

## THE REVIVAL OF ISLAM.

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pg. 18

There is little doubt that the influence of the Turkish victory over Greece has been felt beyond the confines of the Ottoman Empire, and indeed to the ends of the Mohammedan world. The Mohammedan world does not enjoy the advantage of the press, but the mosques serve something the same purpose to Islam as the newspapers to Christendom, both for the dissemination of news and the inculcation of opinion. Mohammedan zeal and Mohammedan fanaticism are by no means dead, and we have no very clear evidence that they are declining. Whatever may be the differences of the Mohammedan nations among themselves, the news of a new victory of the crescent over the cross is hailed with delight in every mosque in Asia and in Africa in which the faithful are gathered.

Down to the seventeenth century the terror of the Turk was a very real sentiment, not only throughout Eastern, but throughout Western, Europe. His progress had been so great and so little interrupted that it seemed impossible to fix a limit to his conquests. In England this apprehension was attested by KNOLLES, the historian of the Turks in the time of ELIZABETH, who discusses the chance of a Turkish invasion of Western Europe as a question by no means purely speculative, but liable at any time to become one of "practical politics." It ceased to be such a question only when dread of the Turk was displaced by dread of the Spaniard.

The tradition of the great days of the Mohammedan conquests undoubtedly survives in Mohammedan countries, and a desire to repeat those conquests is naturally awakened by such a signal defeat of a Christian power as Greece has undergone. It was to be expected that the Imams of Thessaly should read the Koran in their mosques, as they are reported to have been doing, with cimeters in their hands as the signs of a new Holy War. But some disturbances that have arisen far beyond the borders of Turkey seem to be connected with the Turkish victories. It may be that the insurrection against the French in Algiers is traceable to purely local causes. And doubtless purely local causes may be assigned that are adequate to explain the sudden and shocking uprising against the British on the northern frontier of India, by which a detachment of British troops has been surprised and has come very near to being massacred. But it is not the less significant that the leader should have been in one case an Imam and in the other a Mullah. The Mullah, it appears, is well known as an opponent of the British domination, and so for that matter must every Mohammedan priest in India be, as well as many Mohammedan Princes. But the coincidence in time between these two outbreaks against Christian rule by Mohammedan subjects, at points so far apart, may with some confidence be assigned to the moral effect of the Turkish victories throughout the whole Mohammedan world. The Christian does not seem so invincible as he seemed a few months ago. That at any rate is the feeling in Turkey itself. It is without doubt the moral influence of his recent successes, in conjunction with the disreputable behavior of the Emperor of Germany, that emboldens the Sultan to offer a more stubborn resistance to the powers than he or his predecessors have ventured to offer before for several generations.

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