

What, it may be asked, has been the net moral result of all the marvellous political changes of the past two years? The situation is complex, and different estimates of the forces at work will be made by different observers. Yet certain facts stand out clearly. It is evident that the national spirit of all classes of the population has been quickened as it had not been before for centuries. Even the Christian subjects of the Ottoman Empire have been fired with a certain patriotic fervour. For the first time in generations, non-Moslem citizens have ceased to look to foreign powers for their political salvation. In spite of many untoward incidents there has been a great drawing together of the Moslem and Christian populations. For the educated portion, at least, the old religious gulf of separation has been partially bridged over. In consequence a new fund of common national ideals is being gradually accumulated.

On the other hand, there has been a marked revival of Mohammedan religious fervour. The energies of the masses have been profoundly stirred. Their whole nature is in a state of unprecedented activity. When men are thus roused, their religious convictions inevitably operate with new force. Under present conditions the conscience of the majority, however enlightened, can be no other than a Moslem conscience. The Constitution formally recognizes the religion of the state as the religion of Islam. It would be a psychological and moral miracle if they did not seek to make their new political and social advance contribute to the upbuilding of Islam. For political reasons, the Young Turk leaders find it highly expedient to favour such a movement, though they have no intention of strengthening the hold of the ecclesiastical party as such. However divided among themselves the different political parties may be, all have united in a determination to protect Islam from the in-