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THE RECENT TURCO-BULGARIAN INCIDENTS.

The events of the lastt month have provided striking evidence of the disappointment which the promulgation of the Turkish Constitution has caused in Bulgaria, and of the pronounced disfavour with which the Principality has viewed the progress of the new era in Turkey and the increasing consolidation of the Empire and appeasement of internecine feuds within its borders.

The first overt sign of Bulgarian ill-will was seen in the eagerness with which the Bulgarian Government seized upon the Gueshoff incident as a pretext for a rupture of relations with Turkey. The incident, trifling in itself, arose out of the dinner given on September 12, when Tewfik Pacha, the new Turkish Minister for Foreign Affairs, entertained the members of the Corps Diplomatique. The Bulgarian Diplomatic Agent, being regarded by the Porte as simply the envoy of a vassal province, was not invited. His Government chose to look upon this in the light of an insult, and the Diplomatic Agent was withdrawn from Constantinople. Now whatever views may be taken of Bulgaria's aspirations for independence, the fact remains that her present status is that of a vassal Principality, and consequently the non-inviting of the Bulgarian Agent was strictly regular and was moreover the only proper course. The Bulgarian resentment is therefore quite unjustifiable, and is in fact due not to any sense of wounded *amour propre*, but solely to the desire of raising trouble in Turkey, and hindering the progress of consolidation and reform.

About a week after the Gueshoff incident occurred the strike on the Eastern Railway. This strike appeared at first to have arisen spontaneously in Constantinople, and caused a good deal of surprise, but it has since transpired that it was engineered from Sofia—the fact is not denied in Bulgarian official circles: it is rather considered as an effective *coup* and a subject for boasting. The Bulgarians used the strike as an excuse for seizing upon that portion of the line which passes through Bulgaria "to guarantee the keeping open of the line." But when the strike came to an end after 3 days, the Bulgarians did not abandon the line, which is still held by Bulgarian soldiers. Turkish protests have passed unheeded: the Bulgarians seem determined to keep possession of the line, and state that they will make their own arrangements with the Eastern Railway Company. As the line is the property of Turkey, and was bought with Turkish money, and as the Company is merely the lessee of the Ottoman Government, this is simply an act of robbery. As such it has been discountenanced by the whole of Europe, and we are specially pleased to observe that it has called forth a severe rebuke from the British Government, and that it is indignantly repudiated by the entire British press. The *Times*, which the Bulgarians cannot consider unfriendly to their cause, has repeatedly and strongly denounced the latest manifestations of Bulgarian bad spirit and chauvinism.

There have further been many indications that the Principality thinks the time is ripe for repudiating the suzerainty of Turkey. The attitude of the Principality is shown in the very remarkable statement recently made by its Diplomatic Agent in London, Dr. Mintchavitch, which we reproduce on another page. It is safe to say that a more indecorous breach of diplomatic etiquette was never committed. The *Times* and other journals, which at first could not credit the fact that a diplomatist had so committed himself, were unanimous in demanding that the British Government should intimate that it could no longer accept Dr. Mintchavitch as a foreign representative: and he has since been called to Sofia by his Government. It must nevertheless be remembered that the chauvinistic impertinence and impropriety which outraged British taste were simply the just expression of Bulgarian sentiment. It will be observed that the Bulgarian Government has not even disavowed Dr. Mintchavitch's remarks.

Now we are not prepared to deny that the relations of Turkey and Bulgaria to the Eastern Railway Company may properly be open to discussion and adjustment—but it must be by peaceable and mutually satisfactory methods, and certainly not by the violent means which Bulgaria is at present adopting. We are in fact entirely favourable to all legitimate satisfaction of Bulgarian aspirations: but the greatest menace to the peace of the Balkans has long been the fact that Bulgaria is far from confining herself to legitimate aspirations.

This is clearly shewn by Bulgaria's recent action in seizing upon trivial pretexts and pushing matters to extremes, with no other intention than that of disturbing the still very delicate equilibrium of the new Ottoman régime. There has been every indication that, once the initial difficulties are safely tided over, the Constitutional development of Turkey will

go on from strength to greater strength, and will lead in time to a complete cessation of these racial feuds and animosities which have hitherto disturbed the peace and prosperity of the Empire. But this is precisely what the Bulgarians do not want. A contented Ottoman population would be fatal to those dreams of pan-Bulgarism and Macedonian conquest which are so dear to the heart of Bulgarian statesmen and which are the real cause of the ruinous military expenditure under which the Principality has been groaning for 30 years. Everything is therefore staked on one throw: and if as a result of Bulgaria's recent action the new Turkish Government is compelled to recognise Bulgarian independence and to yield in the matter of the railway, the statesmen of the Principality hope that the New Government will be discredited at the outset of its career, the Moslems will clamour for a return to the old *régime*, and the partisan feuds will again be stirred up. Then the Bulgarian Government will once more resume its old policy of subsiding comitadjis and keeping the wound open until the time comes for more decisive action. The plan is Machiavellian in its cynical astuteness. But we fear it is too astute for its own success: it has simply betrayed to Europe the fact that Bulgaria cares for nothing but her own aggrandisement, and has no feeling whatever on behalf of the Macedonian Christians, whose benefit she has for years declared to be the sole object of her "disinterested efforts."

We have long tried in these columns to demonstrate the insincerity of Bulgaria's attitude in the Macedonian question. Sometimes even it may have seemed that we went to extremes: but the latest actions of Bulgaria have done more than whole reams of argument, and have at last convinced the British press that our view has been the correct one. The great British journals have not only been unanimous in condemning the recent doings of the Bulgarian Government; they have also recognised that from the outset Bulgaria's attitude towards Turkey and the Christians of Macedonia has been insincere, and her conduct cynical and disloyal. In the "Press Review" on another page will be found quotations from leading articles recently published in important London journals. It will be seen that these condemn in no weak terms the tendencies of Bulgarian policy, of which recent developments are but the latest example; we need only add that similar utterances have characterised the entire press of this country.

No matter what course the present events may take, they have made it quite clear, as is now universally admitted in this country, that the past anarchy in Macedonia has been largely due to Bulgarian intrigue, and that it is from the same source that the Great Powers may expect future troubles to arise and threaten the progress of Turkish Constitutional reform.

The Declaration of the Greek Press in Turkey.

The great change which has taken place in the Ottoman Empire, and the further development of the already-inaugurated Constitutional *régime*, impose upon the Greek Nation within the Empire [which, according to official statistics, forms everywhere the majority after the Turks] the necessity of national solidarity and union. It is no less necessary to issue a clear enunciation of the general principles which our Nation considers the firmest basis for assuring true and equal equality, individual as well as racial. Further, the Greeks think it desirable to indicate the conditions which they consider most likely to bring about the welding of the different races, not into one homogeneous Nationality—a mere chimerical dream—but into a real and indissoluble State

The first condition for the attainment of this end is the suppression of the distinction, which has hitherto prevailed, between despots and subjects, between the governing caste and the governed. This has been the more ruinous because under the names Moslems and non-Moslems (*Mouslim ve ghaïri Mouslim*) have existed not only caste distinctions, but also two rival religious camps.

Real constitutional equality imposes the recognition of the national existence of each people in a united State, and the concession of equal rights to each party in accordance with its numerical strength and its material and moral contribution to the development and strengthening of the Empire.

In the Ottoman Empire are different peoples which have lived together for many centuries, and of which each has a distinct national conscience – the Greeks have lived there for 3,000 years, and possess rights which cannot be questioned. In such a case the only possible union, it cannot be too clearly understood, is the union of state, based on the security of existence and progress of each people. This security, and the consciousness that the Empire is their joint work and their common defence, will unite the different peoples indissolubly in loyalty to their common Fatherland. But every attempt to exert material or moral pressure towards the obliteration of racial characteristics and the formation of a homogeneous nationality will fail, and will moreover endanger the unity and integrity of the Empire.

Certain rights of the Greek Nation were recognised to the Patriarch as head (*ethnarch*) of the Greeks by Mahomet II., the Conqueror, and have since been repeatedly reaffirmed by successive Sultans. This recognition of rights constituted in a sense the contract of the legalised Ottoman occupation, and the condition upon which Greeks and Turks could live side by side. It is clear that those rights must be respected and left intact under the new *régime*. This was stipulated in general terms in the Hatti-Houmayoun of 1856 and in the Constitution of 1876; and any action to the contrary amounts to an overthrow of the conditions upon which the nations can peacefully live together.

In any State composed of different nationalities, true equality demands that each nation shall be represented in the Chamber in proportion to numerical strength, and in the Administration according to the personal qualities of its members.

The Greek Nation constitutes about one-fourth of the population of Turkey, and it can therefore look legitimately to have about that proportion of representatives, both in the Electoral House and also in the Upper Chamber or Senate. This, it is expected, will be guaranteed by the official scrutiny of population returns, which is to safeguard the rights of minorities against majorities, and to prevent any nationality from being deprived of its due representation in pursuance of any prearranged scheme: this is the only way to destroy all cause of internecine racial strife and animosity.

In thus setting forth the views of our Nation on the subject of equality, we think it desirable to observe that this programme is only sketched in outline, and that its details will be developed and modified as the best interests of the Empire and of our Nation may seem to require. And we declare that the Greek Press, desiring the progress of constitutionalism and liberty within the Empire, will pursue a policy of frank and sincere efforts for harmony and equality, coupled with a proper defence of the rights in which our Nation has been confirmed by the Constitution.

It is traditional for the Greek Nation to maintain a sincere and dignified attitude: and it will be our aim while not neglecting our own just rights to preserve a frank and honourable co-operation with the Young Turks and the other elements which are working for Turkish reform. The Greek Press and the Greek Nation will enrol itself under the banner of National Regeneration, and will, in honourable rivalry with other elements, endeavour to contribute even more than its proportionate share towards the consolidation, peace and prosperity of the Empire.

Text of the Turkish Constitution.

[In view of the great importance of recent developments in Turkey, it is desirable that all who follow Near Eastern affairs should be able to refer to the actual text of the Turkish Constitution. This text is not easily accessible to English readers; we therefore propose to give it *in extenso*, and below is given the first instalment.]

Article 1. The Ottoman Empire comprises present territory and possessions, and semi-dependent (*privilégiés*) provinces. It forms an indivisible whole, from which no portion can be detatched under any pretext whatever.

Art. 2. Constantinople is the capital of the Ottoman Empire. This city possesses no privilege or immunity peculiar to itself over the other towns of the Empire.

Art. 3. The Ottoman Sovereignty, which includes in the person of the Sovereign the Supreme Caliphat of Islamism, belongs to the eldest Prince of the House of Osman, in accordance with the rules established *ab antiquo*.

Art. 4. His Majesty the Sultan, under the title of "Supreme Caliph," is the protector of the Mussulman religion. He is the Sovereign and Padisha of all the Ottomans.

Art. 5. His Majesty the Sultan is irresponsible; his person is sacred.

Art. 6. The liberty of members of the Imperial Ottoman Dynasty, their property, real and personal, and their Civil List during their lifetime, are under the guarantee of all.

Art. 7. Among the Sovereign rights of His Majesty the Sultan are the following prerogatives:—He makes and cancels the appointments of Ministers; he confers the grades, functions, and insignia of his Orders, and confers investiture on the chiefs of the privileged provinces, according to forms determined by the privileges granted them; he has the coining of money; his name is pronounced in the mosques during public prayer; he concludes Treaties with the Powers; he declares war and makes peace; he commands both the land and sea forces; he directs military movements; he carries out the provisions of the Cheri (the Sacred Law), and of the other laws; he sees to the administration of public measures; he respites or commutes sentences pronounced by the Criminal Courts; he summons and prorogues the General Assembly; he dissolves, if he deems it necessary, the Chamber of Deputies, provided he directs the election of new members.

Public Law of the Ottomans.

Art. 8. All subjects of the Empire are called Ottomans, without distinction, whatever faith they profess; the *status* of an Ottoman is acquired and lost, according to conditions specified by law.

Art. 9. Every Ottoman enjoys personal liberty on condition of not interfering with the liberty of others.

Art. 10. Personal liberty is wholly inviolable. No one can suffer punishment, under any pretext whatsoever, except in cases determined by law, and according to the forms prescribed by it.

Art. 11. Islamism is the State religion.

But, while maintaining this principle, the State will protect the free exercise of all faiths professed in the Empire, and uphold the religious privileges granted to various bodies, on condition of public order and morality not being interfered with.

Art. 12. The press is free, within limits imposed by law.

Art. 13. Ottomans have the power of forming commercial companies, industrial or agricultural, within limits imposed by law and statute.

Art. 14. One or more persons of Ottoman nationality have the right of presenting petitions in the proper quarter relating to the breaking of law and regulation, done either to their own or public detriment, and may likewise present in protest signed petitions to the General Ottoman Assembly, complaining of the conduct of State servants and functionaries.

Art. 15. Education is free.

Every Ottoman can attend public or private instruction on condition of conforming to the law.

Art. 16. All schools are under State supervision.

Proper means will be devised for harmonizing and regulating the instruction given to all the Ottomans, but without interfering with the religious education in the various districts.

Art. 17. All Ottomans are equal in the eye of the law. They have the same rights and owe the same duties towards their country, without prejudice to religion.

Art. 18. Eligibility to public offices is conditional on a knowledge of Turkish, which is the official language of the State.

Art. 19. All Ottomans are admitted to public offices, according to their fitness, merit, and ability.

Art. 20. The assessment and distribution of the taxes are to be in proportion to the fortune of each taxpayer, in conformity with the laws and special regulations.

Art. 21. Property, real and personal, of lawful title, is guaranteed. There can be no dispossession, except on good public cause shown, and subject to the previous payment, according to law, of the value of the property in question.

Art. 22. The domicile is inviolable. The authorities cannot break into any dwelling except in cases prescribed by law.

Art. 23. No one is bound to appear before any other than a competent Tribunal, according to statutory form of procedure.

Art. 24. Confiscation of property, forced labour ("corvée"), and mulcting ("djéruné"), are prohibited. Nevertheless, contributions lawfully levied in time of war, and measures rendered necessary by the exigencies of war, are exempt from this provision.

Art. 25. No sum of money can be exacted under the name of a tax or impost, or under any other title whatever, except by virtue of a law.

Art. 26. Torture and inquisition, under any form, are wholly and absolutely forbidden.

(*To be continued*).

Prehellenic Costume.

[From a paper on "Costume in Greek lands during the Pre-Hellenic Period (20th to 12th Centuries B.C.)." read before the French *Académie des Inscriptions et Belles Lettres* by M. DÉSIRÉ CHAINEUX.]

When we think of Greek costume, the picture which commonly rises before our mind's eye is that of some Pheidian or Praxitilean masterpiece, clad or rather *draped* after the simple system of classical times. A simple square or rectangle of woollen fabric is hung on the body by means of brooches or ceintures, and by its own weight falls in vertical folds. There is no attempt to shape the garment: it takes its imprint from the form of the body beneath—columnar folds embodying the stability of repose, or flowing curves displaying the swiftness of motion.

This system of *draped* clothing, as opposed to the modern tailor's *shaped* garment of pieces cut to fashion, adjusted, and sewed together, was probably brought into Greece at the time when the Dorian tribes from the mountains of Thessaly swept over the country, subjugating or displacing the earlier Pelasgian and Achæan inhabitants, and it attained its perfection some six or seven centuries later, in the Periclean age. The unrivalled sculptors of that epoch, and hardly less the vase-painters of about the same period, have so familiarised us with this system of dress that we can hardly associate any other with the sound of a Greek name: Cecrops and Cimon, Perseus and Pericles, Agamemnon and Alexander —all are equally thought of as wearing the *chiton* and *himation*. But this is as far from the truth as it would be to depict Caractacus and Hengist, Alfred and Harold, Edward the First and Edward the Sixth, Charles I and William IV as all clad in peruke and silk knee-breeches.

This of course has long been admitted. The trouble

was that theconquering Dorians had carried out their work of destruction so completely as to leave us no traces of those older civilisations which had vanished. Not until some thirty years ago was even a corner of the veil lifted; but then, in 1876, came the wonderful discoveries of Schliemann on the sites of Troy, Tiryns and Mycenæ. A host of able archæologists have admirably continued Schliemann's work on other Greek sites: and during the last few years the excavations in Crete have led to most astounding results. The premier place must be given to Dr. A. J. Evan's explorations on the Minoan Palace at Cnossos, which in magnitude, thoroughness and in the importance of their results, rank as the most important and successful work undertaken on Greek soil. Hardly less valuable are the results obtained by the Italians, who have unearthed a new city at Phaistos, on the South of the Isle; while much important work in Crete has been done by Greek and American excavators.

These discoveries have brought to our knowledge the history of a whole civilisation, differing profoundly from that of the Dorians, its successors on Greek soil. In place of the city-states with their eager democracy and their jealous insistence on the equality of all free citizens, we find almost a feudal system, dominated by great families, round whose enormous fortified castles were gathered the huts of the people, precisely as in the Middle Ages of Christendom.

In the domain of art there is no less difference. To sum up in a few words the spirit of classic art is difficult if not impossible, but what appears most characteristic of it is its dignity and restraint. Among the "Ægeans," on the contrary, we are repeatedly struck by the *furia* with which their art eagerly strives after the expression of motion and life: everywhere is a fever of action, an inconceivable violence and exaggeration of movement. This is illustrated in the atlas of Ægean art, recently submitted to the *Académie des Inscriptions et Belles-Lettres* —an atlas which represents more than two years careful study, comparison and classification of the reports of various archæological societies.

To return to the branch of art which is the subject of the present paper, the art of dress, a broad distinction can at once be drawn. Whereas, as we have seen, the principle of Greek dress in classic times was that of the *draped* figure, we see that with the Ægeans, Cretans, Mycenæans (all branches of the same civilisation), the guiding principle is that of the *shaped and fashioned costume.* In place of the severe and dignified grace of Dorian drapery, we find the frills and fripperies of a Parisian dressmaker. There is indeed more than a superficial resemblance between the art of the costumiers of Cnossos and that of the Rue de la Paix, and it is this no less than the *modern* spirit of Cretan painting which makes a Minoan fresco resemble nothing in the world so much as a Watteau picture.

A famous statuette from Cnossos is that which Dr. Evans calls the *Priestess of the Serpent Goddess.* This shews us a slim waisted court beauty, wearing a narrow corsage, of the style which the modern dressmaker calls a "bolero," and a skirt with row upon row of flounces, made very full and evidently supported upon some sort of a framework. The aspect of the whole is that of a ball-dress of the crinoline period.

This statuette was found in the "Middle Minoan" deposit, which, according to Evans, dates from about the 21st to about the 17th Century B.C. Thus the corset, the crinoline, the flounce and the furbelow have an antiquity of not less than forty centuries! There is no new thing under the sun!

A quotation from Mosso (*Escursioni nel Mediterraneo*) is apropos at this point:

"The primitive art of Crete resembles more than anything the art of Modern France. . . . . We see from the Museum of Candia that 4000 years ago the Cretan women attired themselves in the same mode, and adopted the identical coiffures which are in vogue among our fashionable ladies of to-day . . . . and the exvotos found in the temple of Palaikastro shew that present-day Paris was exactly anticipated not only in the forms of toilette and coiffure, but in its most striking characteristic, the Parisian spirit of elegance (*lo spirito dell' eleganza*)."

Male costume in the Ægean world was less elaborate. In its simplest form it consisted of no more than a loincloth, but this is almost always richly embroidered, and commonly enough it develops into a kind of breeches. A curious development takes the shape of full baggy trousers, strangely like those now worn in Turkey. The "bolero" sometimes accompanies this, but more generally the upper part of the body is naked: in almost every case the men wear gartered buskins. It is interesting to observe that both men and women pinched their waists: the men are commonly girdled with a rich belt or waist-band, and a Minoan dandy must have taken the same pains over his corsets as an Austrian cavalry officer. Frescoes have been found on Egyptian tombs in which appear "men of the isles in the midst of the sea" among Egyptians and hook-nosed Semites and long-robed Asiatics; and the Ægeans (for such must surely be the Islanders) have the characteristic slender waists and flowing curls and richly embroidered loincloths. They are unmistakably the men of the Cretan wall-paintings, and their type is markedly different from that of the other races.

Full-dress for state or sacrificial occasions was a much more serious and complicated affair. On one of the Cretan sarcophagi a man playing on a golden lyre wears a long robe, falling to trail on the ground, while a veil flutters from his shoulders. Here we have drapery rather than a fitted garment—a most unusual circumstance in Minoan costume. The lyre-player looks, indeed, very much as we are accustomed to imagine the woman of classical Greece. The resemblance however is but accidental: the flowing robe is probably borrowed from some Asiatic source, but it is none the less true that the shaped and fitted garment is the characteristic element of Ægean dress.

How did this mode of costume originate? It seems likely that it is to be regarded as an elaboration of the simple loincloth. The loincloth made fuller and longer develops into knickerbockers and finally into the baggy Turkish trousers. These, we have seen, are the typical article of Minoan male attire; and Cretan frescoes shew that they were sometimes worn by women as well. The flounced skirt is no more than a development downwards of an original women's loincloth, while the upward extension would give us the low-necked dress. Perhaps the idea of the flounce may have arisen from a custom of wearing several cloths one above the other, each being slightly shorter than the one beneath—this might suggest the puffing-out as well as the flouncing of the skirt. Given the merest hint, the Minoan, no less than the Parisian court dressmaker, might be trusted to develop the crinoline and furbelow to the extreme of fussiness.

If the flounced skirt had its origin in a multiple and enlarged loincloth, it would appear that the Ægean costume must have had its origin in some warmer country—for example in Egypt. There can be no doubt that we have here another profound difference between the Ægeans and their Dorian supplanters. The loincloth is originally worn for reasons of modesty by dwellers in a hot country. The sentiment which prompts the wearing of this garment was utterly foreign to the Dorians and to the Greeks of classical times, who delighted in the nude form, and marvelled at the barbarian men who, as Herodotos naïvely observes, "were ashamed to be seen naked."

This is but one of a thousand indications that there existed a world of difference between the manners and sentiments of the Greeks of classical times and those of that mysterious race whose argosies and tribute-ships sailed the entire Eastern Mediterranean and of whose civilisation the Minoan, Mycenean and Ægean were fragments. What their affinities were we can hardly guess, though perhaps we shall not be far wrong in linking their civilisation with that of Egypt. But in their dress and minor arts, in their daily customs, and in their general outlook upon life they were utterly unlike those Northern races which drove them from their homes or at least from their lordship in the lands of historic Greece. It is likely enough that there was a large absorption of this earlier race by their conquerors, and indeed there are some features of classical Greek art which we can hardly understand without supposing some infusion of Minoan blood into the Heracleid stock: but

it is none the less true that in art as in war the earlier race was subjugated, and that what we know as the Greek spirit was the essence of the life and thought of the Dorian conquerors.

In London Town.

Impressions of a Greek Journalist [*Continued*].

AMONG THE SUFFRAGETTES.

We all know that England is the home of liberty—if we don't, it is not for lack of telling—and liberty is apt to masquerade under strange guises. Her latest development is the "Suffragette."

The Suffragette—a new word and a new phenomenon with which this country of ultra-constitutionalism has enriched our dull 20th century world. There she stands on her platform, full of fight and argument—often, one must admit, quite intelligent argument. It had need be, for (luckily for the mere man) the Suffragette does not generally add charm and good looks to her battery and—whisper it gently—she is, shall we say, distinctly mature. She brings plenty of courage to the support of her Cause (a very big C, please, Mr. Printer), and she is ready to push her ideas of "Women's Rights" by every means, not excluding defiance of the law and resistance to the police. She is a whole-hearted rebel, and she is generally in revolt against the decrees of Fashion and Aesthetics as vigorously as against the Tyranny of Man. She indicates this by wearing dingy-hued gowns which fit where they happen to touch, and hats of the most extraordinary shape and colour. Ill-fitting gowns, untidy *coiffures*, and loose boots of ample dimensions, are the Badge of Revolt. The Suffragettes wear also another badge in their buttonholes, but it is not needed. It is fine to see them marching to the attack with manly strides, grim determination graven on their features.

I was so fortunate as to be in London on the day of a great Suffragette demonstration. On they came, a wave, or rather an ocean, of Maenads. In front went a huge banner bearing revolutionary inscriptions. "Out of the way, you men," it seemed to say, "you are superseded. Give place to the New Power which advances irresistibly to conquer the world."

For it is indeed a new Power—a Power which is going to leave its mark on the world.

The tender hand which was extended yesterday to receive our kisses, is to-day menacingly uplifted with a demand for equal responsibilities, or at least equal rights. The household altar is overturned and the God of the Hearth finds his worshippers have deserted. "Let us go out and 'live our own life,'" say they. And so we have woman and man jostling shoulders in every walk of life.

In vain man asks woman to be the ornament of his home and the joy of his life. "No," she says, "I want to direct the State and dictate its laws."

"But you are made to rule our hearts and to keep alive these noble ideas which we sometimes lose sight of in the bustle and turmoil of work."

"No! I don't want noble ideas—I want to do the same as you. I am going to overturn the tyranny of man, which will not allow a woman to be a bus-driver."

"But you are already more than equal: we men are your slaves."

"That is only talk, I want freedom. I *will* be free. Let me go out and live my own life. Hurrah for the freedom of women!"

And off she goes to wave a banner and walk in processions.

* * * * * *

I had the honour to be introduced to the Arch-Suffragette, Mrs. Pankhurst, whom I met in the headquarters of the movement, near Fleet Street. Mrs. Pankhurst is a woman of considerable ability: she is bright and eloquent, and has a remarkable power of managing and arranging. It is this which has enabled her to become the soul of the movement, and to tune up the female mind to an enthusiasm which has upset the peace of England from end to end.

I heard her speak from the platform for an hour, with fire and eloquence which went *crescendo* as her speech neared its close. Her audience was composed of very inflammable materials—pale, thin, excited women, with shining eyes which dilated and contracted according to the tenour of the speaker's remarks. The listeners certainly kept the most commendable order, but when Mrs. Pankhurst, in a Ciceronian peroration, announced the great conquests recently made by the *Cause*, the numerous conversions of hitherto unbelieving women, and especially the points scored over the tyrannous sex, their enthusiasm knew no bounds, and they burst into wild cheers.

The hall contained a singular assortment of freakish physiognomies, but there were here and there a few young and pretty and quite womanly-looking creatures. They seemed out of place and, as I fancied, rather uncomfortable. Perhaps they had been dragged there by converted friends or relatives. Their appearance made me think that beauty and womanly charm do not require votes to give them power, and that a woman can do more with a smile than with a fist. It was after this meeting that I had the honour of shaking hands with Mrs. Pankhurst. I spoke through a friend, for my broken French had not proved of much service. I am not quite sure whether I interviewed Mrs. Pankhurst or she interviewed me. At any rate I found her very courteous, and surprisingly fresh after her great effort. I explained that I wished to inform myself upon the suffrage movement, in order that I might acquaint my own countrywomen of the new Eden (for women) which their English sisters are trying to establish.

"I am delighted," said Mrs. Pankhurst, "to learn that your countrymen take an interest in our cause. But let me ask you how you like your stay in England."

"Madam, I have always been an admirer of the English people and their splendid institutions, and my visit has intensified this admiration tenfold."

"It pleases me to hear that. But you must not be blind to our defects. We have no freedom in England."

"But, Madam, surely England is the home of freedom!"

"Certainly not. Is that a free country in which women are still slaves? Here we women do as much and as hard work as the men, we pay taxes, we contribute to the National welfare, and yet we have no right to have any opinion upon vital national and social problems or to ask how the taxes we pay are spent. In science, in commerce, in work of every kind, have we not proved ourselves the equals of men?"

"Why, Madam, there is much force in all this. But are you not afraid of injuring your cause by too precipitate action?"

"No. Half-measures lead to no result, We go straight to the vital question, which is the acquisition of the vote."

Mrs. Pankhurst then went on to explain the great benefits which she considered would result from "votes for women," and the wonderful methods by which women hope to obtain their end. I need say nothing of this, as English readers have probably had it all sufficiently trumpeted into both ears. Mrs. Pankhurst afterwards asked if there were any women suffragists in Greece.

"None quite like your stalwart following," I replied, "but we have a rather advanced knot of *émancipées*, led by Mme. Parrin, who also edits a widely-read newspaper, the *Woman's Journal*. But, with us, those women who feel that household cares do not give them sufficient scope, commonly go to the University (where they are on precisely the same footing as men) and afterwards take their place in social life, or perhaps occupy some post under the Government. Those whose ambitions are bounded by the limits of home are left to look after their afternoon calls and their pots and pans; both parties take things quietly, and they neither come into conflict with one another nor arouse the opposition of the sex which I would call the stronger and you the reactionary."

"Well, I suppose the women of your country have their own way of dealing with the question. We have our way. Anyhow; I am glad to learn that in Greece, as everywhere else, women are moving forward. That is the grea point."

Here I took leave of the distinguished leader, who was anxiously awaited outside by a large crowd of demonstrators, burning to show the power of Suffragetism by another sensational stroke.

As I departed from the headquarters I could not help feeling impressed by the immense ardour of these people. It seemed as though the whole female world had wearied of the time-honoured idea of man's veneration and adoration and was determined to plunge itself into the maelström of public life: and the new doctrines and feelings are spreading so as to infect the entire sex.

I have no doubt that Mother Earth will one day join the Suffragettes and demand to be emancipated from the tyranny of the Sun. Why should she for ever whirl about him? Let him take his turn of dependence, and henceforth dance around her.

ΣΤΑΜ.

Bulgarian Aspirations.

Dr. Mintchavitch's Declarations.

Dr. D. Mintchavitch, Bulgarian Diplomatic Agent in London, made the following declaration to a Reuter representative on the question of the appropriation of the railway, the Gueshoff incident and the declaration of Bulgarian independence.

"I believe that the affair will be dealt with direct with the company, and not with the Turkish Government. I hope that there will be no serious trouble, but it is evident that the question is for us one of national safety. We cannot tolerate the management of a line passing through our country being directed from Constantinople. At the same time, I am sure that Bulgaria has no intention of forcing matters to the point of war. Such an idea is absolutely excluded."

Ripe for Independence.

Turning to the new situation in Turkey and Bulgaria's aspirations for independence, the Diplomatic Agent said: "We welcome the new régime in Turkey because we hope that it will bring order in Macedonia, for which we have been striving for so many years. As to Bulgarian independence, I have no official information, but, in my opinion, which does not at all bind my Government, the time has arrived for such a step. For 30 years we have made as much progress as any other Balkan State, and there is no need for us to be in a position of inferiority. There is no longer any reason for this, for we have proved that we can govern ourselves.

"A declaration of independence would not really affect the political balance in the East. It would merely 'regularise' a situation which in fact exists. We are already independent except in name. We conclude our own treaties with foreign Powers, and our diplomatic representatives abroad enjoy precisely the same privileges and immunities as Ministers or Ambassadors, the distinction being one of name only. With the progress of time we have enjoyed increased advantages in this respect. For instance, at the first Hague Conference our delegate was seated with Turks, but at the second Conference he was placed in alphabetical order among the independent States.

"It is of great political significance and a source of warm satisfaction that Prince Ferdinand has just been received with such marked cordiality at Buda-Pesth."

The Gueshoff Incident.

Regarding the Gueshoff incident, the Diplomatic Agent said: "In this the Turks are quite in the wrong, and we could do nothing else but recall our representative. The only way out of the situation is for Turkey to admit formally her error, to furnish guarantees that such an offence shall not be repeated, and to undertake that M. Gueshoff shall be treated as he has been during the past ten years as a member of the Corps Diplomatique. We have acquired the right to be treated as an independent country, and we have no intention of surrendering our rights. That our representative in Constantinople must be regarded as any other diplomatist at that Court is founded on the traditions of the past."

PRESS REVIEW.

Comments of British Journals on the recent Turco-Bulgarian Incidents.

Times, Leading Article, 26th Sept.

It is difficult to see what object the Bulgarian Government hope to gain by action which is manifestly "incorrect" by all the rules of diplomacy, and on all the principles of international law. They can hardly hope to repeat their success of 1894, when, by a somewhat similar seizure of a different portion of the Oriental Railways system, they compelled the company to renounce their rights. Even if the company were prepared to sell their lease to Bulgaria, it is highly improbable that Turkey, as lessor, would assent to such an arrangement. Until such a conviction is forced upon us, we shall refuse to entertain the notion that the Bulgarian Government desire wantonly to fasten a quarrel upon Turkey. Yet a Ministerial organ in Sofia has been proclaiming, we are told, that Bulgaria must be mistress in her own house, and that Turkey has no business to interfere in what is a purely internal Bulgarian question; while the rest of the Press are loud in their applause of the action of the Government. Apart from all questions of rights, a little reflection ought to convince Bulgaria that she has far more to gain by the growth of a strong and constitutional Turkey than she would be likely to acquire, or at all events than she would be suffered to retain, were circumstances to provoke an armed conflict in the Balkans. There are other and more powerful claimants in the field for any spoils which might be going in that quarter. Her own not very remote history should remind her how unwise it would be for her to build on encouragement from other quarters. She has fought and won before, but, after Slivnitza, she was not allowed to enjoy the fruits of victory. She cannot in common prudence forget that, or forget who it was that deprived her of them, when she is exulting in the Royal honours offered to PRINCE FERDINAND in Budapest. She enjoys many advantages, material and political, from her peculiar relations to Turkey, which she would be very unwise to jeopardize in a gamble for independence or for territory. Fortunately, the Government, the Press, and the public in Constantinople continue to show the astonishing dignity and self-possession which have marked their attitude since the recent changes. The controversy is serious, and not without danger; but, unless Bulgaria spontaneously, or at the instigation of others, is bent on provoking a quarrel, it should admit of adjustment.

Times, Leading Article, 28th Sept.

Since DR. MINTCHAVITCH, the Bulgarian Agent in London, has not disavowed the astonishing "conversation" which we published on the authority of a Press Agency on Saturday, we are reluctantly driven to the conclusion that he is unable to do so. We refrained from comment in the hope that a disclaimer would be forthcoming. As none has reached us, we must assume that DR. MINTCHAVITCH has been guilty of the gross impropriety of making in this country a series of statements which can only be characterized as wantonly provocative of a Power with which, as he is well aware, we stand at present on exceptionally friendly terms. Action more unbecoming to the position he holds we find it difficult to imagine. It can only be excused upon the supposition that its author is imperfectly acquainted with the obligations of his office, and with the first elements of diplomatic good breeding. Bulgaria, it would almost seem, has become so habituated to infringing with impunity the provisions of that Treaty which are disagreeable to her that she is disposed to treat them as of no account, while she persistently insists upon the articles favourable to herself. She cannot "have it both ways." Turkey, in her turn, has now

appealed to the Treaty in a circular Note addressed to the Embassies of the Powers, in which she requests them to intervene at Sofia. This is an appeal which they cannot disregard with honour to themselves, or without endangering interests far more important and far nearer to them than those of PRINCE FERDINAND'S Principality.

Standard, Leading Article.

Even if there had been no trouble over the omission of the Bulgarian Diplomatic Agent's name from the list of invitations to Tewfik Pasha's dinner party on the Sultan's birthday, if there had been no strike on the Orient Railway, and no pretext, good or bad, for interference with the working of the line, it was clear from the first that Sofia would be one of the centres from which the quiet development of a new order of things in Turkey might be menaced and perhaps thwarted. Avowed or not, the policy that finds favour in Sofia has not of late years been based on any other probability than the disintegration of the Sultan's Empire. Bulgaria may even have done a little to hasten what was thought, and not only there, to be an inevitable day; and Bulgarian statesmen have certainly not neglected to prepare for the time when they could claim a respectable share in any division of spoils. Now, instead of readjusting their aims to altered conditions, they seem to entertain the hope that there may still be chances of scoring a few points by continuing to play the old game.

The Daily Graphic, Leading Article, 26th Sept.

We print this morning an exceedingly tactless and grossly improper statement which Dr. Mintchavitch, the Bulgarian Diplomatic Agent in London, has permitted himself to issue to the English newspapers through a well-known Press agency. Accredited to His Majesty's Government as the representative of a Principality placed under the suzerainity of the Sublime Porte by a solemn treaty to which this country is a party, Dr. Mintchavitch has thought proper to advocate a change in the status of his principality which would be at once a gross violation of the treaty in question and an act of war against the Suzerain Power, with whom we are on friendly terms. It is difficult to imagine a more serious indiscretion. If the Government of Prince Ferdinand does not take prompt steps to mark its sense of the conduct of its representative, we trust that Sir Edward Grey will lose no time in intimating to him that he has ceased to be acceptable to the Government of the King. For some years past the statesman of Sofia, taking advantage of the strained relations formerly existing between the Porte and the Powers, have been insidiously piling up infractions of the Treaty of Berlin with a view to creating for the Principality a status never contemplated when its autonomy was originally granted and regulated. So long as these infractions did not effect a fundamental principle, and were, moreover, acquiesced in by the Porte, there was little or no room for foreign interference. The situation is, however, radically altered when it is coolly proposed to repudiate the suzerainty of the Sultan altogether, and when propaganda for this defiance of the public law of Europe is made in a foreign country by the official representative of the State whose ambitious designs are in question. Were we to tolerate this extraordinary proceeding of Dr. Mintchavitch, we should be guilty of an unfriendly act towards Turkey, all the more reprehensible since that country is in the midst of a great and absorbing work of Liberal reorganisation with which we have expressed our sympathy, and in the success of which we have professed to be deeply interested. Taken in conjunction with the pretentious fuss made over Dr. Gueshoff's exclusion from the Grand Vizier's dinner-party, with the high-handed action of the Bulgarian authorities in regard to the rail ways in Eastern Roumelia—which, by the way, is not an integral portion of the Principality but a province of the Ottoman Empire—and with the renewed activity of the "Komitadjis" in Macedonia, Dr. Mintchavitch's indiscretion has a very ugly appearance. It is time that a stern warning were given to this incendiary propaganda.

The *Sphere*.

There is a report that the unwonted peace that has blessed Macedonia for some time is being broken by the renewed activity of Bulgarian bands. This news, though unwelcome, is not improbable. The Constitutional reforms of Turkey and the blending into a body of free citizens of the jarring races of Macedonia would be a bar for the private racial ambitions of Bulgaria. The bands in Macedonia have received hardly concealed support from Sofia, and the bitter feeling between Bulgarians and both Turks and Greeks is sedulously fostered by agitators. Should the Bulgarian Government fail to repress this mischievous tendency a stern warning ought to be given that Europe has interfered in Macedonia not to make a big Bulgaria but to secure good government for the province. Presumably, however, the Young Turks of the army and the Greeks and other non-Bulgarian sections of the population will be able to repress any disturbances by the remains of the "Komitadjis."

Archæology.

THE PAINTED *STELAE* FROM PAGASAE.

(a) Description of one of the paintings (see illustration).

Thanks to the courtesy of Dr. A. S. Arvanitopoulos we are enabled to publish the accompanying reproduction and discussion of one of the finest among the remarkable series of paintings discovered near Volo, on the site of the ancient city of Pagasae.*

The painting represents a scene of family life, tender but tragic in its issue. The mistress of the house, depicted as young and beautiful, has just given birth to a babe, which the old nurse holds in her arms as she turns towards the door, where appears a member of the family, coming to enquire about the health of the λεχώ. The young mother is lying on the bed: there is fear whether she will ever rise from her sleep. Near the bed stands the husband, a beautiful and virile youth. His face is thoughtful, and while he strives to conceal his feelings, his expression of profoundest sadness betrays his knowledge that he is in presence of impending death. The nurse can hardly restrain her tears as she imparts the sad tidings to the newcomer.

The painting is beautiful in its simplicity, while the rendering of the faces shews a remarkable ability to depict the various psychological states. We see the mother in a sleep of unknown duration; on the visitor's is shewn eager enquiry, on the husband's deep but restrained grief, and on the nurse's, a sorrow about to burst forth.

The archæologist will be fascinated by the extraordinary artistic power of the picture. Dr. Arvanitopoulos recalls the narrative of Pausanias who states [Paus. ii, 7, 3] he saw in Sikyon—the home of painting—*on the tomb* of Xenodike, a picture representing her dead after childbirth. Bearing in mind this passage, the excavator thinks he can account for the high qualities of the picture. A mere local "monumental mason," or a jobbing painter employed by such a contractor, could hardly possess the remarkable power of conception and execution displayed in this picture; but if we suppose the Xenodike *stele* of Pausanias to be the work of some great Sicyonian artist, a good copyist might give us such a painting as that under discussion. Dr. Arvanitopoulos

* Dr. Arvanitopoulos discovered over 1000 marble *stelae*, some 200 of which retained considerable traces of paintings, while about 30 of the paintings were in excellent preservation. See the HELLENIC HERALD, Jan., 1908, p. 44, and May, 1908, p. 103—the May issue contains some account of the picture which is here more fully discussed. For a complete study of the question see the latest (Jan.–July, 1908) issue of the *Greek Archaeological Journal* [Εφημερίς Αρχαιολογική] to which Dr. Arvanitoponlos contributes a long paper on the subject of these paintings.

inclines therefore to the view that we have here a copy, by some painter of Pagasæ, of a famous funerary picture by some Sicyonian artist—possibly Pausias. He is further disposed to see in the figure of the nurse a copy or imitation of the "Thracian nurse with an infant in her arms"† by Parrhasios, the rival of Apelles.

The splendid qualities of the picture render it likely enough that it is a copy or imitation after some famous artist. Writers on ancient art have been inclined to regard the work of the great Greek painters as irretrievably lost, but such discoveries as that of the Pagasae monuments exhibits to us much of the spirit of not the actual handiwork of the ancient artists.

(b) The Stelae as evidences towards the history of Ancient Painting.

In the light of his recent discoveries, Dr. Arvanitopoulos is of opinion that many of the views current as to the art of painting among the ancients will have to be reconsidered.

The available evidence consists of vase-paintings, wall paintings, the Fayoum portraits, and painted *stelae* of which the Pagasae set outweigh all hitherto discovered.

Previous scholars have generally attached great importance to the study of vase-paintings—Robert, for example, taking these for a basis, attempted reconstitutions of the principal works of Polygnotos, Mikon and Panainos. Dr. Arvanitopoulos says that the reconstitutions are utterly unworthy of the renown of these famous artists, and maintains that the vase-paintings are so far removed from the character of the great pictures as to be entirely misleading and untrustworthy evidence. The wall-paintings are equally valueless as evidence. Even if they are descended from the work of the great artists, it is through a long series of imitations, each more perverted and degraded than its predecessor, and thus from a Pompeian wall-painting we can learn nothing whatever as to the style of a Greek painter who lived in the time of Alexander; we cannot even learn his choice of subjects. As an example of this may be adduced the famous "Iphigeneia" of Timanthes, known to us from descriptions by Pliny, Cicero, Valerius Maximus, etc. Pliny's account is (*Nat. Hist.* XXXV. 73):

"Timanthes was a painter above all curious in invention, for by him is that Iphigeneia praised by the orators, whom he depicted standing by the altar ready for death. Having represented all the onlookers and especially her father's brother as plunged in sorrow and having thus exhausted every presentiment of grief, he has veiled the face of her father for which he had reserved no adequate expression." This subject is reproduced in the famous Pompeian wall-painting now in the Naples Museum, which is well known and has found its way into most Classical Dictionaries, *s.v.* Iphigeneia; but additions omissions and alterations are made in the most arbitrary manner. Thus the "onlookers" of Pliny's account [Cicero, *Orator* 22, 74, mentions Ulysses and Menelaus: "*cum. . . tristis Calchas esset, tristior Ulixes, maereret Menelaus*"] are absent, and Iphigeneia is not standing but being carried, to mention only two points of divergence. The wall-painting tells us nothing whatever about Timanthes' picture: and all the mural paintings are equally inadmissible as evidence. As for the Fayoum portraits, Professor Flinders Petrie has conclusively shewn that these belong to the 2nd and 3rd Centuries A.D. —consequently they also are of too late date to add to our knowlege of the methods of Apelles and Polygnotos.

There remain for consideration the paintings on marble *stelae*. These were executed between 500 B.C. and 50 B.C.—*i.e.*, their period overlaps at both ends that of the great painters. The middle period of the painted *stelae*, say 400—150 B.C., is precisely that of the greatest activity of pictorial artists. The *stelae* were, moreover, found in Greece itself, and we know the close relation which always subsisted between the fine and the industrial arts in Greece—this last remark would apply to vase paintings no less than to funerary art, but we have to remember that the fine Attic vases date from before the Persian Wars; during the period of the great pictorial artists, vase painting was in the hands of inferior craftsmen, and in fact was practically dead in Greece itself. It follows that we must look to the painted marbles as our chief evidence concerning the work of the Greek painters, especially those of the times of Pausias and Apelles (360–260 B.C.); and of these marbles the Pagasae *stelae* greatly outweigh all hitherto discovered, both in numbers and in excellence. Dr. Arvanitopoulos goes further and says it is even probable that in some cases the *stelae* give us not merely copies but the actual work of the great painters: the descriptions of Pliny, Pausanias and other ancient writers prove, in his opinion, that many of the works they catalogue were nothing more than memorial pictures on marble columns.‡

If these veiws are accepted, it is clear that the history of ancient painting will have to be revised and established on new bases. Dr. Arvanitopoulos offers an ingenious explanation of the scarcity of Roman copies of good Greek pictures. In the case of statuary, it was easy for Roman connoisseurs to transport to Italy the actual work of Praxiteles, Polycleitos, and other sculptors, and for copies of these to be made by lesser sculptors in Rome. But the paintings were mostly on temple walls or halls of houses, and could not be carried off. A few were on wood or canvas, but these would be deteriorated. Only small painted objects by minor artists would be borne away, and so it happens that while Rome knew the great sculptors in originals and good copies, it contained nothing but secondary works of pictorial art: and nothing has come down to us in Italy but degraded copies of those secondary works. Thus while we may pretty safely argue from the Discobolos to the style of Myron, a Pompeian wall-painting can only serve to give us wrong impressions of Zeuxis or Apelles.

Dr. Arvanitopoulos is able to deduce from the *stelae* some important conclusions as to the technique of the ancient painters, but space will not allow us to go into the matter in this number. Most of the paintings were made by the "burning-in" or "encaustic" process, and we are able to learn from them much about this process, the precise details of which have always been to some extent a matter of conjecture.

NEW LIGHT ON MINOAN RELIGION.

An important paper, "New lights on the Cult and Sanctuaries of Minoan Crete," was read (Sept. 18) by Dr. A. J. Evans, at Oxford, before the Congress for the History of Religions.

Recent discoveries may be held to have established the view that early Cretan and Mycenean religion consisted largely in the adoration of aniconic objects. These were often natural objects—stones, peaks, trees—but sometimes they were artificial—*e.g.*, pillars, cones, obelisks and notably the famous double axe. The cross also appears to have been used as a cult symbol, and it is noteworthy that the crosses found in Cretan shrines have been of the type known as the "Greek Cross," with four equal arms. It can hardly be doubted that the persistance of this type down to Christian times accounts for the Eastern Church's steadfast adherence to the equal-armed cross and rejection of the form with the long upright which is the accepted type in Western Christendom.

Side by side with these fetish objects are found actual representatives of divinities—clay, faïence or metal images, engraved gems, etc.: these, however, play a less important part.

The main divinity was a Nature goddess, with a male power who is quite secondary—a state of affairs

† Pliny, *Nat. Hist.* xxv. 70. For Pausias, see Pliny, *N.H.* xxv. 123–127. He is mentioned as the earliest great painter in encaustic, the technique used on many of the Pagasae stelae.

‡ It has been shewn by previous writers that the great painters sometimes painted grave-pictures, though Dr. Arvanitopoulos is the first, we believe, to maintain that they habitually did so. Cf. Pliny, xxxv. 90, where it is stated that among the works of Apelles were "pictures of dying people" [*Sunt inter opera eius et exspirantium imagines*]. Brückner explains this as referring to pictures of death scenes painted on tombstones. So also Pliny, xxxv. 132, "Nikias executed at Ephesus a painting for the grave of a μεγάβυζος or priest of Artemis." There are other examples.

which persisted even among the Olympic cults of Hellenic times, for the Cretan Zeus was a mere satellite of Rhea, who was unquestionably the Minoan Nature-goddess adopted into the Olympian family. The name Ῥέα is itself probably not of Hellenic but of Eteo-Cretan origin. The Cretan worship of the Mother-goddess must have profoundly influenced Hellenic ritual and belief—the Cretans, as we know, were wont to boast that the greater part of Greek religion was borrowed from the Island worship. We need not go to the length of regarding Athena, Aphrodite, Artemis and the other Hellenic goddesses as mere variants of the Cretan Great Mother, though we believe that Dr. Evans is inclined to adopt this view, at least in part.

The lecturer exhibited a lantern slide of the signet found by Mr. Seager at Mochlos, of which a description was given in the *Hellenic Herald* for July (page 135). Our readers will remember that we considered the religious significance of this signet likely to be the subject of important discussion; Dr. Evans dwelt upon it at some length, and was able to throw new light on the affinities of Minoan cult. "The scene represented the advent from across the sea of the great Minoan Goddess. The prow of her boat curved up into a dog's head, the dog being one of her sacred animals: behind the goddess stood a small tree and a shrine. The goddess was in the act of saluting as the ship came into harbour before the gate of a sanctuary. The marine aspect of the goddess (which had appeared from previous indications) is thus clearly established, and interesting parallels are suggested with the Syrian Atargatis, the Derketo of Askalon, as well as with certain representations of the shrine of the Paphian goddess."

Another slide (from the discoveries of the Italian Professor Halbherr, at Hagia Triada) exhibited two double axes, indicative of a dual cult, between which stood a libation-pouring priestess, while behind stood another priestess and a priest playing a seven-stringed lyre. The invocations had met with favour, for birds (the sacred black woodpeckers of the Cretan Zeus?) had settled on the double axes, indicating the descent of the divine spirits into the objects of worship. In other cases the goddess is associated with doves, which shew her celestial attributes, while the constantly accompanying serpent is symbolical of her Chthonic aspect as Earth Mother.

THE EXCAVATIONS AT DELOS.

Pending the publication of the complete monograph now being prepared by the French school at Athens on the results of its excavations at Delos since 1903, the last number of the bulletin of the school contains an interesting statement of the more recent discoveries of the French archæologists. The most curious have been made in the valley of the Inopus which unites the lower and the upper towns. Indeed the real course of the river has been determined for the first time. It was choked under a mass of earth and *débris*. Its marble quays, its docks, and the various fluvial works have been discovered. The embankment had slipped into the bed of the stream, and a quantity of inscriptions and pieces of sculpture were found amid the remains of buildings built on the bank. At the entrance of the lower town a very old public fountain has been discovered with an inscription. During the work for the complete uncovering of the original soil of the temple of Apollo a remarkable layer of archaic pottery was found. The fragments resembled those discovered in Rhenea in the common grave by the Athens Archæological Society. It will be possible to reconstitute entire vases. The vast and curious building to the north of the sacred gate, the Stoa Hypostyle, has been completely freed from its earthly covering. Finally, one of the most curious results has been the determination of a plan of the Port of Delos. By difficult soundings in the sand the line of the old quays and moles was temporarily revealed. The majority of these constructions will remain submerged, but they were kept long enough exposed to enable the engineers to prepare their charts.

REVIEW.

GUIDE TO GREECE, THE ARCHIPELAGO, CONSTANTINOPLE, THE COASTS OF ASIA MINOR, CRETE, AND CYPRUS.
[*London: Macmillan & Co.*, 9/- *net*].

This is the third edition of the Guide which first appeared in 1903, under the title of "*The Eastern Mediterranean*": it has however been so considerably revised, enlarged and rearranged as to be practically a new book. Its aim is to supply the visitor to Greece with a succinct account of all that is necessary to render his travels instructive and enjoyable, and at the same time to avoid the mass of unnecessary information by which many guide-books are swollen to an unwieldy size—and, incidentally, to an exaggerated price. Pains have been taken to supply full and reliable particulars as to Hotels, etc., and we must specially mention the large number of excellent maps (13) and plans (23) of important and interesting sites. Among these is a large detached map of Greece, showing railways both existing and projected; there are in addition section maps of the most frequented districts, and also plans of the chief archæological excavations—Cnossos (after the British School plan), Delphi, (after M. Homolle), Troy (after Dr. Dörpfeld), the Acropolis of Athens, etc. Naturally there are plans of the principal museums and brief accounts of their contents.

A feature of the book is the admirable introductory sketch of Greek Art, of which we need say no more than that it is from the pen of Professor Ernest Gardner. It is practically a history of the development of Greek Art, and deals both with the remains of pre-Hellenic (Cretan, Mycenean etc.) art and with the sculpture, architecture, painting, and minor arts of the Hellenic period. It gives a clear account of the tendencies of the chief schools and and artists, and indicates where examples of their work can be studied in the museums and on the sites of Greece itself. To the traveller who is not a professed student of Greek art and archæology, this section will form a valuable source of guidance and instruction. We may mention in passing that the accounts (given in the body of the text) of Cnossos, Troy, etc., though brief, are excellent, and have been revised by competent scholars: the bibliography given at the end of the volume will set the general traveller on the track of such fuller information as he may desire, while the student will of course know whither to turn for the satisfaction of his own needs.

The Ionian Sea and the Archipelago form an unrivalled "happy hunting ground" for the sailor in search of the picturesque: few experiences offer more enjoyment than a yachting tour round the wild headlands of Western Greece and among the smiling Isles of the Ægean, and the Bays of Asia Minor. For the benefit of yachtsmen a portion of the book is devoted to "Notes" giving brief information as to places of interest, anchorages and harbours, shipping agents, etc., round the coasts and on the Isles. These notes, "by a sailor who knows the shores of the Mediterranean as few men know them" appear to be accurate throughout, and should prove of the utmost value to yachtsmen. They will also enable those who travel by the many co-operative "Cruises in the Greek Seas" and the like to plan out their programme in advance.

The ordinary guide-book information is given systematically and with accuracy and reasonable fullness. Sufficient historical and archæological notes are given to revive the memories of those whose classical knowledge has become rusty, or to provide guidance for those who have not enjoyed a classical training. The information is necessarily limited—otherwise the book might easily have grown into several thick volumes—but the bibliography will enable the traveller to supplement the notes to whatever extent he may desire. In conclusion, we need only add that the Guide is clearly printed and is of convenient size to slip into the pocket. It ought to be in the hands of every visitor to Greece or the Eastern Mediterranean.

NEW BOOKS.

Classical Philology in Modern Greece.

In the two concluding volumes of "A History of Classical Scholarship," published by the Cambridge University Press* early in October, Dr. Sandys begins with the Revival of Learning, and ends with the present day. He devotes thirty-two pages of his final volume to a survey of the History of Classical Philology (and Archæology) in Modern Greece. Among those whom the author thanks in the preface for the biographical and bibliographical items which they have kindly supplied, is Mr. John Gennadios, formerly Greek Minister at the Court of St. James. He has also made full use of the modern literature of the subject.

*C. F. CLAY, Cambridge University Press Warehouse, Fetter Lane, E.C. Vols. II and III, each 8s. 6d. net.

Washed by Four Seas.

By H. C. WOODS.

[London: Fisher Unwin].

A brightly written account of travel in the Balkan Peninsula. A full review will shortly be given in the HELLENIC HERALD.

MISCELLANEOUS.

King Edward has sent to the Sultan on the anniversary of his accession, the following congratulatory telegram. The message, which is in French, was signed by his Majesty, and sent direct to the Sultan.

> "I beg your Majesty to accept my most warm congratulations on the occasion of the first anniversary of your accession since the promulgation of the Constitution.
>
> "There is every reason to hope that, under the able direction of so eminent a Grand Vizier, your Majesty's Empire will have a peaceful and prosperous future, and that the veneration of posterity will be secured for your Majesty."

* * * *

Prince Sabach-ed-Din, the well-known Young Turkish leader, whose efforts contributed so greatly to bring about the present era of constitutionalism, and whose brilliant personal qualities and untiring activity in the cause of reform mark him out for a distinguished future, considered it his duty to pay a personal visit to the Œcumenical Patriarch within a short time of his arrival in Constantinople, where he received a great ovation from all sections of the population, Christians as well as Moslems.

The Prince assured the Patriarch that the long-standing privileges of the Patriarchate would be respected by the Young Turks and would not suffer from the establishment of the new *régime*. Furthermore he assured the Patriarch, whom he recognised as the Head of the Greek Nation in Turkey, that he was deeply sensible of the debt which the Ottoman Empire had owed in the past to the Greeks, and he felt confident that in the future the Greeks, co-operating with the other elements, would be able to render yet more signal services to the Fatherland.

* * * *

An address which Prince Sabach-ed-Din delivered in one of the public theatres was listened to with profound interest, and was punctuated by frequent outbursts of enthusiastic cheering from a crowded audience. The object of the address was to set forth Prince Sabach-ed-Din's political programme, namely, administrative decentralisation. The speech, which lasted an hour and a half, was brought to a close in an eloquent and patriotic peroration. His concluding remarks contained the interesting announcement of the fusion of the two Reform Committees—the Committee of Union and Progress and the Committee of Decentralisation and Private Initiative—and his audience separated visibly impressed and satisfied.

The Prince stated that decentralisation did not mean the detachment of provinces or making them independent, but meant the destruction of the abuses which have been the ruin of the country and the cause of the intervention of foreign Powers in the internal affairs of the Empire. When a country was governed by one or several individuals they centralised all the power in their own hands, without any control, for the benefit of the few and detriment to the many. This system of centralisation caused the fall of the Roman Empire and the Venetian Republic, and would have destroyed Turkey if the Constitution had not stopped her on the edge of the precipice.

But the Constitution alone was not sufficient, as that only meant the transfer of power to the hands of a few hundred deputies, and Article 108 of the Constitution provides that the administration of the provinces shall be based on the principle of decentralisation. The Prince explained that he wished to provide the provinces with general councils, such as exist in France, to control expenditure, receipts, and the general administration of the provinces. The people pay taxes, and when necessary shed their blood in defence of their country; and therefore they have the right to control the Government by their deputies, and the governors of provinces by general councils.

He then explained the question of personal initiative, saying that the old régime got its strength from the weakness of the people. They had no initiative, and expected the Government to do everything; and he cited the example of the British, who had succeeded in acquiring their present position entirely through their personal initiative, each working his best for the common good.

Finally, Prince Sabach-ed-Din stated that the object of the committee was to enlighten public opinion, and explain their rights and duties to the public.

This programme, which meets the wishes of the Greeks, Arabs, and Armenians, will have their full support, which in all probability means the majority in Parliament, and consequently the above may be considered a forecast of the policy which the Government will follow.

* * * *

The cordial reception accorded to Mr. Ralli, the leader of the Opposition in the Greek Parliament, on his visit to Monastir and Salonika, not only by the Greeks, but also by the Turkish authorities and the Young Turk Committee, causes much satisfaction here. M. Ralli has always been a warm partisan of an *entente* with Turkey, and, at Monastir, both in addressing deputations who come to wait upon him at the Greek Consulate, and in speeches at banquets given in his honour, which were attended by Young Turk officers, he recommended his countrymen to have confidence in and to assist the Young Turks in order to consolidate the new *régime*, which, he said, would secure the welfare of both peoples.

M. Ralli left Salonika yesterday for Constantinople.

* * * *

A contract for five years has been signed between the Porte and Sir William Willcocks, the eminent authority on irrigation works, who will act as adviser to the Turkish Government in connection with irrigation works in various parts of the Empire. Sir William left for Egypt to settle his affairs there, after which he will proceed to Baghdad to commence a survey for the proposed irrigation works in that district.

M. Laurent, First President of the French Board of Accounts, has been selected as financial adviser to Turkey. He is expected to arrive in Constantinople towards the end of October.

* * * *

The inauguration of the railway between the Piræus, Athens, and Larissa took place on the seventh instant, and the whole line is now in complete working order. The Press attaches great importance to this work of progress, and expresses the hope that Turkey will soon authorise the junction of this line with the network of Turkish railways, which would constitute the consummation of an essentially pacific work of progress, and give a fresh impulse to the economic life of the Macedonian vilayets.

The section from Larissa to the Turkish frontier, through the vale of Tempe, is in the course of construction, and will be finished by the end of this year. Nothing more will then remain to be done but to construct the 90 kilometres of railway from the Greek frontier to the point where it will join the Turkish lines. The construction of this portion will not take more than a year, after which international trains will be able to run direct between Athens and the whole of Western Europe.

* * * *

One of the results of the liberal era is a "boom" in the newspaper world, so much so, that there are not enough printing-presses in the country to meet the demand. Since the re-establishment of the Constitution no fewer than 200 applications have been granted for newspapers in Turkish, Armenian, Greek, and Bulgarian. At Smyrna alone seven new papers are to appear shortly, two in Greek, one in Greek and French, two Turkish, one Armenian, and a financial organ.

* * * *

The *Ekklesiastiki Alitheia*, the organ of the Œcumenical Patriarchate, in discussing the education policy advocated by a section of the Young Turks—namely, the adoption of a common educational course in Government primary schools, with Turkish and the language of the majority of the inhabitants of each locality as *media* of instruction; and, secondly, the employment of Turkish as the sole medium of instruction in secondary and higher schools—criticizes it as a manifestation of "Pan-Turkism," designed to strangle the national consciousness of each of the communities which form the population of the empire. It declares that the principles of justice and geographical and political considerations forbid such attempts, and while expressing confidence that the educational views which it criticizes are not held by the enlightened majority of Young Turks, hints at the existence of a chauvinist spirit in their ranks as shown by neglect of the Greek element in the formation of the councils of the Ministry of Education in the prefecture of Constantinople. The article concludes by urging the abandonment of the educational policy to which reference is made, and declaring that its adoption would make the co-operation of Greeks and Turks impossible.

* * * *

Programme of the Young Turkish Committee

The programme of the Committee of Union and Progress has now been published. It is as follows:

1. The rights conferred by the Constitution of 1876, and confirmed by the Decree of Aug. 1, 1908, shall be maintained and, unless modified by Parliament representing the decision of the nation, expressed by vote, they must form the basis of the Constitution.
2. One-third of the Senators are to be chosen by the Sovereign, and the remainder by the people, for a fixed period.
3. All male Ottoman subjects who have reached the age of 21, have the right to vote.
4. Addition to be made to the Constitution with regard to liberty of political meetings in conformity with the first article of the Constitution.
5. Relates to the preparation of projects of laws and extension of the powers of the provincial authorities.
6. Modification of administrative decisions to be made in conformity with the desire of Parliament.
7. Turkish to be the official language.
8. All proposals for laws presented by ten deputies must be taken into consideration.
9. All Ottoman subjects, without distinction of race or nationality, shall enjoy the same rights and pay the same taxes. All Government posts to be open to everyone. Non-Mussulmans to be subject to military service.
10. Maintenance of the privileges of the religious communities.
11. Re-organisation and increase of the military and naval forces.
12. Abrogation of Article 113, which permits the declaration of a state of siege and exile.
13. Preparation of a law defining the relations between employers and workmen.
14. Facilities for peasants to become landholders by means of advances at a moderate rate of interest.
15. Replacement of the present system of tithes by taking the average of the five previous years.
16. Liberty of education. Any Ottoman may by special law be allowed to open a private school.
17. All schools to be under State supervision. Government mixed schools for all elements to be opened. It shall be obligatory to teach the Turkish language in the primary schools. The Government primary schools to be gratis and to be preparatory for the secondary and superior schools, in which Turkish will be the basis. Purely religious schools to be exempt from the general rule.

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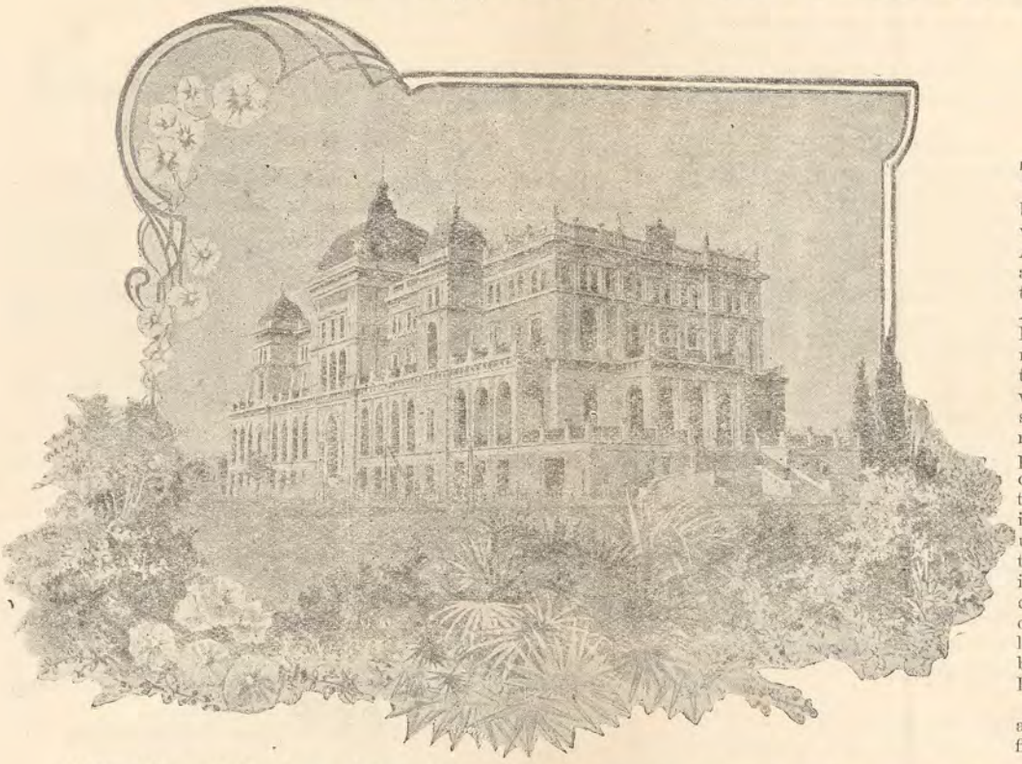

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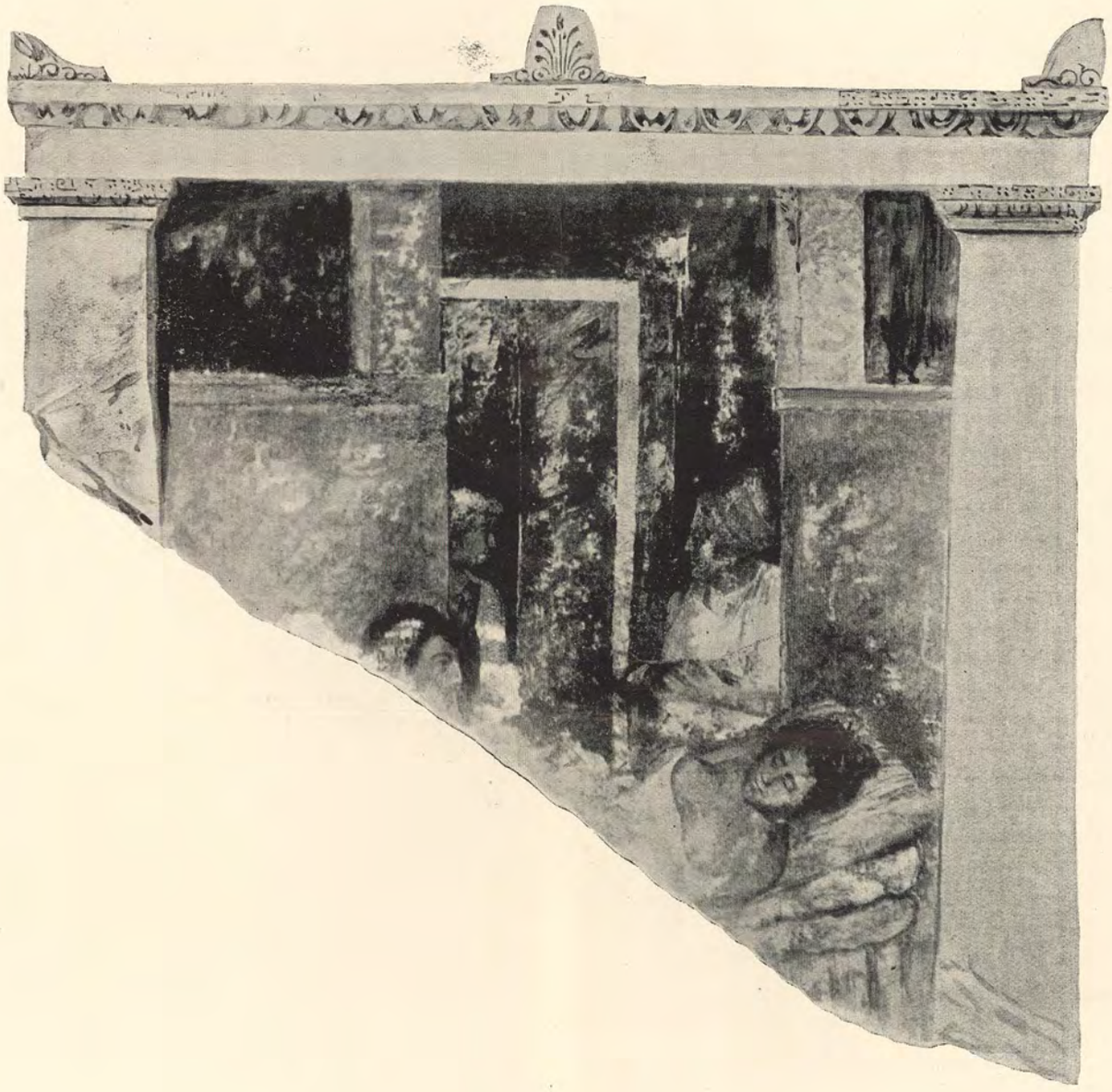

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THE CRISIS IN THE NEAR EAST.

The developments concerning which we expressed our misgivings in the leading article of last issue have since come to pass with startling suddenness, and during the first half of last month history in the Near East was made with dramatic rapidity.

Bulgaria set the ball rolling, with a theatrical declaration of independence at Tirnovo, on October 5, when Prince Ferdinand bestowed on himself the title of King, or Tsar as he prefers to have it. On the following day the Emperor of Austria notified his annexation of Bosnia and Herzegovina. For a week or ten days there were continual rumours of further *coups*, one following on the heels of another. Most of these rumours proved to be baseless: the exception was the declaration of the Cretan people that henceforward their Isle would owe allegiance to its Motherland, Greece, and to Greece alone. We shall further on devote some consideration to the question of Crete.

The immediate outcome of the declarations was a turmoil of indignation in the Western countries, and especially in Britain, where it was rightly judged that the untimely raising of these questions threatened to ruin the far more important work of the regeneration of Turkey. The Powers, led by Britain, France and Russia, looked around for the best means of dealing with the crisis. It was adjudged best to convoke an international conference. Most of the Powers agreed with this proposal, and Turkey also expressed approval with certain reservations. The scheme took definite shape during the visit of Mr. Isvolsky to England.

The British attitude has from the beginning been that the Conference should enter a protest against the breach of solemn international treaties, and should take steps to prevent so evil a precedent from being followed. The British people and government have, moreover, sincerely hoped to secure the utmost possible compensation for Turkey, and so to save from collapse the new revival of Turkish strength consequent upon the development of Turkish constitutionalism, which in this country is regarded as the surest hope of continued peace and renewed prosperity in the Balkan Peninsula.

At the interview between Sir Edward Grey and Mr. Isvolsky an agreement was arrived at as to the steps to be taken. An unofficial account of this, published by the French Havas Agency, produced a painful impression in Turkey, where it was felt that Britain was conceding too much at the expense of Turkey, and obtaining very little in return. But the Foreign Office promptly issued an official *communiqué* to the papers [which we reproduce, together with the Havas version] which shewed that the British Government was genuinely acting as the friend of Turkey. This contributed much to calm public feeling in Turkey, and to make that country accept definitely the principle of a conference.

Austria and Bulgaria did not relish the idea of submitting their claims to the judgment of others. They made "friendly" suggestions to Turkey, and sought to come privately to an understanding with her. But Turkey, secure in British support, was able to disregard these veiled menaces, and no such private arrangement was brought about. The two conspirators [for there is, of course, no doubt that Austria and Bulgaria are acting in unison], have so far found their *coup* fail to secure any recognition, and doubtless Austria's ally has brought a little friendly pressure to bear. The two countries seem therefore inclined to take part in the conference, and altogether the situation seems much more hopeful.

We do not propose to discuss the merits of the Austrian and Bulgarian claims. Bosnia and the Herzegovina have long been *de facto* scarcely distinguishable from Austrian territory, and possibly the situation was bound to be regularised before very long. Nor have we anything to say against Bulgaria's dream of independence, *per se*. We are not enemies of any people's desire for freedom, and we have a sympathy with the just aspirations of all nations which Bulgaria has been far from shewing for the rightful claims of any. But there is no excuse to offer for the impertinent manner in which Bulgaria has flouted the Turkish government [which, if properly approached, was doubtless willing enough to meet Bulgarian wishes for independence], nor for the untimely moment in which she has chosen to thrust her claim into the highest prominence. She has once more displayed that brutality and that callous disre-

gard of the claims of others which has always been characteristic of Bulgarian policy. It is impossible to acquit her of a graver charge than impertinence and callous ill-breeding; there is no doubt that Bulgarian statesmen have hoped, by their present blow, to discredit the movement of reform in Turkey, and so to set back the clock and open the way once more for Bulgarian intrigues in a strife-divided Macedonia. The most praiseworthy self-restraint of the Turkish Government, army, and people has happily frustrated this base design—for the present, at all events. In any case, it is evident that Bulgaria is acting more on "bluff" than on consciousness of power, for the first hint of a mobilisation of Turkish Troops was followed by an immediate moderation of tone in Bulgaria and by the first approach to courtesy displayed by the Principality.

The spontaneous action of the Cretan people in proclaiming the long-hoped-for union with the Motherland, Greece, threatened for a moment to intensify the trouble. It was admitted by practically all that the population of Crete had a just claim to demand a solution of the Cretan question in accordance with its wishes, and the wholesale breach of treaties in other quarters removed the last reasons for delaying a solution here. The Greek Government and the Greek people might well have been forgiven if their patriotic ardour had led them to snatch at the opportunity offered; but they displayed a wholly admirable self-restraint and dignified loyalty to treaty obligations which have earned them praise and gratitude from all sides. The governments and public opinion of Europe were vastly relieved when the Hellenic Government announced its unwillingness to introduce fresh complications, and its intention to leave the Cretan question to the friendly consideration of the Protecting Powers—a decision none the less praiseworthy because all delay in this matter is most painful alike to Greeks and to Cretans. The Hellenic Government and people have on this, as on other occasions, given practical proof of their sincere and friendly disposition towards Regenerated Turkey.

We feel confident that the condition of Crete during the last ten years and the loyal attitude of Greece during the present crisis will be rewarded by a definite solution of the Cretan question in the near future. This would greatly aid in consolidating for ever the good relations and community of interests which bind together the two most important peoples in the Near East—the Turks and the Greeks—and would confirm the principle that the most substantial favours of the Powers are to be bestowed on those whose conduct has been most loyal and considerate.

The coming conference, in clearing up the knotty questions of Bulgaria, Crete, Bosnia, and the Herzegovina, will do much for the peace of the Near East. But there are some serious omissions. The most important of these is the absence of any provision for safeguarding the interests of Servia and Montenegro. It is impossible not to sympathise with these two States, which are plunged in despair by the new turn of affairs. They see themselves cut off for ever from their brethren in Bosnia and the Herzegovina, their dearest aspirations are frustrated by the greed of Austria, and they can have no hope of any substantial redress. Even if the conference assembles and settles matters in accordance with the provisional programme, there is little probability of any satisfaction being accorded to Servia and Montenegro. The two States are at present in a fever of indignation and despair. This is likely to develop into a chronic discontent—a permanent menace to the peace of the Near East.

Foreign Office Communiqué on the Balkan Conference.

The exchange of views which has taken place between M. Izvolsky and Sir Edward Grey has resulted in a complete agreement as to what should be done to deal with the situation which has arisen in the Near East in consequence of the recent events which have occurred there. For this purpose it is agreed that a conference will be necessary, but in order to be successful in re-affirming respect for the law of nations, and making reparation to those who have been injured by the breach of International treaties, such conference should be limited in scope, and confine itself to dealing with questions arising from the recent violation of the Treaty of Berlin.

As regards the objects of the conference, the first must be provision for compensating Turkey, and on this point there seems to be general agreement among the Powers. Provision will also be made for effectively strengthening the present *régime* in Turkey, which affords the best safeguard for the maintenance of peace It is also to be hoped that means will be found to meet the reasonable wishes of the smaller Balkan States, with the proviso that this should not be done at the expense of Turkey; and there is good reason to believe that the Cretan question will be satisfactorily dealt with, though provisionally excluded from the scope of the conference as being, in the first instance, a question to be discussed with Turkey by the four protecting Powers.

It is hoped that these views will, by their moderation, reasonableness, and disinterestedness, recommend themselves to the acceptance of the signatory Powers of the Treaty of Berlin, with whom it is essential that there should be an informal exchange of ideas on the subject.

There is no intention of submitting the question of the Straits to the Conference. It is a question in which Russia and Turkey are primarily concerned, and there is no desire on the part of the former to settle it in any sense hostile to Turkey, or to seek for it as compensation, for Russia enters the conference as one of the disinterested Powers.

The subjects arising under the Anglo-Russian Convention have also come up for discussion, and the discussion has proved the identity of views between the two Ministers, which promises to secure a continuance of the cordial and harmonious co-operation of the two Governments in the settlement of the Central Asian question.

The French [Havas Agency] Version.

The negotiations which have been proceeding in London during the visit of M. Izvolsky, the Russian Minister for Foreign Affairs, have resulted in an agreement being arrived at between France, Great Britain, and Russia upon the programme to be submitted to the other Powers as a basis for discussion at a European conference.

The proposals to be laid before the Powers are eight in number. The first is to the effect that Articles 1 to 22 of the Treaty of Berlin, which relate to Bulgaria and to the province of Eastern Rumelia, shall be replaced by stipulations recognising the independence of Bulgaria as at present constituted, and determining the financial obligations of Bulgaria towards Turkey. The new clauses will probably also contain provisions settling the pending questions concerning the Orient Railways.

The second proposal is that the Powers shall take note of (*constater*) the annexation of Bosnia and Herzegovina by Austria, while the third point provides for a due record being taken of the return of the *sanjak* of Novi-Bazar to Turkey. The fourth proposal relates to Crete. It replaces Article 23 of the Berlin Treaty by clauses recognising the annexation of Crete to Greece and determining the financial obligations of the latter, in respect of Crete towards Turkey. It is understood that the four Powers, Russia, Italy, France, and Great Britain, which are the protecting Powers of Crete, shall, prior to

the conference, discuss this question together in concert with Turkey, and shall then refer the matter to the conference.

The second part of Article 23 of the Berlin Treaty provides for special regulations for the government of other parts of Turkey in Europe. It is now to be stipulated that these provisions shall cease to have force when the Powers have assured themselves that a satisfactory settlement has been carried into effect. The fifth proposal is that a similar arrangement to that mentioned shall apply to the provinces inhabited by Armenians.

The sixth point has to do with Montenegro. Article 29 of the Treaty of Berlin limits the rights of sovereignty of Montenegro. It is now proposed that Articles 26 to 33 inclusive shall be made into a single article, abrogating all the restrictions imposed by the treaty. It is to be noted that Article 29, which is thus to be swept away, provides that the port of Spizza shall be incorporated with the Austrian province of Dalmatia.

The seventh point of the programme is comprised in a statement that it is desirable to seek to give compensation to Servia and Montenegro by a rectification of frontiers "on that part of Bosno-Herzegovinian territory adjoining the *sanjak* of Novi-Bazar." This would seem to imply a strip of territory taken not from the Turkish province of Novi-Bazar, but from the new territory annexed by Austria. The eighth point concerns the Danube. It embodies a declaration that it is desirable to come to an understanding for a revision of the regulations of the Danube at present in force and the granting of larger rights than they enjoy at present to the riverine States.

According to later messages, the seventh point of the programme, dealing with the question of compensation to Servia and Montenegro, is still under consideration, and is open to modification. It will so it is understood, be replaced by a simple mention of compensation to Servia and Montenegro.

Crete and Greece.

Union Proclaimed in the Island.

The declaration of Bulgarian independence on Oct. 5 and the Austrian announcement of the annexation of Bosnia and the Herzegovina on the following day produced a great sensation in Crete. For long the Protecting Powers have been unwilling to grant the Islander's long-cherished desire of Union with their Mother Country Greece, on the grounds of respect for the provisions of the Berlin Treaty. The wholesale breach of this Treaty by other parties, removed the last shadow of reason for refusing sanction to the aspirations of the Islanders, and on Oct. 6 the people of Crete announced that henceforth they would owe their allegiance to the King of Greece alone.

The events which led up to this climax followed each other throughout the day with striking rapidity.

At eleven o'clock on the October 6th the town was bedecked with Greek flags. At a quarter to one people were flocking into the place from all sides to the sound of the tocsin, and firing into the air with guns and revolvers.

Perfect order was observed, and Mussulmans mingled freely and unmolested in the Christian throngs.

At two o'clock there was a great demonstration on the review ground in favour of union with Greece, when some ten thousand persons assembled around a score of prominent revolutionary leaders, each with his banner. These were supported by the heads of the different political parties, the Mayors of Canea and other towns, and the clergy.

M. Zourides, an influential politician, harangued the people, declaring in the course of his address that the peaceful political revolution which they had assembled to carry through was not directed against any of those Powers who had been the island's benefactors, but aimed solely at bringing about the proclamation of the island's union with the Motherland. They would call upon the Government to act henceforth in the name of the free kingdom of Greece, and he called upon the people to go respectfully and communicate their decision to the representatives of the Powers. They must then call together the Assembly to confirm the decision of the people by an official vote.

The whole crowd thereupon proceeded to the various Consulates, leaving at each a written copy of the resolution adopted. They next went to the Government Palace where the Cretan flag was replaced by that of Greece, which was also hoisted on the other public buildings amid unceasing cheers for the union and for the protecting Powers, the wildest enthusiasm being displayed.

The people also hoisted the Greek flag over the fortress, but the French troops insisted on its being lowered, the flags of the four protecting Powers and that of Crete being raised in its place. This incident for a time caused excitement, but the moderating intervention of the leaders of the political parties calmed the people and averted any regrettable consequences.

At five o'clock in the evening a special supplement of the Government journal was published, containing a decree signed by the five Councillors—or Ministers—announcing their compliance with the decision of the people, and directing all Government functionaries henceforth to conduct all business in the name of the Hellenic Government.

Attitude of the British Government.

The Greek Government, Reuter's Agency learns, has informed the Governments of Great Britain, France, Italy and Russia that they will greatly assist Greece in maintaining her present attitude of moderation in regard to the Cretan proclamation of union with Greece if they will consider the Cretan question simultaneously with the questions of Bulgaria and Bosnia and Herzegovina during the discussions at the proposed conference. It is pointed out that such an assurance from the Powers would be well calculated to inspire public confidence in Greece.

The Greek Government has been informed, Reuter's Agency also learns, that until a legal condition of affairs has been restored in Crete, his Majesty's Government can hold out no promise with respect to Cretan aspirations.

The following authoritative Greek statement was issued on the 11th instant. "The position of Greece is one of extreme difficulty, for, as already stated, the proclamation of union was in no way prompted by Athens. The ties between Crete and Turkey are even more loose than those between Bulgaria and Turkey, and the status of Crete being similar to that of Bosnia and Herzegovina and that of Bulgaria, the Cretans very naturally think that a European Conference, when considering these other questions, should also discuss the position of Crete. So far as the Greek Government is concerned, it is quite willing to leave the question to the Powers, but in the meantime how can Greece restore what is described as 'a legal condition of affairs?' The Hellenic Government has absolutely no means to enforce such action upon the Cretans, who have already taken a solemn oath of allegiance to the King of the Hellenes. The Greek Government is quite unable to do more than exercise its present attitude of moderation and restraint. It has to reckon not only with public opinion in Greece, but also with the very strong views of the Cretans themselves. This being so it is not easy to understand why if the position of Bulgaria and Bosnia and Herzegovina be considered, the Cretan question should not also be discussed."

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Greek Excursion to Constantinople.

On September 13 a large party of Greeks from Athens and elsewhere, consisting of Members of Parliament, Journalists, and in fact representatives of every class, and headed by the ex-Minister, Mr. Papamichalopoulos visited Constantinople to greet the Ottomans at the outset of their new era of Constitutionalism. The visitors were received with the utmost cordiality, over 80 ships assembling to meet them and escort them in triumph to the landing place at Galata. On landing they were acclaimed and fêted, not only by their compatriots the Greeks of Constantinople, but also and with equal warmth by the Turkish, Armenian, Jewish, and other communities, all of whom had sent deputations on special vessels to meet the visitors.

They were received officially by the Sultan, the Grand Vizier, the Ministers, and the Young Turkish committee, and received great ovations from the population.

A most pleasing incident was the presentation of warm and brotherly greetings from the Jewish community, whose President, in welcoming the deputation, referred to the many ties of friendship between the Greek and Jewish communities. He spoke in warm terms of the prosperity and absolute freedom enjoyed by their co-religionists in Greece, where they have never undergone any of the vicissitudes which have often been their lot in less liberal countries. He was convinced that the two peoples would live together with equal cordiality under the free institutions of Regenerated Turkey, and would play a great rôle in the revival of the prosperity and civilisation of that country.

Afterwards a most important speech was delivered by the Mufti of Volo, the Spiritual Head of the Moslems living in Thessaly. We reproduce below the substance of the Mufti's remarks.

The Moslems in Greece.

He was most happy, he said, thus to join spontaneously in the excursion arranged by his Greek fellow-citizens, and he thought it his duty to take advantage of the present memorable occasion, the first friendly meeting of the two peoples—a precedent of happy augury, which he hoped would be fulfilled in future political relations.

It was, he said, a fact worthy of the widest recognition that the Moslems in Greece [he spoke in particular of those living in Thessaly, which was ceded to the Kingdom of Greece 30 years ago] lived in the greatest harmony with their Christian fellow-countrymen. Under a most liberal government they were settled and prosperous, and they enjoyed the most perfect liberty and political equality. For this reason they had the most sincere love for their new country, which extended to them her motherly benevolence.

The Moslems in Greece are, it is true, separated from their national centre. But it is a separation with none of the bitterness of exile, for in Greece they are freely allowed to exercise their religious duties, to venerate their spiritual heads and to be educated in their national tongue; they participate, moreover, with no disabilities whatsoever, in all public offices, they are elected Members of Parliament, Mayors, Municipal Councillors, they are esteemed each man at his proper value, and often their Greek fellow-countrymen choose for office a Moslem and reject one who is Greek by blood and birth.

For this reason the Moslems of Greece may say that they have two countries: the *adopted* country of which they are free and prosperous citizens and in which they repose the ashes of their fathers, and their *national* home, which they are free to love with the ardour which an adopted son must always feel for his parents by blood.

Now that, thanks to the courage and patriotic devotion of the Turkish youth, the blessings of freedom, equality and fraternity have been bestowed on the national Turkish Fatherland, they could cherish for it yet deeper sentiments of affection. Under the new constitutional rule, the Mufti was confident, the other peoples who lived with the Turks within their great Empire, freed from the exactions and oppressions of the old system and safe from the arbitrary strangulation of their national aspirations, would fraternise with the Moslems and would become the affectionate sons of a common Fatherland, the regenerated Turkey.

"Live," he exhorted them in a glowing conclusion, "in peace, love and brotherhood with your Christian fellow-countrymen. Forget religious and racial differences, and unite under the noble banner of a common state."

"There are some whose interest lies in the failure of the patriotic work of Young Turkey. These have proclaimed, with sinister and malicious intention, that Christian and Moslem cannot live together in peace. We Moslems from Greece bring a glorious and complete refutation of this false and cynical argument."

Pan-Ottomanism and the Nationalities in Turkey.

The amended "Programme of the Committee of Union and Progress," while somewhat less far-reaching in its proposals than the original Programme, still contains much which gives the Christian peoples and even the non-Turkish Moslems of the Empire just cause for distrusting the attitude of the Young Turks towards nationalist sentiments. Now there can be no doubt that any attempt to obliterate racial distinctions, and to stamp out national sentiments will involve the Empire in bitter and unending strife: and it is no less certain that a sincere and conciliatory understanding between the Turks and the other peoples, each respecting the others' customs and beliefs, will furnish a sure foundation for the peace and prosperity of the Ottoman Empire.

It is especially with respect to the privileges of the non-Moslem communities that the expressed views and intentions are disquieting. It becomes therefore desirable to examine, first the origin and history of these privileges, secondly the present attitude of the Young Turks in relation to them.

The Non-Islamic Communities.

These communities owe their existence to the Islamic doctrine respecting the treatment of infidels—it must be remembered that in Moslem countries there is no distinction between civil and religious law: all is derived from the Koran. The commands of the Prophet were that a holy war was to be made against all infidels: idolators were to be converted or exterminated, but with others (*e.g.* the "people of the books"—Christians and Jews)

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treaties were to be made, leaving them their religion and customs, their social organisation and their personal position. But the infidels (known as *rayah* or *zimmi*) were to be politically in a state of inferiority to the True Believers; especially, they were unfit to bear arms, instead of which, they were to serve the State by the payment of a tax. Thus in effect, they were recognised as separate communities, not forming part of the State, and only connected with it to the extent that they paid its taxes.

The earliest of the communities was the Orthodox Œcumenical, established three days after the Conquest of Constantinople by the Conqueror Mahomet II., who received the Greek Patriarch Gennadios Scholarios with great pomp and honour, returned to him personally the Cross and pontifical insignia, saluted him as "Chief of the Greek Nation," and invested him with rights of administration and judicature (note always, that to the Moslem mind, the spiritual chief is *ipso facto* also the head of the administrative and judicial systems).

The Patriarchate was thus invested with vast spiritual and temporal authority over the Orthodox Community, for which the Patriarch was responsible to the Sultan. The Patriarch was assisted by a permanent Council. His authority was delegated to Bishops of districts, and theirs again to Priests of parishes, who were assisted by the *demogerontia*, "councils of the old men." The demogeronts were elected by the Christians of the parish: they saw to the collection of taxes, and assisted the Bishops and Priests in the management of schools, hospitals, and other possessions of the Community. The ecclesiastical tribunals dealt with marriage and divorce, and in consequence with succession and testamentary questions—in fact, with all matters in which only Christians were concerned.

The "Greek Nation" was the earliest recognised non-Moslem community of the Empire, and owing both to this priority and to the numbers and influence of the Greeks, it has always been regarded as the principal, and the Orthodox Patriarch takes precedence over the Chiefs of the other *millets*. These others include the Armenian Christian Community (organised under a Patriarch exactly like the Greeks, and enjoying the same privileges as the Greeks), the Jews, and some others of later recognition.

It will be seen that in theory the arrangement is not intolerant nor necessarily oppressive: though in practice the political inferiority of the *rayah*, and especially his inability to bear arms, has rendered the lot of the non-Moslem hard enough. More than one specially intolerant Sultan has meditated the forcible conversion or extermination of the communities, but these projects have never been put into practice, partly owing to the diplomacy of the Patriarchs, partly to the fear of internal troubles and of loss of the taxes paid by non-Moslems.

During the past half-century, and particularly during the present reign, the Civil Organisation of the Orthodox Church has been the object of repeated attacks by the Porte. These have succeeded in bringing about certain minor modifications, but the fabric as a whole remains up to the present intact. Turkish statesmen have tended to embrace the idea of a racial levelling, a welding of all Ottoman subjects into one race, and as a first step in this direction they have attacked the immunities of the Patriarchate—at one time seeking to deprive it of jurisdiction over its clergy, at another desiring to destroy its authority over bequests or over divorce questions, and so forth. In 1893 the Porte sought to impose its will by closing all the Greek churches, thus exciting the keenest resentment among the Greeks, and provoking a bitter conflict.

After three months the Sultan issued a rescript embodying a *modus vivendi*, the Churches were opened again, and the acute stage of the conflict passed away.

Certain restrictions have been imposed, but the system of communities has been preserved, both among the Greeks and among the other peoples—Armenians, Bulgarians, Maronites, and other ethnical groups. And as may readily be imagined, the attacks on the system have only succeeded in intensifying the fervour with which the different races cherish their national sentiment.

Young Turkish Projects.

The Young Turkish party has early begun to familiarise the idea of suppressing the immunities of the non-Moslem populations, although the preservation of these is directly promised in the Constitution [Art. 11; "The State Religion is Islamism, *but the State will protect the free exercise of all cults recognised in the Empire, and will maintain the religious* privileges accorded to the diverse communities*]."

What need to preserve these? say the Young Turks, when rights are guaranteed to all under the New Constitution (see the official organ *Tanine*). And when some of the more liberal among them promised to the Œcumenical Patriarch that the privileges of the communities should be respected and would rest sacred and intact, the "Committee of Union and Progress" hastened to disavow the promise. It discovered that the immunities were incompatible with the Constitutional system, and that the best way to preserve the Empire and to give safety to the races of which it was composed, was for all to throw language, laws, traditions, and national sentiment into the melting-pot, in the hope of fusing all into one Ottoman mass.

On all sides this evoked a not unnatural resentment, and the Committee has at last seen that its dreams are unrealisable. The humorist who said that there were in Turkey seventy-two nations and a half (the fractions representing the Jewish element!) exaggerated a little. Still, apart from the Turks, there are within the Empire non-Moslem races with strong national individuality, such as the Greeks, Armenians, Jews, Bulgarians, Servians; there are Arabs, Kurds and Albanians which, though Moslem, are far from having been absorbed like the Pomacks (*i.e.*, Islamised Slavs) and Circassians—they are on their contrary very jealously tenacious of the separate race; not to mention minor and comparatively unimportant groups, such as Tziganes, Chaldæans, and Druses. The Pan-Ottomanists would do well to study the failure of Russia to destroy the national sentiment of Finns and Poles, and Armenians, and of Austria-Hungary to absorb the Croats or the Roumanians of Transylvania—especially when we consider that the Turks do not constitute above a third of the population of the Empire. The Pan-Ottomanism of the Young Turks, though less illiberal than Abdul-Hamid's Pan-Islamic attempts, is not less chimerical: and the Committee of Union and Progress is undoubtedly wise in recognising in its revised programme (Art. 10) that "the privileges of the non-Moslem races are to be maintained."

The question is not merely one of national sentiment. It cannot be too strongly emphasised that the basis of law throughout Islam is the Koran: and the Koran sets up an unsurmountable barrier between the Christian and the Mohammedan world. To take one single instance, that of the marriage laws: the Koran recognises polygamy, concubinage, and repudiation. There is no possibility of compromise between this and the Christian code: so long as the Koran gives the law of the State, the non-Moslem elements must be free to make their own regulations in this and kindred matters—that is to say, the privileges and immunities must remain.

It is this which is the crux of the matter. The personal position of the Moslem will always be defined by the *Cheri'i* or Sacred Law, that of the Greek by the Canon Law. No amount of progress and toleration can bridge over the gap so long as Islam exists and takes its laws literally from the Koran. Moslem and non-Moslem may live together in perfect mutual respect and friendship and co-operation, but in certain matters it is impossible for them to obey the same law. So long as this is so, the two systems must exist side by side; that is to say, the privileges of the non-Moslem communities must be maintained.

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* It must always be remembered that, to the Moslem mind, civil and religious law are inseparable, and ecclesiastical, educational and civil immunities are all inherently part of the religious privileges.

The Position of the Schools.

In the eyes of the Moslem the school is inseparable from the Church, just as in his own system all instruction has for centre the Mosque. Thus, by the decree of Mahomet the conqueror, the non-Moslem communities were allowed to have their own schools, supported, organised and controlled by themselves, quite independent of the State. Such at least was the theory of the matter. In practice Moslem fanaticism and intolerance defeated the provisions of the Conqueror, and for two centuries after the fall of Constantinople, the Christians of the Empire had no instruction except that which they gained at the risk of their lives, creeping under cover of night to the house of the parish priest, whose duties called him to be adviser and educator no less than pastor. The great influence wielded by the illustrious Greek Alexander Mavrogordato, Grand Dragoman to the Porte, worked a change in this, and by the beginning of the 18th Century a number of Christian schools were allowed to give public instruction with the toleration of the authorities: a century later the educational system had developed enormously, and apart from the village schools, there were great and wealthy colleges at Constantinople, Smyrna, Jannina, Salonica, Trebizond, Mitylene, etc. The bulk of these schools were and are Greek, as is natural when we consider the Greek eagerness for education; but the other communities also hold schools on exactly the same footing as the Greeks.

And while it was never easy to obtain authorisation for the establishment of a new school (the difficulty has been intensified beyond measure during recent years), the school, once founded, was free of State Control and was governed entirely by its own community—except that the authorities reserved to watch that nothing was taught "which might compromise the safety of the State." The management of the Greek schools is vested in elected notables of the parishes, under the general supervision of the Patriarch, the Holy Synod, and the Mixed (*i.e.*, half lay, half ecclesiastical) National Council. It ought to be added that the Greek, Armenian, and other communities not only pay the cost of their own schools, but are also taxed for the support of Turkish (*i.e.*, Moslem) schools.

This system, although derived from the fundamental principle of Islam, ["it is not permitted for the True Believers to take part in the ecclesiastical affairs of the *Rayahs*"] has simply served to foster the attachment of the "nations" to their respective racial and religious ideals. It has therefore fallen under the ban of Turkish Statesmen, whose aim has for some time been to denationalise and "Turkify" the conquered peoples. To this end, the Turks have sought, and are seeking, a pretext for confiscating the non-Moslem Schools. The attitude is well expressed by the Turkish historian, Djevdet-Pacha (himself a former Minister of Justice and Cults):

"It ought to be regarded as the absolute duty of every Ottoman Government to impose on its subjects the Ottoman language, to familiarise them with Turkish manners and customs, and so to submit them to the moral influence of the healthy principles and doctrines of Islam, and thus to tighten and strengthen the bonds between the ruling and the conquered peoples. Our ancestors have been culpably negligent in omitting to do this. . . . . .

"The Greeks have acquired vast wealth in commerce, and moreover instruction is widely diffused among them. This has opened their eyes and made them dream of reconquering their freedom. As their wealth has increased they have opened more and more schools in Greek districts, and have spread European ideals and education among their compatriots, whose spirits have been nourished on the former glory of their race, as they have listened to their masters' accounts of the prestige, the fame and the greatness of the ancient Greeks. In this manner the spirit of the *Rayahs* has been corrupted, a thing which the Government ought never to have tolerated."

The attitude expressed in the above paragraphs is common among Turkish statesmen, and is implied in the Constitutional formula, "All schools are to be placed under State control. . . . and suitable measures will be taken for the unification and systematising of the instruction given to all Ottomans."

This article was elaborated by Young Turkish reformers without consulting their Christian fellow-subjects, and it is certain that any attempt to put it into practice will meet with firm resistance from the Greeks, Armenians, Slavs, Syrians, and very likely even from the Arabs and Albanians.

In the past, it has been the fear of similar resentment much more than the Prophet's command which has led the Turks to respect the rights of the "nations," for history has shewn that every rising against the Turks has been provoked by some attempt to trample on the immunities. But the Committee of Union and Progress thinks it worth while to try again. Its organ, the *Serveti-Funoun* asks,

"Why have we lost Greece and Crete? Is it solely on account of administrative failings? Is it not rather because we have left this people the free exercise of its language? And we are making the same mistake in the Isles of the Ægean. What has been done to assimilate to Ottomanism the purely Greek population of these Isles?"

And again, the Committee has inscribed in its Programme a "Scholastic reform," whereby "In the elementary and even the secondary schools, the predominant language is to be Turkish. In the Superior Institutions, all instruction is to be given in Turkish."

The opposition of the Armenians, Bulgarians, and other "nations" has been freely expressed, and cannot but command sympathy. As for the Greeks, we need only say that it is proposed to stamp out Homer, Plato, Sophocles and Thucidides, and to give us in their place, Djevdet Pacha and Fazil Bey! The Young Turks would be well advised to turn their own attention to the Greek writers, as is done in every European centre of education. The great Arabian scholars of the Middle Ages made no mistake about this, for Avicena and Averroes are steeped in Hellenic learning, without which their own work would have been impossible.

The Arabs indeed have as much cause for complaint as the Greeks, for they have given the Turks their religion, and they have created a splendid literature, which the reformers are now asking them to abandon together with their beautiful and expressive language. The Albanians too, are passionately attached to their language, and refuse to adopt Turkish as their mother-tongue.

What the Turks can justly claim.

Observe, it is the demand of the Young Turks for the *exclusive* use of their own language which is the cause of all the trouble. No one assails the position of Turkish as the official language of the Empire, and no one would object to a law that, in all non-Turkish schools where languages other than the mother-tongue are taught, the first place among such languages shall be given to Turkish.

But after five centuries, it is useless for the Turks to imagine that they can enforce the exclusive adoption of their own language, religion and customs on vast non-Turkish populations. Even Prussia has had no conspicuous success in the attempt to foist the German language on a powerless though enthusiastic Polish minority; and the Turks are inferior in point of numbers, instruction and civilisation to the Christian *millets*.

The one thing which is possible is a political, but not a national union of all the Ottomans—Turkish Ottomans, Greek, Arab, Albanian, Armenian, Slav Ottomans. There is no question about the Greek attitude, and doubtless the other races take up much the same position: they are Greeks first, but they accept the *superposition* of the Ottoman on their own nationality. They accept it loyally, so long as their own rights are respected and there is no pursuit of pan-Ottoman chimæras. And let it not be forgotten, the success of the new *régime* is only possible with the active co-operation of the non-Turkish elements: the Turks need the "nations," and especially the Greeks, even more than these latter need to work hand in hand with the Turks.

I will conclude with a quotation from the *Neues Weiner Tageblatt*:

"It is certain that the Osmanlis have greater need of the Greeks than of any other nation of the Empire.

The regeneration of Turkey is only possible with the co-operation of the Greeks, just as the territorial integrity of Turkey is necessary for the development of Greek life and the Hellenic ideal. For thirty centuries Hellenism has renewed itself less from within than by the attraction within its sphere and the assimilation of elements of different nationality. Of all who have come into contact with Hellenism, only the peoples of Islam have resisted its solvent power. But even on them, and especially on the Turks, the influence of the Greeks has been profound. The recent renaissance within the Turkish Empire has been due to Greeks; and now, more than ever, Hellenism is the sole bond of union between Western Civilisation and the Ottoman populations which live side by side with the Greeks, both in Europe and in Asia Minor. Under the new *régime*, the different elements must walk hand-in-hand; but the economic resources needful for the regeneration of Turkey can only be developed by the enterprising genius of the Greeks."

It need only be added that the Greeks have welcomed the new state of affairs with the utmost cordiality. It is to be hoped that their confidence will not be abused, that they and the other "nations" may not have cause to regret their enthusiasm. If so, the only result must be troubles which may have a sinister conclusion, for there are powerful and envious neighbours ready to treat Turkish and Greek rights with equally scant consideration.

A. ADOSSIDES.

Archæology.

The Exploration of Thessalian Sites.

Excavations carried out during the last few seasons by Messrs. Wace, Droop and Thompson (of the British School) at and near Zerelia, and by the Greek archæologists, Dr. Arvanitopoulos around Pagasæ, and Dr. Tsountas at Dimini and Sesklo, have thrown much light on the early history of this corner of Thessaly. Specially valuable results have been obtained from the excavation of Neolithic deposits. These discoveries have in many important respects supplemented those made at Knossos and elsewhere in Crete, thus further enabling us to see clearly the beginnings of that remarkable civilisation which developed round the shores of the Ægean in prehistoric times.

A principal centre of investigation has been the site of Thebes in Phthiotis, [*Θῆβαι αἱ Φθιώτιδες* or *Θῆβαι Φθίαι*] concerning the history of which city Dr. Arvanitopoulos has just submitted to the Greek Archæological Society a most interesting report. The city was built in the extreme North-East of the ancient territory of Phthiotis, a few miles inland from the Pagasæan Gulf. It occupied a position of considerable natural strength, and was no less favourably situated for commerce than for defence, forming the natural outlet for the Almyros valley, and in fact for the entire Plain of Thessaly. Naturally, therefore, it was from the earliest times an important centre of population.

The remains of four distinct towns, one superimposed on the other, are easily distinguished. These are, in order of descent from the surface:

A. Layers near the surface; the Byzantine town, built 300-400 A.D.

B. The Historical Greek town, founded about 425 B.C. and destroyed in 217 B.C. by Philip V. of Macedon.

C. The Archaic town, dating from the 9th Century B.C. or earlier.

D. A Prehistoric town, girt with a Cyclopean wall of older and ruder construction than that of Tiryns. We may ascribe this to about 2,500 B.C.

Of these towns the prehistoric one occupied distinctly the greatest area. Phthiotic Thebes would therefore appear to have had its most flourishing days during or before the Middle Minoan period, a conclusion which is borne out by the nature of the objects discovered.

The examination of the prehistoric stratum is not yet complete, but it is evident that it contains the remains of more than one city—probably of more than one race and civilisation. The deepest layers have yielded some excellent specimens of the chocolate and cream Neolithic Thessalian geometric pottery; also several stone axe-heads etc., but no metal implements. There was, then, a flourishing city on this site in Neolithic times—say in the early third or late fourth millenium before our era.

There is an abrupt change from these remains to a layer containing somewhat similar but decidedly not identical pottery, together with bronze weapons and utensils. We may perhaps infer that the Neolithic Thebans were conquered by a kindred but more advanced people. The two races appear to have fused and developed an admirable civilisation, the duration of which Dr. Arvanitopoulos puts at a thousand years, say 2,500–1,500 B.C. This would be roughly contemporaneous with the Late Minoan Period. That this date is approximately correct is proved by the character of the ceramic remains. A large number of vases have been discovered: these are very similar to those of the Late Palace style found at Knossos, and in many cases they are of even finer technique. As Phthiotic Thebes was essentially a trading seaport we might be tempted to imagine that these vases were of Cretan manufacture. The vast quantity found would seem to militate against this supposition: and in some cases (as in the remains of frescoes) it is evident that importation is out of the question. The only reasonable supposition is that Phthiotic Thebes was one of the principal centres of that Ægean civilisation which found its highest development at Knossos.

This splendid Bronze Age civilisation is suddenly extinguished by the advent of a race of destroying semi-barbarians. The newcomers were part of that conquering wave which swept over and devastated the whole of South Eastern Europe: Thebes in Phthiotis, as the richest city in that part of Greece, attracted their particular attention, and was sacked and destroyed. Judging from the well-marked and easily dated ground layers, the conquest took place about 1500 B.C. The conquerors, who were presumably among the first of the Greek Aryans to settle in the peninsula, were a race of fierce warriors: they have left abundance of weapons, but for centuries we meet with no sign of civilisation and no relic of artistic value. One would imagine that these people must have been akin to the Mycenæans and in touch with their life, but it is a remarkable circumstance that no evidence of this has been found: there is not the slightest sign that they took any part in the development of art and civilisation which marked the Mycenæan period.

After some centuries, say 1,100-1,000 B.C.,* this people gives place to another, a barbarous race of iron-using warriors. These we may take to be the first Dorians. They had not yet developed any taste for trading, and the Phthiotic site did not atttract them. They sacked, destroyed, burned and passed on. Apparently they slew the inhabitants or carried them away as slaves, for with this sack the tale of prehistoric Thebes in Phthiotis comes to an end. Several centuries elapse before the site is again inhabited.

It was apparently towards 800 B.C. that the advantageous position attracted a new body of settlers. It is likely that the site was re-colonised from neighbouring towns. The Acropolis was fortified, and a strong polygonal wall built round the lower town. The old sanctuaries were still revered: one in particular, which Dr. Arvanitopoulos designates that of Athena Polias. Round these sacred places we find large quantities of bronze votive offerings, many admirable terra-cotta figurines, and much Thessalian red-and-white pottery. These remains perhaps prove that the old race still persisted in some force.

* This and the other dates are taken from the report of Dr. Arvanitopoulos. They are to be regarded as approximate and provisional. Further investigation may quite possibly result in the shifting back of many of the dates a century or two.

For some reason not discovered (possibly the competition of rival cities) the "Cyclopean" town was not long-lived, and the site had been deserted for some centuries before the historic town was built about 425 B.C. The Acropolis was re-fortified, and new walls were built of beautiful regular masonry. From this point the tale of Thebes passes into regular history and presents no features of striking interest.

The Paintings from Pagasae.

We had intended to publish in this issue another of the Pagasæ tomb-paintings, but the reproduction has proved unsatisfactory. We hope, however, to be able to give in early issues of the HELLENIC HERALD (next month if possible) adequate reproductions of some more of these painted *stelæ*. It is, of course, impossible for black-and-white illustrations to give a complete idea of the charm of these pictures and of their admirably fine technique; but it is proposed to publish shortly a collection of about 20 of the best paintings, reproduced by the finest process of colour engraving, if sufficient financial support is forthcoming to justify the necessarily considerable expense which this will entail.

The illustration published in our last number has brought us several letters of appreciation and criticism from eminent artists: we give below a letter in which the Royal Academician, Mr. H. W. B. Davis, offers some remarks on the picture.

Glaslyn, Rhayader,
Radnorshire,
Oct. 25th, 1908.

DEAR SIR,

I have read with very great interest the account of the Pagasæ Stelæ contained in the September Number of the HELLENIC HERALD. The photographic reproduction, though fragmentary, and suggestive only, is still *very* suggestive of a high class of art, and but makes me long to see the original work, which alone would permit me to venture upon criticism as to its real merits. It appears to me, however, from this slight reproduction (which of itself is beautiful) to bear the stamp of greater work in painting, than any I at least have had the good fortune to see among the relics of ancient Greece.

The story tells itself at a glance. The woman's head, and attitude of exhaustion and deep sleep, are certainly most expressive; as is also the man's head—watching so earnestly. I should imagine the man to be sitting on the edge of the bed.

I am, Dear Sir,
Faithfully yours,
H. W. B. DAVIS.

REVIEWS.

Folklore and Customs of the Northern Greeks.

MACEDONIAN FOLKLORE, by G. F. Abbott. [*Cambridge*: at the University Press; *London*: C. J. Clay & Sons. *Price* 9/- *net*].

Some of the most valuable investigations carried out during recent years on Greek soil have been the work of the enthusiastic and well-trained young graduates who are sent out with travelling scholarships from the British Universities: and it is noteworthy that their labours have been attracted to the life of Mediæval and Modern Greece no less than to the dry bones of ancient archæology. We have previously noticed Mr. Abbott's admirable collection of Modern Greek songs*: the larger and more important work before us is even more excellent.

* *Songs of Modern Greece*: Reviewed in the HELLENIC HERALD for June, 1908. (See p. 122).

The strange racial medley of Macedonia has left a deep impress on the folklore of the country. We find an ancient Greek custom semi-Christianised, and subsequently overlaid with details of Albanian, Slavonic and Turkish origin; and it is often a difficult matter to separate the various elements. The peasantry, too, have not yet lost their mythopœic faculty, and legend and custom are still in process of change and development. This faculty has induced them to modify all borrowed details into harmony with the existing stock—a process which is seen in so simple a matter as the names of the months. January, February, etc., conveying no meaning to Greek minds are converted into such names as Γεννάρης, the month in which cattle breed (γεννοῦν) and Φλεβάρης the month in which the veins (φλέβες) of the earth are full—a name suggesting the "February Fill-dykes" of English weather-lore. As Macedonia is an agricultural country, it is natural that weather-lore, mythology of the seasons, etc. should play a prominent part, and an account of interesting customs in connection with them occupies many pages in Mr. Abbott's book.

Several of the ceremonies of Macedonian folk-lore have come down unchanged from classical antiquity. Thus in many places the dead are sent on their last journey with Charon's penny-fee. Mr. Abbott did not find anyone who could give a reason for the custom beyond "our fathers have always placed a penny in the corpse's mouth." Ὁ Χάρος is frequently met with in Macedonian folk-song and myth, but he generally appears as porter of the infernal regions. Mr. Abbott quotes a fine ballad (Ὁ Χάρος καὶ αἱ ψυχαὶ) in which Charos on horseback drives troops of youthful souls before him, and drags crowds of aged souls behind him, while his saddle-bow is loaded with souls of little children. At his passage the earth quakes, and the mountains are darkened beneath his shadow. The burial customs are almost entirely such as we meet with in the pages of ancient authors: the washing of the body, the wailing dirges, and the games and feasting after the funeral all take us back to the days of Homer. A singular survival is the delivering of offerings and entrusting of messages (for the already departed) to the body as it is being carried to the grave—a reminiscence of the spirit which prompted such wholesale human and other sacrifices as at the funeral of Patroclus, [Iliad XXIII., 170 *seqq.*] and the Indian Suttee. Some of these customs have been invested with a Christian significance: thus, at the "Feast of the Dead," the chief offering is a tray of parboiled wheat, because the grain which "is buried in the earth, rots, and rises again in new life," is an emblem of the resurrection.

Some of the marriage customs carry us even further back than Homer. The bath before marriage, the bride's entry right foot foremost (for the left is unlucky), the pomegranate as emblem of fertility, are all familiar to the classical scholar. But there are many survivals of a primitive custom of marriage by capture. In some places these take the form of a sham fight between the friends of bride and bridegroom. Sometimes the groom on horseback bears off the bride to church, even though the church be only across ths road. Sometimes, again, the bridesmaids slam the door in the groom's face, and will not open until he has bribed them with gifts, or until he and his friends have danced and sung for a certain time—this perhaps savours less of capture than of purchase. There are certainly many allusions to a practice of buying the bride, as in the following lines from a wedding song:

Ὅσ' ἄστρά 'ναι 'ς τὸν οὐρανὸ καὶ φύλλ' ἀπάν' ς τὰ δέντρα,
Τόσ' ἄσπρα ξώδεψα ἐγώ, ἀγάπη μ', νά σε πάρω.

"As many as are the stars in the sky, and the leaves upon the trees,
So many pieces have I spent, my love, to secure thee."

In some districts a curious custom is observed on the wedding-day. "The cook, who superintends the culinary department of the festivities at the bridegroom's, armed with a huge ladle hanging from his girdle sword-fashion, and followed by his assistants, comes to the bride's old home. Her father and mother in feigned alarm hide away their goods and chattels, and take refuge on the hearthstone. But the inexorable cook claims money.

They refuse to pay. A brawl ensues, and at last the old couple are seized and suspended from the beams. They then begin to offer fowls, watermelons, wine, and the like as a ransom. But they are not let down until the cook is satisfied. This is undoubtedly a reminiscence of the distant ages when such scenes were enacted in grim earnest."

It is, of course, no unusual circumstance for the play of one period to represent the deadly earnest of a bygone age—a good half of our children's games are probably of this character. At Salonica and other places there is a Whit-Monday [*Cleansing* Monday—*Καθαρὴ Δευτέρα*] game (a relaxation in the midst of ritual austerities) which bears a resemblance to the old Eton "Montem" festivity. A band of youths, dressed in kilts to represent brigands, and wearing masks (on the back of their heads) parade the streets as highwaymen, singing klephtic songs. In the open country they seize a point of vantage, hold up all vehicles, and extort from the not unwilling passengers a tribute of money. Then they adjourn to a meadow where they eat, drink, sing, and make merry.

There are many curious examples of the adaptation of pagan myths and customs to the Christian faith. Thus Apollo the Healer, identified with the sun-god *Ἥλιος*, has his attributes transferred to *Προφήτ'* or *Ἅϊ Ἡλίας*, who fills a recognised place im the Hagiology—St. Elijah who has the power "to drive away diseases and to purify lepers, wherefore he showers remedies upon those who honour him" (*νόσους ἀποδιώκει καὶ λεπροὺς καθαρίζει, διὸ καὶ τοῖς τιμῶσιν αὐτὸν βρύει ἰάματα*).

One singular Twelfth-Day or Epiphany custom recalls the dim prehistoric ages when the scarcity of water (always an article of price in the Near East) led to the propitiation of the guardian spirits of the fount by human sacrifice. After mattins the villagers descend to the water side and cast one of their number into the water, straightway rescuing him. On emerging he scatters water over the others, and is rewarded with a money prize, out of which he is expected to pay for a common feast. The "victim" may buy himself off by paying a greater sum of money than the reward offered. In Southern Greece the victim's place is taken by a cross, which is thrown into the water with much pomp and ceremony by the officiating priest or bishop at the close of morning mass. In some cases the scene of the performance is known as the "Well of the Drakos" (*τὸ πηγάδι τοῦ Δράκου*)—the Drakos being a man-devouring spirit of the well, who is apt to demand human tribute (often a maiden) before yielding a supply. Fortunately he is as simple-minded as ill-disposed; he really has no chance against the wiles of the Greek, and (like the Norse Troll or English Giant) is nearly always outwitted. Mr. Abbott gives many tales of his mingled ferocity and stupidity, but unfortunately none is short enough for quotation in this place.

Where pagan customs have not received the countenance of the Church, the supernatural beings involved are apt to show a lamentable moral deterioration, the ancient gods degenerating into devils, or merely malignant "fairies." Thus the St. Elmo's flames, loved by the ancients as indicating the presence of the Dioscuri, tutelary deities of mariners, are by modern Greek sailors feared and hated as disaster-presaging demons (*Τελώνια*) to be driven off by dint of exorcisms and loud noises. Again, the trees, wells and springs of Greece are haunted by *Νεράϊδες*, who play the part of the Naiads, Oreads and Hamadryads of old. They appear as lovely females (a Greek maiden can receive no higher compliment from her lover than "beautiful as a Neraïda"), but they are wantonly malignant in the extreme; if one speaks to a Neraïda she straightway "takes away your voice" (*σὲ παίρνει τὴ φωνή*). But a few of the water-nymphs have been converted to Christianity and have entered the calendar of Saints. For example, St. Friday (*Ἁγιὰ Παρασκευὴ*) protects many springs in Macedonia, and so do other "saints." Needless to say, all these founts possess healing properties.

The spirits known as "masters of the house" (*νοικοκύρηδες τοῦ σπιτιοῦ*) have no official standing, and are sometimes feared as ghosts. But in general they are loved and cherished; lapse of ages and change of faith have been powerless to affect the character of the Manes and Lares of antiquity.

The personification of diseases is quite in keeping with ancient feeling (it may indeed be simply a survival of belief in the terrible Keres), and there is something very Greek in the designation of small-pox as "the Lady" (*ἡ Κυρὰ*) and "the Gracious or Pitiful One" (*Συγχωρεμένη*—*cf.* the ancient "Kindly Ones," *Εὐμενίδες*). Instead of the customary wish, "May the illness be transient" (*περαστικὰ νᾶναι*), people soothe and flatter the Lady Small-pox, and wish, "May she be sweet as honey" (*μὲ τὸ μέλι της νᾶναι*).

Less akin to anything in ancient Greece is the Vampire (*βάμπυρας*) or Vrykolakas (*ὁ βρυκόλακας* or *τὸ βουρκολάκι*), an animated corpse, in appearance resembling a bull-skin full of blood, with a pair of eyes on one side gleaming like live coals. He sucks the blood of men and destroys household and farming utensils. This unpleasant being is of Hellenic ancestry (in some of the Isles his name and attributes are alike classical), but he has gradually adopted Slavonic characteristics, and has become scarcely distinguishable from the Russian *vampir*, the Servian *vukodlak*, and the Bulgarian *vrkolak*. His manners have also without doubt been affected by the ghoul of the Arabian Nights (known to the Turks as *vurkolak*). The man-wolf, a near relative of the vampire, regarded as the animated corpse of a Turk, is a classical monster who has been modified to suit altered circumstances. Every pious Christian peasant knows well what becomes of Turks when they die.

Many of the Macedonian customs bear a remarkable resemblance to those prevalent in Northern Europe and especially in Scotland. It is impossible to read Mr. Abbott's account of the St. John's Eve festival (which follows the harvesting) without being reminded of Burns's "Hallowe'en." The popular name of the saint – St. John of the Divination (*Ἅϊ Γιάννης τοῦ Κλήδονα*) tells us the chief object of these customs—divination of every kind, and especially forecasts of matrimonial prospects. One practice is for a maiden to go alone to her bedroom and stand naked before the mirror, saying:

Παίρνω τὸν καθρέφτη καὶ τὸν θεὸ περικαλῶ
Ὅποιος εἶναι τῆς τύχης μου ἀπόψε νὰ τὸν δῇ.

"I take up this mirror and God I beseech,
Whoever is to be my fate, may I see him this night."

She then puts the glass under her pillow, and tries hard to dream. The ceremony, performed by youth or maiden, receives a more certain and speedy answer if carried out at midnight in the dead of a wood. The wraith of the future partner ought to appear immediately after the incantation. Another mode of divination is by means of buds or nuts or olive leaves; this is commonly carried out on New Year's evening. Two buds are placed on the cinders, one being mentally associated with a certain youth, the other with a maiden. If one bud flares up, it is a sign that the associated person is madly enamoured of the other; if both blaze, the feeling is reciprocated; if one of the buds remains impassive, the corresponding person is cold and unmoved. But if one blazes and then jumps away, a sad disappointment is in store for the other. Readers will remember Burns:

Jean slips in twa wi' tentie e'e;
Wha 'twas she wadna tell;
But this is Jock and this is me,
She says in to hersel';
He bleez'd owre her, an' she owre him,
As they wad never mair part;
Till, fuff! he started up the lum,
An' Jean had e'en a sair heart
To see't that night.

In one respect the Macedonian legends differ strangely from the ancient Greek stories which are in so many cases their ancestors. Everything Macedonian is homely, dealing with simple everyday affairs, and the supernatural beings of Macedonia are often grotesque and unbeautiful (the Vrykolak is an example); the grand air of the ancient myths has entirely disappeared. Perhaps this is because the Macedonians are a race of hard-

working matter-of-fact peasants, who "sow the seed and reap the harvest with enduring toil": and centuries of close contact with unimaginative Slavs and Turks was bound to lower the poetic tone of their folklore. The fact is none the less remarkable, and is in striking contrast with what we find in Greece proper, in the Ægean Isles, and especially across the mountains in Epirus. Singular instances of naïveté are found in the numerous bird-stories, which are undoubtedly derived from such beautiful myths as those of Philomela and Procne, Itys and Tereus, and Halcyon wife of Ceyx, but which have borrowed much of the simple spirit of Slavonic folk-story. Here is one:

The Peewit and the Screech-Owl.

There were once two brothers, 'Metro (Demetrius) the elder, and Georgo the younger, who were horse-dealers by trade. One day came a stranger wishing to purchase eight horses. 'Metro sent Georgo, who returned riding one and leading seven. 'Metro was not clever, and he counted only seven. "Go back," he said, "and find the horse you have lost."

Georgo was not more clever than 'Metro, and he spent all day looking for the missing horse, which he was riding all the time. At last he returned in the evening. "Eh, Georgo," cried his brother, "have you found the horse?" and he replied, "No, I have found no horse."

Then 'Metro flew into a rage and slew Georgo, who fell off his horse's back; and instantly 'Metro saw his mistake; there were the eight horses. In despair, he called on God to change Georgo into a bird. Georgo was transformed into a peewit, and never ceases to cry *Poot? Poot?* [*ποῦ 'ν το; ποῦ 'ν το;*—where is it? where it it?] And 'Metro, who was changed into a screech-owl, replies in anguish, "Ah! ah!"

There are many interesting subjects—spirits, spells and charms, traditional games, riddles, etc., upon which we cannot even touch; for these the reader must consult Mr. Abbott's own pages. Space will not permit us to mention more than the names of Macedonia's great contribution to the world's mythology: Philip of Macedon and his greater son Alexander. Even in his lifetime "all those who attended on Alexander preferred the marvellous to the true,"‡ and the stories collected by Mr. Abbott shew Alexander as a bewildering being, compound of King, God, magician, and conqueror, performing marvels in all corners of the earth, and waited on by worthies of all ages and all countries—Nectanebus of Egypt, Helen of Troy, the prophet Jeremiah and the Emperors of Rome and the West are among those who come under his sway. It need not surprise us that in some of the stories Alexander is converted to Christianity, and "second to none for his learning and piety." Among the Provençal troubadours Alexander became a mediæval knight, and we fear that Arthur the Peerless King has laid unlawful hands on many of Alexander's exploits. Afterwards he crossed to England, and the *Romaunt of Kyng Alisaunder* enjoyed as great popularity in this country as the *Chapbook of Alexander* (Φυλλάδα τοῦ Μεγάλου 'Αλεξάνδρου) does to this day among the peasantry all over the Greek world.

A. C.

A BRITISH OFFICER IN THE NEAR EAST.

WASHED BY FOUR SEAS: An English Officer's Travels in the Near East. By H. C. Woods, F.R.G.S. [*London: T. Fisher Unwin*, 1908. *Price* 7/6 *net*].

The large number of books on Turkish and other Eastern topics published in this country during the last few years bears testimony to the widespread interest taken in the Near Eastern Problem—an interest which recent events have raised to a high pitch. Mr. Woods does not endeavour to give a complete and systematic account of Near Eastern life and politics; in the words of Sir Martin Conway (who contributes an introduction), "his attempt has been to state in the simplest manner the impressions that would be produced on an intelligent traveller visiting for the first time the countries described."

Several chapters are devoted to the author's experiences (gained during several tours in different years) in Smyrna, Asia Minor, the Turkish Interior, &c, and especially of Constantinople—a city by which he was deeply impressed, and to whose charms he bears constantly recurring tribute. These chapters are illustrated by a large number of excellently-selected photographs, taken by Mr. Woods himself, which form a most attractive feature of the book.

It is natural that Mr. Woods, who was formerly an officer in the Grenadier Guards, should have been particularly interested in the military aspect of the Near East; and perhaps the most valuable parts of his book are those which deal with the Bulgarian Army, the Defences of the Bosphorus and the Dardanelles, and the strategic railways of the Near East. The latter expression simply means all the Turkish railways, for these have all been built by foreign syndicates with the backing of their respective Governments, and "when the Great Powers of Europe discuss Macedonian Reform, most of them mean Macedonian Partition, or at least the division into spheres of interest." Mr. Woods describes in detail the rival schemes and strategic aims of the "most interested Powers," and the diplomatic victory gained by Austria—a victory which, subsequent to the appearance of the book under notice, found its natural corollary in the recent cynical but astute *coups*.

The Bulgarian Army receives warm praise from Mr. Woods, who was present at its annual manœuvres. There is no doubt that the Bulgarians have spent enormous money and pains over their army, the real or supposed strength of which has certainly been the main cause of the astonishing partiality which several Great Powers have displayed towards the Principality. Many military writers have considered with Mr. Woods that this army is remarkably good for its size; but others have questioned this view, and it is likely that the excellence of the army has been somewhat overrated. It is noteworthy that, during the tension of the last few weeks, a rumour (baseless, as it proved) of Turkish mobilisation produced a distinct lessening of Bulgarian ardour—a fact which may indicate some lack of confidence in the War Office at Sofia. It is noteworthy, too, that in guerilla band warfare in Macedonia, Bulgarian bands (composed in great part, as is known, of Bulgarian soldiers, and led by Bulgarian Army officers), have proved unable to cope with either Turkish soldiers or bands of other nationalities unless favoured by numbers and conditions. The discipline of the Bulgarian Army is certainly good, and it is said that there has been much improvement in organisation and *materiel;* but there is a shortage of suitable officers, and both officers and men are lacking in the intelligence which is so necessary in modern warfare. In this respect they may not be inferior to the Turkish army, but the Turks have on many a field given evidence that they possess high military qualities which are denied to the Bulgarians. We think, therefore, that in the Near Eastern gamble it would be unsafe to rely on the Bulgarian army as the ace of trumps.

Mr. Woods is inclined to think that the Bosphorus and Dardanelles defences are vastly better than is commonly supposed. Natural conditions make the passage of these straits a matter of much difficulty, and adequate fortifications might easily render it impossible. Mr. Woods discusses likely plans of attack on these forts, but he is convinced that it would be almost impossible to reduce them from the sea; even the British Navy, he says, could hardly hope to force a way through the Straits. Perhaps this is the natural view for an enthusiastic member of the land forces to take, but we believe that the same opinion is less prevalent in the Navy. The question was of vital importance during the Hamidian rule, but we may hope that in the new era of Turkish Constitutionalism foreign fleets will play a less prominent part in the negotiations at Constantinople. Obviously, with Britain friendly to Turkey, no foreign fleet would be permitted even if it had the desire to make an attempt upon the Dardanelles.

‡ *Πάντες μὲν γὰρ οἱ περὶ 'Αλεξάνδρου τὸ θαυμαστὸν ἀντὶ τἀληθοῦς ἀπεδέχοντο μᾶλλον.* Strabo, *Geogr.* XV. 1. 28.

MISCELLANEOUS.

Greek Journalists at the Berlin International Press Congress.

Mr. D. Caclamanos, the well-known Greek journalist, who is Director of the Press Bureau at the Greek Ministry for Foreign Affairs, was warmly applauded on delivering the following speech before the members of the International Press Congress recently assembled in Berlin. The substance of the speech was an invitation of the Congress to hold its next meeting at Athens, expressed in the following words:—

"Gentlemen: the Agora, which as you know was situated near the Parthenon, served perhaps as the earliest form of the public press. There the news of the day, accurate or inaccurate, used to circulate and be discussed. The gatherings of the Agora used to argue over contradictory information and ideas, and to fight eloquently and ingeniously in the attempt to throw light on that dark subject, the history of the moment, written on the same day as it is enacted.

"Some of the clearest, most illuminating and most accurate ideas of which the human race is proud owe their origin to these discussions. To promote such ideas must be the mission of the modern Press.

"It is the duty of the Press not to inflame passions and embitter disputes, not to sow hatred and discord, but by good faith, moderation and conciliatory spirit, to raise our hearts and minds towards that ideal of truth and justice which, after all, remains as the only reason for our existence.

"The International Press Congresses have done good work in this direction. In proportion as we know one another better, our suspicions grow less and our mutual esteem develops, and we find ourselves more and more closely knit together by enduring sympathies.

"I had intended to propose Athens as the seat of the next Congress. But as I understand that our Ottoman *confrères* ask an equal favour for Constantinople, I beg to propose that the Congress shall open its session in Athens and conclude in Constantinople. Thus you will have the opportunity to see the Near East under its best aspects, and I feel sure that you will be interested to witness the spiritual and moral regeneration which is taking place there.

"Come, Gentlemen, to Athens, and we will follow you to Constantinople. We will try to shew ourselves worthy of the respect of which your visit to us will be the token, and we shall take pride in shewing you how we endeavour to raise ourselves to the level of Western ideals.

"I entrust the matter, Gentlemen, to your decision, but as I leave this place my parting wish is 'To our next meeting—on the Acropolis.'"

Text of Manifesto Proclaiming Bulgarian Independence.

The following is the text of the manifesto proclaiming the independence of Bulgaria which was read at Tirnovo on the 5th inst. by Prince Ferdinand:—

"By the will of our never-to-be-forgotten liberators, the great Russian nation, aided also by our good friends and neighbours, the subjects of the King of Roumania, the chains and yoke of bondage were broken in 1878. Since that day, thirty years ago, the Bulgarian people, preserving ineffaceable memories of the apostles of liberty, and animated by their example, have laboured indefatigably for the development of their country, and under my guidance and that of the late Prince Alexander, have made it a State worthy of being included in the family of civilised nations with equal rights.

"To make further progress in the path of culture and economics nothing must hamper Bulgaria and nothing must prevent its advance. That is the desire and will of the people. The Bulgarian people and its ruler cannot but have one desire.

"Independent de facto, the country has been impeded in its normal and peaceful development by ties, the breaking of which will remove the tension which has arisen between Bulgaria and Turkey.

"I and the people desire to rejoice in the political rejuvenation of Turkey. She and Bulgaria, free and independent, may call into being, and strengthen, friendly bonds, devoting themselves to peaceful development. Animated by the holy purpose of fulfilling the natural wants, with the blessing of the Almighty, I proclaim Bulgaria, united in 1885, as an independent kingdom. With my people I believe that this act will meet with the approbation of the Great Powers.

"Long live the people and Bulgaria independent."

Roumanian Policy.

At a meeting of the Liberal party, M. Sturdza, the Prime Minister, made a statement on the attitude which Roumania would assume in the event of serious events in the East. Roumania, he said, would continue her traditional policy, which was to safeguard Roumanian interests without creating useless international conflicts.

M. Sturdza further declared that if the situation in the Orient developed in any way other than that of the transformation of states of fact into states of right, Roumania would take the measures dictated by her interests and circumstances with the necessary firmness and dignity. Roumania would never embark upon a policy of adventures which would expose her to the greatest dangers, but, at the same time, she could not render herself ridiculous by imaginary claims upon territories in the Balkan peninsula. Roumania's duty at the present moment was more than ever to fight with unhesitating energy for the strengthening of her internal situation, and for giving a large and democratic solution to her agrarian problem.

The Greeks in Epirus.

Recent census investigations give the following statistics for the province of Epirus:

	Greek Christians.	Moslems.
Preveza District ...	37,483	17,082
Jannina	138,565	24,505
Argyrokastron ...	77,407	68,087
Total	253,455	109,674

Among the Christians 181,455 speak Greek only 40,000 speak Greek and Albanian, 12,000 Greek and Vlach: of the Moslems, 20,000 speak Greek only; the others are predominantly Albanian in language.

The scholastic statistics are:

	Schools.	Teachers.	Pupils.
Preveza District ...	91	99	2,963
Jannina	397	494	14,210
Argyrokastron ...	177	224	7,325
Total	665	817	24,498

The Bulgarian Army.

During recent years the Bulgarian army has repeatedly received high praise in newspaper and review articles, by military experts as well as by mere journalists. Not content with extolling the "extraordinary achievements" of the Bulgarian army and the "wonderful qualities" of its members which, they say, make the Bulgarian army one of the best if not for its size absolutely the best in Europe, some of these writers have raised its strength to such an astonishing figure as over 400,000. Other Western critics, no less well acquainted with the Bulgarian army and its officers, have steadily maintained that both the numbers and the efficiency of the Bulgarian army are grossly exaggerated, and that in fact not half of what we commonly hear is to be believed.

Among those who have bestowed high praise on the Bulgarian army is the military correspondent of the "Times" who, writing recently on the balance of military power in the Balkans, both referred in the most eulogistic terms to the Bulgarian army, and also raised its strength to the number of 380,000 men.

It is certainly not desirable to underrate the strength of the Bulgarian army, but our readers will be interested to meet with a criticism by a military observer who has closely studied that army. We give here a summary of two recent articles contributed to the Ἑστία of Athens, by a distinguished Greek military man, who has an intimate knowledge of the Bulgarian army, which he has had ample opportunity of studying during the last few years. As our readers are aware, the Ἑστία takes a leading place among Greek newspapers, owing both to the accuracy and fulness of its news and the sobriety and weight of its leading articles. The military correspondent, as will be seen, is by no means inclined to rate the Bulgarian army so highly as some of the writers to whom we have referred. It ought to be added that several Bulgarian officers of high rank have recently expressed grave misgivings as to the fitness of their army to play an important part in the field.

There are, says this high authority, many things in the Bulgarian statistics which might be criticised. Thus, men of 32-41 years of age are reckoned as Reservists, though in every other European army they are regarded as forming merely a militia. Again, the recruiting figures are based not on the number of men actually obtained, but rather on the numbers demanded by successive War Ministers. But I pass over these points and come to the figures themselves.

It is customary in European armies to take the corps of the peace army as basis for the war strength; for a mere collection of drilled or undrilled men unprovided with the needful accessories—a full supply of officers, guns, rifles, ammunition, horses, etc.—cannot be regarded as an army ready to take the field.

Now the Bulgarian army in times of peace contains 9 corps, each containing 4 regiments of 2 battalions. There is no 3rd battalion cadre, as is usual in European armies: to bring the corps up to full strength this cadre can only be provided by drafts from the other two battalions—by no means a simple method. For the present, however, let us admit that this can be carried out without seriously retarding the mobilisation. A Bulgarian army corps will then contain 12 infantry battalions, with their complement of cavalry, artillery, engineers, etc.—say 15,000 to 16,000 men. Consequently the 9 corps on a war footing will be about 140,000 strong. The remaing drilled men would serve to fill gaps during the campaign.

But with an army of 150,000 men it is impossible to play the rôle of a Great Power, and so Bulgaria has had recourse to a singular method of reaching the cherished figure of 400,000 to 500,000 men The Bulgarian regiment of two battalions is expected to provide, in time of war, not merely a third battalion, but also a fourth as well.

Official statistics (1903) give the number of infantry officers as 1,800. These figures are really axaggerated, for many of the posts are not filled. The exact number of reserve officers is not known. In 1902 there were 1,175 of whom 900 belonged to the infantry. The increase since 1902 cannot be reckoned at more than 1,200. Consequently, apart from regimental and battalion commanders, each Bulgarian company will march out to war with 2 officers, one regular and one reserve.

Now let us examine the provision of arms for 350,000 infantrymen. The total number of Mannlicher rifles provided by the Bulgarian War Office is 230,000, and of these, many thousands have found their way to Macedonia during the last few years. Suppose their remain 200,000 rifles: allowing for a reserve of weapons, these will not arm more than 160,000 men. What then of the remaining 200,000 paper men? Even on paper there are not rifles for them.

The defects in the artillery and cavalry are still more serious. In peace times the cavalry is supposed to have about 3,400 horses, the artillery 3,600. But there is always a deficiency from these totals, in themselves inadequate.

During the 1905 and 1906 manœuvres, the withdrawal of the necessary number of scouts left the cavalry squadrons so weak that they had to be dissolved. During the 1904 manœuvres each troop contained 4 horses only.

The modifications recently introduced in the artillery and the new guns, will require yet more horses, so that the deficiency becomes still more serious. The artillery in fact, will need at least 12,000 horses before it can be led out to war, and the cavalry 800—nearly 16,000 in all, and considerably more than double the peace supply. Moreover, even in times of peace, the arrangements for moving troops, collecting supplies, etc., are overtaxed, and they will certainly not bear the strain of mobilising and calling up reserves of men and material. In the case of provisions for food, clothing etc., the deficiencies are not less pronounced.

A leading Bulgarian officer recently wrote as follows, in an important Sofia journal:

"In case of war, the Bulgarian army will at the very outset find itself in a difficult position as regards provisions. In the plans drawn up by our General Staff for the completion of the greater part of the provisioning in time of mobilisation, it is stipulated that these will be provided by contributions.

"But how is this to be put into practice? Even if we impress all the tailors of Bulgaria, and even if they have material ready to hand, how can you provide uniform for 200,000 men within 4 or 5 days? Again, according to the General Staff plan, when the families of our reservists have sent their sons to serve the country, they must at the same time empty their larders and sacrifice to the army every particle of corn or other food reserved for their own use.

"Moreover our army will need 8,000 officers, and there are only 2,000 on the active list. This enormous deficit is in itself sufficient to throw our army into complete chaos at the outbreak of war, so that to advance will inevitably be to lead the Bulgarian Army to butchery and disaster."

PRESS REVIEW.

Greeks and the Cretan Proclamation.

The situation in Crete, due to the spontaneous movement of the inhabitants, puts the Greek Government in a very embarrassing position, and requires careful attention. Crete being in the hands of the four protecting Powers, Greece is unable, without their consent, to answer the invitation addressed to her by the Cretans to occupy the island. But if the Government persists in a passive attitude, refusing to take over a country for which Greece has made great sacrifices, no doubt it will soon find itself in strong opposition to public opinion.

The Cretan question has been in the past the main cause of the incessant discord between Greece and Turkey.

Therefore it is pointed out in competent circles that those Powers who desire to see the new *régime* consolidated in Turkey and to assure peace for her subjects ought to take into consideration the fact that if this question is left unsettled it will be certain to disturb the good relations now existing between Greece and the Ottoman Empire. This friendship, in view of the influence of the Greek element in Turkey becomes an indispensable factor for peace. Confidence is felt that Turkey and the Powers will realize the truth of these arguments and will consent to the formal annexation of the island by Greece. Such an act would be considered also as due compensation to the Cretans for their obedience during the last ten years to the wishes of the Powers.—*Times.*

If ever the passionate desire of a people and repeated insurrections risked for the cause deserved reward, the Cretans have deserved the reward of union. Since our Admiral Noel drove the Turkish troops from the island, ten years ago, the influence of Greece, represented by the High Commissioners, Prince George and M. Zaimis, has been supreme, and whether the Cretans will really get much by complete union, they will have to discover. However, the union was, as we say, always the passionate desire of their hearts; everyone knew it could not be long delayed when the Turkish flag waved only from one obscure island rock, and now it has come to pass without any grave breach of faith on the part either of Cretans or Greeks.—*Daily News.*

The Crisis in the Near East.

To the Editor of THE TIMES.

SIR,—That public opinion will generally endorse the conclusions drawn by "Near East" in his letter to you to-day is, I think, unquestionable.

In view of the present situation in the Balkans, it is nteresting to recall that in a moment of "magnificent indiscretion" Mr. Gladstone, speaking at Edinburgh on March 17, 1880, of the chief features of Austria's foreign policy, said:—

"What has the foreign policy of Austria been? I do not say that Austria is incurable. I hope it will yet be cured, because it has got better institutions at home, and I heartily wish it well if it makes honest attempts to confront its difficulties. Yet I must look to what that policy has been. Austria has ever been the unflinching foe of freedom in every country of Europe. Austria trampled under foot, Austria resisted the unity of Germany. Russia, I am sorry to say, has been the foe of freedom too; but in Russia there is an exception—Russia has been the friend of Slavonic freedom. Austria did all she could to prevent the creation of Belgium. Austria never lifted a finger for the regeneration and constitution of Greece. There is not an instance—there is not a spot upon the whole map where you can lay your finger and say, 'There Austria did good.' I speak of its general policy. I speak of its general tendency. I do not abandon the hope of improvement in the future, but we must look to the past and the present for the guidance of our judgments at this moment."

A generation has almost passed away since these words were uttered, and even the most optimistic of Austria's friends may be pardoned if they exclaim, 'Austria is, indeed, incurable."

I am, Sir, your obedient servant,

FLACCUS.

September 28.

Turks and Greeks.

In spite of the inclement weather, the Greek excursionists who arrived at Constantinople on September 30 were received with the utmost cordiality by crowds composed of all races and religions. The Turkish Press refers to the visit with satisfaction. Meanwhile, the municipal elections in the capital have resulted in the election of even a larger majority of Greeks than their numbers appear to warrant. The fact is, as the *Tanin* points out, the Turkish electors have paid for the neglect of organisation or for political indifference, and must take the lesson to heart. The obvious reasons for regarding any prospect of the success of a disproportionate number of non-Turkish candidates in the municipal or Parliamentary elections with a certain uneasiness is that it is calculated to provoke the ill-feeling of the masses.—*Times.*

Text of the Turkish Constitution.

(*Continued*).

Ministers of the Crown.

Art. 27. His Majesty may appoint as Grand Vizier and Sheikh-ul-Islam whomsoever he confides in, and thinks right to nominate to those posts.

The other Ministers are appointed by Imperial Iradé (Decree).

Art. 28. The Cabinet meets under the presidency of the Grand Vizier.

All weighty State affairs, whether domestic or foreign, come within the competency of the Council of Ministers. Those of their measures which must be submitted for the approval of His Majesty are made law by Imperial Decree.

Art. 29. Each head of department, within the limits of his powers, carries out the measures which appertain to his Department. In matters without this limit he must have recourse to the Grand Vizier.

The Grand Vizier takes action on the measures presented to him by the heads of departments, either by referring them, if need be, to the Cabinet, and then presenting them for the Imperial sanction; or, on the other hand, by deciding on them himself, and referring them to the decision of His Majesty the Sultan.

Special enactments will, in the case of each department, determine under which of the preceding heads the various business is to be distributed.

Art. 30. The Ministers are responsible for their acts and measures.

Art. 31. If one or more members of the Chamber of Deputies wish to lodge a complaint against any Minister, by reason of his responsibility, and with reference to matters within the Province of the Chamber, the petition and complaint must be handed to the President, who will refer it within three days to the Committee appointed by the rules of the House to investigate the charge, and determine whether it be right to submit the same to the decision of the Chamber. When the necessary investigation has taken place, and explanations have been laid before them by the Minister interested, the decision of the Committee will be taken by the vote of the majority. If the Committee advise that the complaint be laid before the Chamber, their report containing this decision is to be read at a public sitting, and the Chamber, after hearing the explanations of the accused Minister who shall be summoned to appear, or of his representative, will vote on the question at issue, a majority of two-thirds being requisite for a decision. In the event of the adoption of the Committee's Report, an address praying for the trial of the Minister is to be transmitted to the Grand Vizier, who will submit it for the sanction of His Majesty the Sultan, and remit it to the High Court by virtue of an Imperial Iradé.

Art. 32. A special law will settle the forms of procedure to be followed for the trial of Ministers.

Art. 33. There shall be no distinction between Ministers and private individuals in respect of private suits which do not relate to their functions. Causes of such nature are to be referred to the ordinary Tribunals.

Art. 34. The Minister whose trial has been decreed by the Chamber of Accusation of the High Court is to be suspended from his functions until he has been acquitted of the charges brought against him.

Art 35. In the event of the Chamber of Deputies throwing out a Bill, and assigning its reasons therefor, upon the adoption of which Bill the Minister is of opinion he ought to insist, His Majesty the Sultan, in the exercise of his sovereignty, orders either a change of Ministers or a dissolution of the Chamber, subject to the re-election of Deputies within the period appointed by the law.

Art. 36. In case of urgent necessity, if the General Assembly be not in Session, the Minister may adopt measures to protect the State against danger or to preserve the public safety.

These measures, sanctioned by an Imperial Iradé, have provisionally the force of law if they be not contrary to the Constitution. They must be submitted to the General Assembly immediately upon its meeting.

Art. 37. Each Minister has the right to be present at the sittings of the Senate and of the Chamber of Deputies, or to be represented there by one of the chief officials of his Department.

He has also a right to be heard before any member of the Chamber who may have leave to speak.

Art. 38. When, in consequence of a decision adopted by a majority of votes, a Minister is requested to appear in the Chamber to give explanations, he is bound to reply to the questions addressed to him either by appearing there in person or by delegating this duty to one of the heads of his Department.

He has, nevertheless, the right to postpone his reply, if he shall deem it necessary to do so, by assuming the responsibility for such postponement.

Public Functionaries.

Art. 39. All appointments to various public functions shall be made in conformity with the regulations which shall determine the conditions of merit and capacity required for admission to employment under the State. No functionary appointed under these conditions can be dismissed or transferred; unless it can be proved that his conduct legally justifies such removal; unless he shall have resigned, or unless his retirement is considered indispensable by the Government.

Officials who may have given proof of good conduct and uprightness, as well as those whom the Government may have thought it indispensable to place on half-pay, shall have a right either to promotion, or to a pension, or to half-pay, according to the terms which will be laid down in a special regulation.

Art. 40. The duties of the several offices will be settled by special regulations. Each functionary is responsible within the limit of his duties.

Art. 41. Every functionary is bound to pay respect to his superior, but obedience is only due to orders given within the limits defined by the law. In respect of acts contrary to law, the fact of having obeyed a superior will not relieve the official who has carried them out from responsibility.

The General Assembly.

Art. 42. The General Assembly is composed of two Chambers, the House of Lords or Senate, and the Chamber of Deputies.

Art. 43. The two Chambers shall meet on the 1st of November of each year. The Session will be opened by an Imperial Iradé. The closing of the Session, fixed for the 1st of March following, will also be decreed by an Imperial Iradé. Neither Chamber can assemble when the other Chamber is not sitting.

Art. 44. His Majesty the Sultan according to the exigencies of circumstances, may anticipate the date of the opening or may abridge or prolong the Session.

Art. 45. The opening of the Session shall take place in the presence of His Majesty the Sultan, either in person or represented by the Grand Vizier, and in the presence of the Ministers and the Members of the two Chambers.

An Imperial Speech will be read, giving an account of the internal position of the Empire and the state of its foreign relations during the past year, and setting forth the measures the adoption of which for the following year is deemed to be necessary.

Art. 46. All the members of the General Assembly shall take an oath of fidelity to His Majesty the Sultan and to the Country, shall bind themselves to observe the Constitution, to perform the duties intrusted to them, and to abstain from all acts opposed to those duties.

This oath shall be taken by new members at the opening of the Session in the presence of the Grand Vizier, and after the opening in the presence of their respective Presidents, and at a public sitting of the Chamber of which they are members.

Art. 47. Members of the General Assembly are free to express their opinions and to vote as they like.

They cannot be bound by conditions or promises, nor influenced by threats. They cannot be prosecuted for opinions or votes delivered in the course of debate, unless they have contravened the Standing Orders of the Chamber, when they are amenable to the provisions of the regulations in force.

Art. 48. Any member of the General Assembly who, by an absolute majority of two-thirds of the Chamber of which he is a member, is accused of treason, or attempting to violate the Constitution, or of peculation ("concussion"), or has been condemned to imprisonment or exile, loses his *status* as Senator or Deputy.

He will be tried and sentence passed by the competent Tribunal.

Art. 49. Every member of the General Assembly must vote in person.

He may refrain from voting.

Art. 50. No one may at the same time be a member of both Chambers.

Art. 51. No business may be done in either of the Chambers unless one member more than the moiety of the Chamber be present.

Except in cases where a majority of two-thirds is requisite, all resolutions must be carried by an absolute majority of members present.

When the votes are equally divided, the President shall have the casting vote.

Art. 52. All private petitions presented to either Chamber shall be rejected if in the course of inquiry it should be shown that the petitioner did not apply in the first instance to the public officers concerned, or to their superior officers.

Art 53. The initiative of bringing forward a Bill or altering an existing law lies with the Ministry.

The Senate and Chamber of Deputies may also originate a new law, or the modification of an existing one, with reference to ma ters within their own province. In the latter case, the demand is submitted by the Grand Vizier to His Majesty the Sultan, and, if occasion requires, the Council of State is empowered by an Imperial Decree to prepare the proposed Project of Law, aided by information and details from the proper quarter.

Art. 54. Drafts of Bills elaborated by the Council of State are in the first instance laid before the Chamber of Deputies, and after that before the Senate. Though passing both Chambers, no Bill will become law until it has been sanctioned by the Imperial Iradé. No draft Bill, once thrown out by either of the Chambers, can be brought forward a second time in the course of the same Session.

Art. 55. A Bill is not regarded as carried if it has not been successively passed both by the Chamber of Deputies and the Senate by a majority of votes, voting article by article, and if the whole Bill has not been voted by a majority in each of the two Chambers.

Art. 56. With the exception of the Ministers, of their deputies, and the functionaries summoned by a special call, no one can be introduced in either Chamber, nor allowed to make any communication whatever, whether he present himself in his own name or as the representative of a body.

Art. 57. The debates of the Chambers are conducted in the Turkish language. The Bills are printed and circulated before the day fixed upon for discussion.

Art. 58. The votes are given at the call of the House ("par appel nominal"), by show of hands or by ballot. The vote by ballot is subject to the decision of a majority of the members present.

Art. 59. The maintenance of order in each Chamber is entrusted to its President.

Senate.

Art. 60. The President and members of the Senate are nominated directly by His Majesty the Sultan. The number of Senators cannot exceed a third of the members of the Chamber of Deputies.

Art. 61. To be nominated a Senator it is necessary to have shown by one's acts that one is worthy of public confidence, or to have rendered signal services to the State, and to be, at least, forty years of age.

Art. 62. The Senators are nominated for life.

The rank of Senator may be conferred on persons "en disponibilité," having exercised the functions of Minister, Governor-General (Vali), Commandant of Corps d'Armée, Judge, Ambassador or Minister Plenipotentiary, Patriarch, Grand Rabbi, General of Division of armies by land or sea ("terre et de mer"), and generally on persons combining the requisite conditions.

Members of the Senate, called at their request to other functions, lose the position as Senator.

Art. 63. The stipend of Senators is fixed at 10,000 piastres per month.

A Senator receiving from the Treasury salary or pay in any other capacity is entitled only to the difference if the sum is below 10,000 piastres. If the sum is equal to or above the pay of Senator, he continues to receive it.

Art. 64. The Senate examines the Bills or Budget transmitted to it by the Chamber of Deputies. If in the course of the examination of a Bill the Senate finds a provision contrary to the sovereign rights of the Sultan, to liberty, the Constitution, the territorial integrity of the Empire, the internal security of the country, to the interests of the defence of the country, or to morality, it rejects it definitely by a vote, assigning its reasons; or it sends it back, accompanied by its observations, to the Chamber of Deputies, demanding that it should be amended or modified in the sense of those observations.

Bills adopted by the Senate are invested with its approval, and are transmitted to the Grand Vizier.

The Senate examines the petitiions presented to it; it transmits to the Grand Vizier such as it thinks deserving of reference, accompanyying them with its observations.

(*To be continued*).

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This bright and interesting journal, which is published at Athens in French, has done good service in bringing the French-reading world into touch with the life and progress of Hellenism, and we are pleased to observe that it has recently enlarged its scope and now appears daily: we hope that in its new form it will carry out its aims with even greater success than formerly.

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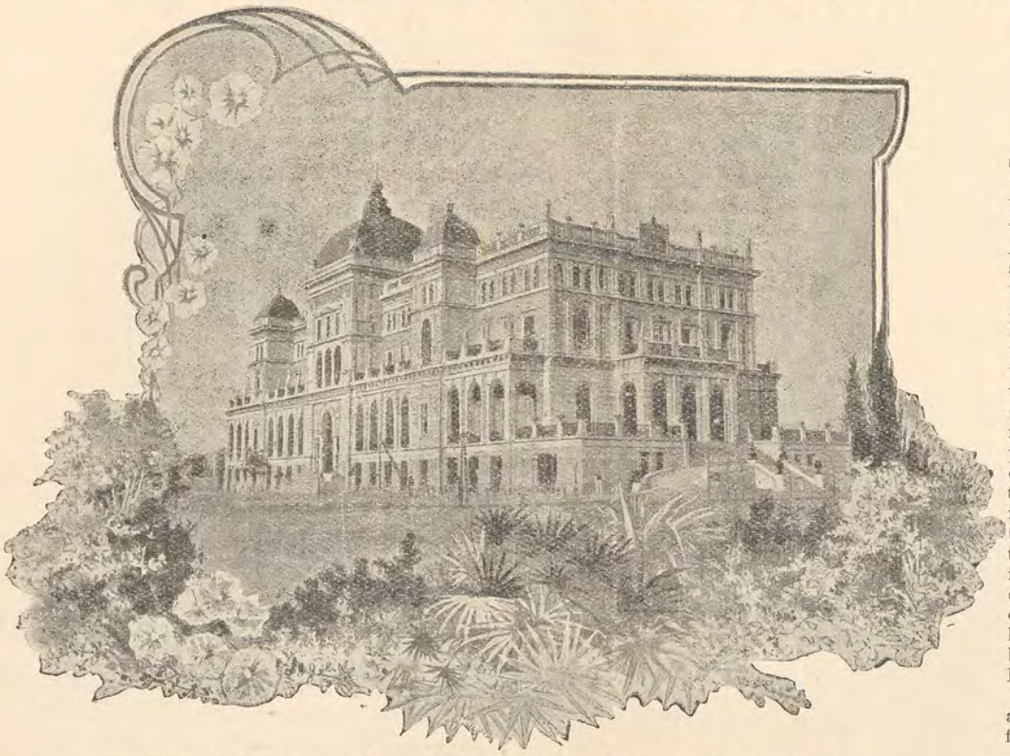

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INTRODUCTION TO VOLUME III.

It is now two years since the HELLENIC HERALD *entered upon its task of presenting the English-speaking public with a faithful account of the course of political events in the Near East, and at the same time bringing that public into touch with the social and literary activities of the Greek countries and also drawing attention to English and other literature dealing with the life of Ancient and Modern Hellas. Since its inception, the* HELLENIC HERALD *has considerably enlarged its scope, and in particular its intimate relations with the centres of Archæological research have enabled it to furnish a record of the most recent discoveries which would otherwise remain difficult of access to any but the professed student. It is hoped that in its future career the* HELLENIC HERALD *may help yet more in the furtherance of understanding and good relations between the lands of Greece and the great English-speaking nations.*

We have been gratified to receive repeated assurances that the work of the HELLENIC HERALD *has met with appreciation on both sides of the Atlantic, among the general public no less than among those who are more specially devoted to politics or learning. It is with the greatest pleasure that we lay before our readers two brief notes of introduction and goodspeed to* VOLUME III. *One of these is from the distinguished scholar and author, Dr. J. E. Sandys, Fellow of St. John's College and Public Orator in the University of Cambridge, who may well speak as the representative of English scholarship. Mr. G. S. Robertson, to whom we are indebted for the other, is one of the best-known English barristers, but he is no less well-known, both in this country and abroad, as a scholar and journalist, and particularly as a contributor to leading journals on all matters relating to Ancient and Modern Greece.*

The *Hellenic Herald*, which may perhaps be described in Pindaric phrase as giving voice to the *ἀδύ γλωσσος βοὰ κάρυκος ἐσθλοῦ*, has for the last two years been delivering its monthly message from the Hellenic world to the English-speaking nations; and it has been thought fit that the third year of its existence should begin with a brief expression of interest and goodwill on the part of one who, in the Senate-House of Cambridge, has repeatedly had the privilege of heralding the praises of representatives of the archæological or ecclesiastical learning of modern Greece. At Cambridge, these friendly relations are of ancient date. In the early years of the age of Bentley, when the Greek Archbishop of Philippopolis visited the University in 1701, Joshua Barnes, at the request of the Vice-Chancellor, presented him for an honorary degree in a Greek speech, and the Archbishop's reply is still preserved. Within living memory, Bentley's most brilliant modern exponent, Sir Richard Jebb, delivered a Greek speech in 1870, in presenting Aléxandros, Archbishop of Syros, Tenos and Melos, for the honorary degree of Doctor in Law, and, in the same year, the honorary degree of Master of Arts was conferred upon C. Stratuli, E. Depastas, and J. N. Valettas. It has since been the privilege of the writer of these lines to present, for the degree of L.L.D., the Archmandrite Hieronymos Myriantheus, as well as the Archbishop of Finland, and the Archbishop-elect of Mount Sinai, and, for the degree of Doctor in Letters, the Ephoros of Greek Antiquities, the explorer of Epidauros, Panagiotakes Kavvadias; while Oxford is to be congratulated on counting among her honorary Doctors the Archbishop of Cyprus, and the accomplished scholar and former Greek Minister, John Gennadios.

In addition to the useful services rendered by the *Hellenic Herald* in supplying the English-speaking peoples with accurate information on matters of political interest in the Hellenic world, it will be observed that it plays its part as a literary periodical. From time to time it produces articles on the literature of modern Greece. It also gives occasional accounts of the archæological work carried out by the Greeks themselves, and by the various foreign Schools established at Athens, the French and the German, the English and the American, and in due time it will, doubtless, take note of the work of the proposed Italian School. Besides this, it draws the attention of its readers to works dealing with Greek archæology, Greek folk-lore, and Greek travel, and also with the services rendered by teachers like Chrysoloras to the Revival of Learning in modern Europe, and by scholars like Koraës, to the literary revival of the Greek language which was recognised as the first step towards the recovery of Greek independence.

I may add that I have recently had the pleasure of noticing the special aptitude for surveying the history of classical learning and for analysing the published works of classical scholars in modern Greece, which was displayed by Dionysios Thereianós in the admirable retrospect of the modern history of Greek learning from Chrysoloras to Photiádes, which fills the first chapter of the three volumes in which he sets forth the varied aspects of the life of Koraës, and also in the excellent account of the life and works of Oeconomides, which forms an important part of another volume by the same author. I venture to suggest that, if, in the year that is now beginning, the scope of the *Hellenic Herald* could be enlarged so as to include, from time to time, brief notices commemorating the lives and works of other leading philologists or archæologists in modern Greece, it would establish a new claim on the gratitude of scholars belonging to the English-speaking world on both sides of the Atlantic, *δίκαιον αὐτοῖς τὴν τιμὴν ταύτην τῆς μνήμης διδόσθαι.*

Cambridge. J. E. SANDYS.

It is with the greatest pleasure that I write a few words of congratulation on the two years' success of the "Hellenic Herald," and on its prospects for the future, at the commencement of the third year of its existence. This country has never been backward in its affection for the Hellenic nation, but it cannot fail to be beneficial for both countries that there should be some organ in English which places before the British public, month by month, a clear summary of the aims of Hellenic policy, and of the events which affect it, and so provides Hellenes and Philhellenes with material for united action, if such action becomes necessary. At the present moment, perhaps even more than in November, 1906, when the "Hellenic Herald" first appeared, there is need for such a journal. Owing to causes into which it will not be fitting at the present moment to enquire, the tendencies of some portions of the English press have been in a direction which is not favourable to the legitimate aspirations of Hellas, and, while this tendency has been growing, events have suddenly occurred in the Near East, which necessitate the greatest watchfulness on the part of those, both in Great Britain and elsewhere, who have Hellenic interests at heart, in order that those interests may not be jeopardised or neglected in any political or territorial re-arrangements which may take place. The continued success of the "Hellenic Herald" is now more necessary than ever. It is not a mere propagandist journal, but while fairly supporting Hellenic claims, it does not seek to disguise or minimise the reasonable claims of others, and on these grounds it deserves the support of lovers of freedom and justice.

Only next in importance to its political work, is its endeavour to provide British readers with information on Hellenic life, art, and literature, by means of a series of timely and interesting articles As a barrister, who has occasion to deal with the laws of Hellas and her neighbours, I should like to see occasionally an article on law and legal events, but meanwhile, in gratitude for its work during the past two years, all its readers wish it and are convinced that it will enjoy a long career of prosperity. "*Ζήτω ὁ Ἑλληνικὸς Κήρυξ!*"

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YOUNG TURKISH ELECTIONEERING TACTICS.

The elections for membership of the new Ottoman Parliament are now almost completed, and it is impossible to ignore any longer the lack of fairness and justice with which the Young Turkish party has behaved. It was universally admitted that one of the most pleasing features of the peaceful revolution, and one of happiest augury for the future welfare of the Ottoman Empire, was the promise, spontaneously and vehemently made by the Committee of Union and Progress, that it would maintain the strictest impartiality towards all races and creeds, and would work for the brotherhood and common good of all: and everyone who has the welfare of the Empire at heart must deplore the wholesale violation of this promise.

From the beginning of the elections unfavourable reports have reached us, but we have hitherto abstained from reference to them, hoping that fuller news would shew that the facts had been misrepresented, or at least that their importance had been exaggerated. Unfortunately, the fuller information we receive, the more it becomes emphasised that in a vast number of cases the Young Turks have intimidated non-Turkish voters, have kept them from the polling stations and have tampered with the votes recorded—in many cases simply destroying the voting papers and declaring their own protégé duly elected. This information comes to us from official Greek sources, and is amply confirmed by the independent testimony of Western observers. Even those Western journals which are least friendly to Hellenic claims, while they minimise the importance of the incidents, do not disguise the facts that there has been irregularity and injustice on the part of the Turks. In another place we give a summary of some instances of Turkish illegality, together with the text of a private letter (of which the authenticity is guaranteed) addressed by the Committee to one of its agents. These will satisfy our readers that in its conduct of the elections, the Young Turkish Committee has by no means been inspired by those lofty sentiments of which it has made such a parade.

The Greeks, who constitute by far the largest and most important non-Turkish element, have naturally suffered most from these tactics: but all the other Christian elements have been treated in the same manner, and all join the Greeks in their protest against the deliberate attempt to acquire by force and fraud an overwhelming Moslem preponderance in the new Parliament.

It is the more regrettable that the Young Turks should adopt this unjust and illegal policy, since it could do them no possible harm to see the Christian nations obtain their proper share in the government of the country. On the contrary, the Christian races, and especially the Greeks, would bring elements of enlightenment and experience, which would both aid in the smooth working of the parliamentary machinery and would also eliminate certain just grounds of resentment and conflict, thus advancing and consolidating the new order of representative institutions.

These are serious considerations, which ought to move the Young Turks to the utmost fairness and impartiality. Moreover the Turkish Government is still skating on very thin ice—our readers will have observed the very anxious and even pessimistic tone

of Sir Edward Grey's recent utterances at Scarborough —and the precarious, not to say dangerous, state of Near Eastern politics ought to compel the Young Turks to work for the conciliation and union of the Moslem and the various Christian elements, both for their own harmony, and the welfare of the Constitution, and in preparation for a joint defence of the Common Country in face of the storm which may break at any moment.

Sir Edward Grey's Speech on the Near Eastern Crisis.

The Change in Turkey.

Foreign affairs are always arduous, they are often interesting, and they are sometimes absorbing. Lately they have been very absorbing to those who have to deal with them. Up to a few months ago, for 30 years circumstances in Turkey had brought uppermost all the forces which were most repugnant to good government, to justice, and to liberty, and—we having treaty obligations regarding certain parts of the Turkish dominions—the fact that those forces were uppermost in the Turkish Government has brought us constantly into diplomatic conflict with that Government. A few months ago, if I had been asked to sum up the relations of ourselves and other European countries with the Turkish Government, I think I should have summed them up accurately in the word "Despair." Within the last few months there has been one of the most wonderful and beneficent changes ever seen in history. (Cheers.) All the good forces in Turkey which have been latent sprang into activity. The zeal of reformers in Turkey had been quickened by adversity. The good forces suddenly gained the upper hand. Despair was succeeded by hope and even by enthusiasm, and public opinion in this country was free to respond. (Hear, hear.) Even the Balkan Committee, who have been loudest in denouncing the evils in Turkey, were most prompt to congratulate the Turks on the change in the affairs. But two things I would note with regard to this change. The first is that the reformers in Turkey had more than sentimental enthusiasm, and more than good intentions on their side. Their views had permeated the Army, and their success was due to this, not only that they were disinterested and enthusiastic, but also that they had force as well as enthusiasm on their side. (Hear, hear.) In the next place, I would ask you to remember that the difficulties of 30 years of bad government in Turkey cannot disappear in a moment, as if they had never been, and if in the course of the months which are before us you find that Turkish government has to struggle against internal difficulties—and its progress cannot be so fast as the beginning promised—bear in mind that it is impossible, without time and without patience, for all the consequences of misgovernment which have lasted so long to be removed. I trust that the sympathy of this country, which has been so marked, will continue to be patient and sustained if the new *régime* in Turkey is confronted with internal difficulties. (Hear, hear.) But the moral I would draw from the action of public opinion in this country is that public opinion in this country is stirred, not by racial animosity, but by ideas and by causes. We never were anti-Turkish in the sense of having racial animosity. We were against Turkish government while it was bad, but between us and the people there was not, and there never has been, any barrier (hear, hear), and I believe that this is equally true at this moment with regard to every other section.

The Position in the Near East.

Referring to Macedonia, Sir Edward Grey said that no sooner did the difficulties there disappear with the revolution in Turkey that the action of Austria and Bulgaria came, at a moment when it appeared as if the affairs of the Balkans and the Near East were more hopeful than at any time during the last 30 years. Do not, he continued, suppose that this was intentional on the part of either Austria or Bulgaria. I instance it to show how very delicate some portions of foreign affairs are. We all have an interest in upholding the sanctity of treaties in Europe, and for that reason we hold it necessary that the consequences of what has happened recently in the Near East should be discussed by and brought under the cognisance of the European Powers who are parties to the treaty of Berlin, and in that way I hope the consequences will be disposed of peacefully. People say nothing will happen. Very likely they speak the truth, but it is taking some time to prove that nothing is going to happen. The Conference, I trust, will dispose of the difficulties that have arisen, but you cannot force a conference and yet have a satisfactory result. A conference may be a great sedative, or it may be an exciting stimulant. If a conference meets under such conditions that it induces everybody who goes to it say "Yes," then it is a satisfactory solution and a sedative, but if on the other hand, it meets under conditions which force one or more Powers publicly and openly to say "No," then the Conference, instead of settling things, leaves things more anxious than they were before. We shall continue to work for a settlement, and, therefore, I speak in no critical spirit, for the *rôle* of a peacemaker and the *rôle* of a critic are not compatible. At the same time, progress has been slow, no doubt. At first I think that it was very desirable that time should be gained, but now I think it is of importance that time should not be wasted. I think that some progress has been made within the last week, because we now have evidence that Turkey, the Power whose interests have been most affected by what has happened, has been reassured by the action of ourselves and other Powers that, in submitting the questions which have affected her to the councils of Europe, she will find there sympathy and fair play. (Cheers.) There are further difficulties still to be overcome, and I trust that we shall make the best use of the weeks which are before us, because the winter, which is unfavourable to action in the Balkans, is favourable to councils. In winter, diplomacy will have its chance, because if these pressing troubles in the Balkans can be satisfactorily settled, a feeling of confidence will be promoted, and of good will between those nations most directly interested in the Balkans, which will more than outweigh the anxiety and apprehension caused by recent disturbances.

An Interview with the Œcumenical Patriarch.

We reproduce here in extenso the report of a most interesting interview recently accorded by the Œcumenical Patriarch to a representative of the Daily Telegraph, *in which His Holiness gives a very clear and timely description of the situation in Turkey. The clear insight and balanced judgment displayed by His Holiness are eminently characteristic of the man whose moderation and toleration towards the claims of others, coupled with fearless assertion of and resolute insistence upon the just rights of his own community, have rendered him the worthy representative of the Greek nation in Turkey.*

As the future of the Ottoman Empire depends largely on the relations of the nationalities, especially the Greeks, towards the Turkish people, and as ugly rumours of present bickerings and coming hostilities are circulating everywhere, I requested the Œcumenical Patriarch of the Greek Church to receive me, and give me his views on the present situation and the future outlook. Joachim III., who is the most popular among the Greek Patriarchs who have governed the Church during the last sixty

years, graciously consented, and I started off this afternoon through the narrow streets and crooked lanes of Stamboul and Fanar, passing by the crumbling, ancient walls of the ruined churches, and abandoned dwellings around which clings an accumulated sense of religious loyalty and patriotic devotion. The reeking thoroughfares were literally blocked with various types of that Greek race which in all its wanderings still jealously preserves the ancient traditions and yearns for the ancient ideals.

Stepping out of the bright autumnal sunshine into the subdued cloistral light of the Patriarch's Palace I ascended flights of stone steps, and other flights of wooden stairs, finally entering the spacious apartment round which the history of the Greek Church is told in the portraits of its Patriarchs. Looking through the open windows I beheld the glassy surface of the Golden Horn reflecting the tints of the grassy hillocks, and the graceful forms of the spires, minarets, and domes of mosques bathed in the evening sunshine. To the left lay the Turkish churchyard, with its neglected tombstones and spectral-looking cypresses. Glancing at that peaceful scene one could hardly realise how often the population of the city has been riven by sorrows, and decimated by fire and sword since the half-moon first began to float from Agia Sophia.

Suddenly a door opened, and the tall, straight, well-proportioned figure of a venerable ecclesiastic entered, in whom I recognised the Œcumenical Patriarch Joachim III. He might pose to a painter as Cyprian, Basil, or Mark of Ephesus, in the prime of activity, for although born seventy-eight years ago, his erect bearing, firm elastic tread, and self-respecting serenity of visage make him fifteen years younger than his certificate of birth. Ushering me into a well-appointed study, the Patriarch uttered words of welcome, and our conversation began.

Having first questioned me on my views, the spiritual head of the Greek Church, answering my queries, gave me his opinions with that frankness which has always characterised him and once caused him to forfeit the Patriarchal throne many years ago.

UNPARALLELED SITUATION.

"The situation is without parallel in its origins and in its factors, and only a prophet could forecast the upshot. Nationalities, religions, tongues, and interests will meet, clash, and perhaps ultimately find some acceptable modus vivendi. Perhaps. If not, woe unto us all, not unto the Turks only. Therefore we Greeks are determined to do our utmost to contribute to the success of an experiment conceived with the best intentions, begun under favourable auspices, and continued under growing difficulties.

"But what we cannot and will not do is to sacrifice one iota of the ecclesiastical autonomy which we have enjoyed since Constantine XI. died fighting on the walls over there, and which has enabled us to keep the sacred fire aglow ever since. I mention this advisedly, because the idea has been promulgated that the weal of the coming Ottoman nation requires the sacrifice of their nationalities on the part of Greeks and other communities. This notion is not only erroneous, but pernicious, and if the attempts to realise it be persisted in, it will inevitably lead to disaster.

"The Greeks are indispensable to a Constitutional Ottoman State, just as a prosperous Ottoman State is necessary to the Greek population, and the Greeks, bereft of ecclesiastical autonomy, would not be Greeks. We joyfully accepted the change of régime, and are prepared loyally to support it, but expect the Young Turks to fulfil their promises to respect our Constitution. Hitherto, they have failed to keep these stipulations, and have manifested two defects, the importance of which cannot be overrated.

"Firstly, they lack the moral authority adequate for the herculean task before them, being deficient in the power of attraction to keep centifugal forces neutralised. Secondly, they are confronted with an arduous work, which only a genius, assisted by highly-gifted fellow-labourers, could hope to accomplish. Yet they have no great, no promising man. Look wheresoever you will, there is no commanding spirit, who can achieve the feat. The elderly statesmen are bureaucrats of the old régime, while the younger generation consists of politicians of no experience, who act as though noble desires and eloquent words would involve mountains, and build Empires; but, just as not every Christian who says 'Lord, Lord,' will enter the kingdom of Heaven, so not everybody who acclaims the Constitution is a helpful and patriotic statesman. Fruitful deeds are indispensable.

ELECTION AMENITIES.

"The Young Turks have been hitherto endeavouring to gain predominance at the elections by fair means or by foul means wherever they compete with the Greeks. They literally impose candidates on the constituents, and second their suasion with force. In Thrace, where the elections were duly made, and proved favourable to the Greeks, the authorities arbitrarily annulled them, and when the population protested, ordered out soldiers to disperse the petitioners."

"May I ask your Holiness whether your information is quite correct?" I ventured to interrupt.

"Absolutely and yourself shall judge," he answered. "Having received the reports, I lodged a protest with the Central Government in the name of the Greek Community whose head and spokesman I am. The authorities studied the accounts of witnesses, and found a prima facie case to warrant immediate action. Accordingly, yesterday, a committee consisting of members of the Young Turkish Committee, the Armenian Committee, and representatives of the Greek community delegated by the Patriarchate, met in Pera to discuss the incident, and resolved to despatch a sub-committee to-morrow to the place where the elections took place and promised to acknowledge that the candidates were properly returned if the allegations be borne out by evidence. We have accepted that promise, and shall await results with hope, but suspended judgment. Similar abuses are taking place in Epirus, where candidates are being arbitrarily imposed upon the Greek electors. That is intolerable, but as the authorities have now undertaken to remedy our grievances, we are quite willing to give them a fair opportunity, and promise our loyal co-operation. Here in Constantinople analagous differences manifested themselves respecting the number of deputies of the Greek, Turkish and Armenian nationalities. It is as yet uncertain how many deputies Constantinople will have altogether, because the total number of voters is still unknown. One deputy will be chosen by 50,000 voters, and if the total number of constituents amount to 500,000, the capital will be represented by ten deputies. It has now been decided that the Greeks shall have three, the Turks four, the Armenians two, the Jews one, and on this basis a working arrangement has been concluded; but we still maintain an expectant attitude, because as yet we have had promises only."

After some further remarks on the elections, the Patriarch passed on to broader horizons, and I asked, "What chances are there, to your Holiness's thinking, of the Young Turks founding a powerful compact, and durable Ottoman nation?"

The Patriarch made answer: "To people who live more in the ebb and flow of Near Eastern affairs, and less in the larger interests of Europe, forecasts of this kind are difficult at best, and, before Parliament assembles, are impossible. We Greeks are most favourably disposed towards the Constitution but we have yet to see it working. As I said before, I fear that good, active empire-builders have not yet been discovered, to say nothing of a capable architect. Moreover, I do not yet see who or what will put forth that attractive force which shall draw and keep together the conflicting elements of the Ottoman Empire. Lastly, the composition of the Parliament is still problematical, but I am inclined to think that the deputies will arrive in Constantinople each one animated by aspirations and traditions of his own race and religion, desirous of obtaining special advantages for that, and unwilling to meet the representatives of rival race interests in a spirit of reasonable compromise. If this apprehension be realised, imagine what manner of man would be needed to introduce some kind of unity among these deputies, and ask yourself where he is to be

found. I am unable to discover him anywhere. If, then, deputies meet deputies, with a non-possumus, it is likely that a dissolution may have to be resorted to, as in the case of the first Dumas in Russia. We Greeks, however, hope for the best and will exert ourselves to the utmost for the success of this grandiose political experiment, for we know that failure would be fraught with disaster, in which our community would also be involved. Therefore, even if the firmament be clouded, we still hope for sunshine."

The sun's last rays had departed from the tower of Galata, and the shades of night were enveloping Constantinople, when I took leave of the Œcumenical Patriarch.

Sir Edward Fitzgerald Law.

It is with the deepest regret that we announce the death at Paris, on November 1st, of Sir Edward Fitzgerald Law, a distinguished Englishman and a noble friend of Greece.

During a long public life Sir Edward Law rendered great services to England; and the loss which his country has sustained is equally shared by Greece. Sir Edward all his life sincerely loved the Hellenic nation, and he never ceased to defend with the full force of his strong personality its legitimate claims. His help was most valuable and most unsparingly given at a period when, for reasons into which this is not the proper place to inquire, large sections of the British public had fallen away from the traditional Philhellenism of their race, even if their disposition had not become actively unfavourable. At a time when it was loudly proclaimed that Hellenism was a spent force, Sir Edward Law preserved a strong and unwavering optimism for the future of Greece. It was his firmest conviction that Greece was destined to play in the future her ancient part of leader in the civilisation and progress of South Eastern Europe, and he held that a just and fostering attitude towards Greece was a duty imposed upon all who had at heart the best interests of humanity.

Sir Edward Law began his life in the army, and greatly distinguished himself in the Suakim expedition of 1885. He received the Order of Merit and the Egyptian decoration of the First Class, besides gaining rapid promotion. He retired in 1887 with the rank of Major, and entered upon a diplomatic career.

His first office, in 1887, was the Secretaryship of Egyptian Finance and Commerce. Then he was sent, in 1889, to Persia on a special mission; and in 1890 he was British Representative in the framing of the Commercial Treaty with Turkey. In 1896 he was sent to Bulgaria as British Representative, to negotiate the Commercial Treaty; and in the following year he went to Greece as a Member of the Financial Control, of which he became President in 1898. In this capacity he rendered valuable services in the consolidation of Greek finances. His advice was invariably sound and acute, and at the same time he succeeded in inspiring Western Financiers with confidence in the economic position of Greece. In 1898 he took part in the Congress upon the Ottoman Debt.

From 1900-1904 he was in India on the Financial Commission, of which he became President and guiding spirit, so that there is no department of Indian financial administration which does not bear the stamp of his powerful intellect. In 1906 he was back again in Greek lands, as British Representative on the International Commission on Cretan Finances; while his last public work was done on the Morocco Commission.

In 1893 Sir Edward Law married a Greek lady, the beautiful and accomplished Miss Hatzopoulo, thus binding himself to Greece by a closer tie of affection, while the charm and personality of Lady Law gained her numerous friends and her country many well-wishers during the last two years, when Sir Edward and Lady Law resided in England.

As a last token of affection to Greece, Sir Edward had expressed a wish that his remains should be placed in the land of his love. The Hellenic Government at once voted him a public funeral, and charged itself with all arrangements, and accordingly on November 23 all that was mortal of him was interred at Athens, in the presence of a vast concourse of mourners, including the Crown Prince and the other Princes of the Royal Family, the entire Cabinet and public men of every class. A touching oration was delivered at the grave-side by Mr. Gounaris, Minister of Finance.

Illegalities in the Turkish Elections.

We reproduce below the confidential letter of the Young Turk Comittee to its agents, referred to in our leading article; and also summarised accounts of a few instances of the fraud and force which have been characteristic of the Committee's action throughout the elections.

My Dear Effendi,

The Greeks, having discovered that the means hitherto employed by them have led to no electoral successes, have requested the assistance of the Committee —some one, I believe, who is inspiring and directing them, has suggested this move. However that may be, you must be careful to carry out our instructions with respect to the elections in the Sanjak of Rhodosto. At the same time, the intervention of the Committee must not be of an overt character which may provoke complaints; there must, on the contrary, be every appearance of common action with the Greeks. Mr. Theologos, the Greek candidate for Rhodosto, will present himself to you with a letter of recommendation. Observe carefully that this is simply a recommendation; it is not a case in which influence is to be exercised. In cases of this sort you also must simply give a purely formal recommendation, without exercising any kind of influence. To those who are in our counsels you will speak in the tenour of this letter; to others you will say, "Recommendations? It will give us the utmost pleasure to recommend you to all who are in office. Of course, however, we have no power to impose our will, nor can we say to what extent our recommendations will be acted upon." And when you find yourself obliged to give letters of recommendation, see that they are of no more effect than those which Mr. Theologos will bring; and especially, before giving the recommendation, send a private messenger to convey the actual facts of the situation. In one word, adopt the plan which we are employing in the present case.

With best wishes for your health and prosperity, I salute you, and am, etc.,

Hussein Husni,
Commandant on the General Staff.

Oct. 3, Year of the Hegira, 1324
(*i.e.*, A.D. 1908).

P.S.—After reading this letter, kindly enclose it under seal, and return it by the bearer to

The Central Commission
of the Vilayet of Andrinople.

Janina—150 Greek communes in this district have been arbitrarily excluded from the electoral operations. The district has moreover been subdivided into 8 sections, so that the electors can only register their votes by travelling 10 or 15 hours. This has greatly reduced the number of Greek delegates.* However, two Greek deputies are returned by Janina.

Xanthi—Several Greek electors were here excluded by force from the booths. Turks were brought in to give their votes even after the day of election (at Kato-Mahala alone 72 Moslem votes were recorded a week after the elections had closed!) Many Turks, too, were allowed to register several votes, and many voted whose names were not on the lists. In the result, 6 Moslem delegates and 1 Greek were returned.

Salonica—The same processes have been employed here. In this case the Bulgarians have suffered no less

* The *electors* choose *delegates*, electors of the second class, by whom the *deputies* are finally chosen.

than the Greeks, and the whole Christian community protests indignantly against the fraud and illegality [we make this statement on the authority of the Turkish Organ, *Young Turkey*].

These are but three out of a large number of well-attested instances. It will be seen that the Turks are fertile in resource, and have many methods at their disposal. The case of *Xanthi* should be compared with that of *Pont*, where the President of the Electoral Commision suddenly appeared in the village, without giving the statutory two days' notice, and ordered that the elections should be completed within two hours! Needless to say, the Turkish voters were there in readiness. In *Epirus* also, the elections were hurried on in the same way, and in some cases (*e.g.*, *Zagoria* in the Kaza of *Tepelen*) the number of delegates to be elected was reduced, on the pretext that the full number of electors had not been present. Yet another expedient consists in expelling all Christian representatives from the counting and scrutiny of the voting-papers. This plan has been carried out at *Appa*, *Sakarka*, and other places. Elsewhere (*e.g.*, *Yalovo*) Turkish minors have been admitted to the polling-booths: sometimes as in (*Serboia* and *Kozani*) elected Christians have been disqualified (in spite of the amnesty) on the pretext that they had previously undergone sentence for political offences. In short, there is no limit to the ingenuity and obstinacy with which the Young Turkish Committee has resolutely excluded the Christians, and particularly the Greeks from their due share in the parliamentary representation.

PRESS REVIEW.

An Edinburgh Reviewer on the Near Eastern Situation.

We reproduce below a passage from an admirable and most comprehensive 40-page study of *The New Era in Turkey* published in the current issue of the *Edinburgh Review*. We are gratified to note the change which is coming over the tone of the British press in its references to the position of Hellenism in the Near East, and it is especially pleasing that the change is taking place "from the top downwards," important organs of public opinion such as the *Edinburgh Review* leading where the minor but still influential journals are already beginning to follow.

* * * *

"Of the small States immediately concerned in the future of the Ottoman Empire, Greece has hailed the Young Turks' efforts with unqualified approval. The hostility of the Greeks in Macedonia was directed not against Ottoman domination but against Bulgarian aggression. It was only after six years' patient endurance of persecution at the hands of the Bulgarian bands that they were forced to take up arms in self-defence, and even then they repeatedly declared themselves ready to arrest their activity, provided their rivals abandoned theirs. But the only response of the Bulgars to these advances was an effort to revenge themselves for the effective opposition which they now encountered on the part of the Greeks in Macedonia by merciless attacks on their brethren in Bulgaria—a campaign of iniquitous retaliation which, if not actually carried on with official connivance, met at least with something like official condonation, and which led to the destruction of the ancient Greek colonies on the Black Sea and to the expatriation of many thousand peaceful and industrious inhabitants, the vast majority of whom were Bulgarian citizens. But, as soon as the triumph of the young Turks brought Bulgarian terrorism to an end, the Greek organisation of armed resistance in Macedonia lost its reason for existing, and it ceased to exist. The Greeks saw in that triumph a guarantee of the security which they had long in vain demanded from the Powers and the Porte, and have done their utmost to support the Constitutional movement. Under a strong and equitable administration in Turkey the violent struggle for supremacy between the rival races must be superseded by a peaceful competition, and in such a competition the Greeks will not be the losers. Their numerical superiority, their intellectual alertness, and their commercial enterprise are so many assets in their favour. In the past the Ottoman Empire owed much of its strength in war and of its prosperity in peace to its Greek subjects. Even under the worst administrative conditions, the trade, industry, maritime activity, and culture of Turkey have been very largely in Greek hands. For all these reasons Greece has every inducement to rejoice in a free and powerful Turkey, and the feeling of mutual sympathy between the two countries, based on community of interests, has already found expression in a political *rapprochement* which may in the near future cohere into a solid Greco-Turkish *entente*.

"Servia's policy in Macedonia has long been dictated by motives of self-preservation similar to those which impelled the Greeks to action. On the pacification of the province the Servian revolutionary organisation, like the Greek, came to a natural end. As the Servian Minister for Foreign Affairs declared the other day, no special vigilance over the interests of the Serbs in Turkey is any longer needed, since they, in common with all the other races, will now receive fair consideration from the Ottoman authorities. In brief, the Serbs, like the Greeks, have every interest to wish success to a revolution which has delivered them from Bulgarian aggression, and which promises to inaugurate an era of equity and tolerance for all sections of the population in the Ottoman Empire.

For analogous reasons, however, the sudden change of the situation has created keen disappointment among the Bulgars. It was not equality but supremacy that they aimed at, and, although many of the Bulgarian bands in Macedonia, following the example of the Greek and the Servian, have suspended operations and applauded the Constitution, some have tried to take advantage of the disappearance of armed resistance by renewing their efforts to convert the Patriarchist communities to the Exarchist cause by force. These acts of violence, however, while provoking the just indignation of the Greeks, have failed to disturb the peace. The fierce dissensions between rival factions of the Bulgarian agitators themselves render an effective campaign impossible, while the Committee of Union and Progress in dealing with the antagonistic claims of Greeks and Bulgars has hitherto displayed qualities of forbearance, firmness, and tactful impartiality which augur well for the future."

The Cretan Question.

ROME, Nov. 22.

The subject of the annexation of Crete to Greece, which has been discussed during King George's visit to Rome, is a part of the Eastern question which specially interests diplomatists here, because since Admiral Canevaro's tenure of the Foreign Office nine years ago, the affairs of Crete have been under the jurisdiction of the Italian Foreign Secretary and the Ambassadors of Great Britain, France, and Russia in Rome.

It is recognised that the Greek Government, under the guidance of M. Theotokes, has shown much tact in its recent handling of the question. Its position has been difficult; on the one hand it did not desire to alienate the sympathies of the Turkish Government; on the other, it could not reject the wishes of the Cretans for instant union. It has managed, however, to steer between Scylla and Charybdis with considerable skill.

No further obstacle in the way of Cretan union is to be expected from Italy, where such a result is contemplated with equanimity, and has, indeed, been regarded as a moral certainty since the appointment of a Greek statesman as High Commissioner of the Powers in the island. Other questions have been prudently kept in the background by the Greek Government during the present crisis, and that of the enlarged frontier in Epiros, promised by the Powers nearly thirty years ago, has not been officially raised.—*Morning Post*.

Archæology.

Opening of the Archæological Season.

The various schools of archæology are now, after the summer vacation, in the early stages of a new season's work. The members of the British School have resumed operations at Sparta and upon the various centres of Neolithic culture which have recently been claiming so much attention. The Greek archæologists are busy upon the sites of Northern Greece, whence news comes of more striking discoveries by Dr. Arvanitopoulos, who has unearthed a fresh series of painted stelae at Pagasae—no details are yet to hand, but we hope to say more about the subject in a later issue. In Elatea, Dr. Sotiriades has made more discoveries; and Dr. Adamandiou has continued his investigations of Byzantine remains. Of all these explorations we hope shortly to be able to give fuller accounts. As we go to press, a long report has reached us of the Italian excavations in Southern Crete. The results have been valuable and instructive, and are most interesting in conjunction with the discoveries at Knossos. A summary of these results will be given in our next issue.

The Painted Stelae from Pagasae.

We publish with this number two more of the series of paintings recently discovered at Pagasae. Unfortunately the originals were much rubbed and obliterated, and do not therefore reproduce so finely the painting of which we gave a reproduction in our September, 1908, issue. They will nevertheless be found of great interest to the student of ancient art. We ought to say that both have already been published in Ἐφημερὶς Ἀρχαιολογική, to the courtesy of which we are indebted. Our readers will learn with interest that a fresh series of 20 fine paintings has been unearthed These are not yet however ready for publication.

Early Relations between Greece and Italy.

At the annual meeting of the British School at Rome, held on November 17, at Burlington House, an interesting paper on the above subject was read by Mr. T. E. Peet, who has just returned to England after making extensive investigations on Italian sites and in the Museums of South-Eastern Europe.

He said that these relations were the logical outcome of earlier connexions between the two countries, which existed hundreds and even thousands of years before the classical period. Excavation in Italy, and especially in South Italy and Sicily, was now rapidly bringing traces of these relations to light. In the later stone age or neolithic period two different civilisations appeared to have flourished side by side in Greece, not perhaps wholly contemporaneous, and probably very distinct from one another. One of these flourished in North Greece and Thessaly, where traces of it had been found at Chaeronea, Elatea, Sesklo, Dhimini, and Zerelia. The other, much better known to us at present, occupied the Ægean Sea, with a great centre in Crete, and probably the Peloponnesus. With both these civilisations Italy seemed to have had relations. In Sicily and South Italy was found incised pottery closely parallel to that of neolithic Crete. More remarkable still was the fact that such pottery, though absent in North and Central Italy, occurred both in the island of Sardinia and in the caves of Liguria, not far from the modern Genoa. This suggested that in very early times there existed a trade route leading from the Ægean Sea to Sicily and thence up to Sardinia and on to Liguria. Italy was also connected with the North Greek civilisation. In the caves and hut foundations of Matera and Molfetta, not very far from Brindisi, had been found painted pottery which was clearly imported and which in some respects resembled that found in Thessaly and North Greece. In the full age of bronze we could trace connexions even more certainly, and we found that the old commerce between Sicily and South Italy and the Ægean was still flourishing. It was true that not a single vase belonging to the middle Minoan or first late Minoan periods in Crete had yet been unearthed in Italy or Sicily. But in the rock-hewn cemeteries of the second Sicilian period around Syracuse and Agrigentum occurred large numbers of imported Mycenæan vases and bronzes. Moreover, Mycenæan remains of the same period occurred at Oria in Apulia and at Tarentum, where they overlay a terramarra of bronze age date. On the west coast of Italy and in Sardinia and Liguria there were as yet no signs of relations with the Mycenæan culture. Pottery of a sub-Mycenæan type seemed absent from Italy, and the next imported vases which were found there were of the full geometric type, and even these were not at all common. Specimens occurred in Etruria, and we might surmise that the Etruscans, if they were immigrants from an Easterly direction, helped by their coming to reopen the trade route with Greece. We might safely assert that the Greek colonisation of Sicily and South Italy was not a desperate adventure in unknown country, but the natural consequence of hundreds and even thousands of years of comparatively steady trade relations.

Mrs. Arundell Esdaile showed slides of two statues, one recently found and one unpublished, copied from a Greek original of *c.* 460 B.C., and representing a boy engaged in the worship of Eleusis. From the peculiar ritual dress and attributes she connected them with the μυηθέντες ἀφ' ἑστίας, children of both sexes who were every year chosen by lot from the Eupatrid families and initiated at the public expense, performing certain expiatory rites.

The report for the session 1907-8 discussed the proposed foundation of an historical and mediæval section, and the suggested creation of an auxiliary body in England which should stand in a like relation to the school as the Hellenic Society occupied to the British School at Athens. The total income of the school, including the Government grant of £500, was £1,115, but the year was one of exceptional expenditure, and £290 was spent in excess of receipts.

REVIEWS.

A Century of Archæological Discoveries.

A Century of Archæological Discoveries, by Professor A. Michaelis; Translated by Bettina Kahnweiler. [*London: John Murray*, 1908. *Price* 12/- *net*].

The century which has just closed has been preeminently one of scientific investigation, and the methods of exact analysis have gradually acquired a no less undisputed sway in the realms of art and archæology than within the laboratory. The Italian collectors of the centuries succeeding the Renaissance, and the wealthy English amateurs who to a large extent supplanted them in the eighteenth century, were mainly concerned in the acquisition of isolated statues and other examples of ancient art, regarded as of intrinsic merit—and sometimes perhaps simply valued as adjuncts in the decoration of a mansion. In modern times the private collector has practically disappeared; his place is taken by the great national museums and by the zealous bands of

trained observers and excavators to whom, perhaps, archæology is chiefly interesting in its scientific aspects, and artistic criticism is valuable as an aid to comparison and classification and to the inquiry into origins and developments.

The book before us gives in brief space a most readable account of the century's progress in archæological science, from the crude methods and fortuitous discoveries of earlier investigators to the elaborately planned and admirably organised excavations of to-day. Those who are acquainted with Professor Michaelis' great work on the Ancient Marbles of Great Britain will not need to be assured of the author's full competence, in respect both of his wide and intimate knowledge and of his singular capacity for simplifying and lending a personal charm to a work of science. The book, we ought to add, is designed "to prove of service to archæological students and, above all, to the great circle of readers who have preserved an interest in, and a love for, ancient art."

The early collectors restricted their search to Italian soil, and though their finds seemed like the discovery of a new world, they comprised in truth little that a modern archæologist would regard as of supreme value. A few original works of late Greek times, a number of reliefs, busts, &c., of Roman times, and a motley collection of Roman copies of Greek works constituted their store; and the most famous of their treasures, the Laocoon with its exaggerated realism, and the theatrical Apollo Belvedere, might almost serve as examples of all that the best Greek art is not. It is one of the most remarkable facts in the history of art criticism that Winckelmann was able with a seer's eye to penetrate the veil of imperfections due to copyist and imitator, and from the unpromising material at his disposal to form a true picture of the majesty of Greek art. When Winckelmann went beyond Rome and at Paestum for the first time found himself in contact with genuine Greek work of a comparatively fine period, he at once saw, as no one had seen for nearly twenty centuries, the distinguishing characteristics of its unapproachable excellence: "for the first time the grave creations of earlier Greek art, great in their simplicity, entered the realm of historical æsthetics."

Winckelmann was not alone in turning his gaze towards Greece. Several travellers and men of learning, in almost all cases Englishmen, had begun from the early decades of the eighteenth century to fix their attention upon Greece and Asia Minor, and in 1751 Stuart and Revett paid their three years' visit to Athens, where they made careful drawings and measurements of the sculpture and architecture, which had not previously been accurately examined. Their drawings are of the utmost value, for unhappily many monuments were destroyed in the troublous times between 1751 and the achievement of Hellenic independence. The Ionic expedition, sent out in 1764 by the Dilettanti Society, did much to enlighten us on the Ionic architecture of Samos, Priene, Miletos, etc., as well as making known the Doric temples of Ægina and Sunium.

With the dawn of the nineteenth century began the systematic exploration—and, it must be added, spoliation—of Greek lands. This was to a large extent in British hands, though Germans such as Haller and Stackelberg played no slight part. The work of Adamantios Korais already foreshadowed the great part which the Greeks were afterwards to play in the discovery and interpretation of the antiquities of their country.

The work of most far-reaching importance was Lord Elgin's removal of the Parthenon friezes and pediments, which in 1816 were acquired by the British Museum, of which they have since been one of the chief glories. To these were added the remains from the temple at Phigaleia, and it became at once possible to study Greek art of the very finest period. It is impossible to measure the impetus which this gave to the development of archæological research. For half a century the classic lands were ransacked, and the Museums of Europe grew rich on their spoils. Thanks to the energy of Fellows, Newton, and others, to the British Museum fell the lion's share of these treasures—the remains of the Nereid monument from Xanthos, of the Mausoleum at Halicarnassos, not to mention the Assyrian and other Oriental remains; Munich, by a fortunate accident, came into possession of the Ægina pediments, while the Pergamon friezes were excavated by Prussians and borne off to Berlin. Among isolated statues, the Louvre acquired the Nike of Samothrace and the famous and fascinating Aphrodite of Melos (of which the origin and history is still somewhat of a mystery); while Newton enriched the British Museum with the Demeter of Knidos, of which the head is possibly the finest example of sculpture which has come down to us from antiquity.

When in 1875 the Germans began their explorations at Olympia, a new order had come into being. The Hellenic Government had awakened to the value of the ancient remains in its keeping, and had decided that henceforth all antiques discovered in Greece must remain within the land. The pursuit of archæology nevertheless went on with increasing vigour. Chairs of archæology were in turn established in the chief European Universities (to Germany belongs the honour of leading the way), while at Athens were founded the various Schools of Archæology - French, German, British, American, Austrian; to these must be added the Athenian Archæological Society, which ranks among the most able and energetic.

The German excavations at Olympia were crowned with success, and did much to enlarge our knowledge of the Peloponnesian schools of sculpture. In one respect, it is true, they proved a disappointment, for references by ancient authors had led us to expect here sculptures worthy to rank with those of the Parthenon; an expectation which was far from being fulfilled. On the other hand, a wholly unforeseen discovery gave us the only undisputed work from the hand of a great master of antiquity—the Hermes of Praxiteles.

The French explorations at Delos and Delphi, and the excavations, mainly Greek, on the Acropolis, enabled us to realise the growth of Greek sculpture and architecture; while subsequently the explorations at Priene and elsewhere shewed us the arrangement of a Greek city. A clear picture of the life and art of Classic Greece thus rose before our eyes.

But the last 40 years have witnessed a development far more remarkable, because so unexpected: nothing less than the discovery of the Prehistoric Civilisations of the Ægean. The life of Heinrich Schliemann is one of the romances of archæology. Imbued as a boy with the passion for Homer, before reaching his teens he had decided that one day he would excavate Troy. Without ever losing sight of his ideal, he resolutely set himself to the acquisition of a fortune necessary for the self-imposed task [the demands on his purse afterwards proved to be not less than £5,000 a year]. It was not till 1868, when he was nearly fifty years of age, that Schlieman retired from commerce and proceeded to the investigation of Homeric sites. It is easy to criticise his often crude and unscientific methods, the recklessness with which he destroyed what might to others have proved valuable records, the rashness with which he leaped to often unwarranted conclusions. The greatness of his achievement yet remains. With unquestioning faith and unwearied energy he proceeded to the excavation of Homeric sites—first Troy, then Mycenæ, Orchanenos and Tiryns. The astounding character of his discoveries is well known: it was nothing than the refinding of the Homeric world.

Schlieman's work turned archæology into fresh channels: or rather it created a new science, that of Prehistoric Archæology. Of late years this has tended to occupy greater attention than the investigation of Historic Greece. We have witnessed a series of brilliant excavation of sites where civilisations flourished in the stone and early bronze ages; notably by Greek and British explorers in Northern Greece, and by British, Greeks, Italians, and Americans in Crete. The place of honour must be given to Dr. A. J. Evans's work at Knossos. With energy and insight no less than Schliemann's, and with far riper scholarship and more scientific method, Evans has discovered a civilisation of which the Homeric was a mere afterglow. We now know that before the coming of the Dorians there was around the shores of the Ægean, a mighty civilisation of which Knossos was a splendid centre from Palæolithic times to the dawn of

history, while Mycenæ, Troy, and Tiryns were later outposts. We know too, that in Northern Greece there was during the stone age another distinct civilisation, of which we are doubtless destined to learn much more in the immediate future.

Professor Michaelis says little of these recent discoveries. This however is hardly a blemish on his book. To English readers the progress of prehistoric archæology, being largely in British hands, is easily accessible through the publications of the Hellenic Society and the British School at Athens. What is needed is a knowledge of the work done by foreign investigators, and of this the book under notice gives an excellent description. At the same time it does full justice to the work of Cockerell, Newton, Fellows, and the earlier British explorers. The book is admirably suited to meet the needs either of the student who is about to turn his attention to archæology, or to the general reader who desires an authoritive account, which shall be concise, and yet pleasantly readable, of the progress and results of this science.

We ought to add that the translation appears to be extremely well done, and the numerous illustrations are admirably chosen and excellently reproduced.

A.C.

Greek Dress.

GREEK DRESS: A Study of the Costumes worn in Ancient Greece, from Prehellenic times to the Hellenistic Age. By Ethel B. Abrahams, M.A. [*London, John Murray*, 1908. *Price* 9/- *net*).

The book before us was, as we learn from the Preface, originally written as an Inaugural Dissertation for the M.A. Degree of London University: subsequent additions have made it into a comprehensive treatise on the costumes of Ancient Greece. We think that in issuing her work in a permanent form Miss Abrahams has been well advised, on account both of the excellence of the work itself, and of the circumstance that a full and authoritative account of Greek Costume has long been needed by the classical reader.

The method upon which Miss Abrahams has proceeded is the only satisfactory one: that is to say, while making full use of side references in ancient literature, she has based her study chiefly upon artistic evidence, of which sculpture and vase-painting supply a plentiful store. In many cases too, she has put her conclusions to the test of experiment upon the living model.

The first chapter, on pre-Hellenic dress, stands somewhat apart from the rest of the book. Miss Abrahams has failed to find any connecting link between pre-Hellenic and Hellenic: she finds on the contrary that there was a complete break in this as in other respects between the Ægean civilisation and the Hellenic world which succeeded it.

Miss Abrahams establishes many interesting parallels between pre-Hellenic dress and modern fashions. It is certain that pre-Hellenic costume differed from Hellenic in precisely the same respect as does modern dress: that is to say, whereas the Hellenes *draped* themselves with generally unshaped robes, the people of the Cretan frescoes clothed themselves as we do to-day with *cut and fashioned* garments.* Miss Abrahams has apparently established that the ordinary wear of the Cretan ladies was something very similar to the modern skirt and blouse. The dress of the Ægean race differed in spirit no less than in construction from that to which the monuments of the classical age have accustomed us. The court beauties of Knossos had little taste for the simple and restful dignity which we regard as the essential characteristic of all things truly Greek: they were ever on the search for something new and piquant. And despite the wonderful charm and technical excellence of certain of the frescoes from Knossos, we must realise that the Cretans had nothing approaching the Greek sense of fitness and beauty. Such a costume as that of the Snake Goddess is most interesting: we can see that it is highly fashionable (we can still hear its maker assuring her client that the dress was whatever may have been the Cretan equivalent of *tout ce qu'il y a de plus chic*), but it is also most unbeautiful—the turban is especially unpleasing—and it is clear that the wearer of such a costume would have been ready to welcome in turn the crinoline, the Directoire gown, and the various other abominations upon which generations of *costumières* have lavished their superlatives.

The chapter on Homeric dress is interesting, though, owing to the absence of monuments, it is necessarily to a large extent conjectural, and in some cases open to criticism. Some day the discovery of contemporary vases or other monuments may throw a flood of light on the question of Homeric dress: till then we can hardly flatter ourselves that we possess any certain knowledge of more than vague outlines, and the details must vary according to individual conjecture. Nevertheless, it is at least clear, as Miss Abrahams points out, that Homeric dress bears no sort of likeness to pre-Hellenic. The variety of purposes to which articles of attire can be used—as bed coverings, chair rugs, and even sails—shews that these were not made-up garments, but merely large square or oblong pieces of material. An interesting point concerns the use by Homer of such words as *βαθύκολπος* and *βαθύζωνος*. Miss Abrahams posnts out that "deep-bosomed" and "deep-girdled" are precisely the adjectives which would describe the wasp-waisted ladies of Knossos, and it is significant that while Homer applies the epithets to Trojan women or barbarian captives, he in no case uses them when speaking of the Greeks. It is possible that we have here an argument supporting the theory that the Trojan war traditions really reflect the overthrow of the Ægean world by Achæan conquerors.

Coming to Hellenic times we find two main types of costume: the Doric and the Ionic. The characteristic article of Doric dress was the *peplos*, an oblong piece of woollen material which was folded round the body and fastened at the shoulder with the brooches. The upper part was previously folded back, so that the body was doubly covered from neck to waist: this doubled part being sometimes pulled over the head as a hood or veil—as we see in many of the Tanagra statuettes. The waist was girdled, and sometimes the material was pulled through the girdle to form a *κόλπος* or pouch. The open side was sewed from foot to waist or shoulder, or was fastened with brooches, or was simply left open (as by the Laconian girls, who were *φαινομηρίς*, "shewing the thigh"). This garment was worn alone indoors, but for outdoor wear it was often placed over a smaller garment, or was itself covered by a more ample robe. It is the garment worn by the maidens of the Parthenon friezes, and by the Caryatids of the Erechtheum; and is also shown on many statues and vase-paintings. Men commonly wore a similar garment, which only extended half-way over the thighs; and slaves and artisans only fastened the garment over one shoulder, as is the case of the bronze Vulcan in the British Museum.

Ionic dress was much more elaborate. Miss Abrahams quotes from Herodotus (v. 87) the story of the sole survivor of the Athenian expedition against Ægina, who was slain by the widows of those who had perished. The women "struck him with the brooches with which their dresses were fastened, each asking him where he had left her husband." In consequence it was decreed that henceforth the Athenian women should wear the Ionic dress, which does not require brooches.

The Ionic *Chiton* in its simplest form did not greatly differ from the Doric peplos. It was however much longer, (as early as Homer the Ionians are *ἑλκεχιτῶνες*—"with trailing chitons"), it was often fastened with buttons; and it was made of linen, in consequence of which it fell in finer and more graceful folds than the peplos. It was, too, a more ample garment than the peplos, and the greater fullness round the arms was looped up into sleeves, and was often further restrained by cross-bands. A beautiful example of Ionic costume is that of the Delphi charioteer. The Ionic chiton admitted

* On this subject see the article by M. Désiré Chaineux on *Pre-Hellenic Costume*, HELLENIC HERALD, Sept. 1908, p. 163.

of considerable complication by the addition of sewed sleeves and other elaborations. In late periods a hybrid Doric-Ionic costume was worn, in its elaboration far removed from the simplicity of the Doric costume which Herodotus assures us was once universally worn throughout Greece.

The most original and perhaps the most interesting part of Miss Abraham's book is the chapter entitled "The Maidens of the Acropolis: the Development of the Ionic Himation," in which she attacks the problem of the drapery of the archaic female figures in the Acropolis Museum. The question "has been considered by various archæologists, but has not yet been satisfactorily solved in all its details by any of them." After an exhaustive analysis, Miss Abrahams proposes her own solution, which space will not permit us to discuss here, but to which we hope to return in a future article.

We must also refrain from more than a passing reference to the very interesting chapters on the materials and colour ornamentation of Greek dress, with a short account of the ancient methods of silk manufacture. In the middle ages Thebes was a great centre of the silk industry, but it would appear that in classical times Greece could not produce silk fabrics comparable for fineness to those of China. As regards ornamentation, on the other hand, Greece was (as we should naturally expect) supreme.

There are interesting chapters on headdress and footgear, together with some remarks, which we are confident most readers would like to see greatly extended, on the toilet of the ancients.

Miss Abrahams attaches great importance to Greek dress as a factor in the Hellenic civilisation. "Their loose draperies allowed their limbs perfect freedom, and their bodies were unhampered by constraint of any kind. In the palæstra and the gymnasium, air and sunlight were allowed to exercise their salutary influence, for the Greeks were not 'ashamed of their own naked skin,' and so discarded their clothing when in pursuit of their athletic occupations. The healthy state of body thus preserved had no doubt its share in fostering that healthy state of mind to which are due the sanity and sobriety that characterise all Greek thought, whether expressed in literature, art, or Philosophy."

In taking leave of this excellent book, we should state that the construction and use of the various types of dress described are made clearer by the aid of many diagrams, while the appearance of the garments is shewn by numerous illustrations from statues and vase paintings. Many of the originals are in the British Museum, where they can be examined at leisure by the student.

A. C.

A Shrine of Modern Greece:

The Heroon at Mesolonghi.

Of the tourists who go to Greece and religiously visit Salamis and Thermopylæ and Marathon, not half make the short journey from Patras to Mesolonghi. Those who do go, most probably give a glance at Byron's monument, have an omelette and some wine in the Cafe Karatzoli, and then wait impatiently for the queer little train to Kyroneri, with a general impression that Mesolonghi is a wretched village and that it is a mistake to waste time over it. Yet there were brave deeds done behind its shattered walls and on its neighbouring shallows and flats and hills, braver than any that Byron even began to do. This place is the Thermopylæ of Modern Greece. Even so doubtful a Philhellene as the historian Finlay closes his account of the last siege by saying that it rivals that of Platæa, in the energy and constancy of the besieged, and that it wants only a historian like Thucyclides "to secure for it a like immortality of fame."

Fortunately, for the details of this last and most memorable defence, we have definite information in the Hellenika Chronika published by the Philhellene Meyer within the city itself, and recording each day's events as they occurred, while the story of the sortie came from the survivors themselves. But so obscure are the previous events (from 1821-5) that guide books and Encyclopædias all differ. Some errors can easily be detected. Baedeker, for example, states that Markos Botsares conducted the second defence in 1823 and fell in a night sortie; whereas he received his death wound fighting at Karpenisi, some forty miles distant from Mesolonghi. Paparrhegopoulos and Finlay do not mention the second siege; indeed, Finlay expressly calls the last siege of 1825-6 the second. Mesolonghi, however, was certainly subject to an intermediate blockade by sea in 1823 and 1824.* The chief event in this blockade was the Turkish attempt to storm Anatolikon, when Constantine Botsares, brother of Marcos, made sorties from Mesolonghi and helped to repulse Moostai Pasha. Chambers' Encyclopædia is mistaken in mentioning a statue over the grave of Marcos Botsares, and another statue over the spot where Byron's heart is buried. La Grande Encyclopédie speaks of Byron's tomb in the Heroon, but British admirers of the poet hardly need to be told that his body was embalmed and taken to London, where it was refused admission into Westminster Abbey, and that it was then buried in the village church of Hucknall-Torkard.

We visited Mesolonghi on the one day of dark threatening weather, out of a month of brilliant blue skies. The town stands on a flat shore with shallow lagoons in front, and on the Western side mountains of varied shapes, their abrupt precipices and serrated tops still suggesting ancient earthquakes and volcanic fires, though when seen from a distance, they are softened and made lovely by the pure light and colour of Grecian skies. Among the lagoons lie several islands and islets, some of which, Kryoneri, Vassiladi, Kleisova, played a memorable part in the sea blockades. At Kryoneri our little steamer from Patras stopped, and we were rowed ashore by some wild-looking boatmen, lean, undersized and black-browed, whose Corsair appearance and harsh outcries as the boat tossed upon a stormy sea had an agreeably Byronic romance about them.

Around Mesolonghi the flat plain lay between mountains and sea in the desolation of an Eastern summer. A soft strong wind blew over its unfenced vineyards and fields of tall cane and its groves of olives. The country looked, as Greek country often looks, a thousand years more ancient than Italy and more Oriental by the breadth of half a continent. Something of Byzantine days was living still in the little wayside chapels, with their eikons, which every passer-by reverently salutes. The strong man whom we saw treading with bare feet the red juice in the winepress has furnished an image in many ages and in many countries since the days of Isaiah. This is the image chosen by Mr. Benson for that uprising of the Greek nation, which he has described in his fine epic romance "The Vintage." But there was something more ancient even than the winepress in the look of the peasants, small, hairy and lean with dark melancholy faces, who tramped along the dusty road; the women dressed in extraordinary costumes of thick hides and leather and thick wool spun by their own hands: some of them bearing heavy loads and others driving laden mules and asses, and as they went, winding the wool on their distaffs, the men covered with cloaks of sheep-skin or goat-skin, sullenly looking on the ground or eyeing the foreigners with the furtive incomprehensible glances of untamed creatures. They seemed so plainly the descendants of Asiatic or Illyrian tribes, whose development had been arrested by the long paralysis of Ottoman dominion. Evidently some mountain tribe had come down that afternoon, for nowhere else in Greece did we see much primeval peasants This was the type that made the most heroic fighters during the War of Independence, the unconquerable mountaineers of Mani and of Souli. The aspect of the shore must have been very much the same, eighty-four years ago, when Byron left the lovely outlines of Kephallenia behind and after narrowly escaping shipwreck and capture by the Turkish ships, contrived to land on the beach. Just outside the walls we saw an encampment of troops. Their white tents and the companies of soldiers riding up the road

* *v.* Keightley's History of the War of Independence, and *v.* Life of Lord Byron (Noel Roden).

gave a momentary illusion of war and siege, different as these khaki-clad Greeks were from the Turks and Albanians of Reshet Pasha, and the Arabs of Ibrahim. Of old Mesolonghi nothing is left standing except a few ruinous houses, and the wreck of the town ramparts. In its place there has grown up only a squalid village of sun-baked mud buildings. This town was once the chief stronghold of the West, and made one of the most heroic defences of Modern times. For five years it held at bay Turks and Albanians, Asiatics and Egyptians. In two sieges its defenders drove back the Mussulmans; in the third siege after a year of fighting and starving, the enfeebled garrison cut their way through the fire and sword of two large armies, while the sick and wounded who were behind blew up themselves and their enemies; so that in the morning when the conquerors crowded in, they found themselves masters of little more than a heap of ruins and of dead bodies. As was said of Saragoza, "They won not Mesolonghi but her children's bloody tomb." It is for a sign to all who come that the old town remains to this day a ruin. One or two new orthodox churches, painted in the bright blue and white of the Hellenic colours reminded us that the cause which seemed lost was won, and that if Mesolonghi was destroyed, Greece survived.

The heart of Mesolonghi is its Heroon, within which are buried amongst hundreds of nameless heroes, some of the bravest who gave their lives for freedom. The Heroon is the national sanctuary of modern Hellas, though it is in significant contrast to the magnificence of a Westminster Abbey or a Santa Croce. It is nothing but a garden graveyard; part left untended, a space of dusty earth and sunburnt grass, scantily shaded by a few trees of plane and olive and cypress; the rest a garden bed of grey rosemary, grey herbs, and Michaelmas daises. The old earthern walls make a fit enclosure, pierced with the aperture from which the guns were fired. Some rusty cannon inscribed G.R. (Georgius Rex) have a tale to tell of English Philhellenism and the help given by Byron and his friends in repairing these defences. Amongst the rubbish in the neglected eastern corner, the remains of small firearms and curious blades and knives of Arab or Albanian make may still be picked up. A path with cypresses on each side leads to the marble monument of Byron, but the poet's heart is said to be buried in a tomb to the left On one side of the cypresses is a flat-topped heap of earth, surrounded by a flight of steps which gives it something of the appearance of an altar. This is the monumental grave of the noblest of the Greek leaders, the Suliote Markos Botsares. He is buried, as a good soldier might wish to be, close to the ramparts he defended while living. And instead of flowers, his grave is ringed with cannon and cannon balls.

Not far off is a memorial to Kyriakoolis, one of the Mavromichalis of Mani, he who fell fighting against the Turks on the banks of the Acheron. And if he could have met them on the stream of the Under World, his shade would have gone on fighting with them there. Both Baedeker and la Grande Encyclopedie say that the Heroon contains the tomb of the brave Philhellene General Count Normann. After narrowly escaping from the slaughter at Peta, when three-fourths of the Philhellenes were cut to pieces, Normann helped in the defence of Misolonghi and died of fever just at the close of the first siege. But if his grave is there, our prolonged search and repeated inquiries failed to find it, and the headstone has perhaps fallen down as some of the others have. Three large funeral mounds are surrounded, like like those of Botsares and Kyriakoolis with a ring of cannon balls. One has been left untended and appears to be the tomb of the nameless crowd of Mesolonghiotes, shattered by powder and hacked by sabre and sword and yataghan, who all died for Hellas. Under the other two mounds are buried the leaders of the defence. On the gate of the iron railing around these mounds is a lion and two crosses, more significant emblems here than usual. One cross bears the words "To the memory of the heroes of Mesolinghi," and lower down another inscription records the grief of Hellas, left as "an eagle without wings, and a lion without claws" by their death. "The tomb holds them but their glory remains." Cypress trees grow near and at each of the four corners is a palm.

When I looked at the walls that had for so long defied the powers of an Empire, and at the free hills beyond, and the tombs of those who had freed them, I began to think of the throng of marble statues at Olympia, on the Acropolis of Athens, at Delphi, at Eleusis, set up to the glory of classical victors and heroes, and it seemed that Botsares and the defenders of Mesolonghi deserved from New Hellas the costliest monuments it could give, because they, by their own destruction, had done the most to raise up a nation from the dead. But afterwards I remembered many shrines both in Greece and in Italy, tombs of St. Spiridion and St. Andreas, altars of San Lorenzo and St. Nicola, of silver or of coloured and jewelled marbles, commemorating miracles that no one ever performed, and martyrdoms that never were endured. Then I looked again at the broken ramparts, the rosemary and cypresses, and the mounds ringed with cannon balls in the dust of "Sacred Mesolinghi." And I saw that this was best.

EDITH SEARLE GROSSMANN.

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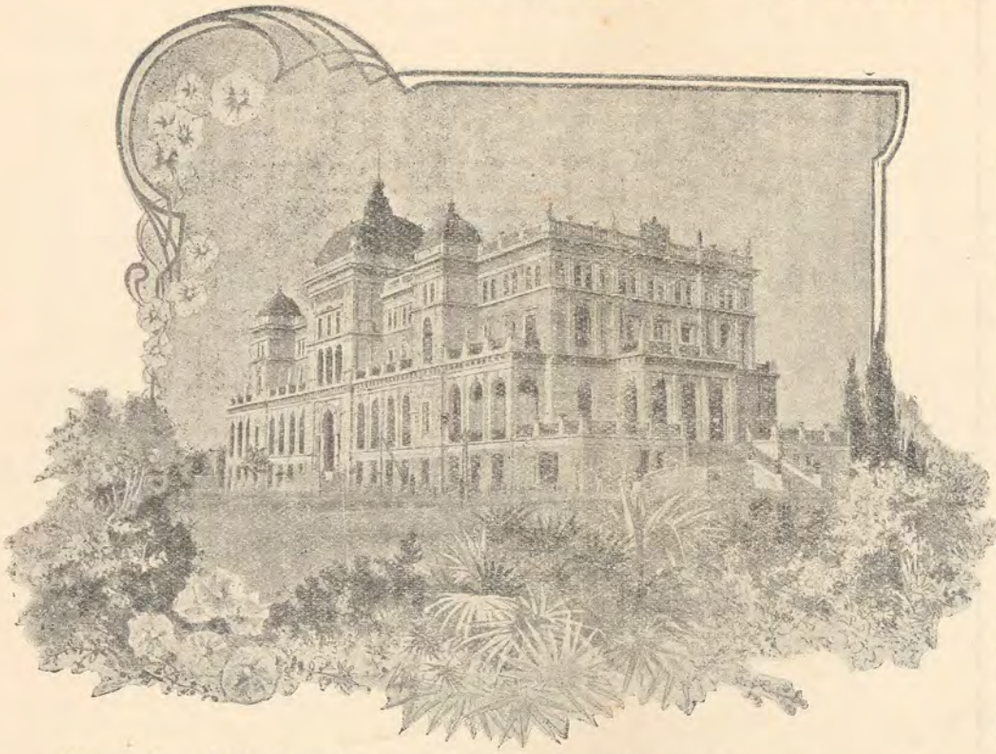

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THE NEW OTTOMAN PARLIAMENT.

The opening of the Ottoman Parliament took place on the 17th inst., when the Sultan was present in person. The ceremony was marked by good order and a dignified calm, but it was observed that there were few signs of any great enthusiasm among the members. The Imperial speech was read by the First Secretary instead of being delivered by the Sultan, and a somewhat unfavourable impression was created by certain passages which did not seem to imply a sincere and openhearted acceptance of Constitutional conditions: special resentment was caused by the Sultan's "hope that the Parliament would vote laws acceptable to the Senate and to the Imperial Council." As several of the Members remarked, they were assembled to vote laws towards the welfare of the people, and not for the satisfaction of a small body mainly composed of Imperial nominees.

The fact that the Sultan did not publicly take the oath of allegiance to the Constitution aroused much comment. It was afterwards announced that this omission did not conceal any sinister intentions, but was due to the fact that, on the first promulgation of the Constitution, the Sultan took the oath of allegiance in the presence of the Grand Vizier and the Sheikh-ul-Islam, and that a repetition of the oath would have been superfluous.

To whatever cause the omission may have been due, we hope it may not have any ominous significance. Upon the Ottoman Parliament are fixed the eyes of the entire civilised world, and its doings are especially of vital importance to those nationalities which under the old *régime* suffered centuries of oppression, and which realise that in the present Parliament lies their last hope. It is therefore devoutly to be prayed that the work of the Parliament will proceed smoothly and will contribute much towards the long-desired establishment of good rule and universal welfare in Turkey.

As we were on a previous occasion obliged to point out, the conduct of the elections has left much to be desired, and in many cases members have been returned on the appointment of the "Committee of Union and Progress" rather than as the result of any genuine election. It thus results that the proportions of representation do not properly establish the real strength of the different nations. The approximate numbers are: Turks, 120; Arabs, 60; Greeks, 25; Armenians, 8; Albanians, 6; Bulgarians, 4; Servians, 3; Jews, 2; Rumanist Koutzovlach, 1. For the reasons stated, these numbers furnish no sure criterion as between Christian and Moslem populations, but they are probably roughly proportionate to the strengths of the different Christian nationalities, except that the Rumanisants numbered but 3 electors of the second degree, and were therefore not entitled to have a member, since in the other cases each deputy stands for about 40 delegates or electors of the second degree. The various estimates of scores of partisan writers have hitherto shrouded this subject in doubt and confusion. The Committee of Union and Progress is known to have exercised its talents specially to prevent the return of Greek members; nevertheless, the numbers shew that not only are the Greeks the most numerous of the Christian nationalities (as we have so repeatedly maintained), but they actually outnumber the combined total of all the other non-Moslem elements.

The results of the elections in Macedonia are particularly instructive, as the most bitter warfare has been waged over the question of the strengths of the different races in the three vilayets of Monastir, Salonica, and Knossos. The three vilayets have returned, apart from Turkish deputies, 5 Greek deputies, 4 Bulgarians, 3 Servians, 1 Rumanisant, and 1 Jew. These figures shew that, far from there being an overwhelming Bulgarian predominance in the three vilayets, as the pro-Bulgarian press has maintained *ad nauseam* during recent years, the Greeks are stronger numerically than any of the other non-Moslem races—and this time, at any rate, the Bulgarian apologists cannot explain away statistics by invoking the Greek bands!

Since the Greek nation, in addition to being the unquestioned most progressive element, is proved to hold so commanding a numerical position in the Empire, it is obvious that the regeneration of Turkey must largely depend on the Greek element. We are glad to observe that this fact is meeting with increas-

ing recognition, and especially that in recent articles it has been warmly put forward by the Constantinople Correspondent of the *Times*—a journal which has never shewn itself unduly favourable towards the Greeks.

Turkish Parliament:

Opening Ceremony.

THE SULTAN'S SPEECH.

The Sultan attended the opening of the first Turkish Parliament, which took place on December 17th.

Constantinople has never before presented the scene which was witnessed here throughout the day. All Government buildings, private establishments, and shops in every quarter of the city were closed, and flowers, flags of all nations, and other decorations were to be seen in nearly every street. The Golden Horn in the brilliant sunshine, which recalled a spring day, presented a splendid panorama, the warships, merchant steamers, and other vessels lying there being decorated with flags. Thousands of people were in the streets waiting to see the Sultan pass from the Palace to the Parliament building in the square of St. Sophia. The route along which his Majesty passed was guarded by troops.

The Ambassadors and other heads of foreign missions with the chief dragomans assembled at the British Embassy in full uniform at eleven o'clock, and proceeded thence to the Parliament building escorted by a squadron of Lancers. They were followed by the members of the Cabinet, the Senators, the Deputies, the Patriarchs, the Ulemas, and other persons who had been invited to be present at the opening ceremony.

The Chamber, which is very small, presented a curious and interesting spectacle. To the right of the President's chair were the Grand Vizier and the members of the Cabinet in full uniform, and in the tribunes allotted to them were the Ambassadors and other foreign representatives, the heads of the Greek, Armenian, and Roman Catholic Churches in Turkey, the Bulgarian Exarch, and representatives of the Public Debt, the Ottoman Bank, and the Anatolian Railway. To the left of the President's chair were the tribunes reserved for the Sultan and the Imperial Princes and their suites. The Deputies and the Ulemas faced the President.

The Sultan left Yildiz Kiosk at midday, driving in a carriage drawn by four horses and escorted by the Imperial Princes and a brilliant staff of aides-de-camp and Lancers. He was accompanied in the carriage by the Grand Vizier and one of the Princes. At the door of the Parliament building his Majesty was received by all the members of the Cabinet and conducted to his tribune. Throughout the route the Sultan was cheered enthusiastically by the great crowds of people in the streets and at the windows of the houses.

THE SPEECH FROM THE THRONE.

The Sultan, attended by a brilliant suite, including his sons and six other Imperial Princes, reached the Chamber of Deputies at one o'clock. His Majesty entered the Imperial Box, and remained standing throughout the ceremony. The Deputies also stood.

Ali Djevad Bey, First Secretary of the Imperial Chancellery, read the Speech from the Throne. In it the Sultan referred at the outset to the fact that he first proclaimed the Constitution thirty-two years ago. There were at that time, he continued, difficulties in the way of its execution, and he was advised to suspend it. During the interval great efforts had been made by means of popular education and in institutions of a nature to elevate public enlightenment.

"I am now happy," his Majesty proceeded, "to know that the people are more able to understand the benefits of a Constitution, and I was heartily glad to restore the Constitution notwithstanding advice given me to the contrary. My will is definitive and unalterable. Henceforth the Constitution will regulate the affairs of the nation. The Cabinet which Kiamil Pasha has formed will fulfil our decision."

Referring to recent events in the Balkans the Sultan said: "I regret to have to announce to the representatives of the nation that the Prince of Bulgaria and Governor-General of Eastern Rumelia has deviated from the path of loyalty, and has proclaimed the independence of those provinces. I also regret to announce that Austria-Hungary has made an illegal move, and has proclaimed the annexation of Bosnia and Herzegovina—which were temporarily occupied by her—contrary to international good faith and to Treaty stipulations. My Ministers are occupying themselves with these grave questions, and I hope that they will receive the assistance of Parliament. My relations with all the Powers are friendly, and I hope that with the good offices of the great friendly Powers these questions will be peacefully and favourably settled."

In regard to home affairs his Majesty said: "The Budget of the Empire will be presented to you, the financial position being a most important matter. The consideration of Public Instruction and the strengthening of the Army and Navy will occupy the most serious attention of my Government. On three other important questions Bills will be presented to you."

In conclusion the Sultan said: "I am hopeful that your labours will be fruitful of good for the Empire and the people. With this hope I proclaim the opening of this Parliament. I am happy to see assembled the representatives of the people, and heartily salute them, it being my will that the Constitution be faithfully observed and jealously guarded." (This passage was greeted with the first loud outbreak of applause.) "I pray God to bless your labours and to grant you His Divine assistance."

Naki Bul Eshraf, representative of the descendants of the Prophet, afterwards offered up a prayer, invoking God's blessing on the Constitution and Parliament, beseeching long life for the Sultan and the Dynasty, and imploring the Divine guidance for the Ottoman nation and the perpetual maintenance of the Empire.

This prayer ended, the Sultan, leaning forward, addressed the deputies. His Imperial Majesty said: "I am very glad to see around me our Parliament, which I have opened to-day, composed of representatives of the people. I pray the Almighty to vouchsafe a continued fruitfulness to the labours of the Chamber. May God bless your efforts."

The Sultan after resting for a time in an apartment adjoining the Chamber, left for Yildiz Kiosk, returning by the same route as was followed earlier in the day, enormous crowds again enthusiastically cheering the Sovereign as he passed.

Creation of a Byzantine and Modern Greek Lectureship at Oxford:

Appointment of Dr. Simos Menardos.

During the last quarter of a century the importance of Byzantine History and Literature, both for its own sake and on account of the additional light which it throws upon the history of the Greek and Roman periods, has received increasing recognition from European scholars, and it is now many years since the illustrious Krumbacher was invited to fill the first chair of Byzantine History and Literature at Munich. The Bavarian University was speedily followed by other seats of learning in Germany, and then by Paris, which the brilliant band of scholars, of whom M. Diehl is perhaps the best known, has raised to the rank of the chief centre of Byzantine studies.

Oxford has not long lagged behind the foreign Universities, and the recent appointment of Dr. Simos Menardos as Special Lecturer in Byzantine and Modern Greek History and Literature marks the determination of Oxford to keep in the forefront of learning and research. It is hoped that the University will shortly be in a position to endow permanently a Chair of Byzantine and Modern Greek studies.

The University has made a wise choice in offering its first Byzantine Lectureship to Dr. Menardos, who is one of the most brilliant among the younger generation of Greek Scholars. Dr. Menardos had a distinguished career at the University of Athens, of which he is Litt. D. and LL.D. After taking his Degrees, Dr. Menardos devoted himself

specially to the study of Byzantine History and Literature, but he has also made wide studies in Modern Greek Literature. He is regarded as a leading authority on all matters pertaining to the Isle of Cyprus, on which he has published many essays. Some time ago the British Government appointed Dr. Menardos Inspector of Greek Schools in the Isle of Cyprus.

To those who peruse the leading Athenian reviews and periodicals, Dr. Menardos is well known as a poet of no mean capacity, and his Modern Greek renderings of many masterpieces of ancient poetry are among the most felicitous work which has been done in this direction. It is much to be regretted that Dr. Menardos has not collected these renderings into more permanent book form.

Dr. Menardos' latest study, on "The Toponomy of the Isle of Cyprus," a valuable piece of sound and scientific historical research, is an enquiry into the influence of historical conditions upon the place-names of Cyprus. From the linguistic point of view, this study supplements the author's previous investigations into "The Phonetics of Cypriot Dialect." It has been recently honoured by the French "Association pour l'Encouragement des Etudes Grecques." The Association, in awarding one of its medals to Dr. Menardos, referred to his work in the following terms of high compliment: "His method is wise, prudent, and truly scientific. He displays the historical spirit; and on every single period of the long history which comes under his notice, his pages bear witness to a penetrating insight into past conditions and a just appreciation of social changes. He can with justice remark, 'This study has been in the first case a linguistic inquiry; but it has also enabled us to reawaken some long slumbering echo of history.'"

The Value of Byzantine and Modern Greek in Hellenic Studies.

For his Inaugural Lecture, delivered at Oxford on October 29, Dr. Menardos chose the above subject. Remarking that some justification was needed for venturing to address the University of Oxford on so vast a subject, the lecturer stated that he would be on familiar ground and would be transferred mentally to his fatherland, so that his teaching would at least be based on a cordial interest.

Some justification seemed needed also for the subject, since the very name Byzantine has given rise to many prejudices, and the Kingdom of Modern Greek is not yet sufficiently large to have become generally attractive. Still, it is no longer held that the mediæval Greek Empire is no more than the degenerate heir of Rome, as Schlumberger (*l'Epopée Byzantine*) and Bury (notes to Gibbon's *Decline and Fall*) have ably demonstrated.

But the present lecture, continued Dr. Menardos, is concerned not with political but with literary history, and first of all with the question. "Has Hellenism exercised any influence whatever on the intellectual progress of mankind from the fatal day upon which Mommius made Greece a Roman province?"

Passing over the well-known intellectual subjection of Rome to *Græcia capta*, we find that in the early history of Christianity the progress of the new faith was due almost entirely to Greek efforts, and the intellectual struggles required to impose the new religion on the political authorities and to overcome the various heresies were internal between Greeks. So preponderant was the influence of the Greeks that of the 318 bishops at the first Œcumenical Synod only 10 came from Latin-speaking places. It was the Christian Greeks of Asia Minor who defeated the Infidel sophists of the Greek mainland This victory was followed by the banishment of the very name Hellene, which Isocrates had considered equivalent to civilisation, a singular fact due to many reasons, some of them purely literary. It is not always sufficiently comprehended that the holy idiom of Christianity, and perhaps of Jesus himself, is nothing else but late Greek.

But the religious action of Hellenes—though they were no longer called Hellenes—is not confined only to the sphere of doctrine. They established churches of a quite new conception, and the temple of Sancta Sophia, that is to say the Divine Wisdom, is according to an English critic the best Christian Church; they adorned them with incomparable mosaics, they invented a new style of painting—the precursor of the Italian art—of music, and above all of poetry. Rhomanos, one of our lyric poets, is now called the greatest of all religious poets.

Hence the religious influence of the Greeks since the foundation of Constantinople has been immense, as it has been said, "from the mountains of Abyssinia to the mountains of Caucasus." The dependence of the Latin on the Greek liturgy is obvious; but the Armenians also derived from Byzantium their whole liturgy, historiography and the arts, and at a later period the Syrians borrowed from the Greeks not only their ecclesiastical literature but also their chroniclers and the ancient philosophical and scientific writers. To the semi-barbarous peoples, who settled near the Danube and in the Western, Northern, and Eastern coast-lands of the Black Sea, Bulgarians, Servians, Wallachians, Russians and Georgians, the Greeks communicated not only doctrine and liturgy, but also music, architecture, hagiography, civilisation, humanity itself. Greek monks invented the Slavic alphabet and translated the Bible. The Christianization of the Slavs, with the single exception of the Poles, by the Byzantines has a universal significance, because they they feel themselves separate from Europe to this very day, and the famous question of the Orient springs chiefly from that action of the Greeks.

What is the debt of Western Europe to the Byzantines? Let us pass over the long struggles against Persians, Arabs and Seljuks (which the West repaid by the attack on Constantinople), and also the stubborn defence of Constantinople which for a whole century stood between Europe and the advance of the Ottomans, then at the zenith of their power. For our present purpose it is most important to insist on the services of the Byzantines as preservers, propagators and interpreters of the ancient literature. These services are usually underestimated, owing to the errors of Byzantine manuscripts and their *ἀδόκιμον* style. The writings of Hesychios Suidas have been considered otiose; but what should we know of the ancient wisdom had they not preserved it? It is well known that the science of the Middle Ages sprang ultimately from Greek seeds, borne off by the Syrians and by them transmitted to the Arabs, and so to Spain and finally to Europe.

But Constantinople was always a literary centre, where some of the best epigrams of the *Anthologia* were made; its majestic palace from the times of Constantine Porphyrogenitus to those of the last Palaeologhi, recalls to mind the court of the Ptolemies. "The Byzantines, of course, did not produce any work equivalent to the ancient masterpieces, but at least they have been the librarians—the armed librarians of mankind."

When at last the *δούλιον ἦμαρ* was approaching, and some Greek fugitives transferred their homes to Italy, their superiority became obvious. Manuel Chrysoloras, Theodoros Gaza, Janus Lascaris, Demetrius Chalcondyles, Marcus Musurus, appearing at Florence, at Rome, at Venice, as professors, librarians, editors, and translators of Greek authors, performed for a second time, and with more success, the great work which their ancestors of sixteen centuries ago had fulfilled in Rome. The result of that renaissance of Greek studies is well known; it appeared in Italy, and afterwards in French, English and German literatures. But the Greeks did not teach letters only. They taught perhaps freedom of thought. George Gemistus, their precursor in Italy, was a great thinker, who left a deep impression. Even his eccentricity in translating his name into Plethon, became a fashion for Erasmus (Gerhard), Melanchthon (Schwarzerd), and others. Attacking the superstitions of the clergy, he became the forerunner of German protestantism and, initiating Platonism in the Academy of Florence, he propagated the Greek adoration of beauty. Giacomo Leopardi, translating one of his orations into Italian, says, 'It is certain that Gemistus was one of the greatest and most versatile geniuses of his time, which was the fifteenth century'; and he adds, 'This nation is really admirable, for twenty-four centuries it has been first and without parallel in civilization and literature; while conquering, it propagated the one and the other in Asia and Africa; when conquered, it communicated them to the other peoples of Europe. . . . In

the time of the Crusades their towns, splendid with churches, squares, magnificent palaces, excellent works of art, were an unwonted sight, *a genti rozze . . . quasi salvatiche e inumane.*'

We must conclude that the Greek race formed a great political power until the 13th century, and did not lose its intellectual supremacy until the fall of Constantinople. Why have these facts so long been underestimated? Why have the Byzantines been regarded as declining from century to century, and the name Byzantium as synonymous with decay?

It is now recognised that the reason lies in religious and social rivalries between East and West. But there are also other causes, for which the Greeks themselves are responsible. The germ, which was sown by Gemistus and his colleagues in Italy, was purely Hellenic. From Platonism arose a latent depreciation of Christianity and the reverse of that which happened twelve centuries before took place. Now the name Hellas, which these refugees pronounced with emotion, came back from banishment, and naturally Christian Greece was despised by the new Julians of Europe. With Platonism an old theory revived, that of the nobility of Atticism and the barbarism of later Greek.

When Ducange published in 1688 his great work, "*Glossarium ad scriptores mediæ et infimæ graecitatis*," these *scriptores* appeared as users of *voces barbarae et miscobarbarae*, and henceforth the Hellenists never opened their pages unless to find proof of their barbarism. Historians readily gave wider application to the theories of the philologists, and the whole life of a thousand years was condemned: the more modern the more barbarous. But the new science of language knows nothing of barbarism, and the dead superstition must no longer obscure justice and sympathy from the study of Byzantine history.

The reproach of barbarism, as the most serious brought against the Byzantines and modern Greeks, merits closer attention.

Barbarism is the opposite of Atticism. But what is Atticism? With Thucidides the word has only the political meaning of siding with Athens. But after the defeat of Athens it came to refer to the unrivalled Attic civilisation. Not only to the masterpieces of literature, for the general superiority of Athenian intellectual gifts was unquestioned. "Let the boys of Thebas play the flute," said Alcibiades, *οὐ γὰρ ἴσασι διαλέγεσθαι*—because they do not know how to talk"—*i.e.*, with elegance, tact and a measure of irony. The superiority of Athenian culture and refinement gave the Attic tongue a predominance in the courts of the Diadochi and the cities of Syria, Asia Minor, Mesopotamia and Egypt, similar to the prevalence enjoyed by French among the continental aristocracies in the 17th century. In time, Attic swallowed up all the other dialects—with the local exception of Doric, which still survives in Zakonic. Into the new (*κοινὴ*) Attic dialect, thus become universal, there not unnaturally crept some corruptions (*e.g.*, the confusion of vowels and diphthongs), but the standard aimed at was that of genuine Atticism.

Rome was conquered by Atticism to such an extent that Attic became the ordinary language of the higher classes, and not to speak it well proclaimed the *βάρβαρος* or uncivilised person. Still, Cicero tells us that the precise Attic accent was difficult to attain, *Tamen eruditissimos homines Asiaticos quivis Atheniensis indoctus non verbis sed sono vocis facile superavit*, and the term Atticism came to mean this precision and correctness of Attic accent.

At a later period the Athenians had, unfortunately, little ground for pride except in their ancestors, and then the term Atticism was applied simply to the style of the classic authors, which was imitated by the literary exquisites. At this time arose the *ἀττικισταί*, the "self-constituted guardians of the honour of ancient Attic," whose judgment of a word or phrase depended on the question, "Is it found in ancient (Attic) authors?" If so, it was *δόκιμον, ἀστεῖον*, elegant; if not, *ἰδιωτικόν, σόλοικον, βάρβαρον*. Atticism had degenerated into simple pedantry. But the great respect always entertained by the Greeks towards their ancient authors enabled the Atticising superstition to remain victorious, and the epithet *βάρβαρος* has (at least until recent years), been attached to the Modern Greeks, the descendants of the Athenians themselves.

Let us examine the question somewhat more closely. The style of *e.g.*, Lucian was *δόκιμον*, noble; that of the Gospels *ἀδόκιμον*, base. Now the papyri, lately discovered in Upper Egypt prove that the difference was not due (as had been supposed) to race or local dialect, but simply to literary fashion. The style even of Pausanias or Plutarch was to some attempt academic and imitative, and that of the orators who surrounded and flattered the Roman emperors was so wholly artificial that these men could not speak *ex abrupto*, but needed days and nights for the composition of a single speech. But the Christian teachers, addressing poor people, used the ordinary current Greek, and their true language differs widely from the affected style of the schools. Here a little anecdote is *apropos* and illustrative. At a *σύναξις* in Cyprus the learned Triphyllius, referring to the passage (Mark ii, 9), "take up thy bed and walk"—*ἆρόν σου τὸν κράββατον καὶ περιπάτει*" used for *κράββατον* the Attic word *σκίμπους*. Saint Spyridon, who was present, instantly rose in protest: "*Οὐ σύ γε ἀμείνων τοῦ κράββατον εἰρηκότος*: You are not better than he who said *κράββατος*." The story is related by Hermeias Sozomenos, and is additionally interesting as showing the opinion of the early Christians that Jesus spoke not Aramaic but Greek, and not Attic but *κοινά*.

The main differences between Attic and *κοινά* are well-known. The most important change in the history of the Greek language is the equalisation of long and short vowels and the prevalence of accent, and though as late as the 6th century educated people still had a genuine perception of ancient prosody, the change had been accomplished in almost all Greek-speaking countries by the second century of our era. Of course, the schools did not recognise this slow change, and long continued to teach the ancient metres and the pompous style (equally based on prosody), of the orators. But the simple Christian catechists were content with the popular language, and so a new style, a new poetry, was naturally created in the church, and we find hymns and also popular lives of the saints and martyrs written in the modified tongue. But the learned bishops, the rhetorical, polemical and philosophical writers, and the historiographers, trained in the ancient classics, continued to write Atticising prose and Epic and Doric verses. It is significant that the best of the hymn-writers, Rhomanos, was a simple deacon. Gregory cultivated both styles, composing Homeric verses to soothe his own melancholy, but writing hymns in the popular accentual metres.

In the 9th century came the conflict with the Latins, caused by Photius rebutting the claims of the Pope, which resulted in making the rulers of the Empire feel themselves pure Greeks and proudly embrace Hellenism.

From this time there is a complete separation of Greek into a written *ἀττικίζουσα* and a spoken *σολοικοβάρβαρος* language. The historians turned their gaze to antiquity so entirely that they do not even allude directly to Christian matters and they Atticize even proper names—Cinnamus, writing during the Crusades, calls the Turks Persians! A strange evolution of Atticism which resulted in a most un-Attic mortification of style!

The Church, too, now participated in the archaistic fashion, and we find the Patriarchs destroying the old lives of the saints and martyrs, because they were written in a popular language "unworthy of their subjects."

But it is easily understood that all the efforts of the scholars and the bishops could not prevent the people from making in their natural language verses scoffing at the Emperors, forming their proverbs, and praising their heroes, the *ἀκρίτας*, the guardians of the frontiers of the Empire, which then extended to the Euphrates. As the written style became more dry and serious, the vernacular appeared in satirical and light literature. Ptochoprodromus, with his supplicatory poems, is the type of this style.

The Frankish capture of Constantinople in 1204 is a fatal moment in Greek history. Henceforth the Empire is broken up into a number of small Greek and Frankish states, the standard of culture is lowered, and the literary style disappears—as we see from the Greek chronicles of

Cyprus and the verse chronicles of the Morea. It is true that a restored Greek dynasty reigned in Constantinople for nearly two centuries, and its court historians even out-Atticized their predecessors; but the influence of the Empire of the Palæologi was as slight in literature as in politics.

Under Ottoman rule a scholarly tradition (except to a slight extent among the clergy) was impossible. But bards and patriots, lamenting lost glories or extolling the unconquered heroes of the Greek mountains, continued the strain of popular poetry, first developed to a high degree by Cretan poets.

But the enslaved Greeks succeeded in founding schools, and once more the scholastic tradition revived: once more Attic prose and Homeric hexameters set the standard. "The famous Coraës proved his genius in restraining that archaistic tendency within certain bounds. But these appeared insufficient after the war of independence; on the other hand, the victories of Botzaris and Canaris transferred the minds of men so easily to Marathon, Salamis and Athens; on the other hand, many new political and scientific wants resulted in the revival of many ancient words: thus a scholarly tradition survives parallel to the spoken language. The former is supported by the Church—which is quite right—the State and science; the latter is written by the poets, according to the example of the inspired Solomos, and some novelists according to the system of Prof. Psichari; the various kinds of literature are composed in a more natural or archaistic style, as the writers wish to be more lively or serious. Thence discussions are sometimes born with even less *sang-froid* than that of St. Spyridon. Notwithstanding, in speaking, modern Attic society, now in course of formation, selects, very peacefully and fairly enough, though somewhat irregularly, from among the different forms, those alive or likely to live. Thus modern Attic, eclectic, like the ancient language, is formed slowly and naturally with the formation of society itself. Modern times are much more democratic than mediæval. Nevertheless, in our souls survives the same instinct which was living, as we have seen, for twenty centuries, united with the national Hellenic feeling. For this reason we will continue, voluntarily or involuntarily more or less, to be vassals to Olympian Pericles."

In this short historical survey we have seen how new forms or expressions and natural growths, were rejected as *βάρβαρα*, and how this contempt gradually extended to the whole later literature and history of Greece—which indeed has to endure competition with the unrivalled masterpieces of Ancient Greek, a literary burden such as has been laid on the shoulders of no other people. It is this attraction of the past which explains why the evolution of Greek has been so slow, in contradistinction to the breaking-up of Latin into the Romance tongues. Continuous education in the older language maintained the spoken idiom: the scholars religiously kept the spelling of Euclides, and so while they never recognised the principal cause of growing difference, the natural change of pronunciation, they were quick to note and resist the incoming of new forms.

It is, therefore, a difficult task to put definite chronological limits in the history of the Greek language. No old phenomenon abruptly disappears, no new form prevails at once. A type endures for centuries, extinct in one idiom, it survives in another, forgotten in the spoken language, it is artificially preserved in literature. Thus the use of the infinitive, already declining in the Septuagint, was not finally eliminated till the time of Coraës. And on the other hand, many modern expressions are proved to have existed centuries ago and even in classical times, though they did not find their way into ancient literature.

"Now we can appreciate the importance of Modern Greek. This stands before us as the last real and trustworthy phase of its history of three thousand years. The abundant linguistic material which is preserved from Corfu to Cyprus and from Thrace to Crete is a test, a commentary, and a supplement to the marbles, papyri, and parchments. This material is, of course, an inheritance of all the preceding generations, but it is the task of science to classify it in a chronological scale, and to work back to the past. Thus we observe that approximately the same language was spoken back to the times of Crusades. Thence it shades into its precursor, the mediæval language, which was avoided as *βάρβαρος*, the style of the Gospels, which was *ἀδόκιμον*, the *κοινή* which was *ἰδιωτική*. Nearly all that the ancient grammarians condemned, has been preserved.

But the best profit of the study of contemporary Greek is the conception of the whole language as alive. I mean that after having defined every difference arising in its history, and the time at which this took place, we can conclude that the rest is the same. I may give some examples from my own studies. For instance, hearing in Cyprus the single and double consonants, exactly distinguished from each other—*τὸν φίλον*, and *τὸ φύλλον*—we form a full idea how the ancients pronounced them. Observing also how the ending *ν*, owing to its feeble pronunciation, is assimilated with the consonant of the next word—for instance, *θέλομεμ μῆλα, ἐκόψαμερ ῥόδια*—we understand perfectly the spelling of the ancient inscriptions. The composition and derivation of new words is also very instructive. Noticing the facility with which a peasant forms a new word, we explain the immense wealth of the Greek dictionary. Koumanoudis has collected the words formed by the scholars of the last century, and found fifty thousand. But the strange thing is that in many cases we cannot distinguish whether a word was coined lately or many centuries ago; for instance *ἀγριόθυμος* is used in a popular Cypriot poem (pronounced *ἀρκόθυμος*) and in an Orphic hymn. Euripides says *ἀλουσία* and the Cypriots *ἀλουσιά* but also *ἀκτενισιά*. The Cypriots call the condition of a servant *δουλοσύνη* and the employment of a maker of sieves *μαντοσύνη*. Both these words occur in Homer, of course, with the different meaning of *δοῦλος* and *μάντις*. Have they been preserved or coined again? Hatzidakis, the best authority on late Greek, proposed the construction of a colossal Lexicon, containing all Greek periods, 'from Agamemnon to George the First.' In this Thesaurus the history of every word would give us a new pleasure. We say, for instance, *ἄλογον* instead of *ἵππος*; but it was Diodorus who used it first! And if we would investigate how the office of Calchas resulted in the meaning of a sieve-maker, we should find that Theocritus calls *κοσκινόμαντις* the diviner by a sieve, and understand that every *κοσκινᾶς* professed in Cyprus to foretell the future; this profession, which was forbidden by our imperial edicts, was left afterwards to the speciality of the Gipsies."

An objection may be anticipated and answered: these questions are not only interesting to the Modern Greek or to the professed Hellenist: they are of universal importance, Language is the most wonderful creation of man and Greek is the only language of whose life we can make a complete study. Monuments of Gothic idiom cease abruptly with Ulphilis' translation of the Bible in the fourth century; and there are likewise many gaps in the history of the Romance tongues. But Greek has an unbroken history of three thousand years, all in full light, with dictionaries, grammars and commentaries abundant on every period. "Thus we can see, without much guessing, the evolution of the language; that is to say, in what manner the linguistic elements in the course of so many centuries appear and disappear, how words are born, change meaning and die, or do not die, and especially how the whole, though transformed, survives. The ancient Atticists could not know this evolution, and were stopped by the *οὐ κεῖταί*. But we, living after Max Müller and Whitney—must proceed. The philological monuments have not, of course, always the same artistic value. Perhaps by descending to later times and studying familiar letters, private contracts, monastic inscriptions, miracles of saints, we shall lose a little of the romantic admiration of the classic language of the gods. But I hope, gentlemen, that a feeling, more positive, will be born in ourselves. Apart from the colossal literature, apart from its value to the knowledge of every science, I hope that you will agree that this is a unique phenomenon, a language which develops itself for three thousand years, attracts in succession

every civilised nation, civilizes many barbarous ones, enriches every written language, and is still living in all the countries where it was born. Passing the Ionian, the Cretan Sea, the Archipelago, the Propontis, the Euxine itself, in every town you visit, you hear καλῶς ἦρθες, ξένε, as in the times of Nausicaa and Iphigenia. Then you would, perhaps, assign to this not unknown language the epithet, so many times conventionally applied to it—immortal.

"With all these questions on which I have touched, I do not believe, gentlemen, that I have completed my apology. With some of them I shall deal in my next lectures. But before concluding, I beg to express my best thanks to the University authorities, who have so kindly invited me here. At this moment a strange thing happens to me. I come from Athens, and yet I think that I reach Athens. While entering these halls, in which Attic is yet echoing—somewhat confused to my ears—I believe that I am coming from a distant province and passing into the ancient Academy. My difficulty is increased by the feeling that I am really barbarous in your universal language. But, after all, I hope that I shall be excused. I come to assure you that ἡ λαλέουσα παγά, the speaking spring of Greek, is not yet exhausted, and that that Greece whom your and our Byron saw 'living Greece no more,' did not die. While studying the continuous history of her noble language, and acquainting yourselves with her living pronunciation, you will come, no doubt, into closer relations with her. I venture to say that you will extend your biblical and classical studies. Universal conquerors of to-day, you keep always, like the Macedonian, the old Iliad, ready at hand. Let me invite you, gentlemen, to join a humble son of Greece in studying the long and instructive Odyssey of the Greek nation."

* Owing to considerations of space we give this most interesting and instructive lecture in a necessarily condensed form. We understand that it will shortly be published *in extenso* by the Oxford University Press.

The Projected "Historical Lexicon of the Greek Language."

A Royal Decree recently (Nov. 4, 1908) published at Athens provides for the appointment of a Committee for the compilation of an "Historical Lexicon of the Greek Language, from its earliest use to the present time." The publication of this great work is to commence on April 7, 1921, the centenary of the Declaration of Hellenic Independence. The Lexicon, as planned in the report submitted to his Majesty by Mr. Stais (Greek Minister of Public Instruction), is to be of a monumental character, for it is to contain every word ever pronounced by Greek mouths. It will represent, better than anything else could represent, the historical evolution of the Greek nation and its racial unity—and perhaps also its intellectual progress since the independence of the Greek Kingdom. The history of every word from its first appearance in Homer, through intervening changes to its modern form and pronunciation [for almost all the ancient words still live in some or all of the Greek countries] will interest not only Greeks, but also classical scholars, theological and historical students, and investigators of the science of language in all countries. Taking into consideration the treasures that this Lexicon will contain, every student will agree that, next to the Dictionary of his own language none other could be so interesting. Classical, Christian and Byzantine literature, the popular folk-song of the Greeks, and the last phase of all, the spoken Greek of to-day—all will be placed side by side, and will enlighten and interpret one another. How many words and expressions of the New Testament will be elucidated by the spoken idiom of to-day, since we now know that the New Testament style was the spoken idiom of its time!

For this very reason, its high international interest, we trust that this Lexicon may fulfil the hopes which it arouses. Of course, no Dictionary can ever be complete. But such a colossal monument as this requires considerable resources, both financial and intellectual. *The Thesaurus Linguae Latinae*, published at the Teubner Press in Leipsic, is the work of five German Academies: the first volume was published in 1900, and the second (up to BY) in 1906. Now when we consider that Greek literature is at least ten times more voluminous than Latin, and that the period to be represented by the proposed Lexicon covers three thousand years, we cannot but be startled by the size of this projected monument.

Moreover, to the vast literature must be added all the spoken Greek idioms. Joseph Knight's "English Dialect Dictionary" extends to six large volumes, and there are also dictionaries of the Scottish language and of other dialects. It is not to be supposed that the collection of living Greek dialects, "from the Caucasus to Italy," will require any less space. In Pontus and Cappadocia live precious Greek idioms, and in nine or ten villages of Calabria, in the ancient Magna Graecia, are still spoken relics of mediæval Greek. Every one of the numerous Greek islands, both free and under Turkish rule, will add its own idiom to those of the Peloponnesus and the Mainland, of Thessaly, Epirus, Macedonia, Thrace and the Greek cities which lately passed under the Bulgarian yoke: and all these idioms are worthy of scientific investigation. Besides the spoken language there is also, in the archives of the Ionian Islands and throughout the monasteries of the Orient, much written but unpublished material which must be studied and in part published, as useful for the period of Frankish and Turkish dominion. Moreover there is need of a new study of the MSS. of the entire Byzantine period, because the existing editions of mediæval Greek literature are far from being satisfactory, and the lexicon compiled by the industrious Thessalian, E. A. Sophocles, is by no means complete. The inscriptions of Roman period are continually increasing in number, and lately the papyri of Upper Egypt add year by year many hitherto unknown words, or give new meanings to words already known.

Are there in Greece means for collecting, studying and organising this mass of material and giving it out to the world of learning? Such a *Thesauras linguae Graecae* might fitly for many decades occupy an Hellenic Academy, as its first great work. Unfortunately no such Academy yet exist, whence the necessity of the Royal Decree constituting a Special Committee.

Mr. K. Kontos, the President of this Committee, is one of the most illustrious of Cobet's pupils, who ranks as one of the foremost Hellenists of the day. Mr. Hatzidakis, the Vice-President, who studied under Mr. Kontos, is a well-known philologist, and he is recognised throughout the world of learning as second to none as an authority on Greek glossology. The Secretary is Dr. Simos Menardos, a former pupil of Mr. Hatzidakis and newly-appointed Lecturer at Oxford. These official members have the power to add another five to their number; and there is also provision for extraordinary contributions.

The Royal Decree further sets aside an annual monetary contribution towards the work of compiling and publishing the Lexicon, but it is manifest that the sum at the disposal of the Committee is inadequate for an undertaking of such magnitude, and it is to be hoped that a Maecenas will appear among the numerous wealthy Greek bankers and merchants, to whose liberality and enthusiasm for intellectual progress their country has in the past been so deeply indebted. We hope too that among the Hellenists of the West may be found many who will be willing to make a large or small contribution towards the treasury of that language to which, as Goethe says, we are for always indebted.

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Archæology.

The Italian Excavations in Crete.

(a) Discoveries at Phaestos—Architectural details of the Palace Buildings—A Prehistoric Example of Printing.

This year's operations of the Italian Archæological Mission have been in continuance of the task which has been undertaken for some time—the discovery of the exact bounds of the two ranges of palace buildings at Phaestos, of which the earlier is of Middle Minoan date, while the latter falls within the last Minoan period. The delimitation has now been completed, thanks to researches conducted by Messrs. Luigi Perrier and E. Stephani, and it is at last possible to form something like a complete plan of the two sets of buildings.

The most ancient part of the palace buildings is to the extreme South-West of the site, where Cyclopean under-structures of the outer wall have been uncovered. An interesting discovery has been made as to the planning of these walls. They were not built with an unbroken straight surface, but with a sort of dentelated base line, rectangular bastion-like projections jutting out at intervals. The entrances are flanked by strong square towers. It has generally been accepted that the palace at Phaestos was an unfortified range of buildings, like the open and unprotected palace of Knossos, but these walls certainly appear designed for defensive purposes, and suggest comparison with the citadel of Tiryns.

The remains of the propylaea are also interesting, as it is at Phaestos that we find the oldest propylaeum yet discovered. This differs in some respects from later examples. It is approached by a flight of twelve steps, each over 40 feet in breadth. This staircase leads to a wide paved floor, almost at the extremity of which is the Western portico. This is flanked by two square pillars, midway between which stands a single column. The interspaces thus form two wide entrances. At the back of this is the Eastern Stoa, which has three columns in the line between the two outside pillars ; this portico opens directly into a courtyard paved with large square slabs. It will be seen that the plan differs somewhat from that of the propylaea at Tiryns, the earliest example of a type which persisted, unchanged in its essentials, down to and throughout the classical period. The pillar in the middle of the entrance to the Phaestos Stoa must have been inconvenient or at least unpleasing, and it is not surprising that this feature was soon superseded.

Under the courtyard were found remains of an elaborate system of drainage by underground pipes, designed no doubt to carry off rainwater from the open court. This courtyard and the propylaea, which belongs to that part of the palace regarded by older archæologists as the men's apartments, has been the subject of a careful study by Mr. D. Mackenzie, who has made an illuminating comparison of these with similar features of which remains have come to light at Knossos.

The peristyled courtyard is a not less imposing structure ; and here again we have the earliest example of a feature which was to become strikingly characteristic of Greek architecture during the historic period. There are in all twelve columns, four on each side of the quadrangle, making a cloistered colonnade very similar to the much later peristyle at Delos, as well as to the Greco-Roman peristyles of Pompeii. The porticos thus formed at the sides of the courtyard lead into ranges of spacious apartments, precisely as at Tiryns. Under the peristyle, as well as under the outer courtyard, were found remains of drainage pipes.

The strata of earth beneath these buildings were intact, and have yielded valuable evidence as to chronology. The old palace is found to be built upon a bed of earth some eight feet in thickness. A careful examination of this has revealed vast quantities of ceramic fragments of the neolithic and transition periods ; many stone vessels and kitchen utensils have been found, together with fragments of household hearths. Nothing has been found however which would agree with the theory that this early palace was built on the remains of a yet more ancient one. On the contrary, it was built on a slight mound of which the lower part was virgin soil, while the upper levels were formed by the *débris* of a primitive stone-age settlement. Foundations of several stone-age habitations have been laid bare, but these do not call for detailed description, as they are in all respects similar to the house discovered by the British School at Mangasa near Palaikastro.

Quite recently some very noteworthy finds have been made at the North-Eastern corner of the site. As some houses of the ancient palace period were being cleared, a remarkable set of pinakes came to light. These, which were found among ashes and kitchen *débris*, consist of round discs of about 6 inches diameter. The discs are covered on both sides with eikonographic or hieroglyphic symbols, to the number of some 250. The signs used are heads, human forms, figures of animal, bird, fish, tree and plant forms, pictures of utensils and the like. They are arranged between lines drawn in the form of spirals from the centre of the periphery of the discs. The remarkable feature about these pinakes is that the symbols are not drawn with pencil or brush or graving instrument after the usual style, but each is printed from a special type. We have thus an undoubted example of typography going back to not less than 4,000 years ago. This must rank among the most wonderful of the many remarkable discoveries made on Cretan soil. It affords a further proof that the Minoan civilisation was characterised by a most extraordinarily high degree of utilitarian inventiveness, and that many of its material developments were not only in advance of anything we meet with in Greece or Rome during the classical period, but can in fact only find their parallel in the most recent advances of Western civilisation.

(b) Discoveries at Prinia—Ancient Road-engineering—The Castle and its Towers—The Temples and Sanctuaries—The Cemetery.

Excavations on the site at Prinia near Gortyn shew this place to have flourished during the transition between the Minoan and the Greek period in Crete.

The Macedonian castle area has been fully excavated during the past two years, and remains have been discovered of an archaic Greek temple, with a poros-stone processional bas-relief of cavalry and fragments of religious statuary.

On the North-Western slope of Patela have been discovered portions of a wall of large unsquared stones, which apparently served as the embankment of a road mounting the hill along pretty much the same path as the present road. Other portions dating from the same time have been found on the northern slope. The road clearly did not make a direct ascent of the steep hill, but zig-zagged. On the lower side, walls or rather banks were built in successive terraces, forming a stable embankment and allowing for a level roadway on the top.

The Hellenistic fortification guarding the ascent of the hill had been partially excavated in previous years. This year it has been more completely explored. There were 4 towers, three of which did not communicate at all with the outside but were approached from the quadrangular courtyard—the staircase leading from the court to the North-Western tower is still in perfect preservation. The fourth tower, at the South-Eastern angle, was the largest and most important and had a large gate, the only entrance to the castle. The gate opens into a spacious hall or πρόδομος, in which are two doors leading to the two rooms of the Tower. A gate with large stone door-posts in the North-Eastern corner of the πρόδομος opened into the castle courtyard. It will be seen that the plan is so arranged that anyone entering the castle must pass through the πρόδομος and into the inner

quadrangle by this door, which opens just inside the Eastern wall, and thus the incomer would have his right or unshielded side exposed.

In turning over the soil of the fortification earthworks the explorers met with a number of roof-tiles and also a considerable quantity of fragments of coloured vases. These however were all of Hellenistic period and do not merit more than a passing mention.

The archaic temple (of which only the *pronaos* with its archaic reliefs of horsemen in procession was examined last year) has this year been fully explored. The temple consists of a πρόναος and a ναὸς or σηκός. The wall fronting East, which had to support the heavy frieze with the processional relief, was strongly built and of considerable thickness; but the other walls were much less massive and were built of a concrete of mud and small stones. In the wall of the pronaos is a wide doorway leading into the naos. On the inner side of the walls of the entrance have been found two semicircular blocks of gypsum, on the upper faces of which are visible square holes to receive the two vertical doorposts. In the middle of the inner chamber is a rectangular pit whose sides are formed by four plates of gypsum. The base of the pit is lined with partly calcined stones. The clay under this pavement is reddened, obviously by fire, and imbedded in it were found burnt bones. It is evident therefore that we have here a θυσιαστήριον or altar for sacrifices. This is an unusual arrangement. As our readers are aware, it was customary to have before the image in the naos an altar for bloodless offerings, while the sacrificial altar stood out in the open in the pronaos. Since in the present case burnt-sacrifices were offered up within the naos itself, it is possible that the roof of the inner chamber was in part open to the sky, so that we may have here a very early example of the hypæthral temple. Before the θυσιαστήριον a rough brick foundation supported the base of a cylindrical column, and a second cylindrical base was found near the rear wall: this seems to recall the wood columns of the Late Minoan period.

A little higher up the hill were found remains of a second temple, differing from the first in having a back chamber or ὀπισθόδομος. But the general type and material of the building, and the characters of vase-fragments, ex-votos, etc., found were very similar to what we have seen in the first temple.

The *opisthodomos* was evidently used as a storehouse, and in it have been found fragments of the large *pithoi* with which it appears to have been completely filled. These *pithoi* were decorated in low relief. Many other vase-fragments have been found in and near the temple. These are decorated in a capricious technique which suggests Late Mycenæan art, though there are also traces of the influence of the Geometric style. The vases were mostly painted black on the interior surface.

The second temple like the first had a θυσιαστήριον in the middle of the *naos*. The altar was on a support in the shape of a truncated cone. It is likely that the arrangement found in these two temples marks a transition between the Mycenæan open-air sacrifice and the later arrangement with altar for unbloody offerings under cover and that for burnt offerings in the pronaos.

Below the hill of Patela to the South-West of the site appears to have been the cemetery. The most remarkable find here was made by a peasant, who unearthed a poros-stone *stele* on which was sculptured the figure of a woman working the distaff. The site however has only been very partially explored, and doubtless next year will bring further discoveries.

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Tramways in Ancient Greece.

The word "tram" is derived from the name of the Scottish engineer, Benjamin Outram, who made a sort of tramway at Little Eton, Derbyshire, in 1800. Outram is generally credited with having invented the "tram," that is to say, the carriage of which the wheels run in a groove along a fixed route; but it has been clearly shewn that the system was familiar in Ancient Greece. There are still in existence vestiges of ancient tramways, notably at Athens on the Piraeus—Agora route, at Orchomenos, at Syracuse and on the way from Sparta to Helos.

The German *savant*, Ernst Curtius, made a special study of the roadways of Ancient Greece. His conclusion is that, when the ground was rough and rocky, the Greeks did not trouble to lay a regular level road; they roughly levelled the road, then marked out two grooves for carriage wheels. These grooves were most carefully made smooth and level, so that vehicles could run easily: but the footway did not need and did not receive any such elaborate preparation.

Colonel Mure, in his "Journal of a Tour in Greece," also bears testimony to the same effect. He makes it especially clear that the grooves were actually prepared and levelled to receive wheels, and were not merely depressions worn by long usage. They were carefully laid at calculated distances, to receive carriage-wheels and to expedite progress. They are analogous to our railways, and may in fact be called "stone railways."

The resemblance to modern tramways is made complete by the loops which have been discovered at intervals along the Sparta-Helos route. These loops allow two vehicles to travel in opposite directions along a single line and to cross *en route*. The rails, which in Modern Greek are called ἁρματροχίαι, were known to the ancients as ἴχνοι, while the loops were ἐκτροπαί, "turning-aside places." Tramlines without loops were known as ἄτροποι.

It can be imagined that a meeting on one of these routes between two fractiously-disposed drivers might lead to trouble, and hence on an ancient inscription we find a man departing to travel, wished a happy journey in the words ἀβλαβὲς ἴχνος. This was not empty formula, for it was precisely such a meeting on a loopless line which lead the the tragic death of Laïus, struck down by his son Œdipus, who did not recognise him, and was stung by his angry reproaches.

Still, it was usual for the Greeks to travel afoot—even ambassadors of the states as we know, did not think it beneath their dignity to travel in this way. The number of chariots must have been small, and thus the risk of collision kept within moderate limits. And it is not unlikely that there may have been regulations restricting the traffic along rails on a given section of road to one or the other direction within fixed limits of time. It is probable enough that important centres were joined by a regular system of tramcars, running according to a time table.

The use of rails along the roads would imply a standardisation of the axle breadth. According to calculations made by Mr. Henry Ferrand, the standard distance between the wheels of a Greek carriage was about 57½ inches. The same standard was used in different parts of Greece.

Statues of Penrose and Ludwig Ross unveiled at Athens.

The opening of the archæological season at Athens has been marked by two graceful international compliments. The German School has been presented by the scholars and men of letters of Greece (chiefly represented by the University and the Archæological Society of Athens) with a bust of the famous scholar and archæologist Ludwig Ross, who was first Conservator of the Athenian Museum of Antiquities, besides being Professor of Greek at the University of Athens.

The British School has also been presented with a bust of Francis Cramer Penrose, the gift of the Athenian Archæological Society. Penrose, after acquiring youthful fame as an athlete, and especially as an oarsman, studied architecture at Rome and Athens, and travelled over the East to examine Greek buildings. He also studied astronomy, which he applied in making important discoveries on the orientation of Greek temples. Revisiting the East several times, he repeatedly studied the remains of buildings, above all of the Parthenon, subjecting them to the most minute measurement, till he knew them and entered into their spirit as no man had done before.

Penrose's name is, of course, chiefly associated with his remarkable discovery as to the use of curves in Greek architecture, and particularly by his determination of the hyperbolic curve of the *entasis* of the columns of the Parthenon. His *Principles of Athenian Architecture* (1851) contained the results of his investigations, proving that the famous "curves of the Parthenon," many of which were commonly held to have resulted from the bombardment of 1687, were on the contrary deliberately planned in accordance with sound artistic principles based on the most careful mathematical calculation. It is, in fact, precisely the failure to appreciate these principles and the consequent use of straight lines to which is due the paltry appearance of so much "Modern Doric and Ionian" architecture.

Penrose was always ready to sacrifice his time or to draw freely upon his private purse for the furtherance of archæological studies; and his unrivalled knowledge was placed at the disposal of the Hellenic Government, which for its part fully appreciated the value of Penrose's judgment, and repeatedly called upon him for advice as to the restoration and preservation of ancient buildings. After the earthquake of 1894 he hastened to Greece, once more to work upon the consolidation of ancient monuments and especially of that Parthenon to which he had devoted so many years of his life, and of which he had discovered secrets hitherto hidden from scholar, archæologist, and artist.

Penrose was a prime mover in the establishment of the British School at Athens; he was its honorary architect and its just director. The "Penrose Memorial Library" was recently added to the School in his honour, and it is in this library that his bust has been placed.

The Crown Prince and Princess were present at the unveiling ceremony, on Dec. 5, which was presided over by Mr. Dawkins, President of the School. The presentation was made by Mr. Kavadias, Ephor General of Helleuic Antiquities, who delivered a high eulogy upon the distinguished subject of the bust. Mr. Dawkins in his reply touched upon the losses which the School had recently suffered in the deaths of several distinguished members: notably—Bikelas, the Greek scholar and *litterateur*, who was united to England with such bonds of mutual friendship and esteem, and Louis Dyer, who died at Oxford on the same day as Bikelas breathed his last at Kephissia.

REVIEWS.

A History of Classical Scholarship.

[A History of Classical Scholarship, by John Edwin Sandys, Litt. D., Fellow of St. John's College and Public Orator in the University of Cambridge, Vols. II. and III. *Cambridge, at the University Press, each vol.* 8/6 *net.*]

The present two volumes continue to the present day the history of classical learning, which in the first volume (published over four years ago) had already been traced from the beginnings of grammar and etymology in the Athenian age and the development of scholarly studies in Alexandria, Pergamon, Rome, and Byzantium through the middle ages and down to the dawn of modern Europe and the first glimmerings of the Revival of learning.

The age of the Renaissance was the time when the nations of Western Europe, attaining intellectual maturity, passed from mediæval to modern modes of thought and life; it was no less an age when men sought once more to understand and to enter into the spirit of the classic world of Greece and Rome and to study in them the ordered life of free, civilised and enlightened communities,

The "first modern man" and also the first of the humanists, was Petrarch, who in the middle of the fourteenth century, eagerly ransacked the monastic libraries of Europe in search of ancient manuscripts. Petrarch's great masters, "the two eyes of his discource," were Virgil and Cicero, whom he established as the principal text-books of the Revival of learning—a position which they still hold, at least as regards Latin studies. But, in middle life he was transported with delight to make the acquaintance of Homer and Plato, whose transcendent superiority he at once recognised. It was, however, Petrarch's great contemporary, Boccacchio, who must be regarded as the first of modern Europeans to make a thorough study of Greek.

As Dr. Sandys points out, the revival of classical studies in Italy was largely owing to Greek teachers. "However deep may be the debt that Europe owes to Italy for the part she played in the Revival of Learning, the debt of Italy to Greece is deeper still." It was not, as one is apt to suppose, only after the fall of Constantinople that the influence of Greek teachers began to make itself felt in the West. The ancient language and literature had always been studied in Byzantium; Eustathius in the middle of the twelfth, and Planudes and Moschopolus in the early fourteenth century, were but the greatest of a large band of scholars, to whose zeal we are largely indebted for the preservation of classical manuscripts.

Though the Council of Constance (1415) failed in its avowed purpose of uniting the Greek and Latin Churches, it had the result of drawing tho scholars of the East and the West nearer one another. But nearly twenty years before this the famous Chrysoloras, coming to Italy as envoy of Manuel Palaeologus, was besieged by noble Italians eager to study Greek letters under so eminent a scholar, and was finally persuaded to become a professor of Greek in Florence. Afterwards Chrysoloras travelled over Europe, visiting Venice, Paris, London, and Rome. His influence, and still more that of his pupils, in particular of the celebrated Guarino (who had journeyed to Constantinople to study under Chrysoloras) was one of the principal factors in the revival of Greek learning in Italy.

Between the Council of Constance and the Fall of Constantinople there was a constant stream of Greek scholars entering Italy. Of these the most famous is Georgios Gemistus, better known by his adopted name of Plethon. This remarkable man had early renounced Christianity and evolved a Neo-Platonic system of philosophy, which he maintained with singular charm and eloquence. It was the profound impression made by Plethon's teaching which inspired Cosimo dei Medici to found the Academy of Florence. Plethon's advocacy of Platonic philosophy was strongly opposed by three other Greeks—Georgius Trapezuntius, Theodoros Gaza, and Joannes Argyropulos—all of whom were pronounced Aristotelians. The controversy between the two parties led the Italians to a closer study and fuller appreciation of both philosophers. A Greek whose eloquence is still famous was Demetrios Chalcondyles, "the sweetness of whose honeyed lips tempted the bees of Attica." Chalcondyles, aged 23, arrived in Rome in 1447, and afterwards taught in Perugia, Padua, Florence, and Milan. He inspired much enthusiasm for Greek studies, and he was the first teacher of Greek to receive a fixed stipend in a European University (Padua).

The fall of Constantinople, of which the ultimate result was the practical disappearance for three centuries of Greeks from the world of learning, had the immediate consequence of sending a large influx of Greek scholars into Italy. These acted as teachers or copyists in all the cities of the peninsula, but none of them attained to the celebrity or rivalled the influence of the earlier immigrants. Constantine Lascaris, the descendant of a once royal family,

eked out a precarious existence by copying MSS.; he was, however, a scholar of some note, and his "Greek Grammar" (Milan, (1476) was the first printed Greek book. Janus Lascaris was more famous; Leo X. made him Principal of a Greek college in Rome, and afterwards he aided Francis I. to form the Royal Library at Fontainebleau. He is still known as editor of five *editiones principes* of Greek classics.

After the opening of the sixteenth century Greece passes out of the world of learning, and soon Italy is superseded as a centre of study by France and the Netherlands. The transition from Italy to the Northern nations is marked by Erasmus, whose successors, Scaliger, Casanbon and Lipsuis are specially characterised by a manysided erudition. The English and Dutch school, which took the lead from the late seventeenth century is chiefly marked by acuteness of criticism, of which Bentley and Porson are the chief exponents. The first part of the nineteenth century is the domain of German scholarship; during the last half-century learning has become more and more cosmopolitan. "In the torch-race of the nations, the light of learning has been transmitted from Italy to France and England, to the Netherlands and Germany, to Scandinavia. and to the lands across the seas." And as at the beginning Greece was the sole centre of light, so now once more we find her occupying not indeed the only or even the chief, but certainly an honourable place.

During the eighteenth century schools were already beginning to flourish throughout the Greek lands, and besides the famous school of the Phanar in Constantinople, those in Joannina and Bucharest were of practically university rank.

The study of the old Greek language, literature and history in these schools revived the national sentiment, and was one of the causes that led to the Revolution of 1821. The most distinguished name in Greek learning of this period is that of Adamantios Koraës. This famous man, after studies in Holland and France, settled in Paris, and devoted himself to familiarising his countrymen with the ancient classics. In this way he revived their spirit and reawakened their national pride: and his influence on the language was profound. His work was carried on, aided by Lampros Photiades, and by the latters' pupils, Neophytos Dukas, and Georgius Gennadios and by a host of capable but less known scholars. During recent years, Demetrios Bernadakes combined the cult of literature with that of scholarship and also of physical science. A department of study in which Greek scholars have distinctly made their mark is Archæology, in which men like Kumanudes, Tsountas and others stand in the foremost rank; and there is a most able band of young archæologists whose work has already borne rich fruit and is full of promise for the future.

Dr. Sandys offers a few brief and dispassionate remarks on the language question in Modern Greece. As he says, the question is hardly one for outsiders to decide, but it has its points of interest to every student of the history of classical scholarship. Dr. Sandys seems inclined to favour a compromise between the claims of classical purists and those of ultra-colloquial advocates. This is what we should expect from a scholar of his sanity and moderatian of judgement. We are less inclined to agree with his views on the pronunciation of Ancient Greek, in which he is obviously (not aggressively) on the side of the Erasmians. No one of course would maintain that Modern Greek any more than "Erasmian" pronunciation represents any system actually in vogue during ancient times. But (as the author ably points out) Greek has never ceased to be a spoken and literary language, and the modern pronunciation is the result of natural evolution from the ancient. It is, therefore, evident that the basis of any satisfactory system must be, not a highly theoretical scheme like the "Erasmian," but this natural development, the modern pronunciation.

The chapter on modern Greece in the History of Scholarship, contains an account of the principal monastic and other libraries, and collections of MSS. in the Greek lands. This is marked by the fulness of information which is strikingly characteristic of every page of the two volumes before us.

This brief notice has been confined to Dr. Sandys' account of the part played by Greeks in the History of Scholarship. Naturally this is but a small part of the two volumes, and we may say that the fulness and exactitude of the information supplied, which would be sufficiently remarkable if confined to the simple branch we have noticed, characterises the entire treatment of the subject. Dr. Sandys has presented us with a clear, full, concise and most interesting account of the progress of classical studies during the last five centuries. There is a valuable bibliography, and an interesting feature is the series of portraits of eminent classical scholars of different ages and nations.

The East End of Europe.

[THE EAST END OF EUROPE, by Allan Upward. With a preface by the late Sir Edward Fitzgerald Law. *London, John Murray*, 12/- *net*.]

This is one of the best of the many books which touch upon the ever-urgent problem of Turkey in Europe, and among recent books dealing with the Macedonian problem the present one earns an honourable pre-eminence by its sobriety of statement and by the writer's evident endeavour to probe matters to the bottom and his persistent refusal to recognise anything but first-hand evidence. His attitude is shewn by the rebuke administered to the Lady Superintendent of the American Hospital in Monastir, who did not hesitate to spread broadcast the hideous charge that the Bulgars had ceased to use the Greek Hospital because one of them had been murdered, while an inmate, by the Greek doctor. In reply to the author's natural expressions of surprise, she said, "There is no doubt about it. The Greek doctor confessed; he said he had received an order to poison the man, and he had poisoned him."

"Did the Greek doctor say that to you?" asked the author.

"No, not to me; but he said it to some one in the town."

Mr. Upward let the lady see his opinion of people who repeated serious charges on the strength of vague assertions made by "someone in the town." The lady was probably not accustomed to being asked to substantiate her statements, and perhaps she did not realise the wrong done by repeating atrocious charges devoid of foundation. She might well look embarassed! "What," asks Mr. Upward, "must we think of the class that lightly repeats such a story to every passing traveller, and perhaps makes use of it on religious platforms at a distance of four thousand miles from contradiction?"

Unfortunately the class is large, and numbers others than American lady missionaries in its ranks. Enthusiastic and well-meaning but uncritical travellers have been deluded into accepting stories no better founded than the one just given, and by repeating these stories in their own countries have contributed to that lamentable perversion of European opinion, which now happily seems to be on the wane, but which during recent years has contributed more than almost any other cause to the encouragement of lawless elements and to the perpetuation and embitterment of the grievous strife between the Christian races of Turkey.

We may give another instance of what might have been reported quite differently by some other writers. Mr. Upward was suddenly pounced upon by a Bulgarian lady acquaintance, who was in great tribulation. "A Turkish atrocity was at that moment being perpetrated almost round the corner. The Turkish soldiery had invaded the peaceful Bulgarian quarter, they were searching from house to house, they had placed a cordon across the streets, and many of the children were unable or afraid to come for their daily meal. . . . I was a European; that is to say a person whose obvious duty it was to hasten to the rescue and call on the Turkish authorities, in the name of the Powers, to desist." And this, no doubt, is what many travellers would have done, afterwards sending home highly-coloured accounts of the

atrocity. Mr. Upward was more cautious. Before acting he decided to make enquiries. The lady said that the Turks believed some comitadjis were concealed there, and they had already arrested one. The man had papers on him, proving him to be a well-known chief who had just arrived from Sofia to organise fresh murders, and it was evidently a very proper case for police activity. "I was sorry that I could not see my way to call off the agents of the law. . . . It was regrettable that the children in the quarter should have received a fright by his arrest; but it would have seemed to me more regrettable that other children should have been orphaned or slained by his escape. The behaviour of the Turkish soldier may be rough beside that of the London policeman, but the shelterers and abettors of Zlatan and Apostol are hardly entitled to kid-glove treatment.

"It was a typical Turkish atrocity, and a typical Bulgarian appeal. If my reception of it were more typical of the friendly European, there would be some hope of Macedonian bloodshed being stayed."

On another occasion it was the author's Greek dragoman who came in excitedly with a tale of an impending descent of Bulgarian brigands, in preparation for which all the consulates had been put into a state of defence. With characteristic caution Mr. Upward insisted on being shown these defensive preparations, and found that nothing was happening and no descent was expected. This time the Comitadjis were not on the warpath: though on other ocasions reports of their misdeeds proved unhappily to be only too well founded.

It is evident that a writer of such sobriety and reserve stands out in strong contrast to the many imaginative partisans whose special pleadings have for some years been filling our bookshelves, and especially to such writers as the author of *Macedonia*, Mr. H. N. Brailsford. This gentleman is well-known as a persuasive and eloquent pleader, and his highly coloured accounts have done much to mislead public opinion in this country. Even yet it is not always recognised that this writer's rhetorical instinct, his devotion to the telling phrase, his abandonment to the heightened effect of the subtle half-truth, have utterly destroyed his sense of proportion, his balance of judgment and his capacity for sifting evidence. His literary effectiveness and his utter unreliability as a recorder of fact are equally seen in such a passage as the famous "interview" with the Archbishop of Castoria.

To everyone who is at all competent to form a judgment the account bears its own condemnation. It is obvious that the interview could never have taken place, at least after the manner of Mr. Brailsford's account. Mr. Upward went to the Archbishop himself to enquire into the matter, and found that no interview beyond a formal call had taken place. "His Eminence perfectly remembered receiving a call from Mr. Brailsford. They spoke in German, but they had no confidential conversation." And the Archbishop went on, "I knew quite well that Mr. Brailsford would publish everything I had said. I knew he was an enemy of the Greeks. Therefore even if I had thought such things (*i.e.*, as Mr. Brailsford recounts) I could not have said them." As for the picture of the severed head, no copy had ever been in the Archbishop's possession, much less has one "hung up in his study." Mr. Brailsford had seen the picture somewhere, his inaccurate memory in its haphazard fashion had connected the picture with the interview; a lively imagination and a ready pen had done the rest.

On many occasions Mr. Upward's experiences lead him to protest against Mr. Brailsford's inaccurate accounts of the affairs of Macedonia. Another writer whose reports have often left much to be desired is the Balkan correspondent of *The Times*. Mr. Upward, while paying a high tribute to the leading newspaper, and also acquitting its Balkan correspondent of *parti pris*, cites more than one instance of that gentleman's laxity in sifting evidence and failure to make clear all aspects in the reports sent home —for example, "the report of the trial of the men who tried to kidnap Colonel Elliott contained the statement that three of the men came from a Greek village, which was named, and the whole telegram was calculated to leave a careless reader ignorant that he was reading of a Bulgarian crime." On another report Mr. Upward writes, "Errors so gross reflect on the whole of the information accepted by the same correspondent from the same sources on the same occasion, and perhaps from similar sources upon other occasions." Unfortunately, all the omissions of this correspondent tend in one direction, to the discredit of the Greeks, and the carelessness of the *Times* correspondent is therefore doubly inexcusable.

We have said that our author is at great pains to sift evidence and arrive at the truth. Naturally he has his preferences. Perhaps no readable history was ever written by a man who did not espouse one cause, and in Macedonia it is certainly impossible not to belong to one party. In his own words, "a visitor in Rumelia may be Philhellenic or Bulgarophile, but he cannot be both. If he possesses the friendship and confidence of one party he will never gain that of the other." Mr. Upward's sympathy was soon gained by the Greeks, though he also cultivated friendly intercourse with the Bulgarian leaders and prominent men. But he was shocked by the repeated evidence that the real cause of Macedonian misery was the brutality and rapacity of the bands of Bulgarian brigands.

The Greeks he found were everywhere ready to lay down arms and welcome a cessation of hostilities, but all the Bulgarian leaders were convinced that they had still something to gain from a policy of violence. The case of Tello Agra, which he cites, was typical of the different attitudes. Agra was a young Greek who went to the Bulgarian chief Apostol with proposals of peace. Apostol pretended to listen, invited Agra to a feast, after which he gave a signal and his men fell upon Agra, foully murdered him, and maltreated his body.

The author always found the Greeks the most enlightened and progressive community in Turkey. In point of numbers also he found them the most important of the Christian nations, especially as half the Slavophones declare themselves to be Greeks. Some writers have tried to minimise Greek claims by saying that the Greeks are concentrated in the towns, whereas "the land belongs to the peasants." As our author points out, it is urban security, and not town occupations, in which lies the explanation: fire and sword reign in the country, but the Bulgarian bands are powerless against the great cities.

Mr. Upward has a warm admiration, which we cannot fully share, for the Turk. He adduces many examples of Turkish fairness, civilisation and even culture, and certainly he makes it clear that the spirit of progress has entered into Turkey. Still, the Turks have been the dominant race for four and a half centuries: and the present anarchy does not speak well for their rule. But it must be admitted that the recent developments in Turkey are largely due to Moslem action, and give much promise of future welfare for the Ottoman Empire.

We may conclude with the closing words of Sir Edward Law's admirable introduction, "Readers of this volume, whatever their sympathies, will rise from its perusal with greatly increased knowledge of the subject in hand. They will have learnt much that is new—much at least that is not to be found in any other published book. They will know what the Macedonian question really means, the reasons for its existence, the real causes underlying the bitter and shameful warfare waged by Christian races in Moslem territory. Those, of course, whose minds are already made up on one side or the other will not change them. But the majority, whose opinions are unformed, whose intelligence is open to conviction, will, if their hearts are not callous to human suffering, if their natural impulses are allowed to flow unchecked, be drawn into greater sympathy—for sympathy is based on understanding, and understanding on knowledge—with the Philhellenic cause in Macedonia and the neighbouring regions."

The book is undoubtedly the best and most interesting of all that have appeared on the Near Eastern question, and we warmly recommend it to our readers.

ΕΠΙΘΕΩΡΗΣΙΣ ΚΟΙΝΩΝΙΚΩΝ ΚΑΙ ΝΟΜΙΚΩΝ ΕΠΙΣΤΗΜΩΝ. [REVIEW OF LEGAL AND SOCIAL SCIENCES.]

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PRESS REVIEW.

The Christian Nationalities in the Turkish Parliament.

The Christian Deputies will possibly not exceed 50, and certainly not exceed 60, in number. The Armenians, unless alienated by tactless handling, are likely to vote on most questions with the party of Union and Progress. They have agreed to adopt a more moderate programme than that of the Dashnaktzoutian Society; their Patriarch, Mgr. Ismirlian, and all the best elements of the community have thus far succeeded in holding the Armenian revolutionaries both here and in the Russian Transcaucasian provinces in check, and their political clubs and societies have shown a readiness to work with the Young Turks that is most encouraging. The Greeks have been disappointed in the results of the elections, but that the elections have turned out so unfavourably for them is largely their own fault.

National pride runs high among the Ottoman Greeks, and is combined with a singular touchiness, to which their Press pandered from the first. Nor were their tactics calculated to encourage a *rabprochement*. Their Press, while more Turk than the Turks in its attitude towards Austria and Bulgaria, was quite incapable of regarding the Cretan question from any but an Hellenic standpoint. In the elections the tactical errors of their leaders were even more manifest; to begin with, they demanded representation on a basis of a population of 6,000,000—a grossly exaggerated figure. They then protested to the Ambassadors of the Great Powers against certain infractions of the electoral law which had been committed by the Turks at their expense—a distinctly tactless proceedings under the new *régime*. In the elections of the first and second degree, politicians from Athens and, it is to be feared, Greek Consuls, played a considerable part, to the great annoyance both of the Turks and of the more moderate Greek elements. That illegalities were committed by the Moslems at the elections both in the capital and in the provinces cannot be denied, but the Greeks could not show a clean record in this respect, and every impartial observer will recognize that these illegalities were inevitable in a country where religious and racial prejudices run high and the electorate has a very imperfect comprehension of the electoral law.

The Greeks will be represented by some 25 members in the House; they have not yet elected a leader, nor has their programme been published, but there is no reason to believe that their policy will be anything but Liberal in general questions, Conservative or rather defensive and clerical in cases where the privileges of the Greek community are at all concerned. If the party can find a leader of tact and ability, it should be able to play a useful part in the House, despite the unfortunate inability of many of its members to speak Turkish either fluently or idiomatically. The commercial importance of the Ottoman Greek community, which has for centuries played an invaluable complementary *rôle* to the military and agricultural Moslem element, the ability and loyalty of the high Greek officials who have served the Porte as diplomatists and financiers since the conquest, the industry and enterprise of the mass of the Greek population, make the establishment of friendly relations between the Greek party and the Turkish Liberals of vital necessity to the Ottoman Empire.

The Bulgarians have thus far succeeded in electing only four Deputies, two of whom are Socialists of the party of Sandansky. They complain, with at least as good reason as the Greeks, of irregularities on the part of the Albanians and Turks who controlled the elections in Macedonia; but the chiefs of the "internal organization" succeeded in persuading their followers to delay their protests till Parliament meets, and to abstain from demonstrations, which in Macedonia, might easily have led to bloodshed. To have expected the Turks, face to face with the danger of invasion from Bulgaria and of insurrection in Macedonia, to show an unbounded confidence in the Macedonian Bulgars would have been asking too much of human nature. At the same time, the policy of dividing the Bulgars by throwing the whole weight of the Committee of Union and Progress on to side of Sandansky, Chernobayeff, and their fellow revolutionaries who continue to blackmail and menace the peasantry of their districts, was, to put it plainly, too Hamidian. The Committee gained no credit from its association with such men.—*The Times*, Dec. 16.

Bulgarian Policy.

Of somewhat sinister omen is the Note addressed by the Bulgarian Government to the Powers, the full text of which was published on the 29th of October. It is a transparently insincere document, and taken in conjunction with facts so indisputable as to be openly referred to in M. Iswolsky's recent speech, bodes no good to a peaceful settlement of the Balkan difficulty. The Note opens with a statement which is so notoriously inaccurate as to cause astonishment that anyone should care to repeat it. Who is deceived by a reiteration of the statement that the proclamation of the Bulgarian independence and the self-elevation of Prince Ferdinand to the rank of King were utterly unconnected with Baron von Aehrenthal's annexation of Bosnia and Herzegovina? Every Chancellery in Europe is cognisant of the indiscretion of the eminent personage who blurted out the truth to the head of the Government to which he was accredited. M. Iswolsky, as we have said, mentioned the "indiscretion" without hesitation, and, so far as we know, no spokesman of the Austro-Hungarian Government has ever denied its occurrence. Not that it mattered much or anything whether Prince Ferdinand "kinged" himself on his own inspiration or at the direct suggestion of Austria. It is equally inaccurate to assert that the repudiation of Turkish suzerainty was necessitated either by the irresistible pressure of popular feeling or by some undivulged reasons of State. Everybody has known for years that the ruler of Bulgaria was panting for kingship, and that not a soul outside the Court cared the smallest Bulgarian coin whether his rather petty ambition was gratified or not. After that inauspicious preface, the Note goes on to dilate upon the spirit of conciliation and of self-restraint towards Turkey shown by the Bulgarian Government after the declaration of independence. Again, political memories seem to be very short of Sofia.

Does the Government really think that Europe in general, and Turkey in particular, have forgotten the act of brigandage whereby, under a pretext so flimsy as to be none at all, Bulgaria seized the railways, and for days and weeks talked in lofty language of refusing restoration or compensation? It was not till Germany, and subsequently Austria, remonstrated, and plainly intimated that Bulgaria would retain the stolen property at her own peril, that negotiations were opened at Constantinople. Now Prince Ferdinand professes to be deeply wounded by the simple statement of indisputable facts that found a place in the Speech from the Throne at the opening of the Turkish Parliament. All that the Sultan asserted was that Bulgaria had acted disloyally in violating a provision of the Treaty of Berlin, and expressed a hope that Europe, which was also affronted, would take cognisance of the offence. Is there a word said or implied in this paragraph which is not absolutely true on Bulgaria's own admission? Now we are gravely told that the dignity of the Bulgarian people is deeply wounded by this reference. Those who know anything of the Balkans will laugh the pretext to scorn. Bulgarian dignity implies the existence of Bulgarian public opinion, and, in the sense in which the phrase is usually understood, there is not such a thing. A glance at the results of general elections will show the value of public opinion in Bulgaria. Whenever Prince Ferdinand was dissatisfied with his Ministers,

he turned them out and dissolved the Skuptshina; on every occasion the outgoing majority was converted into an almost invisible minority, and the "Prince's new friends," who might yesterday have been counted on the fingers of both hands, invariably monopolised the representation of the entire Principality. This unparalleled phenomenon means either that the Bulgarians have such blind confidence in their ruler's judgment that his will is their law—a preposterous hypothesis—or that elections are so conducted in the Principality as to deprive them of all representative character.—Leader of the *Daily Telegraph*, Oct. 29.

Russian Note to the Powers.

On the 23rd instant a circular despatch was sent by the Minister of Foreign Affairs to the representatives of Russia accredited to the Powers signatory to the Berlin Treaty. The document is a sequel to the despatch communicated to the Russian Cabinet on October 7 by the Austro-Hungarian Ambassador, and containing Austria-Hungary's decisions regarding Novibazar, Bosnia, and Herzegovina. It also discusses the proclamation of Prince Ferdinand as King of Bulgaria. Europe, continues the despatch, has before her in both cases a unilateral act, though at the London Conference of 1871 the participating European Powers formally recognised that no Power could modify the provisions of their agreement except with the assent of the other signatory Powers. Russia has observed this principle also in regard to the Treaty of Berlin. Violently shaking the foundations of the political equilibrium and endangering the peace of the world, the action of Austria-Hungary and Bulgaria, continues the despatch, really alarmed Europe, and Turkey did not delay in protesting formally against the double violation of the Treaty of Berlin.

At the same time, the idea put forward by Turkey of calling a conference led to an exchange of views between the Cabinets which had for the last two months been carrying on complicated negotiations regarding the proposed programme for such a conference. The principal difficulty hitherto has been the divergence of views between Austria-Hungary and Russia. Austria-Hungary was at the same time negotiating with Turkey for a direct understanding, and insisted that the Conference should confine itself to confirming this understanding and abrogating Article 25 of the Berlin Treaty. The St. Petersburg Cabinet, on the other hand, found it impossible to concur in this view. They could not overlook the fact that the right to occupy Bosnia and Herzegovina had been conferred upon Austria-Hungary not by a partial agreement with Turkey, but in virtue of the Berlin Treaty. It was therefore obvious that the right accorded to Austria-Hungary could be subjected to no amendment without the consent of all the signatory Powers. Finally, the St. Petersburg Cabinet found that the Conference could on no account be confined to the mere abrogation of Article 25 of the Berlin Treaty.

"In this respect we had reason," concludes the Circular Note, "to refer to the example of the London Conference, when not only Articles 11, 13 and 14 of the Paris Treaty were abrogated, but a special agreement was also concluded making changes in the International Act referred to. Therefore the future Conference must in our opinion not only abolish Article 25, but also supersede it with a provision defining the new situation in Bosnia. Fortunately the possibility is now afforded of removing the difference of opinion between Russia and Austria. In a communiqué addressed to the Russian Cabinet a new *modus procedendi* is proposed whereby, instead of a discussion of the matters in question at the Conference, there should be previous negotiations between the Cabinets. This *modus* in our opinion involves considerable inconvenience, chiefly because it is complicated and calculated to conduce to delays. Still we can on the other hand not deny that it is calculated to remove the danger of too acute divergencies at the Conference. The Russian Government is animated by the desire of expressing its conciliatory sentiments and is not disposed to make any objection to the proposed *modus*. Should the Powers notify their readiness to agree to the *modus*, the St. Petersburg Cabinet will not fail during the following negotiations to pronounce its opinions concerning those in the Conference programme which especially interests Russia.

Text of the Turkish Constitution.

(*Continued*).

Chamber of Deputies.

Art. 65. The number of Deputies is fixed at one Deputy for every 50,000 males belonging to the Ottoman nationality.

Art. 66. The election is held by secret ballot. The mode of election will be determined by a special Law.

Art. 67. The mission of Deputy is incompatible public functions, except those of Ministers. Any other public functionary elected Deputy is free to accept or refuse; but, in case of acceptance, he must resign his functions.

Art. 68. The following are ineligible as Deputies:—

1. Those who do not belong to the Ottoman nationality; 2, those who, by virtue of the special regulation in force, enjoy immunities attached to the foreign service to which they belong; 3, those not understanding Turkish; 4, those not turned thirty years of age; 5, persons attached to the service of a private individual; 6, bankrupts not rehabilitated; 7, those notoriously in disrepute for their conduct; 8, persons visited with judicial interdiction, as long as that interdiction is not raised; 9, those not enjoying their civil rights; 10, those who lay claim to a foreign nationality. After the expiration of the first period of four years, one of the conditions of eligibility will be ability to read Turkish and, as far as possible, to write in that language.

Art. 69. General elections of Deputies are held every four years. The commission of every Deputy lasts only four years, but he is re-eligible.

Art. 70. The general elections commence at the latest four months before the 1st of November, which is the date fixed for the meeting of the Chamber.

Art. 71. Every member of the Chamber of Deputies represents the whole body of Ottomans, and not exclusively the circumscription which has elected him.

Art. 72. The electors are bound to chose their Deputies from among the inhabitants of the province to which they belong.

Art. 73. In case of the dissolution of the Chamber by Imperial Iradé, the general elections are to commence in such time at that the Chamber may meet again at the latest within six months of the date of the dissolution.

Art. 74. In the case of death, judicial interdiction, prolonged absence, loss of the office of Deputy resulting from a condemnation or from the acceptance of public functions, a substitute shall be elected in conformity with the prescriptions of the electoral law, and in such time as that the new Deputy will be able to exercise his mandate at the latest in the following Session.

Art. 75. The mandate of Deputies elected to vacant places only lasts till the following general election.

Art. 76. The Treasury will allot to each Deputy 20,000 piastres per Session and the expense of his journeys. The amount of these expenses will be established conformably with the provisions of the regulations dealing with the repayment of travelling expenses incurred by civil functionaries of the State, and will be calculated on the basis of a monthly salary of 5,000 piastres.

Art. 77. The President and the two Vice-Presidents of the Chamber of Deputies are selected by His Majesty the Sultan from a list of nine candidates elected by the Chamber by a majority of votes, three for the Presidency, three for the first Vice-Presidency, and three for the

second Vice-Presidency. The appointment of the President and Vice-Presidents is made by Imperial Iradé.

Art. 78. The sittings of the Chamber of Deputies are public.

At the same time the Chamber may form itself into Secret Committee if the proposition is made by the Ministers, or by the President, or by fifteen members, and that proposition is voted in Secret Committee.

Art. 79. No Deputy can, during the Session, be arrested or prosecuted, except in case of flagrant delinquency, unless a majority of the Chamber grant an authorization to prosecute.

Art. 80. The Chamber of Deputies discusses the Bills submitted to it.

It adopts, amends, or rejects the provisions affecting finance or the Constitution.

It examines in detail the general expenditure of the State comprised in the Budget, and settles the amount with the Ministers.

It likewise determines, in accord with the Ministers, the nature, amount, and mode of assessment and collection of the receipts destined to meet the expenditure.

The Law Courts.

81. The Judges nominated in conformity with the special law on this subject and furnished with the patent of investiture are irremovable, but they can resign.

The promotion of Judges, their displacement, superannuation, and revocation, in case of judicial condemnation, are subject to the provisions of the same law.

That law fixes the conditions and qualities requisite for exercising the functions of Judge or the other functions of a judicial order.

Art. 82. The sittings of all Tribunals are public.

The publication of judgments is authorized.

Nevertheless, in cases specified by law, the Tribunal may sit with closed doors.

Art. 83. Any person may, in the interest of his defence, make use before the Tribunal of the means permitted by the law.

Art. 84. No Tribunal can, under any pretext, refuse to judge an affair within its competency.

It cannot either arrest or adjourn judgment after having commenced the examination or instruction, unless the plaintiff desists.

Nevertheless, in penal matters the public prosecution continues to be carried on conformably to law, even in case the plaintiff has desisted.

Art. 85. Every affair is judged by the Tribunal to whose province it belongs. Suits between individuals and the State are within the competency of the ordinary Tribunals.

Art. 86. No interference is to be attempted with the Tribunals.

Art. 87. Affairs touching the Cheri are tried by the Tribunals of the Cheri. The judgment of civil affairs appertains to the Civil Tribunals.

Art. 88. The various categories of Tribunals, their competency, functions, and the emoluments of the Judges are settled by law.

Art. 89. Apart from the ordinary Tribunals, there cannot, under any title whatever, be formed Extraordinary Tribunals or Commissions to judge certain special cases.

Nevertheless, arbitration (takkin) and the nomination of a "muvella" (Judge delegate) are sanctioned in the forms established by law.

Art. 90. No Judge can combine his functions with other functions paid by the State.

Art. 91. Public Prosecutors will be appointed, charged with acting on behalf of the public. Their functions and grades will be fixed by law.

High Court of Justice.

Art. 92. The High Court is formed of thirty members, of whom ten are Senators, ten Councillors of State, and ten chosen among the Presidents and members of the Court of Cassation and Court of Appeal.

All the members are nominated by lot.

The High Court is convoked, when necessary, by Imperial Iradé, and assembles in the Senate building.

Its functions consist in trying the Ministers, the President, and the members of the Court of Cassation, and all other persons accused of treason or attempts against the safety of the State.

Art. 93. The High Court is composed of two Chambers—the Chamber of Accusation and the Chamber of Judgment.

The former is formed of nine members, nominated by lot among the members of the High Court, three of them being Senators, three Councillors of State, and three members of the Court of Cassation or Court of Appeal.

Art. 94. The decision of sending before the Chamber of Judgment is pronounced by the Chamber of Accusation by a majority of two-thirds of its members. The members belonging to the Chamber of Accusation cannot take part in the deliberations of the Chamber of Judgment.

Art. 95. The Chamber of Judgment is formed of twenty-one members, seven of whom are Senators, seven members State Councillors, and seven members of the Court of Cassation or Court of Appeal. It judges the cases that are sent to it by the Chamber of Accusation by a majority of two-thirds of its members, and conformably to the laws in operation.

Its decisions are not susceptible either of appeal or of recourse to Cassation.

Finance.

Art. 96. Taxes to the profit of the State can only be established, assessed, or collected in virtue of a law.

Art. 97. The Budget is the law which contains the estimates of the receipts and expenses of the State.

Taxes to the profit of the State are governed by that law as to their assessment, their distribution, and collection.

Art. 98. The examination and the vote by the General Assembly of the Budget Bill is carried through Article by Article. The tabular statements to be annexed, comprising the details of the receipts and expenditure, are to be divided into sections, chapters, and Articles, according to the model defined by the Regulations.

These tables are voted by chapters.

Art. 99. The Bill of the Budget is submitted to the Chamber of Deputies immediately after the opening of the Session, in order to make its execution possible from the commencement of the year to which it applies.

Art. 100. No extra budgetary expense can be defrayed out of the State funds except by virtue of a law.

Art. 101. In the case of urgency caused by extraordinary circumstances, the Ministers may, if the General Assembly is not sitting, create by an Imperial Iradé the necessary resources, and defray expenses not provided for in the Budget, on the condition of immediately laying a Bill on the subject before the Assembly at the opening of the next Session.

Art. 102. The Budget is voted for one year, and has only legal force for the year to which it refers.

At the same time, if, in consequence of exceptional circumstances, the Chamber of Deputies is dissolved before the Budget is voted, the Minister may, by a Decree issued in virtue of an Imperial Iradé, apply the Budget of the preceding year till the next Session, but the application of this provisional Budget shall never extend beyond the term of one year.

Art. 103. The Law definitely settling the Budget indicates the amount of receipts collected and payments made out of the revenue and expenditure of the year to which it relates. Its form and provisions must be the same as those of the Budget.

Art. 104. The definite Bill is submitted to the Chamber of Deputies at latest within four years from the end of the year to which it relates.

Art 105. A Court of Accounts shall be created charged with the examination of the operations of the finance functionaries, as also of the annual accounts drawn up by the various Ministerial Departments.

It will yearly address to the Chamber of Deputies a Special Report stating the results of its labours, accompanied by its observations.

At the end of every quarter it will present to the Sultan, through the Grand Vizier, a report containing the explanation of the financial situation.

Art. 106. The Court of Accounts shall be composed of twelve irremovable members, nominated by Imperial Iradé.

None of them can be revoked unless the explanatory proposition for his dismissal be approved by a decision of the majority of the Chamber of Deputies.

Art. 107. The conditions and qualities required of members of the Court of Accounts, the details of their functions, the rules applicable in case of resignation, replacement, promotion and superannuation, as well as the organization of its bureaux, shall be determined by a special law.

Provincial Administration.

Art. 108. The administration of provinces shall be based on the principle of decentralization.

The details of this organization shall be fixed by a law.

Art. 109. A special law will settle on wider basis the election of the administrative Councils of provinces ("vilayets"), districts ("sandjaks"), and cantons ("cazas"), as also of the Council General, which meets annually in the chief town of each province.

Art. 110. The functions of the Provincial Council-General shall be fixed by the same special law, and shall comprise:—

The right of deliberating on matters of public utility, such as the establishment of means of communication, the organization of "caisses de crédit agricole," the development of manufactures, commerce, and agriculture, and the diffusion of education.

(*To be continued*).

BACK NUMBERS
of the Hellenic Herald.

In reply to repeated enquiries, we beg to inform new subscribers and others that we have still in stock a limited number of previous issues of the HELLENIC HERALD. We take this opportunity of observing that these previous issues contain a reliable and fully-documented account, not otherwise obtainable in concise form, of the recent history of the Near East, and are therefore indispensable to all students of Balkan affairs. They contain moreover numerous valuable and interesting papers by distinguished authorities (both English and Foreign) on the historical, literary and social affairs of the Near East, and particularly of Greece. Volume II contains also monthly reports of recent archæological discoveries. These reports which deal with the activities of both British and Foreign Schools of archæology, are mostly direct from the centres of research and in many cases are not accessible to the English reader except through the medium of the HELLENIC HERALD. A glance at the INDEX published in the present number will give a fair idea of the contents of previous issues.

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This bright and interesting journal, which is published at Athens in French, has done good service in bringing the French-reading world into touch with the life and progress of Hellenism, and we are pleased to observe that it has recently enlarged its scope and now appears daily: we hope that in its new form it will carry out its aims with even greater success than formerly.

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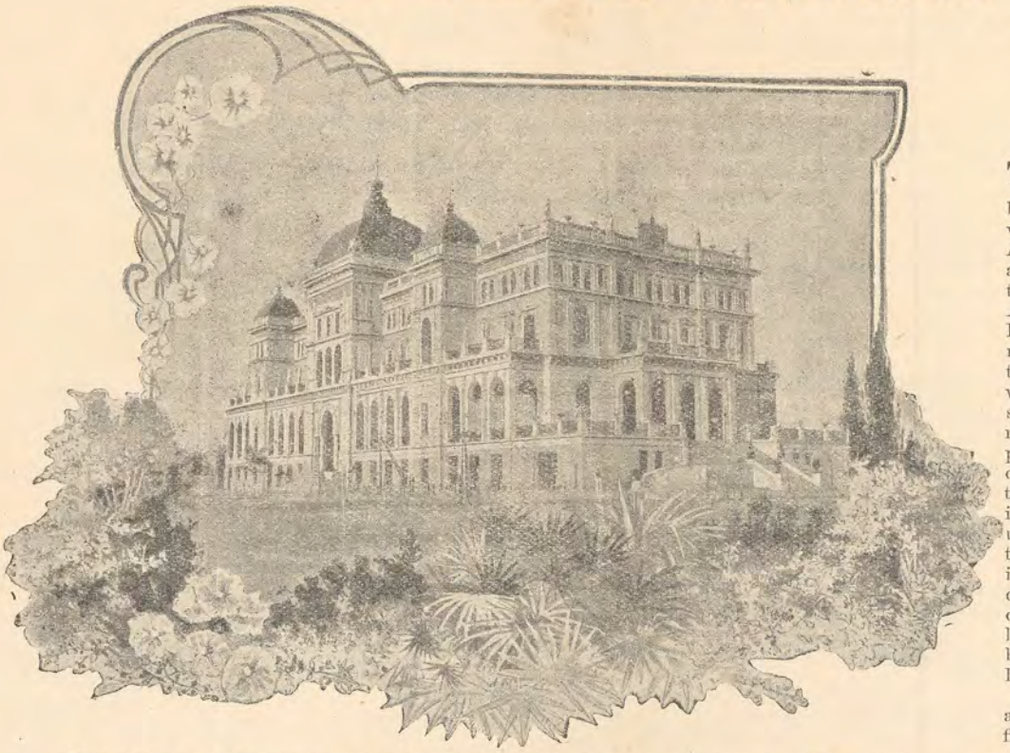

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INTRODUCTION TO VOLUME IV.

In entering upon our fourth year of publication, we offer our best thanks to those numerous readers who have written to convey their appreciation of the contents of the HELLENIC HERALD, and also to many for suggestions which have been in some cases singularly helpful. The features which have characterised previous issues will also mark VOLUME IV.; and we would particularly draw the attention of those among our readers who are interested in literature and scholarshlp to the selections of Modern Greek Literature, which are given from month to month. These passages are specially chosen as being within the reach of every classical scholar, and so as helping to bridge the gap between ancient and modern Greek.

We have the utmost pleasure in prefacing VOLUME IV. with a note of introduction from Professor E. A. Gardner, whose distinguished position both in Greece and in England, and whose high reputation in every country where classical scholarship and archaeology are cherished, must invest his remarks with additional interest and weight.

The beginning of a new Volume of the "Hellenic Herald" offers a fitting opportunity for congratulations on the excellent work it has done in the last three years, and good wishes for its future. There was a distinct need for a paper which should, in a temperate but systematic spirit, bring before English-speaking readers the Greek point of view in the politics of the Near East, and help them to understand Greek aspirations, and to realise the attainments of the Greeks in literature, scholarship, and the care and administration of antiquities. The mantle of the old Philhellenes seems to have fallen now-a-days on our French colleagues, whose lectures or contributions have made a feature in the "Hellenic Herald." It can hardly be disputed that the attitude of the bulk of the English press towards Greece has, of recent years, been somewhat unsympathetic; although one would have imagined that policy as well as sentiment would have led the other way. There is every reason why allowances should be made for a Government and a nation who are in the very difficult position of feeling that they have only won freedom and independence for a portion of their people, while numerous kinsmen, who share their language and nationality, are still under the yoke that they have shaken off. The political situation is of course one of the utmost delicacy; but many of those who are now most severe upon such errors as the Greeks have committed are the same who before were too inconsiderate in urging them to rash enterprises. It is well therefore that the Greek side of the case as deduced from official publications or collected from the British and Foreign press, should be thus brought to the notice of the friends of Greece, and supplemented by able and temperate articles on the subject.

But it is not only in political matters that the "Hellenic Herald" has proved its utility. Greece is the living centre of the discovery and the study of Hellenic antiquities; and no department of the Herald is more useful or more widely appreciated than the monthly reports upon recent discoveries and investigations in Greece. These are not mere compilations, but to a great

extent first-hand records; and they alone make the "Hellenic Herald" indispensable to all those who wish to keep abreast of the most recent results of both Greek vnd Foreign archæologists in Greece itself. In no department of administration have the Greeks shown themselves more efficient than in the care of their museums and antiquities, and in new discoveries also the Greek Government and the Greek Archaeological Society have taken a leading part. Whatever criticisms they may have incurred, the progress of the Greeks during the last twenty years in every department of social and intellectual activity has been marvellous. A paper which devotes itself like the "Hellenic Herald" to an account of this literary and archaeological progress would even on this account alone justify its existence, and be sure of a welcome from all those who acknowledge their debt to Hellenic ideals and to the traditions of Hellenic literature and art.

ERNEST A. GARDNER.

The Development of Events in Greece.

We briefly referred last month to an unfortunate disturbance in the Greek Navy, of which the first news was just to hand as we went to press. The incident, which brought about a sudden crisis in the political state of the country, was regarded by many Western observers as a catastrophe of the first magnitude, if not as actually heralding a complete constitutional collapse: but at the interval of a month we are able to view the matter in its proper perspective, and to reduce its importance to more modest proportions. The firm action of the Government, and the prompt support accorded by the Military League backed up by every section of public opinion, soon showed that the whole affair was no more than the outcome of one man's hot-headed vanity and morbid ambition, and that the general population, of every shade of opinion, was determined at all costs to have order restored and the laws respected.

It is possible to give a general outline of the affair in a few sentences. It is known that the composition of the highest ranks of the Navy has not been such as to inspire the country with confidence, and the feeling has been widespread that the service ought to be purged of commanders who have outlived their usefulness. One of the first objects of the Military League has been to put into execution this general sentiment, and by the imposition of an age limit and by other constitutional means gradually to eliminate those officers who no longer possessed the energy and decision necessary for the organisation and command of a modern navy.

These methods however did not appear sufficiently trenchant to satisfy a section of fire-eating junior officers, of whom Commandant Typaldos became the leader. These too ardent spirits at once formulated their counter proposals, which were to the effect that the officers concerned should be immediately expelled from the Navy, without reference to their past services—a measure which would have been no less ignominious for the Government compelled to adopt it than humiliating to the officers expelled. The Military League firmly and most properly replied that the proposal could not for one moment be entertained, and that the officers concerned would be treated with becoming consideration and would eventually be removed in a constitutional manner by the operation of the age limit.

Typaldos at once made clear his intention of bringing matters to a crisis and imposing his ambitious designs even by the exercise of force: and he had the temerity and insolence to suggest his own appointment to the Ministry of Marine, in case the Military League lacked the courage necessary for the execution of his proposals. The League, refusing to consider these proposals, at once warned Typaldos of the serious consequences which would be incurred by any persistence in his absurd pretentions. Typaldos did not choose to accept this warning. By a sudden *coup* he took possession of the Naval arsenal, and he and his associates steamed out with the flotilla of torpedo craft and destroyers, prepared to resort to force.

The Government and the Military League, instantly realising the situation, coped with it by prompt and vigorous measures. Typaldos and his followers were called upon to surrender: on their refusal, the mutinous flotilla was at once shelled by the main fleet, which had remained loyal, as well as by the land batteries, and there ensued a sharp fight of some twenty minutes duration. Some ships of the flotilla were disabled and others surrendered at once, while the last one came in next day. It afterwards transpired that the first shot fired marked the end of the mutiny: for the crews of the flotilla, who had been misled by the specious arguments of their leader (who pretended to be acting in concert with the Military League) at once refused to obey orders when they found that they were asked to fire on their countrymen, so that during the fight the guns were served and the vessels navigated by the dissatisfied officers themselves. After the cessation of fire the crews landed their officers and allowed them to escape, and straightway surrendered themselves and their vessels. While the utmost praise is due to the firm action of the Government, the prompt intervention of the loyal warships, and the alactrity with which the battery garrisons paraded and joined action, it must also be recognised that the patriotism and common sense of the crews of the flotilla contributed in no small measure to the speedy conclusion of the trouble without serious harm.

The unpleasantness of the entire incident need not be minimised, but in many respects the course of events has been reassuring. It has shewn that even under the present difficult conditions the Government can face a sudden and dangerous crisis with decision and ability; it has shewn also that the Military League is inspired by genuine loyalty and patriotism, and that the mass of the Greek nation is entirely on the side of law and order. The recent events should therefore help to dispel an impression, which has been prevalent in the West, that in Greece there exists no Government but anarchy, dominated for the time by a self-seeking military junta.

In many Western circles the question has been asked why the rising was not crushed in its inception by the seizure of Typaldos To ask this is to ignore some of the chief factors in the confused medley of Balkan politics. Typaldos has in past times shewn great self-sacrifice and personal courage in seeking to further the national cause, and has thus attained high popularity among the officers and the general public. Any premature action against him might have resulted in raising him to the position of a persecuted popular hero: even now, when he is a discredited

prisoner, the treatment to be meted out to him and his associates raises questions which might easily become difficult.

The brief but acute anxiety occasioned by the incident has had the good result of making it clear to all that the present is no time for indulging in wild schemes on the pretext of better government. It has at the same time acted as a stimulus towards the execution of some much-needed reforms. The Parliament in its present short session has passed some most useful and urgently required bills, which will contribute in great measure to the settlement of questions still pending, and which at the same time help in the establishment of a secure basis for the building of a new political structure. We must specially mention the bill reforming the regulation of proceedings in the Chamber, with its restrictions on wanton obstruction; the bill for larger electoral areas, which will render Deputies less absolutely dependent upon local exigencies, and will at the same time diminish the power of local magnates; the Finance and Military bills were referred to in our last number; and the new Education bill will contribute to make education more practical and more successful in preparing pupils for every-day life. Up to the present the Government has achieved great success in overcoming critical difficulties, and has accomplished much good work. We trust that after the close of the Session, which is now imminent, the good work will be greatly furthered by the application of the reforms voted.

These excellent results have been rendered possible by the devotion of the Government and the cooperation of the Military League. It is thus clear that the League is by no means the lawless and tyrannical body which many have been disposed to consider it. The situation is in fact more hopeful than could have been anticipated a short time ago, and it is manifestly proved that the forces which at present guide the public affairs of the Hellenic Kingdom are animated not by personal ambition but by a genuine patriotism and an earnest desire to bring about the true regeneration of Greece.

The present month has witnessed two events which, though taking place in other countries, are of profound importance to Greek politics. The first of these is the note of the Ottoman Government to the Protecting Powers, asking for a definite settlement of the Cretan Question, naturally on lines favourable to Turkey. In thus acting the Turkish Government was of course seeking to take advantage of the present unsettled state of affairs in Greece, but it received a well-merited snub from the Protecting Powers, who replied that they did not consider the present an opportune time for reopening the question, and that since the matter was in their hands, they would deal with it how and when they thought convenient.

Not less fraught with importance to Greece is the rumoured federation, or at least *entente*, in the making between the Slav States of the Balkans, under the patronage of Russia. Some probability is lent to the rumour by the sudden visit of King Ferdinand to Servia, as well as by the somewhat threatening remarks of the Bulgarian Prime Minister at the opening of the Sobranie. Nothing definite or official is yet announced as to the conditions of any alliance, but the mere fact that a pan-Slav federation has come within the range of practical politics should open the eyes of Turkey, and should prove that the danger to her tranquillity and security is not from the South, as she has long blindly imagined, but from the North. It is time for her to realise that her best interests are served by a good understanding with the Greeks of Turkey, the largest Christian element within her dominions; and ultimately by coming to terms with the Kingdom of Greece, whose interests and her own are not incapable of harmonisation. We trust that before long the true essentials of the situation will be firmly grasped by the Turks, and that instead of persisting in their threatening and inimical attitude, and in their endeavour to take advantage of every weakness in Greece, the Ottoman Government will seek to utilise the present regeneration of the Hellenic Kingdom in strengthening the powers of both countries to offer a united resistance to all outside aggression.

Correspondence from Constantinople.

Since my last letter things have looked healthier between Greeks and Turks up to these last days, because his Holiness the Oecumenical Patriarch received repeated assurances that the ecclesiastical privileges would not be interfered with, and that the Patriarchate would be continued as heretofore as the channel of communications between the Turkish Government and the Greek community. The assurances given repeatedly by the several Ministers satisfied a great number of Greeks—others amongst them have not granted implicit faith in these promises, but, in any event, Greeks and Turks seem to have recognised that the chauvinistic attempt to interfere with what must be considered as international understandings, explicitly confirmed by the new constitution, was very ill advised and the retractation of the Government is what is usually termed "eating very humble pie." Those that attach no importance whatsoever to the official promises, made by the Ministers, base themselves on the fact that other measures calculated to interfere with the Christians in Turkey are still being pushed on.

These measures concern the law about the Churches in Macedonia, the law for ruling associations, the law about the Christian schools. Now it is evident that in all these enactments the action of the orthodox and other communities will be grossly interfered with; and not only does the Government show no signs of withdrawing these laws, but the Speaker has expressly declared that they will be put into execution without any modification. The enlightened part of the Greek community ask themselves what is the real value of the recent promises, and they find no answer to that question. It therefore stands to reason that these promises must be taken *cum grano salis*. A splendid letter addressed to the Turkish press by the well-known writer and poet Tehobanian, has created here a very deep impression. It is a thrilling appeal to the honour and to the convenience of the Young Turks by a man, who does honour to his race and who asks for justice, making out most cogently that, without justice and fair play, the desired union of the races will remain a dead letter. He proves beyond the shadow of a doubt that the resignation of the Armenian Patriarch has been an event absolutely misunderstood by the Turkish Government. Dealing with the fearful massacres at Adana, the writer says that, if the Armenians lost much in life and property, the Turks have lost infinitely more in honour and consideration, because the prestige of the new Government has been thoroughly shaken. He says that the civilised world expected that the Government of the Young Turks, indignant at the horrible crimes in Cilicia, would of its own initiative have hurried to wash out this shame and punish the guilty parties. Instead of which we have assisted at the incredible action of the Young Turks, who, allowing themselves to be deceived by the very parties that plotted and in cold blood carried out those horrors, started by first disbelieving and denying the immense extent of the massacres and, after affecting to believe in the romance of an Armenian insurrection, they allowed a considerable number of innocent Armenians to be hanged! Tehobanian says that if Armenians were massacred in Cilicia, it is because those that could prevent it, wished them to be massacred. And these parties are either left free and undisturbed, or are simply nominally punished. And the central Government not only left the poor Armenians to their atrocious fate, but took advantage of the difficult position in which the Armenian Patriarch was, to make an attempt upon his ecclesiastical prerogatives and rights, forcing him thus to send in his resignation. Replying to the childish argument brought forward by the great majority of the Young Turks that severe punishment meted out to Turks might create great difficulties to the present Government, Tehobanian ironically says that this identical Government did not think so when it was a question of punishing the revolutionaries of Constantinople who were hanged wholesale in the public squares of the very capital!

This letter of Tehobanian caused great sensation, but it changed nothing in the dealings of the Government and its Courts Martial, because not later than on the 26th instant an imperial iradé confirmed the following sentences of the Adana Court Martial:—

Ten years imprisonment for the **murder** of several Armenians in the villages Koran and Tolacha, near Tarsus

Three years imprisonment against Bekir Ali Oglou, for having **murdered** during the troubles the Armenian Kirkoe Agopoglou.

Five years imprisonment against Mustapha and his companions for the **murder** of another Armenian called Karagheuz Kirkor.

Three years imprisonment against Issa Oglou Ahmed for the **murder** and robbery of an old Greek woman.

Three years imprisonment against Omer Horos Oglou for the **murder** of the Armenian Artin Kehaya Oglou.

When it was the case of convicting Armenians, who had only killed their assailing enemies in defence of their lives, their property and the honour of their wives and daughters, the sentences were invariably death by hanging—but when it is the case of guilty Turks, be their crime even murder of the most brutal form, then a few years imprisonment are regarded as sufficient. And there is not one Ambassador here with the moral courage to call the attention of the Government to such enormities, nor one that will write to his Foreign Office a dispatch to show that all these pretences of reform and improvement are nothing but mere words without a meaning!

And what is even worse, the local Government dare to give publicity to these monstrosities, thus defying public opinion and showing, beyond a doubt, that the recommendations of "fraternity and union" are only dust thrown into the eyes of these populations, who now begin to thoroughly understand that if under the new régime the miller has changed, the mill not only remains the same for all intents and purposes, but it has got worse by wear.

And to prove we are as deep as ever in the old ways, the treatment announced publicly yesterday in the papers of the change of evidence of the Imperial Heir to the Throne, is more than sufficient evidence.

Under the worst days of the abominable old régime Prince Ioussouf Izzeddin, the son of the late Sultan Abd-ul-Aziz always lived, spied over but never disturbed, in his own Palace at Tchamlidjia.

The papers announced yesterday that, owing to the cold and to the inclemency of the weather, the Government thought fit to submit to the Sultan, who consents to every thing desired, that it would be better that his residence, somewhat far from the town, be fixed at the Beylerbey Palace on the water in the Bosphorus. Of course, this can only have one meaning, to wit: that this Prince must be looked after. By residing at Beylerbey he is under the eye of everybody, and every movement of his can be easily controled. In the usual hypocritical Turkish style the cold and the inclemency of the weather are made out to be the reasons of a forced and arbitrary order of a change of evidence. Is this any different from the acts of the old régime?

As to the general state of the country within the last month, every thing in every quarter points to worse and worse. Notwithstanding all the declarations of the famous generalissimo Mahmoud Chefket that the officers in the army must not meddle with politics, notwithstanding the repeated declarations of the Committee of Union and Progress, that they have resolved to abstain from interfering, sub rosa, with the Ministers and Government, both the officers and the members of this Committee have nothing to do but to force their way in every department, controlling every operation and giving orders right and left. It is due to them and to them alone that the Ministry were forced to send a communication to the powers insisting on an immediate settlement of the Cretan question.

We all know how the Powers received the communication, and though, so far, there is yet no official reply, we equally know that every Turkish Ambassador has reported here the fact that the Government to which he is accredited considers that the time has not yet come for raising again this question.

Some of the Turks see clear in all these matters and one Turkish paper, on the 23rd instant, astonished its Turkish readers (the Christians are not astonished at anything), with one of its articles, headed "What policy are we following?"

The first of this article in the *Jeune Turc* is simply this. Under Abdul Hamid, it says, all the Powers were busy with feverish activity working day and night, putting forth plans and projects, forming alliances in view of a near and imminent partition of the Turkish Empire, as they did once with the Kingdom of Poland. This fact, the Turkish paper adds, is now self evident and the discussion reported in a British review between Aerenthal and Isvolsky proves it beyond the possibility of a doubt.

The same activity is visible now in these days in the diplomatic world. Always in secret the Chancellories are equally busy. King Ferdinand of Bulgaria crosses his frontier and goes to Servia: Milovanovitch, a Servian Minister of Foreign affairs, goes all over Europe—the triple Balkanic Alliance is no longer a project, but one real, solid fact. Russia increases her subsidy to Montenegro, and Roumania becomes more nice and polite towards Bulgaria.

On the other hand, continues the *Jeune Turc*, nobody knows exactly what King Victor Emanuel told to his Imperial guest at Racconigi; but this is not enough—there is something more.

The Khedive of Egypt is going to a pilgrimage to Mecca together with another *protégé* of England, the famous Mubarck-ul Sebah Pasha, Caimakum of the caza of Koweit, practically owner of the Khogeit Republic, under British protection. Lynch pressess for the concession of the navigation on the Euphrates in order to form, perhaps, a "British Mesopotamia Company."

The Ministry, in order to justify itself before the country, in the presence of a possible motion in Parliament on the Cretan question, addresses a note to the Powers who, notwithstanding the untenable situation in Greece, reject the Turkish Note with the utmost severity.

There is every reason to be pessimisic, continues the Turkish paper. A short while ago, a few months after the proclamation of the Constitution, nobody cared to place again on the tapis the problem of the succession to the *sick man*. Now we see that even under this new régime, the medal has its reverse. The refusal of 80 per cent of the Turkish Loan Stock in London is significant. On the other hand, events in the Irak, troubles in the Yemen, and the state of Albania inspire no confidence in our progress.

And the *Jeune Turc* concludes: "If no radical measures are taken to find a remedy for the insufficiency of our Government our disease will become chronic, and the same problem as those previous to the Constitution will probably be put on the tapis. It will be then very difficult to resolve them, because formerly a certain party, the élite of Europe, pleaded in our favour against the severity of European diplomacy, alleging that the people of Turkey had no voice in the management of public affairs, and that if the order of things was reversed every one would see what the Turkish people were able to do."

So far the *Jeune Turc*.

To make the article complete there is only one thing to add, to wit: that the order of things was reversed—the bloodthirsty Sultan was deposed, his advisers were condemned and exiled all over the Empire—a new order of things in the name of fraternity and union was established, and all this had one, and only one result, viz.: the same measures as under the old régime and worse, the same corruption in the courts of Justice, the same oppression of the Christian element in favour of Mussulman fanaticism—the same system of spies and generally the same blunderings of Turkish rule, with in addition, the paraphernalia of impudence, chauvinism and ignorance pushed to the worst extremes, so that the old and new régimes only offer an historical distinction without any actual difference.

A Reply to an Unjust Criticism.

During the period which has elapsed since the coup of August 15th, there has been in the Western press much unsympathetic and unjust criticism of the Military League—a singular contrast to the chorus of sympathy and approval with which the doings of the Young Turkish Committee were greeted. The explanation has been given that whereas the Young Turks replaced an autocracy by a Constitution, the Greek officers destroyed a constitution for their own purposes. We cannot for one moment endorse this view. When we examine carefully the aims and methods of the two Committees, we see in each a noble and sincere patriotism—a wish, on the part of the Turks, to wipe out an abominable tyranny which has brought their country to the brink of ruin; while the Greek reformers were determined to sweep away a ruinous constitutional system, which after it had proved itself too strong for constitutional methods, had to be by more drastic means.

One of the most unjust and unfriendly criticisms of the League and its policy was that which appeared on November 1st in the MANCHESTER GUARDIAN—*a journal whose general breath sobriety has led us to expect better things. We are glad to observe that the article in question was not allowed to pass unchallenged, and in its issue of November 3rd the* MANCHESTER GUARDIAN *published an able reply by Professor Ronald M. Burrows, of the University of Manchester. Professor Burrows, who has spent much time in Greece, and who has a wide knowledge of the country and its affairs, and who has come into intimate relations with many Greeks, replies seriatim to the journal's statements, and rebuts its accusations one by one. We are specially pleased to see a distinguished English professor taking the field on behalf of justice to Greece, and we reproduce in full Professor Burrow's letter:—*

To the Editor of the Manchester Guardian.

SIR,—It is not my purpose to discuss the policy of the Military League nor that of its opponents. But as one who has been a good deal in Greece and knows intimately many Greeks of every class, I wish to protest strongly against the tone of your leading article in yesterday's issue. The impression you give of the bad condi-

tion of things in Greece, with "its miserable and struggling peasantry," with "every branch of the public service . . poisoned by a cynical kind of party intrigue," with its "low standard of duty and of citizenship in every grade of the Administration, from the King to the meanest officials," is grossly exaggerated. The Greeks are at present making an effort to free themselves from undoubted defects in their Administration, and the reformers are naturally inclined to make sweeping charges in order to press home their points. It would be easy, no doubt, to give chapter and verse for every accusation contained in your article from the Greek press itself. It would be as fair to judge English public life from a sweeping together of all the hard things said in Lord Charles Beresford's attack on the Admiralty, Mr. Balfour's invective on Mr. Ure, and the "Daily Mail's" comments on both. Those who know a country are inclined to take such accusations with a grain of salt.

This picture of Greece as a sink of corruption is at least totally against my own personal experience. I have been brought in contact with many officials in the public service, and that in every grade of it. With nine in particular I have been in close business relations, and have had good opportunities for forming a judgment on their characters. Of the six of them who were educated men every one was an honest straightforward man, keen on his work and anxious to do it well. Of the other three, all in humble positions, only one was of doubtful integrity, and he has been dismissed from his post. The second was an old man, kind, but rather slack and incapable; the third, as fine a specimen of a superior artisan as I have ever met with in England, and, like both the two Greek foremen whom I have employed in my own excavations, entirely trustworthy and a terror to evildoers. As for the peasantry, peasants all the world over have a way of not being rich, and the soil of a great deal of Greece is particularly poor; but they are a temperate and moral people, and I expect that it would not be beyond the facts to say that there is more misery and degradation in any one of the great English or American cities than there is in the whole of Greece. It is probably true that the nation is not at its best in its political life, but even among leading politicians there are many men whose patriotism is as pure and their devotion to their country as sincere as in any other nation.

In regard to foreign policy and expenditure on army and navy, we have to remember the racial conditions of the Eastern Mediterranean before we lightly accuse Greece of "Jingoism." The millions of Greeks still under the Turkish Empire who look to the Greek Kingdom for support render its foreign policy a problem that is unique in its difficulty. If we had been a small, poor nation, and there had been more Outlanders of English blood in the Transvaal than there were in England, and the Government of the Boers had been as bad as that of Turkey, we should have had the same problem to face ten years ago that Greece has had ever since it has been a kingdom. It is not financial greed nor love of conquest but a passionate sympathy for the oppressed of its own race that has been the inspiration, as also, no doubt, the danger and the difficulty of Greek statemanship.—Yours, &c.,

RONALD M. BURROWS.

The University, Manchester, November 2nd.

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BELISARIUS.

Belisarius in his lifetime was the idol of the Byzantine population: during the early middle ages an almost mythic cycle grew around his name, and he is to-day the best known among the generals of the Eastern Empire. Fortune has been somewhat blindly lavish of her favours towards him; for while his achievements fall short of his legendary fame, sober criticism must allow that in some measure they transcended his capacity. Yet is his reputation not without a solid foundation, for if Belisarius was neither a Napoleon nor an Alexander, if he lacked the fire of genius and if his mould was something less than heroic, he takes high rank among those generals who are content to be faithful servants of a State. Few men indeed have served their country better than Belisarius served the Empire: he led two kings captive to Constantinople, he defeated Persian, Goth and Vandal, he recovered Africa and Italy, he doubled the extent of the Empire, on two occasions he saved the capital itself.

His services were purely military. Whenever there was need of hard fighting, Belisarius was the supreme resource of the Empire; but we never find his name associated with any measure of statesmanship: the council-chamber was not his element. He was the sword of the State, a powerful and trenchant weapon, but his was not the intellect to direct and control. His generalship was chiefly characterised by remarkable tactical skill, but what impressed both his own troops and his barbarian enemies was his extraordinary personal dash and intrepidity. In grand strategy he was not preeminently distinguished, but he possessed in a high degree the qualities who go to make a first-rate general of division. These qualities might not have availed against Attila or Alaric, and they found their match in Totila; but against most of the enemies of the Empire they were sufficient.

His rashness on more than one occasion exposed his armies to grave danger, as in two decisive battles in the African campaign, when he had pushed on without sending scouts in front, and consequently allowed himself to be surprised by forces whose proximity he did not even suspect. Sometimes, also, he owed victory to the failure of the enemy rather than to any ability on his own part

If he owed something to fortune, he was little indebted to the instrument placed in his hand. The state of utter disorganisation into which the Imperial army had fallen is almost beyond comprehension. Troops were recruited from every part of the Empire, but the greater part were drawn from the barbarian tribes beyond the frontiers. Gepid, Hun, Ostrogoth, Visigoth, Persian, Avar, jostled one another, each tribe ready to enter into armed conflict with its new comrades and hereditary enemies, or to make common cause with its kinsmen of the opposing army. The motley force was only united in its insubordination to the central authority and in its determination to extort by pillage and intimidation the subsistence which could with difficulty be obtained from a regular paymaster. The army had a prodigious greed for plunder: it lived on the territory it marched through, its path being marked by a track of desolation, so that the country looked on an Imperial army of deliverance as a greater scourge than the barbarian invaders. In hostile country, even in the very presence of the enemy, no influence could restrain the army from scattering in search of plunder and so risking the failure of an entire campaign; and after a victory, so long as there remained aught to sack, no discipline could hold the army in hand to pursue the scattered foe and to strike a final and decisive blow.

Such was the unpromising weapon which was all that lay to the hand of Belisarius. A greater than he might have essayed the herculean labour of training this force and subjecting it a rigid discipline. Belisarius may have lacked the organising power, as certainly he was far from always displaying the firmness

of character, necessary for the task. Fortunately his personal qualities were such as made instant appeal to the mercenaries. These fierce and untamed warriors, with little appreciation, perhaps, of the subtleties of military science, were lost in admiration for a general who never hesitated to plunge, sword in hand, into the heart of danger. After the battle, the generosity of Belisarius knew no bounds: he lavished gold on his troops, and if any man had lost horse or armour, the general made good the deficiency. Thus he became the idol of his soldiers, and if in the presence of indiscipline he was too prone to resort to diplomacy rather than to assert his authority, he was able to lead into battle an array of devoted personal adherents.

Of the early career of Belisarius we know little. He was born about 505 in the Thracian town of Germania. Apparently of peasant origin and breeding. Some have seen in the name of the city an indication of German origin, and have sought to connect Belisarius with an assumed Teutonic tribe of settlers; others, equating Belisarius with *Beli-tsar* [white king], have claimed the general as of Slavonic origin; but these are mere etymological fancies. We know that at an early age Belisarius was in the bodyguard of Justinian, and that he came into close relations with the future Emperor, on whom he lavished a devoted and ill-requited fidelity. To explain the early advancement of the humble Thracian we must assume some striking action. The silence of the records forbids us to ascribe it to any circumstance of historical importance, but we may well believe that among the disorderly mercenaries of Byzantium the zeal and sobriety of Belisarius would shine with added lustre, while even in that camp of hardened and reckless fighters his prowess must have brought him into early distinction.

When Justinian decided to attempt the reconquest of Africa, reputation already marked out Belisarius for command of the expeditionary army, and in June 533 he sailed for the West. His fleet of 500 transports, manned by 20,000 sailors, bore 10,000 infantry and 6,000 horse, under the escort of 92 ships of war.

It may be questioned whether the talents of Belisarius were precisely those necessary for warfare in the difficult African country. On the battle ground he was wary and alert, full of resource, admirable in the disposition of forces, keen to perceive a weakness or to press an advantage, and on occasion bold and fiery in attack; his tactics were swift and skilful; but in the larger fields of strategy he was limited in conception and slow of imagination. He loved a studied and elaborate scheme, steadily and methodically carried out, but he had none of the sudden inspiration of a Napoleon or a Marlborough or even of his great rival Narses, and he was apt to be sorely disconcerted by a daring counterstroke. In all ages the light horsemen of North Africa have been supremely fitted to tax the resources of such a commander. Their traditional methods of warfare—the sudden decent upon the baggage train or the line of communication, the unexpected attack on straggling detachments, the persistent hanging on to the skirts of the column but refusing to be brought to definite action—were such as have in many a campaign proved fatal to methodical strategy. By such methods the Parthians inspired the Romans in their prime with a dread which endured to the last days of Rome.

But Gelimer, who had determined to repudiate a suzerainty which had sat so lightly on the earlier barbarian conquerors, little appreciated the nature of the task he had undertaken. With a complete failure to appreciate the strength and the weakness of his forces, he emulated the strategy of his adversary, and put the fortunes of the Vandal Kingdom to the hazard of two pitched battles. But in regular warfare he was no match for Belisarius, nor could his wild partisans cope with the seasoned veterans of the Empire. Belisarius was allowed to land unopposed at Caput Vada (September 533); within a fortnight he won the great battle of Decimun, which left Carthage without defence. Three months later the decisive battle of Tricamarum placed the entire country at his mercy. Swift and relentless to follow up his victory, Belisarius crushed all opposition and captured one strong place after another. By March, 534, all was over. With the rich spoil of Carthage, and a captive monarch in his train, Belisarius returned to celebrate in Constantinople a triumph of unparalleled splendour. While the populace everywhere acclaimed and were ready almost to worship the victorious general, Justinian set up pompous inscriptions, struck medals celebrating "the glory of the Romans (*τὴν δόξαν τῶν Ρωμαίων*), and in self glorification he assumed the title of Africanus.

The success of the African campaign determined Justinian to proceed with a yet more dearly cherished design, the recovery of Italy. A pretext for intervention was provided by the murder of the Regent Amalasonta at the instigation of her consort and cousin Theodatus, who hoped by this means to climb to the throne of Theodoric. Provided with so excellent a *casus belli* (for Amalasonta had long ago placed herself under the Imperial protection), Justinian rejected all overtures for negociation. The turn of affairs was so opportune, at a moment when the conquest of Africa afforded an admirable base for operations against Italy, that observers saw more than the hand of chance; and there is grave reason to suspect the Empress Theodora of being privy to the death of Amalasonta.

Theodatus, even more Gelimer, was unequal to the part he was ambitious to play. Descended from barbarian conquerors at whose name Rome had trembled, he was a jaded degenerate, incapable of settled plans, who sought to cover his weakness and irresolution by a simulation of philosophic doubt. After allowing Belisarius, whose army did not number 10,000 men, to conquer Sicily almost without a blow, he was ready to offer the most humble and degrading submission: then on the exaggerated rumour of some trifling success in Dalmatia, he veered to the opposite extreme of insolence, not scrupling to lay violent hands on the Ambassador of the Emperor. Such a leader, could make no stand against Belisarius, and in 15 months he had lost Sicily and two thirds of Italy.

But the Ostrogothic nation, far from sharing the torpor and incapacity of its King, braced itself for a bold effort. Even before Belisarius had entered Rome the barbarian army, following in its ancient traditions, had held a great assembly, deposed the feeble Theodotus, and elected in his place Vitiges, whom courage and leadership, displayed in a hundred battles, had raised from obscurity. But Vitiges, though a daring and capable officer, was no general. He wasted valuable time in negociating an alliance with the Franks and in securing his own position by marriage with a princess of the line of Theodoric; and it was March 537 before his vast army, 150,000 strong, appeared before the walls of Rome. Two months earlier the Imperial force, now reduced to 5,000 men, had just entered the eternal city, and could have offered no resistance to the Goths. But Belisarius was not the man to spend idly eight critical weeks, and he had seen to the complete fortification of the city, and especially to the seaward approach.

Full of confidence, Vitiges essayed to storm the city, but every assault was hurled back with immense slaughter; he laid waste the country, and Belisarius brought in supplies by sea; he cut the aqueducts, and the garrison drank the polluted waters of the Tiber; and when spring came in 538, the barbarians still lay baffled without the gates of Rome. Belisarius seemed to be in all places at once, organising and directing, and inspiriting the army with his own ardour. "Never," he had said, "shall Rome be taken while I live." Even his mistakes turned to his advantage, by showing how dangerous he could become when driven to bay. On one occasion when he had almost fallen into the grasp of the assailants. Making a reconnaissance with 1,000 of his cavalry, he had come into contact with a body of the enemy, and had somewhat rashly engaged in action before discovering that he was in touch with the main army. Quickly perceiving his dangerous position, he saved the situation by a prompt dash; hurling his force headlong upon the enemy, and carving a way through the midst of their astonished ranks, and so regaining the city. Vitiges

finally abandoned active measures, and early in 538, he entrenched himself strongly around Rome, in the hope that starvation and pestilence would achieve what Gothic arms were powerless to effect.

But the beleaguered garrison was at last to receive the succour it had long expected. For more than a year Justinian had coldly neglected the repeated entreaties of Belisarius, but it would seem that he could no longer view unmoved the sufferings and the heroic defence of the little garrison. An army was hurried across the Adriatic and a series of victories placed it in possession of a large tract of Western Italy. At the same time strong reinforcements and supplies were received by the garrison at Rome, which once more became in a position to take the field.

Threatened on two sides, Vitiges hastily withdrew his forces. In the twenty-one months of siege he had lost over 100,000 men, 30,000 in one fierce assault. Justinian already regarded Italy as reconquered: and no doubt it would have been if he could have left the army to complete its work. But now, as always, when the moment of danger was past, the Emperor's dormant jealousy of his too popular general woke into action. A new army was sent, but the command of it was entrusted to Narses, who was given equal rank with Belisarius. The friction and want of coordination between the two generals paralysed the Imperial forces; the Goths and Franks began to regain ground, and spread desolation by fire and sword throughout the North of Italy. Finally, the Emperor was reluctantly compelled to recall Narses; and late in 539, Belisarius once more resumed sole command. The result was magical: Faesulae and Auximum were captured, the barbarians forced back, Vitiges and his army driven into their last stronghold of Ravenna. Belisarius pressed on with the utmost energy, concentrating all his forces upon Ravenna, and he had by the last days of 539 surrounded the city and entered upon a vigorous siege. The Goths held out obstinately, but an able and determined siege reduced them in six months to the sorest straits, and they began to seek terms. Justinian was not disposed to be obdurate. A threatened advance by Chosroes and the Persians upon Constantinople had weakened his resolution, and he sent word that the Goths were to be offered a favourable peace.

Now followed a strange episode. For the first time in his life, Belisarius refused to obey. Feeling that he held the enemy in the hollow of his hand, he was unwilling to accept anything less than a complete surrender, and he prepared to press on the siege. The Goths made an extraordinary reply: they had conceived an extravagant admiration for the high military qualities of Belisarius, and they now proposed a reconstitution of the Western Empire, with Belisarius as Emperor. Vitiges offered to lay down his kingship, and the other chiefs were ready to swear allegiance to Belisarius.

If Belisarius hesitated before this splendid offer, it was only for a moment. But he feigned acceptance, and entered in triumph the city which hailed him as Emperor. But once in possession, he declared to the astonished barbarians that he sought nothing for himself, but accepted their homage in the name of Justinian. For the rest, he behaved with his wonted magnanimity. The city was saved from pillage, the garrison treated with generosity, and Vitiges and the other chiefs sent to Constantinople, where they received an honourable welcome and ended their days as patricians in the Imperial retinue. Belisarius again entered Constantinople in splendour, and Justinian set up the usual self-laudatry inscriptions, and assumed the title of Gothicus in addition to those of Africanus and Vandalicus.

It had been better for his reputation had Belisarius never seen Italy again, for his second Italian war was one long disaster. When Justinian had almost denuded the peninsula of troops, the tribes at once began to plan a fresh rising. This time they were fortunate in their choice of general, for their new leader, Totila, was the greatest of the Ostrogoths since Theodoric. In 542, Totila crossed the Po, his army at the time not exceeding 5,000 men. Victories at Faënza and Mugillo opened the way to Central Italy: a swift march South, and the capture of Naples put him in possession of rich and fertile provinces whence he could draw revenues and supplies: and soon he dominated the Peninsula.

In 544, Belisarius was sent to withstand him, but Justinian, who sought to execute grandiose projects by parsimonious means, had supplied his general with neither money nor army, and Belisarius was no longer the man who had conquered Africa and Italy. It was not alone that his body was racked by fevers: his skill and energy—it would almost appear, his courage also—had deserted him; and fortune had ceased to smile on even his happiest and most audacious conceptions. He wasted time around Ravenna, carried on a desultory and fruitless campaign in the centre, and when he appeared before Rome, it was only to lose his nerve at the critical moment when perhaps victory was within his grasp; and in December 546, Totila entered the city of the Caesars. A bold attempt to change the fortune of the war was denied the success it deserved; and finally Belisarius, worn by disease, discouraged by failure, paralysed by want of support, could only ask to be recalled. Even if we agree with Gibbon, that the failure must be laid entirely to the charge of Justinian, and that Belisarius shews even greater in adversity than in victory, his return to Constantinople was in melancholy contrast to his former triumphs.

Before the end of his days, Belisarius appeared again on the field of battle. He had once saved Constantinople from the Persians, and once from internal sedition: once more the capital was to owe its safety to him. In 558, was a great invasion of the Huns: one army penetrated to Greece, one ravaged Thrace and the Chersonnese, and a third spread desolation to the walls of Constantinople. Once more all eyes turned towards the aged general. Belisarius put himself at the head of an army, and with a return of his old skill and intrepidity, scattered the barbarians and drove them beyond the Danube.

It is known with what ingratitude Justinian repaid the services of his greatest general. The medieval legend represented the aged warrior as an outcast in the streets of Byzantium, beseeching the passer for an obol. This is apparently an idle fiction: but it is certain that each return of Belisarius in triumph was the signal for a new humiliation. Such was the case after the conquest of Africa, again after the first Italian campaign, and in 562, on the eve of his death the general, was temporarily disgraced. Even when Belisarius was no more, his memory was exposed to unjustified insult. It was always the Emperor's fixed will to pose as the arbiter of all power and honour, which he bestowed or revoked without assigned reason, and he delighted in shewing that even the greatest of his servants stood no higher than his meanest subject.

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GREEK PLAYS IN LONDON.

The MEDEA of Euripides and the ELECTRA of Sophocles at Terry's Theatre.

A most interesting experiment has recently given London playgoers an opportunity of witnessing the Attic drama as interpreted by Greek actors. For this they have to thank the courage and energy of Miss C. Smiltou, a Greek lady who has graduated at the University of Athens. Though not professionally connected with the stage, Miss Smiltou has made a close study of the ancient drama, and has given successful representations in Athens and Rome. She has now conceived and successfully executed the bold project of organising a body of Greek actors to present in London two of the masterpieces of Attic tragedy. The performances at Terry's Theatre [*Medea*, on November 29th and 30th, and December 1st; *Electra*, on December 2nd, 3rd and 4th] reflect the extraordinary enthusiasm and vitality of Miss Smiltou, who not only sustained the very exhausting title parts in the two plays, but also directed, organised and stage-managed; designed costumes and scenic accessories; trained the chorus, and conducted the business arrangements.

The representations of ancient plays which are from time to time given in our universities are always highly appreciated by students of classical literature and archaeology, and the recent performances were also most valuable from this point of view. Miss Smiltou, who is well-known in Greece for her researches on the Attic drama, made it her endeavour to reproduce faithfully the ancient scenic conditions, and the simple accessories left little to be desired as regards either artistic effect or archaeological exactitude. One feature was unique: the performance of an ancient Greek play by Greek actors with the Modern Greek pronunciation. This is not only new to England, but is, we believe, absolutely without precedent in the West generally. If for no other reason than this, the representations were of high interest and importance to students of the classics. The pronunciation of ancient Greek is a problem of great and perhaps insurmountable difficulty. The question may be raised whether quantitative metre was not with the Greeks, as certainly with their Latin followers, a consciously adopted artifice, but the matter is far too complicated for discussion in this place. It is at least certain that the dramatic poets framed their measures on a basis of quantity, and we must suppose they intended this consideration to rule the utterance of their verses. Upholders of the empirical systems of pronunciation adopted in Western schools and universities urge that these systems, with all their defects, do at any rate enable metrical structure to be clearly shewn. On the other hand, while these systems certainly petrify the language, Modern Greek is the living continuation of the ancient tongue, and it has been urged that a clear understanding of Modern Greek phonetics will provide the surest basis for a scientific pronunciation of the ancient language. Without expressing any opinion as to the relative merits of the contentions, we certainly think that every one interested in the question (that is to say, every classical scholar) ought to have the opportunity of hearing something like the present experiment. For this if for no other reason we could wish that the representations might be repeated in our chief university centres—Oxford, Cambridge, Edinburgh, Glasgow, Dublin, Manchester, Aberdeen, etc.

To the modern actor the Attic tragedies would afford endless opportunity for emotional display, but we must not therefore suppose that there would have been any place for a Bernhardt or a Duse on the Athenian stage. The principle of restraint ruled all things Greek, and was no less the keynote of theatrical than of all other Hellenic art. If Pericles or Demosthenes, in orations vitally affecting the life and well being of every hearer, and even swaying the course of world history, could not so much as wave a hand without being charged with theatrical display, we may be quite certain that no emotional excess would have been tolerated on the stage; and in any case the mask, cothurnus and padded robe must have prevented any play of countenance or gesture.

Miss Smiltou followed this tradition of self repression. Her restraint was increased by the desire to make every syllable clear and comprehensible to a foreign audience, in accordance with the primarily literary aim of the representation. Those of her critics therefore who went expecting to witness something like the unrestrained fire and frenzy of our recent Sicilian visitants may have thought her acting unduly subdued, especially in her representation of the untamed barbarian sorceress, the much wronged wife of Jason. Her enunciation was most clear and melodious; and there were moments when the intensity of passion was sufficient to satisfy the most exacting of moderns. Such was the fine scene where Medea is rent between lust for revenge and love for the children she has determined to slay. Almost finer was the fierce joy with which Medea received the news of Glankê's death.

In the *Electra* Miss Smiltou was perhaps seen to greater advantage. She and also her coadjutors seemed more at ease in this play, and came nearer solving the difficult problem of showing dramatic expression through self-imposed restraint. We would refer specially to Miss Smiltou's fine rendering of the lament for Orestes.

Ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ
ψυχῆς Ὀρέστου λοιπόν, ὥς σ' ἀπ' ἐλπίδων
οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.
ὡς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν
κλέψασα ταῖνδε κἀνασώσασθαι φόνου,
ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
τύμβου πατρῴου κοινὸν εἰληχὼς μέρος.

The minor parts were adequately sustained in both plays. Mr. Zachariades was a good Jason, and showed up specially well in the difficult passages at the close of the play, when the interest drags considerably after the murder. Mr. Mermikides, with his grave soft voice, was a really stately Creon. Mr. Alexandros was a good Paidagogos, and Mr. Solon as Angelos recited his long story well and vividly, with a clear round utterance. Aegeus had something of the calm dignity of an Attic relief.

Miss Alkinou as the Nurse spoke her lines with feeling and intelligence, and with a timid care suitable to the part. This lady is evidently possessed of much versatility, for in the *Electra* she played the part of Clytemnestra with great spirit and majesty.

The chorus of the *Medea* was most ably led by Miss Philonos, who chanted her parts with the utmost distinction and beauty. Miss Philonos also did well in the *Electra*, in which she took the part of Chrysothemis. In the discussion between the two sisters on the moral question as to the vengeance to be taken for their murdered father, the resolute vigour of Electra and the gentle clinging nature of Chrysothemis made an effective contrast.

Another well-sustained dialogue was that towards the close of the *Electra*, where Orestes first shows himself to the unsuspecting Aigisthos. The vigour of Electra, who urges Orestes to drive Aigisthos without loss of time to meet his death on the very scene of Agamemnon's murder was well displayed, as was also the surprise of Aigisthos, his attempt to brave his adversaries, and finally his surrender to fate when Orestes opens the scene and shews the body of Clytemnestra.

A word of praise is due to the music of the Greek composer, Mr. George Pachtikos. This was inspired partly by Byzantine church music, partly by the melodies of Greek folk song. It was simple and tuneful, Oriental in feeling, with a faint suggestion of byegone ages which harmonised with the general atmosphere.

Medea premeditating the murder of her unsuspecting children.

The Paidagogos warns Orestes, Pylades and Electra of the dangers of delay.

Modern Greek Literature.

OLYMPIA

By S. PAGANELLIS.

We give in this month's selection of Modern Greek Literature a passage from Mr. S. Paganellis' Ἀπὸ τῆς Ἀκροπόλεως εἰς τὴν Ἄλτιν, to which we referred some months ago. As the leader will notice, Mr. Paganellis adopts the puristic style, which he handles with great distinction and naturalness.

It is perhaps unnecessary to repeat that the principle guiding our selection of extracts for this page is not so much the aim of making a representative anthology of Modern Greek Literature, as the desire to lay before our readers passages which may provide an easy and perhaps an alluring approach from classical studies to the modern tongue.

Αἱ ἡλιακαὶ ἀκτῖνες ἐξησθένησαν ἤδη.

Ὁ φωτεινὸς δίσκος ἐκρύβη ὄπισθεν τοῦ βουνοῦ καὶ εἰς τὸ στενὸν τῆς κοιλάδος ἄρχεται ἁπλουμένη ἡ ἑσπερινὴ σκιερότης.

Τὰ πέραν ὄρη λάμπουσιν ὅμως ὑπὸ τὸ ἡλιακὸν σέλας. Καὶ ὑψούμενα κύκλῳ φαίνονται πυραμίδες θεμελιούμεναι εἰς τὴν σκιάν, φωτειναὶ εἰς τὴν κορυφήν, καὶ αἰρόμεναι ἀπὸ βάθους μνήματος σκοτεινοῦ, ὅπου ἀλησμόνητος κοιμᾶται ἡ τρισένδοξος Ὀλυμπία "Μήτηρ τῶν χρυσοστεφάνων ἀέθλων, δέσποινα Ἀληθείας" καὶ ἡ Ἄλτις "τὸ Πίσης εὔδενδρον ἐν Ἀλφειῷ ἄλσος."

Τὸ αὔθαδες ἐκεῖνο σφῖγος τῆς ζωῆς, ὅπερ σκορπίζει τὸ φῶς, μειοῦται αἰσθητότερον τώρα, γλυκεῖα δὲ καὶ ὀνειροπόλος ἀτονία τῆς φύσεως ἐπιχέεται ἁπαλή, διὰ τῆς ἁπαλότητος τῆς προκυπτούσης ἑσπέρας.

Ἐξῆλθον τοῦ περιβόλου τῆς Ἄλτεως, διὰ τῶν θέσεων, ὅπου ὑψοῦτό ποτε ἡ Πομπικὴ Εἴσοδος.

Καὶ μετὰ πορείαν βραχεῖαν, δι' ἀγρῶν ἀραβοσιτοσπάρτων, ἔφθασα εἰς τὴν ὄχθην τοῦ Ἀλφειοῦ, τὴν ὥραν καθ' ἣν ἀπεχαιρέτα τὸν ὁρίζοντα τὸ λαμπρὸν ἄστρον τῆς ἡμέρας.

Καίτοι ἐθισθέντας ἔχων τοὺς ὀφθαλμοὺς ἀπὸ τὰς ἐξόχους ἡλιακὰς δύσεις τῶν Ἀθηνῶν, ἀπεθαύμασα οὐχ ἧττον τὴν εἰκόνα ἐκείνην τῆς ἡλιακῆς δύσεως, ἀναπτυσσομένην ἀπὸ τῆς ποιητικῆς ὄχθης τοῦ Ἀλφειοῦ, ὑπὸ τὴν ποίησιν τοῦ ρεύματός του, εἰς τὴν σιωπὴν τῆς κοιλάδος τῆς Ὀλυμπίας, εἰς τὸ βαθὺ θέλγητρον τῆς στιγμῆς ἐκείνης, εἰς τὴν ἐκτύλιξιν τοῦ ἀπαραμίλλου τοπογραφήματος τῆς γῆς, καὶ τοῦ θαυμαστοῦ σκηνογραφήματος τοῦ οὐρανοῦ.

Τὸ βάθος τοῦ ὁρίζοντος ἦτο ἡδέως χρυσοῦν.

Ἀνωτερω τῆς διαφανοῦς αὐτῆς χρυσαυγείας ἐπλανᾶτο ὠχρὸν γλαυκόφαιον φέγγος, τὰς ἀνωτέρας ἐκτάσεις τοῦ ὁποίου ηὐλάκουν βύσσιναι ταινίαι, ἁρμονικαὶ παρὰ πᾶσαν τὴν ἀνωμαλίαν των.

Ἔτι ἀνωτέρω ὁ οὐρανὸς ἦτο κυανοῦς. Ἀλλὰ τὰς γλαυκὰς ἐκτάσεις τῶν γαλανῶν τόξων διέσχιζον φωτειναὶ ἐρυθραὶ διαστρώσεις, θεώμενον δὲ ἐν τῇ ἀκαριαίᾳ ριπῇ τοῦ βλέμματος τὸ ἡνωμένον σύνολον τοῦτο ἐξετύλισε θέαμα θαυμασίας ἀπόψεως καὶ καλλονῆς, ἔνθα ραβδώσεις ἀποχρώσεων ἀντιθέτων, πασῶν φωτεινοτάτων, ἐξῆρον ἀμοιβαίως τοὺς χρωματισμούς, καὶ ὅπου ὁ χρυσὸς ἡμιλλᾶτο πρὸς τὴν βῦσσον, καὶ ὠχρὰ στιλπνότης φαιόχρου μαργαριτώδους πρὸς τὴν ἔντονον λάμψιν τῆς πορφύρας, ἢ τὴν ἄτονον ἀπαυγὴν λιποθυμούσης ἀργυροχρόου ἀκτῖνος.

Ἡ φαεινὴ ἀντίθεσις τοῦ χρωματισμοῦ ἔβαφεν ἀκόμη τὴν Δύσιν, καὶ εἰσέτι ἡ ὑστάτη τοῦ ὑστάτου φωτὸς ἀνταύγεια ἐπλανᾶτο εἰς τὰς κορυφὰς τῶν ὀρέων, ἐλίσσουσα τὴν ἁρμονίαν τῶν σχημάτων αὐτῶν καὶ τῶν κορυφογραμμῶν.

Τὸ ρεῦμα τοῦ Ἀλφειοῦ ἐμορμύριζεν ἐμμελῶς. Αἱ δάφναι τῶν ὀχθῶν του ἐσείοντο ἀπὸ τὰς ἑσπερινὰς αὔρας, τὰ πετεινά, εὐθύμως κελαδοῦντα, καθίπταντο

The rays of the sun had grown feeble.

The luminous orb had sunk out of sight behind the hill and the shadows of evening began to spread over the pass.

But the mountains beyond still gleam beneath the beams of the sun. Towering around they resemble pyramids, with shadowy base and luminous apex, rising from the depth of the dark grave, where sleeps, never to be forgotten, the thrice-glorious Olympia, 'mother of golden-crowned contests, mistress of Truth,' and Altis, 'the well-wooded grove of Pisa by Alpheus.' That arrogant overflowing life, which the light scattered abroad, now grows sensibly less; a sweet and dreamy languor spreads softly through the gentle evening, just beginning to show itself.

I left the Altis enclosure through the site of the old processional entrance.

After a short walk, through fields sown with maize, I reached the banks of the Alpheus, just when the bright star of day was bidding farewell to the horizon.

Although my eyes were accustomed to the sublime sunsets of Athens, I no less admired that picture of sunset, unfolding itself from the poetic banks of the Alpheus, beneath the poetry of its stream, in the silence of the valley of Olympia, in the profound charm of that moment, in the unrivalled landscape and the marvellous perspective of the heavens that revealed itself before me. The charming background of the horizon was of gold. Above the transparent glitter of golden rays hovered a pale, blue-grey light, the upper expanses of which were furrowed by dark-red bands, harmonious despite all their irregularity.

Still higher up the sky was blue. But the azure expanse of the blue arches was divided by bright red streaks, and seen at the moment the whole unfolded a view of marvellous beauty, in which stripes of contracted tints, all most brilliant, alternately intensified colourings and where gold vied with dark-red and the pale brightness of the pearly grey with the strong light of purple or the feeble reflection of the fading, silver-coloured ray.

The brilliant contrast of colouring still tinged the west; the last reflection of the last light still hovered over the tops of the mountains, revealing the harmony of the forms and the outlines of the heights.

The stream of Alpheus was murmuring tunefully. The laurels on its banks were shaken by the Western breezes; the birds, carolling joyfully, flew down to the

πρὸς τὸ ὕδωρ, ἐβάπτιζον εἰς τὸ ρεῦμα τὸ ράμφος, καὶ τανύοντα τὰς μικρὰς πτέρυγάς των, καὶ τὸ εὔθυμον ᾆσμα των συνεχίζοντα, ἀνίπταντο πάλιν καὶ ἠφανίζοντο ὑπὲρ τὸ κοῖλον τῆς Ἄλτεως, πρὸς τοῦ Κρονίου τὰ δένδρα, ἢ πρὸς τοὺς λόφους τοὺς ἐκεῖθεν τῆς ἀριστερᾶς ὄχθης τοῦ Ἀλφειοῦ.

Ἀραιοὶ διαβάται ἐφαίνοντο παρερχόμενοι ἐντεῦθεν ἢ ἐκεῖθεν τῆς ὄχθης. Χαλαρῶς ἤρχετο ἄχρις ἐμοῦ ὁ ἦχος τῆς φωνῆς των, ἐν ᾧ, ἐντονώτερος περιοδικῶς, ἀντήχει εἰς τὸ μυστήριον τῆς σκηνῆς ἐκείνης ὁ μυκηθμὸς τοῦ βοός, δραττομένου εἰς τὸν λειμῶνα τῶν ἐσχάτων φύλλων τῶν θερισθέντων ἀγρῶν, καὶ ἀκολουθοῦντος τὸν βουκόλον εἰς τὴν πρὸς τὴν καλύβην ὑποχώρησιν αὐτοῦ.

Παρῆλθον ὀλίγα ἔτι λεπτά.

Ὁ ἄνεμος λυγίζει τὸν εὔκαμπτον τῆς δάφνης κορμόν. Ὀλισθαίνει εἰς τὰ ἐρυθρὰ ἄνθη της, ἀποστάζει τὸ ἄρωμά των, σκορπίζει αὐτὸ εἰς τὴν φύσιν, μεθύει τὴν αἴσθησιν, ἀναταράσσει τὴν ὑπόστασίν μου πᾶσαν, πάσχουσαν εἰς τὴν ὥραν ἐκείνην, εἰς τοῦ ἀνέμου τὸν ἦχον, εἰς τοῦ ποταμοῦ τὸν φλοῖσβον, εἰς τῆς δάφνης τὴν θέαν καὶ τὸ γλυκὺ ἄρωμα καὶ ἔτι μᾶλλον εἰς τὸ ἄρωμα καὶ τὴν πνευματικὴν θέαν συνόλου ἐξαισίου, πυργουμένου ἐμπρός μου καὶ παρελαύνοντος διὰ τῆς παρελάσεως τοῦ αἰωνίου χρόνου.

Ἤμην μόνος εἰς τὸ πεδίον, βηματίζων κατὰ μῆκος τῆς δεξιᾶς ὄχθης τοῦ Ἀλφειοῦ, εἰς τὴν μελαγχολικὴν ὥραν ἐκείνην τῆς ἐσχάτης πάλης τοῦ φωτὸς πρὸς τὸ σκότος. Σοβαραὶ εἰκόνες ἀναπτύσσονται πρὸ ἐμοῦ. Θεωρῶ εἰς τὴν ἔκτασιν τῆς κοιλάδος καὶ εἰς τὴν ἔκτασιν τοῦ παρελθόντος καὶ τοῦ ἐνεστῶτος. Ἀναμετρῶ, συγκρίνω, ἀναπαριστῶ. Καὶ ἡ καρδία ἀποπνίγεται εἰς συγκίνησιν,

Εἰσέτι εἰς τὴν ἀγκάλην τῆς ποτνίας Νυκτὸς δὲν ἀπεκρύβη τὸ θελκτικὸν αὐτὸ φυσικὸν σκηνογράφημα. Εἰς τὸ ἀφεστὸς τοῦ ποταμοῦ διακρίνω εἰσέτι πρασίνους νησίδας. Μικρὸς αὐτοσχέδιος καταρράκτης μορφοῦται ἐδῶ· στροβιλίζεται, ἀφρίζει, βομβεῖ ἠχηρότερον, καὶ περιστροφικῶς κυλινδούμενος, καταχέεται πάλιν ἀφροσκεπὴς εἰς τὴν εὐρεῖαν κοίτην τοῦ ποταμοῦ. Φῶς λιπόθυμον λικνίζεται ἀκόμη εἰς τὴν φύσιν. Ἀκούεται ὁ ἦχος κωδώνων ποιμνίου· προβάλλει ἀσθενές τι φῶς εἰς τὴν σκιερὰν ἔκτασιν τῆς γῆς, καὶ εἰς τὸν θόλον τοῦ οὐρανοῦ ἐμφανίζονται τὰ πρῶτα ἄστρα. Ὁ ἄνεμος στενάζει πάντοτε. Ὦ! ποία ἡ γλῶσσα αὐτή! Ποία τῶν στοιχείων ἡ λαλιά, εἰς ὥραν τοιαύτην καὶ εἰς τόπον τοιοῦτον!....

Ὁριστικῶς τώρα διαφεγγὴς ἑσπέρα ἐκτείνεται εἰς τὴν κοιλάδα.

Ὁ γρύλλος ἄρχεται ὑποτρίζων. Ἀκούεται ὑλακὴ κυνός· σβέννυται, καὶ αἴφνης θροεῖ αἰφνιδία πτῆσις πτηνοῦ, κρυπτομένου εἰς τοὺς θάμνους, καὶ ὅπερ ἐπτόησε τῶν βημάτων μου ὁ ἦχος.

Μήτηρ Φύσις εὐεργέτρια, ὡραία ἀδαπανήτως, καὶ ἀνεξαντλήτως ἀγαθή. Δέξαι τὴν εὐλαβῆ λατρείαν σταθεροῦ λατρευτοῦ σου, προσευχομένου εἰς τὸν ὕπαιθρον ἀχειροποίητον ναόν σου, καὶ τὰ μυστήριά σου ἀναμετρῶντος εἰς τὸ μυστήριον αὐτὸ τῆς νυκτός, τῆς ἐρημίας καὶ τῆς σιωπῆς της.

Ἐξέτεινα τὴν χεῖρα. Καὶ ἀντλήσας διὰ τοῦ κοίλου ὕδωρ, ἀπὸ τοῦ ρεύματος τοῦ Ἀλφειοῦ, ἐσκόρπισα αὐτὸ εἰς τὴν κεφαλήν μου ὡς λουτρὸν ἁγνισμοῦ. Καὶ εἰς σπονδὴν εὐσεβῆ ἀπετίναξα τὰς ἀραιὰς σταγόνας του εἶτα, εἰς τὴν ρίζαν τῆς ἀειθαλοῦς δάφνης. Ἀπὸ τοῦ στελέχους αὐτῆς, ἥτις ἔστεψε τῶν θεῶν τῆς Ἑλλάδος, τῶν τέκνων αὐτῆς καὶ τῶν ἡρώων της τὰ μέτωπα, ἀπέκοψα ἄνθη, ἐρυθρὰ ὅπως καὶ αἱ παρειαὶ τῆς φερωνύμου αἰδήμονος κόρης, ἥτις, φεύγουσα τὰς περιπτύξεις τοῦ Ἀπόλλωνος, μετεμορφώθη εἰς δάφνην, ἀνταυγάσασα εἰς τὰ ἄνθη της τῆς παρθενικῆς αἰδοῦς της τὰ ἀμόλυντα χρώματα.

water, dipped their beaks and, spreading their little wings and continuing their joyful song, flew up again and disappeared over the vale of Altis, towards the trees of Cronius or the heights beyond the left bank of the river.

A few passers by were to be seen on either bank. The sound of their voices reached me faintly, while, from time to time the bellowing of an ox resounded more vigorously in that mysterious scene, as he nibbled the last blades of grass in the new-mown fields and followed the herdsman to the retirement of his hut.

A few minutes passed.

The wind sways the flexible trunk of the laurel. It penetrates the red flowers, distils their perfume, scatters it broadcast, intoxicates my senses and disturbs my whole being, overcome at that hour by the sound of the wind, the noise of the river, the sight of the laurel and its sweet scent, and still more at the mental vision of the marvellous *ensemble*, arising before me and passing on to eternity.

I was alone in the plain, walking along the left bank of the river, at that melancholy hour of the last struggle between light and darkness, feeble twilight is gently fading. Serious visions unfold themselves before me. I contemplate the expanse of the valley, the vista of past and present. I reckon, compare, and recall, And my heart is choked with emotion.

Still, in the arms of venerable Night, this enchanting natural scenery was not yet hidden. In the distant river I can stil discern verdant islets. A small impromptu waterfall is formed here: it whirls round, foams, hums sonorously, until rolling and swirling, it rushes down again, covered with foam, into the wide bed of the river. The fading light is stilI cradled in nature. The sound of the sheep-bells is heard; a feeble light appears over the shadowy expanse of earth, and the first stars are visible in the vault of heaven. The wind moans unceasingly. And with that a voice! what converse of the elements, at such an hour and such a place!

And now the clear evening spreads definitely over the valley.

The grasshopper begins to chirp: the baying of a dog is heard; it dies away and then suddenly a bird rustles by in flight, hiding itself in the bushes, scared by the sound of my footsteps.

O, kindly mother nature, whose beauty is unfailing, whose goodness never ceases, receive the pious worship of thy loyal servant, who offers up a prayer in thy temple beneath the sky not made with hands, and who considers thy mysteries in this mystery of might, its solitude and silence.

I stretched out my hand, and having filled it with water from the stream, I sprinkled it over my head as a bath of purification. As a pious libation I shook off a few drops on the root of the ever-green laurel. From its stalk, which once crowned the forehead of the Gods of Hellas, her children and heroes, I cut off the flowers, red as the cheeks of the bashful maiden who bore its name, who, fleeing from the embrace of Apollo, was changed into a laurel, that reflected in its flower the inviolate colours of her maiden modesty.

HISTORY OF CURRANTS AND THE CURRANT VINE.

By T. A Burlumi.

This daintily printed little pamphlet, gives a most pleasant and instructive account of the history and economics of the Currant, an article which plays so large a part in English culinary operations, especially at this festive season.

The author, Mr. Burlumi, is a Currant merchant of the City of London, and is one of the foremost authorities on all matters concerned with the vine, to whose wise counsels is largely due the elucidation of the difficult and important Currant question.

GREECE, THE HOME OF THE CURRANT.

It is a fact that in spite of the liberal education which has been lately forced upon the general public by some benevolent institution, few of the consumers of currants are aware that this wholesome and delicious fruit can be grown only in a few districts of Greece, and that all attempts to transplant the currant-vine in other lands of nearly similar climatic conditions, such as Asia Minor, Sicily, California, and others, have failed. In the two States of the Australian Commonwealth, Victoria and South Australia, an insignificant quantity of so-called currants is produced, but it is too small to affect the position here described. In Greece itself it thrives only on a narrow slip of land, beginning at the end of the southern shore of the Gulf of Corinth, by the town of that name, and continuing uninterruptedly along the coast of the Peloponnesus round to Cape Matapan in Laconia. This strip is seldom broader than five miles inland, while in many parts its breadth does not exceed one mile. It lies, in almost its whole length of about 250 miles, between the sea on its north-western side and a range of high hills on its south-eastern. It has been ascertained that the currant plant is a failure farther inland, and that where a combination of mountain air and sea breeze is not available, the currant grape does not mature. The currant vine thrives in four of the Ionian Islands, viz., Zante, Cephalonia, Ithaca and Lefkas (Santa Maura), but it fails in the other three, Corfu, Paxos and Cerigo. It also thrives in a narrow strip of land on the northern shore of the gulf between Lepanto and Vostizza.

FIRST NURSING OF THE VINES.

The history of currants goes back to the era of mythology. It is probable that the first wine which mankind ever tasted was made from dried grapes, such as currants. As the cradle of the vine, historians have successfully mentioned the lands by the banks of the Euphrates and by the shores of the Caspian Sea; the valleys of Yemen and of Arabic Felix; the plains of Mingrelia and of Georgia; of Armenia and of Tabriz; of Sennaar and of many other countries. The mass of suppositions is evidently responsible for the general belief that this precious and beautiful plant was at first reared in the temperate corner of Western Asia. It is surmised that the inhabitants of this part of the world made their wines, in prehistoric times, from grapes dried in the sun, and to the beverage thus obtained they attributed divine origin. Hence the ancient Greeks, for several centuries, gave the preference to wine made from dried to that made from fresh grapes. Theopompus says that the islanders of Chios were the first to plant the vine and to make wine from the grape; an art which was imparted to them by Oenopoeos, the son of Bacchus, and which they afterwards taught to other mortals.

Another legend has is that Bacchus taught the art to Icarus as a reward for his hospitality to the vine-garlanded god. The nectar on the Olympian dinner table is believed to have been nothing less than a decoction made of honey and of dried-grape wine. We have this information from Ariston of Chios. Pliny, writing in the first century of the Christian era, mentions the tiny Greek grape, of fine quality and of thin skin. Be this as it may, the Greeks of the present day will hear of no other land as the mother of the currant vine than the classic plains of Corinth, from which the product derives its Greek name, meaning "Corinthian Raisin," of which the English word "currants" is, no doubt, a slight corruption.

A THOUSAND YEARS SILENT.

After Pliny, currants disappear from the pages of history for over a thousand years, but soon after the occupation of the Peloponnesus by the Franks, in the thirteenth century, they re-appear and the inhabitants of countries less favoured by sunshine than Greece, began to show some appreciation of the fruit which gradually became an article of commerce. Professor Thorold Rogers, in his "History of Prices," gives us the prices of currants, known then under the name of "Raisins de Corauntz," for the years 1334 to 1377 in several English markets. The average of these prices comes to about twopence three farthings per pound. Taking the relative values of money and of commodities at that time, this price would be about equal to five shillings per pound at the present time

In the fifteenth century currants were already a recognised article of commerce in Western Europe, but it appears that in England a special license was required for trading in currants. In the year 1448 a certain John Weldon was, according to the chronicler, condemned to a fine of three shillings and fourpence for having bought currants (byinge of Reysins Corent). In the year 1453 the weighing charge was a penny per carotel or barrel (ye butte or ye barele of Reysens of Corent). In 1463 the price of a pound of "Reysonys of Corawnce" was threepence, and in 1512 the Duke of Northumberland paid at twopence per pound for the supplies required by his household. In 1554 the Stationers' Guild procured "5 punde of Currans'" for a shilling and eightpence, with the object of giving a banquet. In 1582 the traveller Hakluit wrote: "Since we are trading with Zante the plant producing the 'coren' has been transplanted here and although it does not give perfect fruit, still what it gives us is pleasing to the eye." During the last twenty years of the sixteenth century English traders have formed close commercial relations with the Venetians in the Ionian Islands and with the Turks in the Peloponnesus. In 1581 Queen Elizabeth granted to Alderman Osborn a license of exclusive trading with the "Great Turke." This license was transferred in 1592 to the "Levant Company," to which the monopoly of the "small fruits called currants, being the Raysins of Corinth" was made over. This appears to be the first time that the fruit was spelt as we spell it now. Ten years earlier the Queen's Ambassador in Constantinople was for the first time received in audience by the Grand Seigneur, who up to that time considered Her Majesty as only a simple princess, under the suzerainty of the French.

THE AMOUNT PRODUCED.

Statistics being very troublesome and difficult to carry in one's memory, I shall give only a few round figures. The land under currant cultivation is 150,000 acres. It is mainly owned by small peasant proprietors numbering over 60,000, so that each proprietor owns, on an average, two and a half acres. The land belonged originally to the State, but it was by law allotted to the people on easy terms. The average yield per acre may be taken at one ton, but the yield varies considerably from district to district; it is the same with the cost of production.

The production has increased by leaps and bounds in the last fifty years. In the early part of the last century and during the first years of the Greek war of independence, few currants were exported from the Peloponnesus. In 1825 the crop was barely 1,000 tons, and in 1828 about 2,000 tons were smuggled away to Trieste and Malta. In 1831, just on the eve of the liberation of Greece, the whole crop of the Peloponnesus was 2,300 tons. In 1845 it was increased to 6,500, and to 27,000 tons in 1851. There were no crops from 1851 to 1856 on account of the *oidium*, but in 1860 the crop attained 52,000 tons, including 13,000 from the Ionian Islands. In 1871 we produced 81,000, and in 1878, 101,000 tons. In 1888 the production, stimulated by the high prices paid by the French wine makers, attained 160,000 tons, and by 1895 it was further increased to 177,000. The record crop was the last one, of 1908, as it gave us 186,000 tons.

THE GROWERS' BEST CUSTOMER.

England is, and always has been, the best and most generous customer of the currant producer. She does not yet use so many currants per head of her population as Holland, but she takes more than any other country, and she buys the best qualities and pays the highest prices. The available British statistical records go so far back as 1678, and in that year 1840 tons of currants were imported. The figures vary little in the following twenty-five years, but in 1701, 2,382, and in 1726, 2,943 tons were brought in. The figures then took a downward course, until in 1757 they dropped to 1,056 tons. They rose to 1,768 tons in 1767, 2,604 in 1778, and 3,911 in 1795. In 1820 the annual consumption was 5,631 tons, and the price on December 31st 110s. per cwt., with the duty at 44s. 4d. In 1835 the consumption rose to 9,685 tons, and the price dropped to 68s., with the duty reduced to 22s. 2d. Ten years later we find the consumption at 15,489 tons, the price at 48s., and the duty at 15s. 9d. In 1860 the consumption had increased to 32,081 tons, the prices were from 25s. to 34s., and the duty at 7s. In 1880 the consumption rose to 41,861, with the prices at 29s. to 41s. In 1890 the duty was reduced to 2s. per cwt., and the consumption jumped up from 45,039 in 1889 to 55,765 tons in 1890, with the prices at 22s. to 39s.

There have been since violent fluctuations in prices, but the consumption remained about stationary. The record consumption was in 1907, reaching 63,745 tons, with prices from 20s. to 35s. per cwt., duty paid. The country standing first in the consumption of currants is Holland with about five pounds per capita. The British Isles and New Zealand follow at a distance with about three pounds. The Australian Commonwealth takes nearly two pounds per head.

SYMPOSIUM.

THE CHARACTER OF PERICLES.

Not less admirable than his clemency was the loftiness of spirit which prompted Pericles to utter that last noble speech, giving the foremost place among his triumphs to the self-restraint which had governed his exercise of supreme authority. Such a saying changes the epithet Olympian—attached to his name by a rash and thoughtless crowd—into a worthy and becoming title. For if indeed Olympus be a place of radiant calm,

Where falls not hail, or rain, or any snow,
Nor ever winds blow loudly,

a life so unruffled by the storms of state, so spotless amid the temptations of unbounded power, may be called in the truest sense Olympian and divine.—*Plutarch.*

* * *

AUSTRIAN HUMOUR.

The solemnity of calling on a Turk, with its inevitable programme of coffee, cigarette, and jam with water, its slow repetition of hypocritical compliments and renewed cigarettes, is amusing to a beginner. It was especially so at that extraordinary spot where the Austrians have a garrison in Turkish territory. The Austrian General took us to the Pacha, and discoursed, as is customary, on the excellent roads and bridges which the Pacha had built. I supposed that, as usual, there were no roads, but I had not realised the pungency of Astrian wit. We learnt afterwards that there was a road and even a bridge, but both had been built by the General himself.—*Noel Buxton.*

* * *

GREEK ART.

As the Greek strove only to teach what was true, so, in his sculptured symbol, he strove only to carve what was—Right. He rules over the arts to this day, and will for ever, because he sought not first for beauty, not first for passion, or for invention, but for Rightness, striving to display, neither himself nor his art, but the thing that he dealt with, in its simplicity. That is his specific character as a Greek. Of course every nation's character is connected with that of others surrounding or preceding it; and in the best Greek work you will find some things that are still false, or fanciful; but whatever in it is false, or fanciful, is not the Greek part of it—it is the Phœnician, or Egyptian, or Pelasgian part. The essential Hellenic stamp is veracity—Eastern nations drew their heroes with eight legs, but the Greeks drew them with two; Egyptians drew their deities with cats' heads, but the Greeks drew them with men's; and out of all fallacy, and disproportion, and indefiniteness, they were, day by day, resolvedly withdrawing and exalting themselves into restricted and demonstrable truth.—*Ruskin.*

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National Bank of Greece.

ASSETS, 31ST JULY, 1909.

	31st July, 1909. * Drachmae.		30th June, 1909. * Drachmae.	
Funds: Cash	3,353,186	21	3,767,762	40
Funds: Ionian Bank, Bonds	491,815	—	280,875	—
Funds: Ditto, of one and two Drachmae	944,573	—	831,423	—
In Foreign Banks: Gold	40,077,320	60	41,024,191	02
In Foreign Banks: Proceeds of the 1902 4% Hellenic Railways Loan	283,350	83	383,813	18
*Loan to the State	61,778,575	42	61,778,575	42
Ditto. in land 2 Drachmae issues	9,750,000	—	9,750,000	—
National Loan Bonds: in gold Dr. 26,079,118.75; in paper „ 34,617,201.25	60,696,320	—	59,627,786	25
National Agricultural (Thessaly) Loan	1,440,000	—	5,150,903	82
Hellenic Government Treasury Bonds	5,150,903	82	20,975,330	72
Bills	22,496,191	06	3,219,684	11
Maturing Bills of Exchange	3,269,341	06	22,104,541	35
Advances on Securities	20,493,401	84	5,270,774	10
Advances on Merchandise	4,569,183	46	69,098,121	96
Loans and Current Accounts on Mortgage	69,224,348	66	47,240,513	37
Loans to Communities, Harbours and other legal bodies	46,357,015	30	16,740,230	60
*Agricultural Drafts	14,630,958	90	5,180,403	90
Maturing Agricultural Drafts	5,350,201	44	7,595,778	20
Shares in Local Companies	7,598,658	20	1,250,000	—
Participation in the Bank of Crete	1,250,000	—	—	—
Bonds: Loan with drawings of the National Bank of Greece; Bank Bonds at 2½%	755,777	75	758,826	75
Sundry Coupons	406,354	62	1,181,438	87
Bank and Premises	9,196,924	92	9,211,800	78
*Doubtful Debts	3,427,651	85	3,437,310	64
Establishment Expenses (mostly for the manufacture of Bank Bonds)	1,381,313	56	1,377,707	46
Sundry Accounts	2,805,571	41	2,607,920	49
Sundry Foreign Accounts	2,337,512	46	2,078,036	67
Redemption of State Participation in the profits of the Bank	1,075,200	—	1,075,200	—
Redemption of the privilege of the Epiro-Thessalian Bank	560,000	—	560,000	—
Commission for the Conversion of the Loan with drawings, in in Bank Bonds	50,000	—	50,000	—
Sundries	479,713	94	716,277	06
Dr	401,681,368	31	404,325,227	12

LIABILITIES, 31ST JULY, 1909.

Capital—in 20,000 Shares	20,000,000	—	20,000,000	—
Reserve Fund	13,500,000	—	13,500,000	—
Bank Bonds— 1. For the account of the Government Dr. 61,778,575.42; 2. For the account of the Bank „ 49,820,329.73	111,598,905	15	108,728,960	83
Bank Notes of 1 and 2 drachmae	9,750,000	—	9,750,000	—
Deposits in specie without Interest	12,714,932	26	12,188,504	25
Deposits without Interest	28,231,147	70	29,251,239	35
Demand Notes	1,340,364	28	1,076,342	04
Unclaimed Dividends	723,525	—	2,175,185	—
International Financial Control: A/c of payment of Revenues affected: Gold Dr. 763,638.30; Notes „ 4,282,520.64	5,046,158	94	5,548,619	52
Service of the State Loans—Gold	418,971	75	967,583	90
Ditto., in Bank Notes	992,707	97	2,347,528	52
State Deposits, Gold	3,295	78	3,295	78
State Deposits, Bank Notes	15,062	65	15,062	65
State Deposits: For the construction of Piraeus-Demerli-Frontier Railway: Gold	283,350	83	383,813	18
State Deposits: For the construction of Piraeus-Demerli-Frontier Railway: Notes	2,360	21	16,944	76
Deposits at Interest	118,779,766	33	119,455,846	50
Loan with drawings of the National Bank of Greece, Gold at 3%	40,574,160	—	40,574,160	—
Loan with drawings of the National Bank of Greece, Bank Notes, at 2½%	20,367,900	—	20,367,900	—
Service of the Loan with drawings, Gold at 3%	2,176,306	—	2,535,730	—
Ditto., Bank Notes at 2½%	309,740	—	437,125	—
Savings Bank	13,234,498	67	13,194,855	85
Sundries	1,618,314	79	1,811,479	99
Dr.	401,681,368	31	404,325,227	12

*At the present rate of exchange Dr. 25.40 equal £1 sterling, so that the Drachmae is practically equivalent to a Franc.

ATHENS, *August* 10/23, 1909

The Chief Accountant,
D. CARATZAS.

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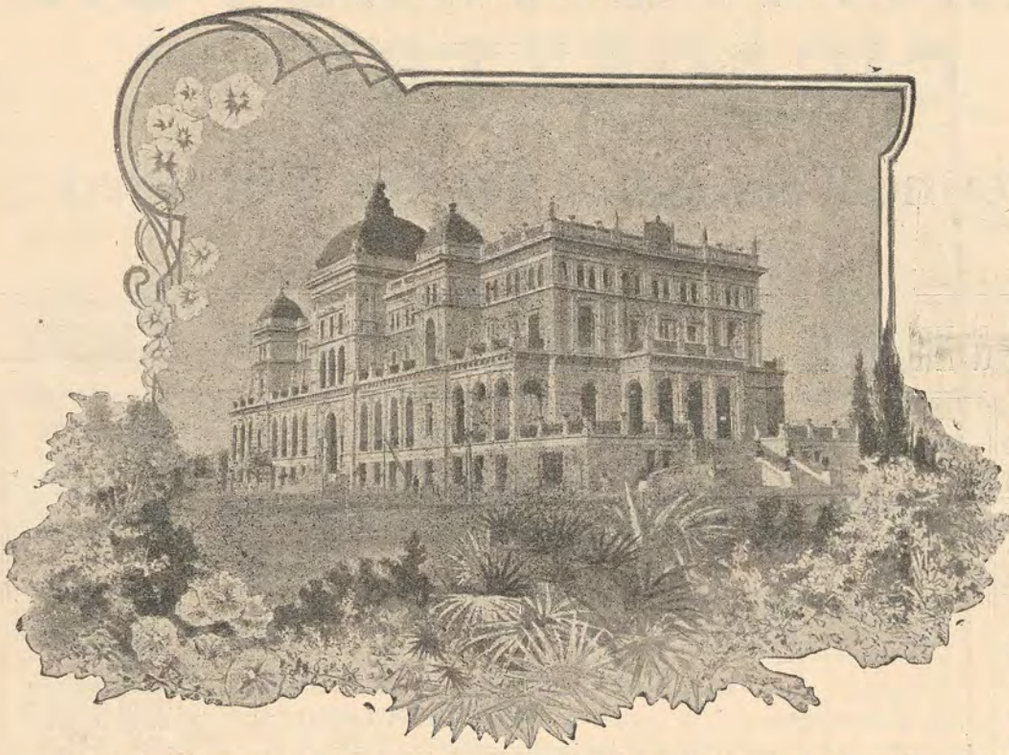

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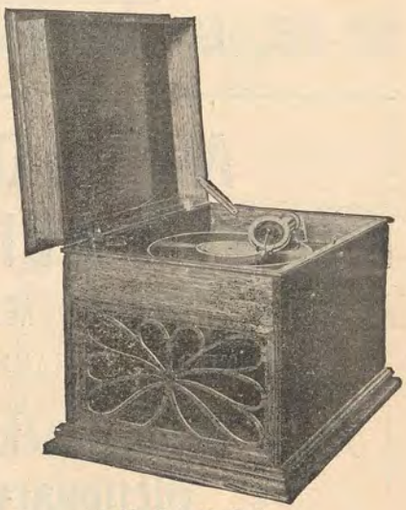

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THE DEVELOPMENT OF EVENTS IN GREECE.

The political events in Greece have followed the course we predicted in our last issue. After prolonged deliberations between the political leaders and the King, during which all the arguments in favour of and against the proposal of the convocation of a National Assembly were discussed, it was decided to adopt the measure and to charge Mr. S. Dragoumis with the task of forming a new Ministry. The unanimous call upon the distinguished statesman to form the new Cabinet was not only a political necessity imposed by the universal esteem and high reputation which this gentleman enjoys in Greece, but also a most wise step towards the best way of extricating the country from its anomalous situation.

The formation of the New Ministry met with a warm appreciation on the part of all classes and confidence is expressed that it will manage to carry out the programme laid down by all parties and approved by public opinion. The new Ministers did not lose time in proceeding with the careful consideration of the difficult problems before them, and after obtaining the confidence of the new Chamber, which was summoned to an extraordinary session, they at once set down the most important and urgent bills which are to be passed during the short parliamentary period before them, the foremost place being occupied by that of the summoning of the National Assembly. As soon as the Royal decree convoking this Assembly is issued, the Military League which has practically ruled the country since the *coup* of last August, will be dissolved according to the laudable and solemn declaration of its members, who seem to be eager to devote themselves to their proper work of reorganizing the Army and Navy, from which the country expects so much, and also to consider their mission as ended in the presence of the real representatives of the people whose wishes they were supposed to represent hitherto. Considering that a full and most gratifying understanding exists between the King, the political leaders and the Military League on all the important questions at stake, we feel confident that not only the much needed reforms will be carried out and tranquility will soon be restored throughout the country, but that Greece will come out of this movement stronger than before, and will be able to look forward to her future with greater confidence.

* * * *

While the natural evolution of the movement was proceeding at Athens the wildest rumours were circulated in the West about its scope and tendencies, many political quarters and important organs of public opinion representing it as desperate and as having already led to anarchy. It is a curious phenomenon the easy way in which all wild rumours about Greece are accepted in the West and the facility with which an undisguised ill-feeling is shown towards the most natural attempts of the

Greeks either to set their house in order or to pursue their National aims.

At a time when every leniency is shown towards all the other Balkan States, not only when they have any home troubles to deal with, but even when they actually attempt to disturb European peace, it is strange to refuse to Greece even common impartiality when she has at no time been guilty, either in internal or external affairs, of any of those reprehensible deeds which have repeatedly been committed in other countries of the Near East and have shocked European opinion.

This leniency amounting almost to a blamable indulgence is especially shown towards that Balkan State which, by the barbarous rule by which it continues to be governed and the unspeakable atrocities it allows to take place on its faithful and peaceful Christian citizens under a so-called constitutional *régime*, deserves it less than any other.

Without referring to the Adana and other massacres of last year which have shocked the civilised world, and which were readily overlooked by the Western pro-Turkish sympathisers, we must point out the fact that for some months now the Turks are committing actual atrocities and terrorise the Christian inhabitants of Epirus and Macedonia under the pretext of applying the projected law for the suppression of brigandage. Epirus especially is scoured by bands of Turkish soldiery and all sorts of Turkish local ruffians who, pretending to search for arms and non-existing Greek revolutionists, burn villages, ransack houses, imprison innocent people, wholesale and plunge in ruin one of the most deserving provinces, which not only has always shown its loyalty to Turkey, but is under a special European pledge, a fact which should make the Turks particularly careful.

In the face of all these outrages which would make even the Hamidian *régime* blush, neither European diplomacy moved a single finger nor did the Western Press feel in the least disturbed; and this by reason of an ill-conceived indulgence for the so-called constitutional *régime* of Turkey, and in some instances by reason of peculiar ill-judged political considerations.

When we think that the only "crime" Greece has committed was to undertake a peaceful revolution to put her house in order as she thought best, and that during this revolution not a single drop of blood has been spilled, nor any damage of any kind inflicted, we fail to understand European nervousness and ill-feeling towards Greece. The only reason which might justify certain anxiety was the widely spread rumour of the precarious situation of King George and his family, but this has long since been proved to be unfounded. BELION.

THE NEW GREEK MINISTRY.

The resignation of Mr. Mavromichalis' Cabinet was followed by the formation of a new Ministry on the 1st, instant composed of the following members:

Premier and Finance Minister, Mr. S. Dragoumis.
Foreign Affairs, Mr. Callergis.
Interior, General Petmezas.
Education, Mr. Panayotopoulos.
War, General Zorbas.
Marine, Captain Miaoulis.
Justice, Mr. Phikioris.

Mr. Dragoumis is so well-known a figure in the Greek Parliament that he hardly needs any introduction to our readers. We have several times had the opportunity in the past to refer to his sterling qualities as Statesman and patriot and to relate the great services he has rendered to his country.

Mr. Callergis, a descendant of one of the most illustrious families of Greece, is endowed with the best qualities for the delicate and exalted post he occupied. He is an accomplished diplomat of the younger school with a refined education and great tact accompanied by a political foresight and resolute opinions.

The Minister of the Interior, General Petmezas, is an experienced administrator having previously done excellent work at the head of the Gendarmerie.

Mr. Panayotopoulos is the very man for the Ministry of Education having specially studied all the questions connected with this branch and has filled this post with distinction several times before. Now that a regeneration of the whole political and social life is aimed at in Greece, we hope that a man of the strong liberal and enlightened character of Mr. Panayotopoulos will accomplish in education those reforms and improvements which will give better fitted elements to the present administration and will provide altogether new and stronger generations for the distant future which can only in this way be expected with confidence.

General Zorbas is the brave soldier who not only formed the pillar of the "revolutionary" movement for the overthrowing of the ruinous political and administrative system which has ruled Greece during a long period and brought her almost to the edge of an abyss, but by his firm hand, his wise and moderating influence and his really patriotic dispositions has contributed more than anybody else to carry through the movement without plunging the country into that anarchy and bloodshed which are the inevitable sequence of all radical changes. We hope that now that most of the desired changes have been accepted by all parties and some of them have already been accomplished, the gallant General will devote himself solely to the reorganisation of the army which has been one of the principal aims of the movement and from which the Nation expects that power which will enable her to pursue the realisation of her aims more effectively and will prevent her from being again humiliated.

Captain Miaoulis is not unfamiliar with the Ministry of Marine, having filled this post before. He is one of the most well-instructed and energetic officers of the Hellenic Navy, and contributed a great deal to the elucidation of the important needs and reforms of the Fleet, the proper strengthening of which is equally necessary and urgent with that of the Army.

Mr. Phikioris is a distinguished lawyer of very independent principles, and has been called upon to fill the post of the important Ministry of Justice, solely on his great merits.

Mr. Dragoumis undertook the formation of a Ministry only after a previous understanding with the King, the leaders of the Majority in the Chamber and the Military League that he should enjoy their full confidence and support in order to carry out not only the project of the convocation of the National Assembly, the voting of which would bring about the immediate dissolution of the Military League, but also all those reforms which were considered as absolutely necessary to the restoration of order and tranquility in the State's machinery, and to the building up of the future.

The new Cabinet made an excellent impression upon all classes in Greece, and great satisfaction was expressed at the prospect of settling down the difficult problems which have kept the country in an effervescence and anxiety during the last 6 months.

Proposed Changes in the Greek Constitution.

The following are some of the principal changes now under consideration by the Greek Government.

In article 3rd dealing with political rights it is proposed to put on the same footing with Greek

citizens any foreigners who will undertake Government service.

In article 17th by the terms of which "nobody can be deprived of his property but for the requirements of public necessity," it is proposed to substitute the word "property" for the word "estate."

In article 58th it is proposed that a quorum shall not be required in the Chamber while the debates are proceeding but only when a vote is to be taken and this according to the stipulations of the last amendment in the regulations of the Chamber. The necessary number of deputies for the formation of a quorum should be two-fifths of the whole number.

In article 66th it is proposed to change the election voting balls for tickets with such a combination that the minority shall be shown.

By article 68th a reduction is made in the number of deputies, which can be less than 150.

By article 70th the abolition is suggested of the clause requiring that the deputies shall come from districts they represent or shall have resided there for the space of two years. Also the age of the deputies is fixed at 25, instead of 30 as hitherto.

By article 71st Officers of the Army and Navy are excluded from serving as Deputies.

Under article 73rd it is proposed that the scrutiny of the voting shall be made by the High Court or the Council of State, instead of by the Chamber itself as hitherto.

Under article 75th it is proposed to fix the annual remuneration of the Deputies, and to pay it monthly. Should any Deputy absent himself without proper cause 15—20 drachmæ shall be deducted from the sum due to him.

By article 80th it is required that the authorities shall be permitted to bring before the Courts of Justice any Ministers or ex-Ministers who have committed indictable acts during their term of office.

Under article 91st the permission is required by Royal decree for the formation of extraordinary Courts of Justice with power to temporarily suspend constitutional liberties, including that of the Press.

Finally for the revision of the Constitution, dealt with by article 107, it is proposed to give greater facilities for needed alterations.

In the Government proposals is included a project for the restoration of the abolished articles about the Council of State, and the introduction of Under-Secretaryships of State.

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A Greek Bard in America.

Modern Greece if she has been lacking in good politicians has had the fortune to produce many excellent patriots who, by the great self-sacrificing spirit they show towards their country in liberally giving their help for the advancement of her social as well as national aims, counterbalance in some extent the above mentioned defaults. One of these patriots is the popular poet and bard Spiros Matzukas who indefatigably tours all countries where Greeks live, and not only stirs their patriotism by his enthusiastic poems, his speeches and songs, which reminds them of their sacred duties towards their ill-suffering country, but he manages to raise considerable funds which constitute an important annual asset of the "Army and Navy Defense Fund" at Athens.

After having visited many parts in Greece and other countries of Europe where Greeks live he recently sailed for America where he met with great success as can be seen from the following correspondence which we received from an American Correspondent.

Spiros E. Matzukas, the martial bard of modern Greece is now touring the United States calling his countrymen to "arms." He has already raised 100,000 dollars in America, in addition to 400,000 dollars he has collected from other Greek colonists throughout the world.

For the first time since the beginning of the Greek revolution some eighty years ago, when the arch-Bishop Germanos of Peloponnesus hurled the emblem of the Hellenic rising in front of the Cathedral in the little village of Patras, have the Greeks throughout the world experienced such a patriotic enthusiasm and excitement as that imparted by this National Bard.

Spiros Matzukas who has just arrived in Boston, has been travelling in this country for the last three months as a pioneer of the Hellenic renascent movement in America. During his short visit here, he has galvanised the Greek national spirit so successfully that, under the spell of his passionate appeal to their patriotism the Greeks of America have opened their purses to the extent of contributing $100,000 to be used for the Hellenic revival. This sum, in addition to the $400,000 he has already raised amongst the Greeks in all parts of the world, he has turned into the Greek National treasury at Athens. To-day throughout the Greek world, the name of Matzuka is idolized by the Greeks, as the modern Tyrtaeus.

While the arch-Bishop Germanos of Patras was an instigator of rebellion against the Turkish tyranny, Mr. Matzukas is a Prophet-Revolutionist, or rather an alarmist, styling himself as an Apostle with a mission to warn his countrymen, of the impending dangers surrounding them, unless they immediately rise to the standard of their illustrious ancestors. His warnings have been well heeded, not only by the two hundred thousand Hellens scattered all over the United States, but even by the Greeks in distant corners of Africa and India and to-day for the first time the modern Greeks realise the fact that, their national existence can be insured only by persevering efforts for self assertion amidst their warlike neighbours.

The Poet Matzukas was born in the little village, Paty, near Thermopylae. He is about thirty-five years of age, well built, and wears his black mustache a la German war lord. His national enthusiasm and form of speech is that of a Prophet Warrior Bard while his melodious voice and dramatic gestures inevitably betray a tender disposition. A few minutes after you have met him his former well modulated pose, his graceful gestures, his very appearance suddenly change. The fascinating glances of his wonderfully large eyes which impressed you when you had first looked at them, as those of a Bohemian prisoner, soft, passionate and appealing, are instantly transformed to those of a war

rior of the desert. Once excited, he works himself to such enthusiasm that, as if by magic, Matzukas the man instantly becomes the Matzukas the martial Bard.

"My room is little, but my heart is big." With these words he greeted your correspondent who found him in a small room on the second floor in Crawford House. Indeed, he is a man with a big heart. But big as his heart is his spirit is out of proportion to his heart. In fact he does not wait for his would be interviewer to fling questions at him. In his presence you do not feel as a single individual. He addresses you as though you were his audience. A few minutes after he begins to pour out his soul, and under the spell of his eloquent dissertation you really think that the room is a large hall and that your poet is addressing a multitude of Greeks of whom you are one.

"As soon as I return to Athens," he began, "I shall go to the Parthenon and on a large marble pillar of that relic of our ancient grandeur, I shall inscribe a poem dedicating it to American Liberty. During the dark days of the Greek rising you raised your voice in sympathy for our cause. Only a few months ago when Europe was indifferent to the fate of the Cretans, it was an American woman, the noblest and the grandest personification of freedom and liberty, Julia Ward Howe, who raised her voice condemning the selfish policy of the Powers. But grateful as I am to our friends in America and elsewhere, I believe, and I feel that, I am the apostle of this mission, and that, we, as a race, can escape degeneration and dismemberment only by persevering to emulate our distant past, raising ourselves to the high intellectual level of our illustrious ancestors. We have a great past, the world knows us through our ancient History. They look at us, they watch us over the heads of our predecessors and when they fail to see us reach to their height, they regard us as unprogressive. If once every one of the 10,000,000 members of the Hellenic family which are scattered all over the world, come to the realization of the fact that they are the true descendants of a great race, and that by consecrating themselves to a steadfast and systematic national work, and by staunchly adhering to the ideal of Hellenism they can achieve deeds, such as those of their illustrious ancestors, then the destiny of the Greek race is assured. To preach this is my mission, I am the apostle of this gospel. I shall preach it till I die, I would willingly offer my life to propagate this gospel."

Mr. Matzukas has so far only visited but a few American cities. Within a few weeks he will start on his long tour in the country. He will travel until he has visited every town, city and hamlet in the United States where there is a colony of Greeks.

GLADSTONE AND GREECE.

William Ewart Gladstone's, the Great Old Man's, Centenary of birth was commemorated on the 29th December of 1909.

In the ceremonies held in London, many enthusiastic speeches were delivered by his admirers and gorgeous wreaths were laid on his monument in the Strand. To the tributes of his numerous friends all over the world were joined those which emanated from the people for whom Gladstone had devoted a large part of his career. These people are the Greeks, the Bulgarians and all the other little nations which were oppressed by the most tyrannic despotism in modern times, the despotism of the Hamidian *régime*.

That is why on the 29th of December last floral tributes were laid on his statue, by the Greek communities in England and Holland, and a magnificent silver wreath was deposited by a Bulgarian deputation headed by the Ex-Minister, Dr. Daneff.

In Greece special meetings were held throughout the country, and pious tributes paid by the Professors of the National University of Athens, Messrs. Streit and A. Andreades to the Man who, "was one of the glories of the Mankind."

Previous to this occasion the long-suffering Greeks seized former opportunities to express their everlasting gratitude to William Ewart Gladstone. Such an occasion was his political jubilee, when a subscription was opened for the erection of the statue of the Man who raised his voice many a time in favour of the interests of Hellenism. Now a marble monument stands by the Buildings of the University of Athens to perpetuate his sacred memory.

Gladstone was on the same occasion presented with a golden casket. We give below the letter of thanks which he wrote to Mr. Hadjopoulo, in which after remonstrating against its too great material value he says:—

"I know not well how to accept it, yet I am still less able to decline it, when I read the touching lines of the accompanying address, in itself an ample token, in which you have so closely associated my name with the history and destinies of your country. I am not vain enough to think that I have deserved any of the numerous acknowledgements which I have received especially from Greeks, on completing half a century of parliamentary life. Your over-estimate of my deeds ought rather to humble than to inflate me. But to have laboured within the measure of justice for the Greece of the future, is one of my happiest political recollections, and to have been trained in a partial knowledge of the Greece of the past has largely contributed to whatever slender faculties I possess for serving my own country or my kind. I earnestly thank you for your indulgent judgment and for your too costly gifts, and I have the honour to remain, etc."

His death was considered a national loss and memorial services were held throughout Greece.

Gladstone's policy in the Near Eastern Question was chiefly inspired by justice, liberty and Christianity, for he was as Lord Salisbury, his old antagonist, said, a "great Christian Statesman." Gladstone in a fragment of reminiscences says that he made the Eastern Question the main duty of his life. Anyhow we are bound to think that his intellectual culture, his profound knowledge and admiration of Homer whose study, as well as that of the other classic Greeks, was his chief intellectual recreation, and his knowledge of history made him an advocate of the rights primarily of Greece and naturally of the other Balkan States, which were oppressed by the Turks.

It will be gratifying forGreeks to knowGladstone's opinion on ancient Greece, which we quote from the excellent book of Lord Morley, Gladstone's friend and admirer. In 1891, Gladstone then being at the age of 82, speaking about the inferiority of English to the Greeks in discrimination of language, went on to argue with Lord Morley that because the Greeks drew fine distinctions in words, they were superior in their conduct. "You cannot beat the Greeks in noble qualities." It is undoubtedly in a great extent due, as we say to the study of the classic Greek that Gladstone acquired the sympathy for Greece. One may retort that this was an expression of gratitude for all that ancient Greeks had taught him. That may be so, but his active and impassioned policy in the interests of the oppressed Christian inhabitants of Turkey was inspired by common sense and justice.

We may remark that Gladstone especially delivered his famous speeches when he sat on the Opposition benches. This certainly proves that the real interests of England seem to require that as

good as possible relations should always be preserved with Turkey, whose existence is essential to the best interests of England.

Again it has frequently been urged against Gladstone that his views upon foreign affairs were narrow, contracted and impracticable. Impracticable, that may be, considering the policy followed by England since 1827. But we fail to see why it was narrow and contracted. A Policy inspired by pure justice and liberty cannot be narrow. To illustrate that his policy was inspired by a higher sentiment than by his strong sympathy for Greece, I shall quote some lines from one of his speeches, in which the conduct of the British Plenipotentiaries at the Congress of Berlin was discussed :—

"In this Congress of the Great Powers, the voice of England has not been heard in unison with the institutions, the history and the character of England. On every question that arose and that became a subject of serious contest in the Congress, or that could lead to any important practical result, a voice had been heard from Lord Beaconsfield and Lord Salisbury which sounded in the tones of Metternich and not in the tones of Mr. Canning, or of Lord Palmerston, or of Lord Russell. I do not mean that the British Government ought to have gone to the Congress determined to insist upon the unqualified prevalence of what I may call British ideas. They were bound to act in consonance with the general views of Europe. But within the limits of fair differences of opinion, which will always be found to arise on such occasions, I do affirm that it was their part to take the side of liberty ; and I do also affirm that as a matter of fact, they took the side of servitude."

Gladstone stirred in fact in a very remarkable degree the heart of the English people in favour of the suffering Christian nationalities under the Turkish rule. An instance of this is the feeling aroused by his powerful speech at Blackheath and by his pamphlet on the Bulgarian horrors, in which he denounced the apathy of the British Government. The British Ambassador of the time in Constantinople, Sir G. Elliot declared "that it did not signify, so far as the main question was concerned, what number of Bulgarians were massacred, because the thing essential for us was to maintain our vital interests in the Ottoman Empire."

Gladstone continuing complained that there had been a persistent hostility, limited only by the more favorable desires of others, on the part of England to the pretensions of Greece. He was sarcastic in commenting on the declaration of Lord Beaconsfield that they came back from the Congress, "Bringing peace, but peace with honour."

We know that anything which was to be said in the Berlin Congress was null and void owing to the fact that on the eve of this Congress, the Anglo-Turkish Convention, a violation both of the letter and spirit of the Treaty of Paris of 1856, was signed by the contracting parties, by which Convention, England acquired Cyprus in consideration of England's guaranteeing the integrity of the Turkish Empire.

This bargain, I think, has not proved as good as it was thought to be, Cyprus is not the ideal naval station in the Mediterranean.

Again we find Gladstone saying that while the whole heart of Great Britain was stirred, it was left for an English Prime Minister (Mr. Disraeli) to grow jocular upon cruelties (committed by the Bashi-Bouzouks in Batak) and sufferings almost unparalleled in the world's history. In the House of Commons, in answer to an interpellation upon the Bulgarian massacres, Mr. Disraeli expressed his hope "for the sake of human nature itself" that the statements in the paper were scarcely warranted, while as to the torture of impalement (which had caused universal disgust and anger) he had "only to remark that an Oriental people generally terminate their connection with culprits in a more expeditious manner."

These callous and heartless expressions of the then Prime Minister of England were certainly denounced by William Ewart Gladstone.

Thus we give a general idea of Gladstone as a friend and benefactor of the Christian races in the Turkish Empire.

In a subsequent article, we propose to deal with the cases particularly affecting Greece, beginning with the Don Pacifico case in 1850, which was as Gladstone confesses the first time he meddled in Foreign politics.

M. A. Syriotis.

ON THE TRANSITION OF GREEK FROM ANCIENT TO MODERN.

We give below a summary of one of the three most interesting lectures delivered by Dr. Menardos in the examination Schools of the University of Oxford during the last term.

To judge from the great interest aroused amongst our readers last year by the publication of Dr. Menardos' two lectures, we feel confident that his other lectures will meet with an equal if not greater appreciation; especially as the subject is one of the most interesting to all scholars and men of letters dealing, as it does, with a most controversial question about which so many erroneous ideas have prevailed up to the present time.

Dr. Menardos in introducing his subject explained the difficulty of assigning chronological limits to Greek Studies. It is clear that the difference, which divides the Homeric poems (the basis of which was popular) from the Modern Greek popular poems, composed in honour of the heroes of the War of Independence, has come about little by little. But it is now recognised that, for different reasons, Greek underwent a process of evolution much more in ancient than in modern times.

At any rate it was in ancient times that the most important change in the history of Greek, which had transformed its sound, took place. Dr Menardos, taking as example four trochaic verses of the Persae of Aeschylus 155-158, which Eustathios, in his Παρεκβολαὶ to the first verse of the Iliad, considers as specimens of πολιτικοὶ στίχοι, explained that they can be read according to the living pronunciation of Greek as iambi, viz. exactly the reverse. But it is a great mistake, Dr. Menardos adds, to believe that by transferring with an artificial scansion, the accents of the verse

Ὦ βαθυζώνων ἄνασσα Περσίδων ὑπερτάτη

from the *arsis* to the *thesis*, we should have a more ancient pronunciation. We should only violate elementary rules of Greek grammar. Aeschylus in scanning or rather singing his verse, pronounced also the accent, falling on the *arsis*, and it seems that this combination, which is quite unintelligible to modern European ears, was more melodious. It is evident that the Greeks have lost the chief accent, felt by Aeschylus on the *thesis*, and that that lost accent was of a different nature—*viz.* musical accent. It seems that as the stress of the accent, which still lives, increased, the difference between long and short words decreased. "Prosody died, Dr. Menardos said, under the increasing pressure of the accent." The first consequence was the equalization of the diphthongs with the long vowels, and the second the equalization of the vowels between themselves. But this change, which usually was attributed to modern Greeks (!) was accomplished in three or four centuries (200 B.C—200 a.d). Prosody first degenerated in the commercial Greek towns of Egypt and Asia Minor, where no rhapsodists

and no orators lived, and continued to exist in the sacred acropolis of Greek education, at Athens. The disappearance of prosody is very well presented in the dialogue of Plutarch "Περὶ τοῦ μὴ χρᾶν ἔμμετρα τὴν Πυθίαν" ; poor Apollo himself (Dr. Menardos said) in the 2nd century a.d , was unable to improvise a faultless hexameter ! Prosody found a last refuge in the schools, because it was indispensable to the rhetoricians for their recitations. But their exercise in the ancient pronunciation became more and more laborious, as we learn from the Lives of the Sophists by Philostratus. Pupils were found always between the Scylla of losing prosody if they recited in a low voice, and the Charybdis of singing if they exalted their speech. A rhetorician in Roman times was rather a master of melody. When Adrianus the Phoenician was to speak at the Athenaeum in Rome people raced one another, in order to hear him, as they would a nightingale. But to succeed in getting such a pronunciation required a natural talent of vocal and sharp ears and also indefatigable diligence. The anecdote of Polemon is very characteristic. In a question of the proper punishment for a brigand, he said, let him learn *ancient* Greek (ἀρχαῖα). This is a proof that prosody in the 3rd century was out of date even at Athens ; because Athens had become a university town like Oxford ; natural prosody lived rather in the interior of Attica, though outside of Greece the mere reading of ancient poets κατὰ προσῳδίαν, by metre, was considered as characteristic of a good grammarian. This reading was artificial and, of course, not accurate, but upon it were based the hexameters and trimeters, the fabrication of which, as long as the Athenian Schools existed, was very common, but when they were closed by Justinian prosody was condemned to death. Afterwards there was only one reading, the plain reading of the Church.

What the language of the Church was we shall see later on. But after the fall of Constantinople, the few Greek scholars, who found refuge in Italy, were sick of the Church and dreamed of a return to the ancient language and philosophy. In the famous press of Aldus Manutius at Venice, a clever Dutchman spent several months of 1508. Erasmus became, later on, one of the leading advocates of Protestantism and the initiator of the *recta pronunciatio*, of ancient Greek. His principle that Greek had changed was right ; but the fancy of his followers that they had at last restored the noble Greek tongue as it was spoken in the times when Greece flourished, was simply childish. These noble dreamers had not even understood the real question. But the contemporary advocates of the "German pronunciation," of Greek, who confess that "they kill" the attic pronunciation, are less logical in abandoning the natural tradition, which is always Greek, and is not modern, for a false pronunciation, which is neither ancient nor Greek at all.

The other two lectures will appear in subsequent numbers of this journal.

THE BYZANTINE SOCIETY OF ATHENS.

Mr. Nicos Beis, the Secretary of the Byzantine Society of Athens, made a most interesting communication at the inaugural meeting of this Society on the 14th instant. He presented a report on his palaeographic researches at the Meteoras Monasteries in Thessaly where he spent more than a year.

Mr. Nicos Beis made a descriptive catalogue of the manuscript codices, which he found in these monasteries and which amount altogether to 1125.

The greater part of these manuscripts was found in the roof-crypts of the churches and under the holy tables where they had been hidden for centuries. They are of great palaeographic importance.

They are of a peculiar graphic system which can be ascribed to a special school which Mr. Beis would call Σχολὴ τῶν Μετεώρων. The most ancient codex dates from 862, and was written near Kios of Bithynia. It is the most ancient dated codex existing in Greece, or in any other country of the Levant, and was discovered by Mr. Beis in a crypt of the Monastery of the Transfiguration.

The contents of the 1125 codices of the Meteoras are varied. Mr. Beis has copied from some of them many anecdotes, apocryphal gospels, rituals, lives of the saints, *synaxaria* of historical nature, popular poems, and chronicles, theological works, *brevia chronica*, etc., which he intends to publish. He compared with these codices many works of Sophocles and Aristotle, and many Scriptural texts, Origen's comments, *notitiae episcopatum*, etc.

He also copied many χρυσόβουλα, ἀργυρόβουλα, σιγίλλια, κρισιμόγραφα, πιττάκια, etc.

Through the pages of these papers pass in succession Byzantine Emperors, Patriarchs, Frankish and Servian Magnates of Thessaly, etc.

Mr. Beis has also studied the works of art which are found in these Monasteries, i.e., the architecture of the churches and their templums, pictures, etc., which although belonging to comparatively later Byzantine periods, are of great interest as faithfully following the classical Byzantine tradition.

Of the works of art which Mr. Beis discovered in the Meteoras the most important is the picture of Queen Mary Dukaena Angelina Palaeologus, sister of St. Joasaf, the builder of the Meteoras.

The work of Mr. Beis is being published in separate volumes, of which we hope to give shortly more detailed accounts.

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Δίδονται Μαθήματα Ἑλληνικὰ καὶ Γαλλικὰ ὑπὸ Διπλωματούχου ὁμογενοῦς.

Συνιστᾶται καὶ παρ' ὑμῶν θερμῶς. Πληροφορίαι εἰς τὰ Γραφεῖα μας.

Archaeology.

Important Discoveries at Colonus.

M. Svoronos, with a relief, representing the gate of Hades, as his starting-point, has recently been investigating the topography, hitherto completely unknown, of the hill of Hippius Colonus, made famous by the drama of Sophocles. With the assistance of an old but completely misunderstood memorandum by an Hellenic archæologist, he has succeeded in discovering the "chasm," in the sanctuary near Colonus of the Venerable Goddesses, the Erinyes, which others have in vain attempted to find,—the sanctuary in which the scene of the Œdipus at Colonus of Sophocles is laid.

This large chasm is 15 metres in depth, below the foundations of one of those small houses, which contemporary archæological folly allowed to be built on the sacred area of the slopes of Colonus. This chasm lies just on the border of the hill and the ancient road leading from Thebes by Colonus, exactly where the great English interpreter of Sophocles, Sir Richard Jebb, supposed it to have been situated. Œdipus, leaving this road for a few steps, unwittingly entered the inmost sanctuary in which the entire action of the famous drama, the most truly Attic and the most marvellous of all dramas in the judgment of ancient and modern critics, takes place.

The chief landmark of sacred Colonus having been thus settled beyond dispute, all the other landmarks and sacred precincts on the same hill, mentioned by ancient writers and described and defined by Sophocles, were at once discovered without difficulty. Thus the famous drama is restored to life in its entirety, and can be represented on the spot in a manner calculated to produce an astonishing impression upon the spectators. It is now evident that Sophocles, himself a native of Colonus, wrote the play with topographical accuracy, and that he had in view its representation before spectators whose own eyes had made them most accurately acquainted with all the details, the sacred places, and their distances from the hill.

Thus the altar of Poseidon, described by Sophocles as lying "as far away as a man could shout" from the scene of the drama (the sanctuary of the Erinyes), but invisible from there, and hollow on the surface, was discovered just in such a position, that Theseus could really make his appearance as in the play, as *deus ex machina*, amongst those assembled in the sanctuary of the Erinyes at the moment when Antigone was being carried off by Creon.

With equal certainty M. Svoronos located the position of the Plutoneum on Colonus and the entrance to Hades, to which Œdipus conducts Theseus that he alone may be present at the moment when earth swallows him up, and that he alone may know the site of his tomb, which, it is prophesied, is to render Colonus an impregnable support of the city of Athens.

In like manner, for the first time it became possible to explain what Sophocles meant by saying that in this Plutoneum on Colonus were deposited the compact between Theseus and Peirithous, the Thorician stone, the sheer threshold, the stone tomb, the hollow pear-tree, and all the other local landmarks, amongst them the hill which was in view, the hill of Demeter Euchloös.

But, most important of all—by the aid of these recent discoveries, it was now for the first time possible to determine one of the traces of the celebrated Academy, long looked for in vain, the sanctuary of the eponymous hero Academus, a carved representation of whom was actually found on the spot. The curious thing is that from time immemorial this site has been called "Kathemeia," thus preserving the correct form of the word "Academeia." Hard by the same temple it is now clear that Heracles ἐν τῷ Ἐλαιεῖ was worshipped as one of the protectors of the sacred grove of the 10,000 olive trees of the Academy near Ἁγία Ἐλαίουσα or Ἐλαιοῦσα sung of by Sophocles in the marvellous chorus in the *Œdipus at Colonus*.

The definite location of this landmark of the extensive area of the Academy in which were the so-called Academy of Plato, the gymnasium, the schools and the gardens of the philosophers, also led to the discovery of the boundary of the road to the Academy (hitherto looked for in vain), on which were situated the numerous tombs of all the distinguished historical personages of Athens. Continued study of the question led to the surprising and strange conclusion, that it did not begin, as usually supposed, at the Dipylum.

The Dipylum, which belongs to the Themistoclean circuit of the city, even when it was first dug in the time of the Peisistratidæ, was not the sacred "Street of the Dead" leading to the Plutoneum of the Academy and Colonus. At that time this last hill became the new sacred "stay" of the city, since the old one—the hill of Areïos Pagos, whose sanctuaries of the Erinyes, that made it terrible to the enemy, the tomb of Œdipus, etc., were transplanted to Colonus, as the distinguished German philologist, Wilamowitz-Möllendorff had already divined—had lost its strategic importance as a result of the Peisistratean enclosure. The old broad road from the Dipylum to the Academy is a later offshoot, meeting (at a considerable distance from the Dipylum) the real road to the Academy and, occupied by the sacred enclosures of Artemis Ariste and Kallisté, the temple of Dionysus the Liberator and tombs of the times of Themistocles—such as those of Thrasybulus and Pericles, Chabrias and Phormion.

The famous historical tombs on the proper "Street of the Dead" leading to the Academy formed a close and endless series. In the time of Pausanias first came the tombs of those who had fallen at Drabescus, and last those of Harmodius and Aristogeiton, Ephialtes and Lycurgus, all of which there is no doubt will easily be discovered, perhaps in a good state of preservation.

A New Greek Magazine in America.

Our enterprising daily contemporary the **Atlantis** of New York has provided the Greek public in America with a most useful and luxurious Magazine called

Monthly Illustrated Atlantis.

The matter contained in the first number we have in hand is most instructive and varied as can be seen from the Table of Contents we give below.

Ἀναμνήσεις ἀπὸ τὴν Κρήτην. — Εἰς τὰ Ἐρείπια τοῦ Μυστρᾶ.—Ὅσα ἐνθυμίζουν τὴν Πατρίδα μας.—Ἀμερικανοὶ Ἥρωες.—Ἡ τραγωδία τοῦ βίου τῆς Ναζλέ.—Οὐάσιγκτων.—Τὰ πάθη τοῦ Χριστοῦ.—Καρδία Βεδουΐνου.—Ἡ Χαραμάδα.—Τὸ ἐμπόριον τῆς Λευκῆς σαρκός. —Ρωσσικὸν Διήγημα.—Ἑσπερὶς μὲ μίαν νεκράν.—Ἀθῆναι ἰοστέφανοι.—Διαθῆκαι ἰδιοτρόπων.—Τὸ φόβητρον 275,000 λωποδυτῶν.—Ἀπὸ τὴν Πατρίδα τῶν Μαρμάρων.—Εἰσαγωγικὸν καὶ ἐξαγωγικὸν ἐμπόριον.—Ἀστέρες.

Modern Greek Literature.

IAMBI AND ANAPAESTI. — ΙΑΜΒΟΙ ΚΑΙ ΑΝΑΠΑΙΣΤΟΙ.

By COSTI PALAMAS.

The following is a translation in prose of some short poems of the well-known Greek poet Mr. Palamas extracted from his collection Ἴαμβοι καὶ Ἀνάπαιστοι, published at Athens in 1897. We quite recognise the difficulty of adequately rendering their meaning, Mr. Palamas being a poet whose language is consise but full of meanings.

I.

Ἀπὸ κάπου τὰ ξέθαψα
Μιὰ μέρα ξεχασμένα
Χαρτιά, σὰ φύλλα κίτρινα,
Λόγια μισοσβυσμένα.

Τοῦ πατέρα μου γράμματα
Ποῦ ἀγάπης νέο βλαστάρι
Ἀ'τὴν παιδούλα μητέρα μου
Τἄγραφε, πρὶν τὴν πάρῃ.

Ὦ λείψανα, ποῦ σπέρνετε
Μιὰ βαθύτερη θλίψι
Κι ἀπ' τῶν τρανῶν πανάρχαιων
Ἐρειπίων τὰ ὕψη !

* * *

Τοῦ πατέρα μου γράμματα,
Ξερόφυλλα τριμμένα,
Ριγμέν' ἀπὸ τὸ χλωρόδεντρο
Τῆς Ἀγάπης, ὠϊμένα !

Σὰ φωλιᾶς ψιθυρίσματα
Μοῦ μιλᾶτε, σὰ στόμα
Κελαϊδεῖτε φιλήματα,
Καὶ μοῦ δείχνετ' ἀκόμα

Τὸν ἴδιο ἐμένα, ἀγέννητο,
Νὰ πολεμῶ αὐτοῦ πέρα
Ἀπ' τὰ σκότη τοῦ ἀνύπαρκτου
Γιὰ νὰ βγῶ 'σ'τὴν ἡμέρα !

I.

One day, some whence, I unearthed
Some papers long forgotten;
Like yellow leaves they seemed
—The words half-faded.

My father's letters—written
By love's young hand to my mother
While yet a youthful maiden,
Ere he wedded her.

O relics that arouse
A deeper sorrow than
The lofty and venerable ruins !

* * *

My father's letters,
Withered and wasted leaves,
Flung from Love's green tree,
Ah me !

Like the whisperings from
A nest ye speak to me,
Like warbling kisses,

And show me myself as yet unborn,
Striving to fight my way
From the darkness of the non-existent,
To the light of day !

II.

Καβάλλα πάει ὁ Χάροντας
Τὸ Διγενῆ 'σ'τὸν Ἅδη,
Κι' ἄλλους μαζί... Κλαίει, δέρνεται
Τ' ἀνθρώπινο κοπάδι.

Καὶ τοὺς κρατεῖ 'σ'τοῦ ἀλόγου του
Δεμένους τὰ καπούλια
Τῆς λεβεντιᾶς τὸν ἄνεμο,
Τῆς ὀμορφιᾶς τὴν πούλια.

Καὶ 'σὰ νὰ μὴν τὸν πάτησε
Τοῦ Χάρου τὸ ποδάρι,
Ὁ Ἀκρίτας μόνο ἀτάραχα
Κυττάει τὸν καβαλλάρη!

* * *

—Ὁ Ἀκρίτας εἶμαι, Χάροντα,
Δὲν περνῶ μὲ τὰ χρόνια.
Μ' ἄγγιξες καὶ δὲ μ' ἔννοιωσες
'Σ'τὰ μαρμαρένια ἁλώνια;

Εἶμ' ἐγὼ ἡ ἀκατάλυτη
Ψυχὴ τῶν Σαλαμίνων.
'Σ'τὴν Ἑφτάλοφην ἔφερα
Τὸ σπαθὶ τῶν Ἑλλήνων.

Δὲ χάνομαι 'σ'τὰ Τάρταρα,
Μονάχα ξαποσταίνω.
'Σ'τὴ ζωὴ ξαναφαίνομαι
Καὶ λαοὺς ἀνασταίνω!

*Digenes Acritas is a mythical Greek mediæval hero, whose tradition extends over all Greek-speaking countries. He personifies the Greek spirit.

II.

Charon carries off to Hades
Digenes and others with him on horseback;
The crowd of mortals weeps and throbs.

He holds them bound
Upon his horse's back,
The spirit of youth,
The constellation of beauty.

Acritas alone, as if Charon
had never set foot upon him,
Unmoved fixes his gaze upon the rider.

* * *

Acritas* am I, O Charon,
I pass not with the years.
Thou didst touch me,
Hast not thou discern me
On the marble threshing-floors?†

I am the indestructible soul
Of the heroes of Salamis.
At the city of the Seven Hills‡
I bore the sword of the Hellenes.

I perish not in Tartarus;
I merely take my rest.
I rise again to life
And I resuscitate peoples.

†"Marble threshing floors" is a Modern Greek poetical expression for a field of battle on which the heroes fight-on and defy death.
‡Constantinople.

III.

Ἥλιε, ἐσύ, πηγὴ ἀστείρευτη
Κάθε ζωῆς, εἰκόνα
Τοῦ ὡραίου ὑπερτέλεια
Καὶ τοῦ Ἀπείρου κορῶνα.

Πρὶν ἀρχίσουν τὸ διάβα τους
Τῶν θεῶν οἱ λεγεῶνες
Πρῶτο θεὸ σὲ ἀγνάντεψαν
Καὶ μοναχὸν οἱ αἰῶνες.

Καὶ πάλι θεὸς ὕστατος
Σὰ νεκρικὴ λαμπάδα
Τοῦ τελευταίου θρησκεύματος
Θὰ ῥέξῃς τὴν κρυάδα!

III.

O Helios (Sun), thou
Inexhaustible fount of every life,
Surpassing image of the beautiful,
Crown of the infinite.

Before the legions of the gods
Began their passing,
The ages gazed upon thee
As the first and only God.

And yet again, the last of all the gods,
Like a funeral torch,
Thou shalt throw thy beams
On the darkness of the last religion.

CRETE AND THE POWERS.

The great Powers fearing that the Cretans might send deputies to the forthcoming Greek National Assembly addressed, on the 12th instant, the following Note to the Cretan government.

Les consuls-généraux de France, de Grande Bretagne, de Russie, et le gérant du consulat-général d'Italie sont chargés par leurs gouvernements de notifier au comité exécutif que les quatres puissances ne sauraient admettre la participation de la population de l'île aux élections qu'il est question de faire en Grèce.

Si, malgré la notification de l'opposition formelle des quatres puissances, cette participation paraissait se produire, elles prendraient de mesures effectives pour en empêcher la réalisation.

En portant ce qui précède à la connaissance du comité exécutif, les agents soussignés des puissances protectrices de la Crète saisissent l'occasion de lui transmettre les assurances de leur haute considération.

ΓΙΑ ΤΗΝ ΠΑΤΡΙΔΑ. - Η ΚΑΡΔΙΑ ΤΗΣ ΒΑΣΙΛΟΠΟΥΛΑΣ.

By P. S. Delta.

Τὸ ἔξοχον καὶ θαυμασίως ἐκτετυπωμένον βιβλίον τῆς Κας. Δέλτα, μετὰ πλείστων εἰκονογραφιῶν καὶ χρωματιστῆς εἰκόνος, δεμένον, δύνασθε νὰ τὸ προμηθευθῆτε ἀντὶ 4 σελλινίων ἐλεύθερον ταχυδρ. τελῶν, ἀπὸ :

The Anglo-Greek Press, 28, Sun Street, Finsbury Square, London, E.C.. England.

PRESS REVIEW.

The Teaching of Greek.

A most interesting correspondence was lately exchanged in "The Times" *on the value of Greek and its bearing upon University education. As the subject of this discussion is most instructive, and will have a great influence on the teaching of Greek in future, we reproduce below some of these letters for those of our readers who have not seen them in* "The Times."

It is much to be hoped, in the temporary lull that is now reigning between many cross-winds in Oxford, that reformers will find time and patience to consider carefully Mr. Snow's remarkable book. It is called "How to Save Greek, and Other Paradoxes of Oxford Reform" (Oxford, B. H. Blackwell; London, Simpkin, Marshall, 2s. net), and an element of paradox does perhaps enter into the later chapters. Mr. Snow's ultimate scheme for the development of a literary University *in excelsis* will not at present command much support. But the main thesis is in no way paradoxical, while for charm of language and distinction of thought the book stands out by itself amid the crowd of reform pamphlets. As to its practical wisdom, of course, judgments will vary; but for my own part I must confess that Mr. Snow's arguments have greatly modified my whole position. In other Universities with which I have been connected I have always been against compulsory Greek or Latin. Even with regard to Oxford, I stated in *The Times* about a year ago that, as far as I could see, and in the absence of further evidence, I was

against keeping Greek as a necessary subject for the Arts Degree. I venture, therefore, to take this opportunity of mentioning a change of opinion about a subject on which I shall have to vote and probably to speak. And Mr. Snow's book has been something more than the last straw in producing this change.

The fundamental point at issue between Mr. Snow and most reformers is this: Are the various Universities of the kingdom to co-operate, or are they to compete? Are they to be like so many private boarding schools, each striving to attract the greatest possible number of scholars, or are they to be great institutions of learning, working together in their different ways to supply the highest educational needs of the people? The most authoritative of orthodox reformers is Lord Curzon. His Letter to the University is a work of very great ability. Indeed, the most effective criticism passed on him by certain opponents will seem to many persons rather a compliment. It is that Lord Curzon is "not a good Socialist and not a good poet;" and for University reform we need both. Lord Curzon is full of this idea of competition between Universities. He writes:—"It is imperative that we should not lose our connexion with them [*i.e.*, students preparing for professional or business occupations], and that they should not turn aside their affections to younger or more sympathetic institutions" (p. 102). He wants a "Business course," a two years School of Commerce; one of his main reasons being "the large financial contributions which the merchant princes are in the habit of making to the younger Universities as compared with Oxford and Cambridge" (p. 118). Cf. p. 67: "There will be a tendency to divert this current [of students] to the provincial Universities, such as Birmingham, Manchester, and Leeds. Its loss would be a great injury to Oxford."

The University, then, as a commercial institution engaged in keen rivalry with new and rising firms, must study the desires of its customers and emulate the attractions of its rivals. The customers, when sympathetically studied, do decidedly want one thing which, fortunately or unfortunately, we happen to possess; they want social prestige. And equally clearly large masses of them do not want their boys to spend years of hard work on a lot of literary and intellectual nonsense which is above the poor fellows' heads and will never help them on in the world. The moral for the firm is that we must keep up our social prestige and ease off our intellectual requirements. A two years course of commercial subjects; a three years course without Greek which is to bear the same title as the present four years course with Greek a plentiful supply of "popular" subjects. That is the type of policy indicated.

Most subjects have friends either in commerce or in convention. Those that are backed by commerce are safe for ever. Those that are backed by convention, like Latin, are safe for the time being. Greek has no friend in commerce; it has lost whatever weak support it once had in convention. It appeals only to those who love the imagination and the intellect and the great ideas that move mankind—and of course not by any means to all of these.

Now what is the alternative view? It is roughly this. There are in Great Britain some 16 Universities, most of them increasing rapidly and doing excellent work. If we take all the English-speaking Universities together, there are probably more than 50. Each of these tends to excel in different ways and to develop special courses. A short while ago I was inquiring about the best engineering school for a public-school boy in whom I was interested. The best seemed then to be McGill, in Canada. Since then the Birmingham school has been opened, containing, at enormous cost, what is said to be the best engineering plant in the world. Birmingham excels in engineering, Glasgow in shipbuilding, the Scotch Universities generally are said to excel in modern philosophy, apart from its historical treatment. And among all of them, Oxford—and Cambridge with her—indisputably excels in a certain special kind of literary, philosophic, and historical education based on the knowledge of antiquity, which is seen in its most characteristic form in the Greats School. Is it in the interests of the country that we should lower or even imperil this form of training, for which we alone in the world are fitted, in order to compete with other Universities in subjects which they can teach better than we?

Take one concrete instance out of many. There are in practically all the English-speaking Universities flourishing schools of English language and literature. They are turning out the teachers and the University Professors of the future. Is it too much to ask that, out of some 50 or so Universities, there should be one—or, including Cambridge, two—which before turning out a graduate marked with its highest stamp as a teacher of Milton or of Shakespeare, shall insist that he shall have some slight knowledge of Homer and of Euripides? Take Great Britain alone, and make it two Universities out of 16. Can there be any doubt about the answer? It is not candid to reply that a student of English can always learn Greek if he wants to. If an easier course is admitted beside a harder course, on equal terms and with an equal reward at the end, we all know that the easier will kill the harder. There are Universities in plenty, several of them with most brilliant professors, where a man can get a degree in English without having to bother about ancient literature; and it is right and necessary that there should be. The question is. Ought there not to be one place where English literature is taught, as a matter of course and necessity, with regard to its spiritual origins?

A reader may smile at this point, and ask sardonically whether the present examination for Responsions, with the school teaching which leads up to it, has much to do with the spiritual origins of great literature. And on this point Mr. Snow is for radical reform. "*To save Greek*," he says, "*abolish Latin prose.*"

> You can save Greek if you can find a means of teaching it and Latin as well in the same time that is now given to Latin alone, and also of making the beginning of it valuable even if it is never continued. That means can be found in dropping Latin prose and and that part of Latin teaching which is made necessary by having to do Latin prose.

We have dropped Greek verse and Latin verse; we have dropped Greek prose. Let us drop Latin prose too, and frankly give up the attempt to make any but specially gifted boys learn to write in the ancient languages. That leaves us with the reading of Latin books and the reading of Greek; the reading of them both as monuments of history and as living literature, to be digested and understood and enjoyed. The boy must acquire some grammar to do this reading; but not half nor a quarter such a burden of grammar as is needed for writing. "It is like the difference between knowing a man when you see him and drawing his likeness in his absence. We keep our boys working at memory portraits instead of getting to know faces." The plan involves the use of handbooks and the usual danger of cramming; "but the most sordid of crammed handbooks is better than a vacant mind." It implies close study and re-reading; though we must always remember that "it does a boy less harm to forget a passage than to get sick of it."

> Make the boys read translations abundantly, translations of the book you are reading, of other parts of the same author, of other authors; only, see that they are good translations. When you have read a little of a literature in the original, that little has a wonderful effect in quickening your apprehension of the part that you read in translation.
>
> As things now are, when you ask an ordinary business man, who has been to a grammar school and left it early, whether he ever learned Greek, he will say, "I once learned ὁ ἡ τό." If elementary Greek is to mean that and no more, certainly it will be no use in itself, and there will be something invidious in retaining it as a protection to the further Greek of more fortunate boys. But suppose we can make the same man's successors say, "I once read about Hector and Andromache," or "I once read the Beatitudes?"

I have myself heard men who were no scholars and had forgotten their Greek speak of the reading—a compulsory reading too—of Plato's "Apology" and

the end of the "Phaedo" as one of the great events in their lives.

Let me, before closing, remove two possible misunderstandings. First, this method of reading the classics, without composition and with free use of dictionary and translation, is meant for the elementary stages, not for the higher, though I believe that the spirit which it would introduce into classical teaching would immensely benefit even the highest students. And in case any readers may imagine that Mr. Snow's proposal is too much in the interests of literature to the neglect of sound education, I would refer them to the recent official inquiry, from the purely educational point of view, into the Reform of Classical Teaching in Germany. I cite two sentences from Mr. J. W. Headlam's admirable report:—

Latin prose should be regarded as an extremely difficult task, requiring much help and preparation, and suitable only for clever boys.

The boy should feel that he is not reading Cæsar or Homer in order to learn Latin and Greek, but that he wants to learn Latin and Greek in order to read Cæsar and Homer.

Secondly none of the proposals in this book would in any way make difficult the work of Ruskin College or of the Workers' Educational Association. The working men, whose presence we welcome in Oxford, are at present taking a one-year course quite outside the University curriculum. If in process of time, as we hope, some of them proceed to some kind of regular University course, it will probably be for the Diploma in Economics, or some similar diploma. If we are ever fortunate enough to find a working man who is able and willing to give a solid three or four years to a full course for the Master of Arts Degree with Honours. Oxford tutors and at least one professor will fight for the pleasure of teaching him. He will probably be a man of distinguished ability, and will take our elementary Greek in his stride. Elementary Greek is no more "an obstacle" than any other subject which takes the same time to learn. It is not our duty to remove "obstacles" so that persons of small intellect may come freely to the University. Our duty is to see that persons of high ability, without distinction of class or sex, of wealth or poverty, shall have from us the very best intellectual training that we are able to give and they to receive; and if there are numerous other Universities, of slightly different characters, ready to co-operate with us in that great task, we would only be thankful for their help and pursue our way with more freedom.

GILBERT MURRAY.

* * * * *

Sir,—I do not wish to raise again a controversy on "compulsory Greek," but the attitude taken by Professor Gilbert Murray in his article published by you on February 4 seems to me to be so injurious to the interests of University education in this country that I ask to be allowed to protest against it.

Professor Murray says that there are many Universities in England, and that some (in his opinion, it seems) are specially fitted for one kind of education and some for another; and he proceeds to propose with an air of innocence, that Oxford (and Cambridge) should be retained for an education in which Greek forms a necessary part, whilst other Universities should adopt whatever freedom or limitation they may choose. That is to say, our great rich Universities, with their long history and magnificent resources, are to be handed over to a peculiar and exclusive system which many who are competent authorities and desirous of promoting the study of language and history, equally with those who desire increased cultivation of the various physical sciences, regard as obstructive and in fatal antagonism to the proper activity of the University.

Why, it may well be asked, should Oxford, where 250 years ago Robert Boyle, Willis, Petty, and Christopher Wren founded that association which became the Royal Society of London for the Promotion of Natural Knowledge, be tied up and placed at the disposal of those who desire to force a superficial knowledge of a few ancient Greek writers upon every student in the place? In the days of Robert Boyle the Greek language was no more generally studied in Oxford than was Hebrew, and not much attention was given to either. The unhappy system of "school Greek" is an innovation. It has led to little increase of knowledge. So far as "the Greek spirit" is concerned it is the simple fact that it would be difficult to devise anything so certain to destroy in young Englishmen whatever possibilities they may possess of developing that spirit or its equivalent as is the "classical education" which Professor Murray wishes to force upon those who would seek Oxford as their "alma mater." It is the fact (I am assured by those who are in a position to know) that there are not a dozen men in Oxford who really understand or care for the study of Greek antiquity. The whole thing spoken of as "Greek" by the less enlightened advocates of the present degradation of the University of Oxford is an arbitary and insincere substitute for a really scientific study of Greek archaeology and history, and is not even so treated as to develop a taste for or an understanding of literature.

The nearest thing in modern times to the Greek spirit is the enthusiasm of scientific investigation which led to such remarkable developments iu the latter half of the last century—its motto that of the Royal Society, "Nullius in verba." In art no less than in science the notion that the education of youth should mainly consist in contemplation and attempted imitation of the performances of classical antiquity is abandoned. A few weeks ago I was present when a young sculptor consulted Rodin as to the course he should pursue. He proposed to model from the antique. "Inutile," said Rodin. Nothing, in his opinion, he declared, did more harm to an artist who was really entitled to the name than a training in the conventions and standards of classical art. It would be interesting to see some attempt to show what "schoolmasters' Greek" has done for intellectual progress since its modern enforcement in Oxford and Cambridge and the schools which feed them. We know that even from Roman times onwards the slavish study of Greek writers so far inhabited all genuine inquiry and experiment, even in regard to such tremendous facts as the tomb of Agamemnon and the site of Troy, that, after Greek pundits had written and quarrelled for 2,000 years as to whether these could now be identified or ever had existed, it was reserved for Schliemann, a retired merchant, a man happily devoid of a classical education, to make in these days of scientific method, at the cost of a few thousand pounds, the simple experiment of digging. He gained the eternal glory of exposing to the whole world the treasure of Mykenæ and the fortress of Ilium. Never were the pretensions of pompous ineptitude rendered so ridiculous as when those of the Greek pundits were upset by Schliemann.

Disastrous as I consider Professor Murray's enslavement of Oxford would be, I am convinced that the proposals of the Chancellor are of even more destructive a nature—destructive, that is, of the possibility of a future development of Oxford into the form and activity of those institutions which are in other civilized countries known by the title of "University." The Chancellor's plan seems to be to maintain as many as possible of the existing abuses and futilities of the present method of expending the vast revenues of Oxford colleges—by creating professorships and laboratories in several novel and so-called practical subjects, so as to catch the fancy, if possible, of the ill-advised undergraduate and the approval of his hopelessly ignorant parents.

The only reform of Oxford, which in my judgment and that of many of my old friends, can be of any serious use is one which we have advocated for 30 years. Systems of compulsory study and elaborate pecuniary inducements to spend time on this or that subject are unhealthy and fruitless. What Oxford should have is not a compulsory "curriculum," but the

most capable and renowned set of professors in the world. The college lectureships and tutorships should be suppressed by statute. The college funds should be chiefly used to pay such commanding salaries to the professors as would ensure the appointment of the greatest discoverers (in all branches of science and learning) from all Europe and America, who would be the governing body of the University. A sum not exceeding £5,000 a year should be left in the hands of each college to maintain its buildings and domestic establishment. The University would "sit" for nine months in the year, and not only the amiable rich but the studious of all classes and nationalities would crowd the colleges and the city. There would be no employment in such a reformed Oxford for the agents of compulsion, the torturers, examiners, secretaries of delegacies, coaches, and college hangers-on of all kinds. The student would have the same freedom of choice in the subjects of his curriculum as he has in a German University, and even those who now go to Oxford solely for amusement would change their attitude and be attracted by the great men expounding their subjects and carrying them forward into new regions, speaking as discoverers of experience and authority, and "not as the Scribes and Pharisees."

Yours faithfully,

E. RAY LANKESTER.

* * * * *

Sir,—May it be permitted to one who failed in the schools, yet who owes more than he can reckon up to classical literature, to add a line to the controversy among the learned? There are two considerations which, it seems to me, are in danger of being lost sight of. First, the difference between education and instruction, long since aptly defined as that between forming a head and filling it. One constantly hears the expression "technical education," which, if the above definition is real, signifies a confusion of two distinct processes. It is not likely that those who use it, and who recognise no difference between a liberal education and technical instruction, will be brought to acknowledge the value of dead languages, unalterable for all time, as standardized instruments for forging the mental machine. Those who have been drilled in Greek and Latin have acquired a sense of precision in speech which inevitably reacts upon thought. It rests with each one whether he will apply the faculty thus acquired to high purpose, or keep it in exercise as a dilettante, or allow it to decay altogether from disuse.

The second consideration is the effect which the disuse of Greek and Latin may have upon English literature, which hitherto has owed more to their influence than to any other. That influence has been greatly for good, albeit some sound Saxon expressions have been suffered to be ousted by classical synonyms. A living language is always more or less in a state of flux, both in form and meaning. Weighty epithets like "awful," "dreadful," &c, become degraded to frivolous use and lose their value. That is inevitable, and is unlikely to affect the quality of good literature. But a more serious danger is the importation of Greek words in a corrupt sense. Take a single instance—the use of the word "phenomenal." It is impossible for any one with a trace of Greek discipline not to suffer by the constant recurrence of this term implying something wonderful or out of the common. I could cite distinguished writers who have unguardedly used it in this vicious sense. This may seem a small matter, but there is too close a connexion between pure speech and accurate thinking to allow us to neglect it with safey.

Hazlitt, writing to his son about the value of learning the classics, observed, "we feel he presence of that power which gives immortality to human thoughts and actions, and catch the flame of enthusiasm from all nations and ages." The education which inspires such adequate expression of ardour can scarcely be reckoned as nought.

I am, Sir, your obedient servant,

HERBERT MAXWELL.

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National Bank of Greece.

ASSETS, 31st December, 1909.	31st Dec., 1909. * Drachmae.		31st July, 1909. * Drachmae.	
Funds: Cash	4,151,941	63	3,353,186	21
Funds: Ionian Bank, Bonds	314,550	—	491,815	—
Funds: Ditto, of one and two Drachmae	408,824	—	944,573	—
In Foreign Banks: Gold	40,172,037	12	40,077,320	60
In Foreign Banks: Proceeds of the 1902 4% Hellenic Railways Loan	70,503	95	283,350	83
*Loan to the State	61,778,575	42	61,778,575	42
Ditto. in land 2 Drachmae issues	9,000,000	—	9,750,000	—
National Loan Bonds: in gold Dr. 26,079,118.75; in paper „ 34,617,201.25	60,193,139	25	60,696,320	—
National Agricultural (Thessaly) Loan	1,687,851	25	1,440,000	—
Hellenic Government Treasury Bonds	5,202,412	86	5,150,903	82
Bills of Exchange to be collected	479.981	76	—	—
Bills	21,580,458	32	22,496,191	06
Maturing Bills of Exchange	3,383,978	01	3,269,341	06
Advances on Securities	25,155,339	62	20,493,401	84
Advances on Merchandise	7,260,689	42	4,569,183	46
Loans and Current Accounts on Mortgage	69,532,928	83	69,224,348	66
Loans to Communities, Harbours and other legal bodies	47,179,731	35	46,357,015	30
Maturing Loans to Communities, Harbour, etc.	101,764	89	—	—
*Agricultural Drafts	11,410,127	06	14,630,958	90
Maturing Agricultural Drafts	5,284,062	60	5,350,201	44
Shares in Local Companies	7,574,018	—	7,598,658	20
Participation in the Bank of Crete	1,250,000	—	1,250,000	—
Bonds: Loan with drawings of the National Bank of Greece; Bank Bonds at 2½%	568,600	—	755,777	75
Sundry Coupons	1,334,659	37	406,354	62
Bank and Premises	9,242,705	26	9,196,924	92
*Doubtful Debts	3,463,940	75	3,427,651	85
Establishment Expenses (mostly for the manufacture of Bank Bonds)	1,284,004	46	1,381,313	56
Sundry Accounts	2,338,063	19	2,805,571	41
Sundry Foreign Acconnts	2,160,979	82	2,337,512	46
Redemption of State Participation in the profits of the Bank	1,003,520	—	1,075,200	—
Redemption of the privilege of the Epiro-Thessalian Bank	480,000	—	560,000	—
Commission for the Conversion of the Loan with drawings, in in Bank Bonds	885,955	46	50,000	—
Sundries			479,713	94
Dr	406,085,817	95	401,681,368	31

LIABILITIES, 31st December, 1909.				
Capital—in 20,000 Shares	20,000,000	—	20,000,000	—
Reserve Fund	13,500,000	—	13,500,000	—
Bank Bonds— 1. For the account of the Government Dr. 61,778,575.42; 2. For the account of the Bank „ 49,820,329.73	125,831,099	84	111,598,905	15
Bank Notes of 1 and 2 drachmae	9,000,000	—	9,750,000	—
Deposits in specie without Interest	7,501,580	56	12,714,932	26
Deposits without Interest	20,668,794	94	28,231,147	70
Demand Notes	1,087,826	71	1,340,364	28
Unclaimed Dividends	177,950	—	723,525	—
Dividends of the last two quarters of 1909	2,000,000	—	—	—
International Financial Control: A/c of payment of Revenues affected; Gold Dr. 763,638.30; Notes „ 4,282,520.64	4,493,861	84	5,046,158	94
Service of the State Loans—Gold	2,187,519	90	418,971	75
Ditto, in Bank Notes			992,707	97
Service of different loans in Bank notes	22,975	09	—	—
State Deposits, Gold	15,816	70	3,295	78
State Deposits, Bank Notes	70,505	95	15,062	65
State Deposits: For the construction of Piraeus-Demerli-Frontier Railway: Gold; Notes	111,718	26	283,350	83
State Deposits (bequeth of Syngros)	1,104,882	18	2,360	21
Deposits at Interest	117,585,023	88	118,779,766	33
Loan with drawings of the National Bank of Greece, Gold at 3%	39,856,410	—	40,574,160	—
Loan with drawings of the National Bank of Greece, Bank Notes, at 2½%	20,242,900	—	20,367,900	—
Service of the Loan with drawings, Gold at 3%	2,583,818	—	2,176,306	—
Ditto., Bank Notes at 2½%	1,001,417	50	309,740	—
Savings Bank	13,860,982	70	13,234,498	67
Bills to be paid	916,250	15	—	—
Interest of mortgage loans	1,532,386	18	—	—
Interest of simple loans	451,275	70	—	—
Sundries	280,823	87	1,618,314	79
Dr.	406,085,817	95	401,681,368	31

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The Governor,
S. STREIT,

The Chief Accountant.
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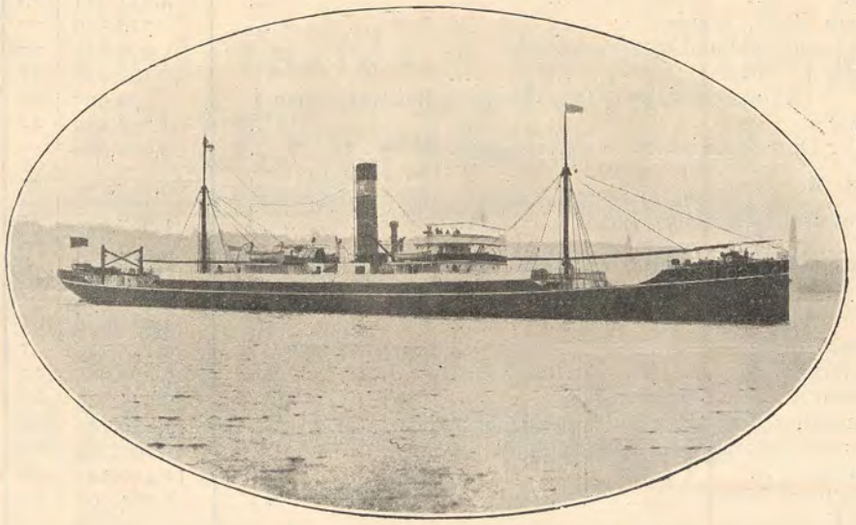

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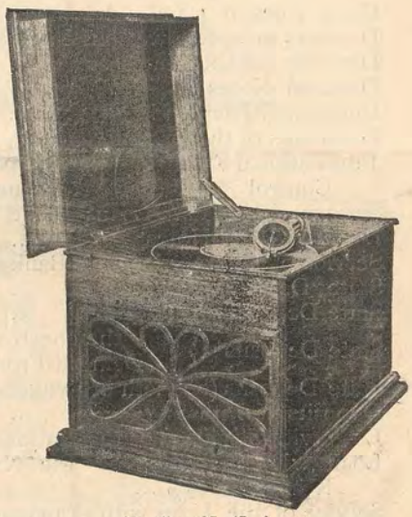

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