

discovered its constitutional principles, and the reaction against the new Sultan and the new parliament is already deep and wide-spread. One of the prominent dailies in Cairo was lately advocating the restoration of Abd ul Hamid, while in Yemen a new Mahdi has appeared, whose followers number twenty-five thousand and who is overrunning the province. He preaches the old religion; by his authority liars are punished by the pulling out of the tongue and thieves by the amputation of the hand.

The conflict between the old and the Young Turkish Party is not only inevitable, but is irreconcilable. Both parties are animated by the same patriotism, but their ideals are wholly different and contradictory. For the Old Turks Islam is an end; for the New Turks it is not an end, but only a means. The New Turks are hoping to put the new wine into the old bottles by carefully diluting it, while the Old Turks have no use for the new wine at all. In the present Turkish Parliament out of two hundred and fifty-six members, two hundred and thirteen are Moslems, and it would be safe to say that those who are true believers are opposed to radical reform and will fight to the end to make Islam the only religion of the state. Dr. Martin Hartmann, who is surely an unprejudiced witness, sees no future for a reformed Islam in Turkey.¹

The clash of modern civilization with the teachings of Islam is evident on every hand. When it was proposed to adopt the Gregorian calendar and European time for Turkey, the clerical party made such an uproar that the President of the Chamber was compelled to leave the House and the motion was withdrawn. So the days con-

¹ In his recent book he says: "*Bei den Turken tritt an Stelle des Islams ein Nichts, Kopf und Herz sind leer. Die Osmanlis sind keine Stutze des Islams den sie auserlich vertreten denn sie entbehren selbst der Stutze.*"