

were devoted to theological study and to the principle of religious prestige—displayed only a passive sympathy with the new movement. An undercurrent of deep hostility was even then drawing the more active spirits of this class into a conspiracy of opposition. Nevertheless, for many months, no one publicly questioned the correctness of the new theory of nationalism.

It must be remembered that the people in most sections of the empire, for years previously, had been undergoing a process of education in modern political ideals. Although during the reign of Abd ul Hamid the newspapers had been compelled to avoid all revolutionary topics, or even mention of revolutionary events in other countries, nevertheless the news of the world was reported to the nation sooner or later, even though some parts of it were of necessity stated in guarded form. In particular, the awakening of Japan had been fully discussed by all classes alike. For the first time in history a Moslem people were stirred to a deep admiration for a heathen nation. The success of Japan restored faith in the power of an Oriental people to achieve as great results as could any Occidental nation. Of still greater significance was the fact that Japan had adopted Western science, Western organization, Western political standards, and a portion of what might be called Western social ideals, without officially accepting Western religion. In this significant omission lay the chief attraction for the Moslem mind in the story of Japan. The superficial fact that Russia, the ancient rival of Ottoman ambition, had been humiliated, only partially explained the enthusiastic interest of Mohammedan Turkey in Japanese successes. The full explanation lay rather in the fact that the story of Japan seemed to demonstrate the possibility of the assimilation, by an Oriental people, of Western forces and institutions without any apparent disloyalty to their former faith.