

knowledge of either Church or Empire. The Greek of the Lower Empire has been held in contempt, and all the members of the Eastern Church have been jumbled together under the common name of Greek. The great mass of the Christian subjects of the Turk have been little known or considered. Accordingly, the people of Western Europe have given their sympathies to Italian, Pole and Hungarian, while Greek, Slave and Bulgarian they have regarded with indifference or dislike. But the atrocities of the Turk in Servia, Bulgaria, Bosnia and Herzegovina, which are struggling to throw off his hated yoke, are now directing the attention of the civilized world to a long outraged and enslaved people. Mr. Gladstone, we are glad to see is doing noble service in arraigning the Disraeli government for its apathy, and in arousing the English people to a just sense of these barbarities.

The Turkish government rules a population of over 12,000,000 people, of which only 3,000,000 or a quarter of its population are Mussulmans. This is exclusive of other millions in Servia and Roumania which have in some measure successfully repudiated any direct interference in their government. The Mohammedan, then, is to the Christian population as one to three; and yet the non-Mohammedan population is rigidly excluded from the army, which consists nominally of about 700,000 men. By this army the Sultan's power is maintained. Thus it may be seen that the position of the Turkish government is that of a foreign garrison having no connection with the people. This government and garrison cohere by the force of religious ties, and how strong this is has been abundantly attested; for Mohammedanism is at once a religion, a code and a civil polity; or rather these are but modes of the one central power, in the exercise of which are now enacting scenes which would disgrace the lowest barbarism, and which demand the prompt intervention of Christian nations.

It has been common to speak of the subjects of Turkey as we speak of England and the English, France and the French; but this is quite erroneous. The Turks remain as when they landed in South-eastern Europe an army of occupation, a horde of invading barbarians. As in other cases of conquest, they have not by fusion with the conquered become an integral part of the people. The distinctions national and religious are as broadly marked and sharply defined as in the days of their first invasion. The Sultan is an alien master and nowhere do Turks and Christians regard each other as fellow-countrymen, as in the case of Englishmen and Frenchmen. The Christians have been subjected to the most grinding fiscal exactions; their daughters have been seized and carried off to the harem, and in countless ways they have been made to feel the tyrant's power.

Promises of reform have been made; that there should be mixed tribunals of justice, codification of the laws, translations of the code into different languages of the Empire, and settled modes of procedure; that the farming of the revenue should be abolished and a sounder fiscal system be established; that banks should be established to meet the immediate demands of trade; that foreign capital should be encouraged for the development of the country; that Christians should be admitted to the army on terms of equality with Mohammedans. None of these promises have been kept. Justice continues a mockery, the proceedings of the courts arbitrary, the decisions corrupt; the farmer of the revenue is as exacting and merciless as ever; banks have not been established, nor have internal improvements been made commensurate with the needs of the people; foreign capital has been excluded by the most vexatious obstructions; Christians have not been admitted to the army upon terms of equality. The attempts at reform have been as futile as they have been insincere.

By the payment of tribute the conquered