto sleeping Mohammedans.” Or in the words of Sheikh Ali Yusef, the editor of the leading Moslem journal in Cairo, before a large assembly of Moslems, “The Christians have left the Mohammedans behind in every walk of life. The latter can hardly boast the possession of a single steamship or bank, because the Moslem is not alive to his duty, is not united in his endeavour, and is too content to follow a leader without attempting to rise to the same place as the other nations.” Similar voices are heard in India from time to time.

We shall hear more of these social and intellectual movements in Islam when they are specially dealt with on the fifth day of our Conference, but a general survey of the Moslem world must make mention of some of them. Beginning with Western Asia, we find a movement which can broadly be described as one towards freedom, first political and then intellectual, yet it is worthy of remark that the revolutionary parties both in Persia and Turkey were at first not anti-Islamic nor pan-Islamic, neither professedly religious nor irreligious in character. They were the voice of the people crying for liberty, and the expression of general social discontent. For many years the better class of Persians, Turks and Arabs had freely acknowledged the ignorance, injustice and weakness of the Moslem world, and were groping