

the religious test for the army was to be abolished, consequently many Christians sought an entrance thereto. Later on it was discovered that though there was in the government a party that was doing its best to introduce Western ideas and Western efficiency yet on the whole there was no real desire to give equality to the races. The roots of their social existence had gone far too deep into the Moslem nature to be torn up by a political revolution, especially when in the new state there was not found a single great administrator who had not been a servant in the old government, and, brought up as they were in that atmosphere, it was practically impossible for them to get away from their old traditions.

In Turkey the Christian races are an element of vital importance to the country. Yet the descendants of the proud conquerors of Constantinople can scarcely be expected even yet to voluntarily put Christians into official positions over Moslems. Nevertheless a beginning has been made, and an impetus has been given towards final emancipation of both Christian and Jew, and towards the time when freedom of worship will be given to every soldier just as at present there is given to our native troops in India. And when this is done the government will have both a more loyal and united army, and also a better instrument for repressing reactionary movements like those that the late Sultan headed before he was deposed from the throne. Time will convince those in authority that nothing but fairness, frankness and impartial treatment of the men as men, whether Moslem or non-Moslem, will ever consolidate the army and bring peace to the people. If Christians are to be in the army they will never consent to be mere followers, they must be taught the use of firearms and trained as soldiers like their fellows, not kept as hewers of wood and drawers of water like the Gibeonites of old. No pressure must be put upon them to make them conform