

and give their religious allegiance to him, that from all these Mohammedan countries devotees flock every year in the holy pilgrimage to Mecca, and all use the sacred water of Zemzem, makes an external bond of union that gives real force to the idea of pan-Islamism and makes it a subject worthy of study by Christian missionaries and by the statesmen and rulers of Europe and Asia.

The situation in Turkey differs from that in other lands for a double reason. Mecca, the sacred city of Islam, is in Turkish territory, and the Turkish Sultan claims to hold the caliphate as a legal heritage and political right.

On the other hand, the internal situation in Turkey is by no means a simple one. The loyalty accorded to the Sultan as ruler of the empire is by no means hearty or united. This is not only true because the various Christian sects dislike to yield allegiance to a Moslem ruler, but among Moslems themselves there is a very general distrust, and especially among the Arabic speaking peoples there is a decided unwillingness to remain under the domination of the Turk, who is regarded justly as an interloper. Add to this the distinctly religious hostility of a very large part of the Mohammedan subjects of the Turk, who hold that the true Caliph can only be an Arab of the Koreish, and it is clear that internal unity in Turkey needs every possible support from the outside. How can a foreigner, a Turk, who has gained his position by military conquest, claim to hold the sacred office of Caliph, as a successor to Mohammed? At any time that the Arabs had the strength in themselves or the assurance of foreign support, this unwelcome Turkish yoke would be thrown off and the Sherif of Mecca would be proclaimed as the true Caliph. It is because the Turks are aware of this that every effort is made to honour the annual pilgrimage and keep the Arabs in good humour and not to press them too hard in matters of political