

been developed in this community a remarkable self-consciousness of power, a racial enthusiasm, and a unification of effort to secure the objects of its aspiration.

Through the favour of the home government, and as the result of the elections for the new councils, in separate electorates and other, the Mohammedans are now largely represented on the governing councils of the empire. The government has definitely recognized their claim to be a distinct factor in the Indian Empire. They have undoubtedly learned their strength, and realized the power of combination, and felt the thrill of a great national movement.

How will they use this power? Will it be in seeking the general welfare, or in promoting their own special interests and aims? Will they prove loyal to the empire, to its place and power among the nations of the earth, or will they subordinate patriotism to the faith?

There are many who doubt the loyalty of the Mohammedan people as a whole. They point to the teaching of the Koran regarding the obligation of the faithful to throw off the yoke of the infidel, to the conspiracies of the Wahabis in Bengal, and the wide-spread sympathy they evoked, and to the rebellious outbreaks on the northwest frontier. They remind us of the part they played in the terrible mutiny, when they pressed to the front and through rivers of blood made a furious dash to seize the standard of empire. We are told of the resentment they must feel at the loss of dominant power and political rule, and of wounded pride by reason of subjection to victors of an alien faith and religion, and it is affirmed that their loyalty is merely a matter of self-interest.

It may be so; but in the years of the passing generation they have been reëstablishing themselves in the confidence of their rulers who have given a welcome to their