

administration which deprived certain of their social functions and religious duties of the support of public law. Nor were there lacking at places and at times, a spirit of unrest such as to lead men of Dr. Hunter's knowledge and political insight to write less than forty years ago, "The Mussulmans of India are and have been a source of chronic danger to the British power in India." But it was only after the great political opportunities of recent years came into view that they began to organize with a view to influence the government of the country. Those especially who have availed themselves of the educational facilities provided by the state have caught the new spirit stirring throughout the East, and feel the stimulus of the political awakening.

The prospect of the government acceding to the demands of the Hindus for a larger share in the administration of the affairs of their country stimulated the Mohammedans to take united action in the interests of their community. When the proposals for extended representation were laid before the country, seizing the opportunity they took steps, as they say, "to make permanent arrangements for the protection of the rights and privileges of the Mohammedans of India."

In 1906 a widely representative deputation presented to the Viceroy what they regarded as the claims of the sixty-two millions of Indian Mohammedans to special recognition as entitled by number and prestige to elect their own representatives, and that too in larger proportion to their numbers than was allowed to the Hindus. In his reply the Viceroy is reported to have said, "You justly claim that your position should be estimated *not* merely on your numerical strength, but in respect to the political importance of your community, and the service it has rendered to the Emperor. I am entirely in accord with you."