

of Abd ul Hamid, the importance of pan-Islamism as a present issue in Turkey has become far less.

The one other centre of this idea was and is in North Africa. The Sheikh of Senusi went farther towards organizing Islam as an independent religious and political power than any other leader who has ever lived. Combining religious leadership and political control, he established monastic institutions in many places and enrolled a large number of followers under his banner of reform and return to the simplicity of the original teaching of Mohammed. After his death the order has continued in much power and influence, and it is not improbable that a strong leader arising among them might gather a vindictive force that would make much trouble in Arabia, Egypt, and North Africa, but such a conflict would be quite as likely to involve the supremacy of Turkey, a Moslem power, as to disturb the authority of England, Italy or France in North Africa. While it seems to me that the possibility of anything like the realization of the pan-Islamic idea is so very remote as to be negligible, it is certainly true that the idea has influenced and will influence all Mohammedan powers in a very real degree. In Turkey, we cannot fail to compare the state of things before and after the Constitution. As yet, there is no marked improvement in affairs among the people, but there is a great difference in many matters affecting evangelical work and in the attitude of mind and government towards all mission work.

In regard to education, the old régime did all in its power to restrain and prevent the organization or extension of school work. The Young Turkey Party cannot consistently take the same course, nor do they wish to do so. Many of them have lived abroad, in Paris or in London and are keen enough to recognize the power and influence of general education.