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ARTICLE VI.

THE WAXING, THE WANING, AND THE NEW
PHASE OF THE TURKISH CRESCENT.¹

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ABOUT the year 1250 A. D., as the historians tell us, a battle was raging on one of the plains of Anatolia, which is the local name for Asia Minor. It was near the city of Angora. From the heights above, a third party looked down upon the contestants; and this was a band of 444 horsemen, who had at their backs their families, their tents, their animals, and all the possessions of a nomad tribe on the march. Long the battle raged on the plain, eagerly did the horsemen watch it from above, until at last, seeing that one side was weakening, and probably impelled also by the natural love of a fray, which seems to be so deeply implanted in human nature, the leader, signaling his horde² to follow, swept down in time to turn the tide of war in favor of the weaker party. The contestants were soldiers of the Mongols and Seljukian Turks, and succor came to the hard-pressed Seljukians from their kinsmen, the Ottomans; and that is the way in which the Ottoman Turks entered the pages of European history.

Why did these Turkish tribes swarm out from their ancestral hive hidden deep in the recesses of central Asia? It is

¹From the "Alden Lectures" in Chicago Theological Seminary, 1910.

²"Horde" is one of the few English words derived from the Turkish. Its original is the Turkish *ordu*, meaning "army," in early times meaning "a predatory band."

at least possible, as Professor Huntington ably argues in his volume "The Pulse of Asia," that changes in climate were the probable cause. Given the vast steppes of central Asia, with scanty rainfall, and consequently barely enough vegetation to support the nomad tribes that wander hither and thither; then, by a protracted series of dry seasons, a cycle lasting for an entire generation, reduce the vegetation, and so reduce the food-supply for man and beast, and the hungry people must emigrate or starve. Certain it is that for generations, along about 1000, 1100, 1200 A. D., just as the Norman tribes were emigrating from their ancestral maritime domains in their long boats, and were rollicking and rioting along the western shores of Europe, so the Turkish tribes were emigrating from their ancestral pastoral domains in the depths of Asia with their caravans, and were rollicking and rioting over the western fringes of the continent, especially over Asia Minor. The first to become known and established were the Seljukians, who took the city of Jerusalem and the Holy Land, along with other territories that they conquered. Previous to their time the sacred places of Christendom had been in the hands of the Arabs, who had treated pilgrims thither for the most part with good-natured disdain, kicking them occasionally to remind them of the true feelings of a Mohammedan for a Christian, but not habitually insulting them. It was a different matter when the Holy Sepulcher was in the keeping of Seljukian Turks, and one of the pilgrims thither, a man of small stature and fiery eye, was so stirred by the indignities heaped upon his fellow-pilgrims by these sons of the steppe, that he returned to Europe to fill the ears of the Pope and the people with the story. Thus Peter the Hermit and Pope Urban II. started that great upheaval of Christendom known as the Crusades. To all human appearances the

Crusades never would have come to pass if the Holy City and the Holy Land had not fallen under the dominion of Seljukian Turks.

The Ottomans, as we have seen, came a little later (about 1250); and they were followed by many more tribes, more or less closely related, all of whom were ultimately merged into the one Ottoman people. They were Mongols in origin, with the characteristics of their race; and the purer the Turkish blood to-day the more evidently do the Mongol characteristics appear in the squat figure, slit, slant eyes, brownish or yellowish countenances, high cheek-bones, and lank hair. The leader of the 444 was named Ertoghul. The name "Ottoman" is derived from *Osman*, or *Othman*, the son of Ertoghul, properly the first Turkish Sultan.

It was a sad day for the old Byzantine inhabitants of Anatolia when the Turkish tribes arrived. Their hordes came on like an interminable succession of waves and with ever-increasing numbers. They were untrained sons of the steppe, stern and cruel. At their head were the green banners of the Mohammedan faith, and the horsetail standards, the emblems of Turkish authority. They were fighting for a home, with their families and all their possessions following; and they fought ruthlessly, respecting neither age nor sex, nor city nor civilization. When a wave of Turkish inundation broke over one of the beautiful plains of Asia Minor it carried all before it. The men were beaten down in open battle, or were chased down in the holes and caves where they tried to hide. They were tortured and slain without mercy, unless they faltered the creed of their conquerors and escaped by professing Mohammedanism. Women who survived the dangers of battle, flight, exposure, disease, bereavement, were swept into the Turkish harems to swell the numbers of the

conquering race. Boys and girls were made Mohammedan by force. The legal and practical alternative of Turkish Mohammedanism was Koran, tribute, or sword.

Of course not all of the old inhabitants of the land were wiped out when the Turks came. The invaders really cut out larger or smaller sections of society, squeezed into their places, and absorbed many of the detached fragments. Some Turks now know that their ancestors were of old Christian stock, and claim that if there were full religious liberty they would return to the name and faith of their ancestors. This process was continued for generations and centuries. Thousands and even millions of members of old Christian races intermixed with and were absorbed by the Turkish conquerors, whose numbers they augmented. Other thousands and millions humbled themselves, perforce, to endure the Turkish yoke, and have been hewers of wood and drawers of water for their masters ever since. Armenians, Greeks, Syrians, Slavs of different branches, and others, rather than deny the name of Christ, fled to the mountain tops, and there, half in hiding, and half as serfs, maintained a precarious footing and preserved their national existence. They have endured poverty to the utmost degree, and life has been hard indeed. But the mountain tops have two wholesome effects: they make families prolific, and they make people hardy. To-day these same Christian remnants are among the most virile people in the Ottoman Empire, the only people probably that are increasing in numbers at all, and they are increasing rapidly. As the country has grown more stable in recent decades they have begun to creep down off the bleak hilltops, and to buy out decadent Mohammedan farmers on the fertile plains. They have begun to enter the towns and make a living by crafts and trades. By slow degrees the map of Turkey, which

was colored Mohammedan green, is changing its hue, and the blue tints, let us say, of the older Eastern Christianity commence to reappear. Providence is working with nature in emphasizing the principle of "retroversion to type."

Ertoghrul and his horsemen entered Asia Minor about 650 years ago. His son, Osman, was reckoned the first Sultan, and the year 1300 is the central date for the life and career of the founder of the Empire. Royalty descended in his family line without a break to the thirty-fifth sovereign, Sultan Es-Sultan ibn-i-Sultan Mehemet Khan-i-Khamis, who was girded with the sword of Osman at Constantinople on the 10th of May, 1909. Brousa was taken in 1326 and made the capital. Osman was subsequently buried there, and the suggestion has often been made that the Turkish capital may yet be pushed back from Constantinople and fixed again at Brousa, where it was first established. The Marmora was crossed, Europe entered, and the town of Gallipoli taken in 1358. Philippopolis and Adrianople followed in 1361, but the walls of Constantinople defied the crescent banners for more than a hundred years, until at last they fell before the impetuous attacks of Mohammed II. in 1453.

A heavy body moving along an easy path gathers momentum as it goes; and the Turkish advance, carrying everything before it, swept on from Constantinople westward through the Balkans, on and on in Europe until twice their horsetails flouted the walls of Vienna, in 1529 and in 1682, and twice the movements of the Turks were checked and broken there. In this second expedition to the west the army was led by Kara Mustapha Pasha, a peasant from our Marsovan plain, whose home was not above two miles from where my home is now. Any visitor to the city of Vienna will be shown the Cathedral of St. Stephen, and on the wall of that ancient

edifice he will see depicted the struggle between the Austrians and their invaders from the east. The red-fezzed Turks are seen there failing and falling in their effort to take that bulwark of Europe toward the southeast.

In the palmy days of the Turkish advance they owed more to one peculiar institution than to any other feature of their characteristic system, and that was the institution of the Janizaries. The second Ottoman sultan, Orkhan, who began to rule in 1326, not only organized the first paid standing army in Europe, but, partly to counterbalance it, tore one thousand of the finest boys from the homes of his Christian subjects, had them circumcised and made Mohammedan by force, and organized them as the *Yeni Cheri*, "new troops," or Janizaries, as we call them. For five hundred years the custom was continued of making an annual levy upon the Christian prisoners or Christian subjects of the Empire, and thus the numbers were kept full. These Janizaries received the highest training and submitted to the sternest discipline,—until the battle was done; then they were given unlimited opportunity for plunder and license. They were not allowed to marry and have homes. They were fighting machines, the pride and later the terror of their imperial masters. Inferior bodies of troops were habitually pushed forward earlier in the conflict to worry and weary the enemy, and then the fresh and strong Janizaries were moved up for the final charge, which swept everything before it. Later the children of Janizaries were incorporated in that terrible body of soldiers, and sometimes more or less than one thousand youths were drafted for the quota of the year, but the general rules held till 1826, when Sultan Mahmoud swept the Janizaries out of existence. They had become corrupt and venal. They made and unmade their rulers. The overturning of their camp-kettles was the signal

for a rebellion of this high-handed, headstrong, prætorian guard; but they rebelled once too often. They had become a nuisance even to their imperial masters, and Mahmoud determined to abolish them. So when they rebelled in 1826 cannon were trained on them at short range by other Turkish troops. Numbers were blown into eternity straightway, and the rest were scattered in exile or in the galleys of the Turkish fleet.

Men naturally could not do what the Turks accomplished in the years of the waxing crescent without at least some measure of strong and puritanic virtue. Indeed, with a little modification, much of Macaulay's famous characterization of the Puritans in his essay on Milton may be transferred to Mohammedans of the old school and the best type. Like the Puritans, the more simple and sterling Turks "were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, and for whose inspection nothing was too minute. The difference between the greatest and the meanest of mankind seemed to vanish when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognized no title to superiority but his favor, and, confident of that favor, they despised all accomplishments and dignities of the world. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, who had been destined before the heavens and earth were created to enjoy a felicity which should continue when the heavens and earth should have passed away."

1. Let me name, therefore, *faith in God* as the first of several characteristic Ottoman virtues that have helped to make the people what they are. The Turk believes with all his heart and soul and mind and strength in one God. The Sovereignty of the one true God is the first article of his creed, and, corresponding to it, the second article immediately appears, namely, obligation to lead a life of Faith toward the Supreme Ruler. On these two principles, the sovereignty of God and unquestioning obedience on the part of man, hang all the law and the prophets for your true believer, your real Mussulman. Four great duties grow out of this relation: (1) prayer at five daily appointed hours; (2) fasting during the month of Ramazan, which includes refraining from food, drink, perfumery, and tobacco from dawn to sunset every day; (3) alms, which should be given to poor retainers, to the poor in general, and "the religious"; (4) the pilgrimage to Mecca if possible, also to other inferior shrines.

2. The second virtue is *bravery and military courage*. Often I have watched the Turkish soldiers, with their dark, stolid faces, their tough-knit frames and heavy step, and I have not wondered at their military reputation. Call him out in a sacred war, raise the green banner of Islam, give the word to charge, and the Turkish soldier will draw his sword, cry out, "God is great; long live the king," and he will go anywhere and do anything that flesh and blood may undertake. This is partly due to his faith in God, and in himself as the chosen of God; also to his habit of implicit obedience to authority; and partly to the promise of immediate translation to a paradise of lovely gardens, with delicious fruits, murmuring brooks, and voluptuous houris awaiting his arrival. Is he "destined" not to fall on the battle-field, no rain of bullets can harm him. Is he "destined" to fall, no shrink-

ing can save him; but once the fatal encounter has done its sharp work,— welcome the sensuous paradise.

3. A third virtue is *simplicity in taste*. The historian relates of Sultan Osman at his death: "He left neither silver nor gold behind him; but only a salt bowl — symbol of hospitality,— a spoon, a braided coat, a white linen turban, his standards, a fine stud of horses, a yoke of oxen and some flocks of sheep, whose descendants still browse on the pastures of Brousa." A fine picture of the patriarchal simplicity of the first Sultan! But every Westerner who knows the Turkish language, and so can speak with them in their own tongue, is fond of Turks. Every one who is at home with them likes to draw near a Turkish village of the better sort toward nightfall when on a journey; whether acquainted or unacquainted he will be received with abundant Oriental courtesy and hospitality by the head man, the chief Turk of the village. His host's house or tent will be placed at his disposal, and entertainment will be accorded on a patriarchal scale. The host and his semi-feudal retainers live off the products of the fields they till; wear garments woven by the women, of wool clipped from their own flocks; the mountain tops above furnish wood and charcoal for fuel. The world of industry, of manufactures, trade, and commerce, of ships and railroads, buying and selling, and getting gain, is far away, and is foreign to the thought and the taste. The patriarchal life is ideal for master and man, — a fig for manufacturers and merchants!

But I must remark that the Turkish character is most paradoxical. Questioned by a friend, one can hardly make any descriptive statement without needing at once to qualify it by adding that half the time the exact opposite holds true. Turks are fond of children; but they sometimes out-herod

Herod at a slaughter of the innocents. They are hospitable; but you cannot trust their friendship in a pinch. They are past masters in the art of diplomacy, because they are not too scrupulous about telling the truth. If a person has a point to make and a lie will help him along, if he does not tell the lie a Turk thinks he is not really bright. But sometimes a venerable man will stroke his beard and so affirm his utterances to be true that you believe him most implicitly. And so I must point out certain vices prevalent in Turkish character, more or less corresponding to the virtues I have named.

1. One is *faithlessness* as between man and man, in spite of their faith in God. It is a fact that among the Turks men do not trust their fellow-men. Public affairs go by favor. A governor or military commander appoints his own relatives or retainers to office with no adequate regard to their fitness. Taxes are collected or remitted and expended, and soldiers drafted in general on the same plan. Impersonal and impartial justice is rare. There are practically no corporations in Turkey, for there is no public confidence. If men are in partnership or occupy some similar relation, and one sees an advantage, he often attempts to seize it for himself; and so the partnership is wrecked on the first rock. I know a household the members of which are fond of dried beef. They prepare a supply in the fall sufficient to last the household all through the winter, and then each one takes his own share, locks it up in a strong box, and pockets the key, so little confidence has each member of the family in the others, that they would be generous or even fair in the use of a common store. During the war for Greek independence it is related that one corps of the Turkish army was hungry for the lack of adequate provisions, while another corps of the same army was

selling, and even burning, provisions, because they had more than they could use. What did the full-fed care for the hungry? And why do Turkish women spend their lives behind the veil? My answer is, Because no man trusts any woman, and no woman trusts any man.

2. The second vice is *cruelty*, in spite of their bravery. It is no new thing to charge the Turks with cruelty, but the charge never can be denied. We will not dwell upon the unwelcome subject.

3. But I mention one other vice, namely, *superficiality*, or simulation, which may be contrasted with Turkish simplicity. The aim of your Mohammedan Turk is to seem, not to be. It was once summed up for me by a white-turbaned army chaplain who was calling at my home. He said, "You know God Almighty never requires anything of man the doing of which is hard." Think where such doctrine carries one who is born and brought up under its influence! Does the path of virtue appear hard? You need not take the trouble to walk in it. Is the path of vice alluring? You cannot be expected to restrain yourself. It is doubtful whether sin would be recognized as sin if the perpetrator were not caught. Sin is authorized to be committed as often as it is followed by repentance, but I never hear the doctrine of restitution preached in the mosques. To the Christian it seems that in lacking the constraining love of Christ, the Mohammedan lacks the highest motive of the moral and religious life.

In the good old times the simple virtues more prevailed. In the degenerate modern days the above-mentioned vices, and others, have been as a canker eating out the heart.

The Ottoman power, then, was borne forward on a tide rising to its flood for about three hundred years to the reign of Solyman the Magnificent, a brilliant contemporary of Queen

Elizabeth, and a truly magnificent Oriental sovereign. That was the period of the waxing crescent, after which the waning began. Since his time the Ottoman power has been moving on a receding tide, as witnesses the following list of their territorial losses.

1. The republic of Ragusa was one of the first small countries to be submerged in the tide of the Turkish advance. A treaty of commerce which included Turkish protection for the little state was signed in 1365. But Ragusa has now been for so long a time a part of the Austrian Empire, that we have almost forgotten that it was once an independent state in what is now Dalmatia, near the head of the Adriatic Sea.

2. Algiers, in North Africa, for about three hundred years nominally recognized the supremacy of Constantinople; but the relation always was quite as much one of alliance as of allegiance, and, when the corsair business promised to be better under an independent flag, alliance and allegiance were repudiated together.

3. Tunis took essentially the same course as Algiers. Then her turbulent tribesmen were taken over by France for the discipline they were always needing.

Only Tripoli, with its extensive, ill-defined hinterland, still remains to Turkey of her former North African possessions.

4. For a century and a half Hungary was ruled by Turkey, and sometimes a party within fought in alliance with the invader from without, perhaps because Hungarians in their origin were kinsmen of the Turks.

5. The Caucasus, like the Crimea, and other parts of the littoral of the Black Sea, has been gnawed off by Russia, and the process of mastication and digestion is now well advanced.

6. It is now eighty years since Greece was set free.

7. Montenegro, never really conquered, was emancipated by degrees, and her independence was recognized at the Congress of Berlin in 1878.

8. The same, essentially, was true of Roumania.

9. And of Servia.

10. Bulgaria was next in the procession, and was recognized as an autonomous principality by that same Congress of Berlin. It has since become entirely independent, added East Roumelia to its territory, and in October, 1908, Prince Ferdinand was crowned as Tsar.

11. The Lebanon, following serious disturbances there, was organized as a principality, the governor of which, though appointed by the Porte, must be a Christian, and must be confirmed in his office by European approval.

12. Egypt has been by degrees brought within the pale of the British Empire and under the flag with the cross of St. George.

13. Cyprus was occupied by England, at the close of the last war between Turkey and Russia, as a base from which she could render friendly assistance to Turkish reform of internal administration. Turkey soon grew tired of advice from England on the subject of reform, but England did not grow tired of occupying the island of Cyprus.

14. The little island of Samos has its own constitution and prince, and is practically autonomous on condition of paying its regular tribute to the Sublime Porte.

15. The Cretan question will not down till the people realize their natural aspiration to unite with the Greeks under the Hellenic government. Four Powers pressed the button that relaxed the Turkish grip ten years ago, and when the

psychological moment comes the Cretans themselves will do the rest.

16. Bosnia and Herzegovina are last on this list, up to date. Their administration was intrusted to Austria by the Congress of Berlin, and directly after the new Ottoman régime was inaugurated they were formally and finally annexed to the Austrian-Hungarian Empire, the power which is now rising in the Balkans.

Armenians and Albanians on the eastern and western borders of the Empire are biding their time, and making the best, for the present, of the new era in Turkey. The struggle for autonomy, or at least for an amelioration of their political conditions, made by the Armenians prior to 1895, was wiped out in blood. But when the new régime was introduced the Armenian leaders were in many cases recognized as the pioneers of the new movement among the Turks, and public honor was done to men who had died a death of humiliation thirteen years before. The Armenians were prepared to accept and support the new régime in Turkey with gladness, and their loyalty and ability have contributed not a little to the stability and success of the new movement thus far. As for the Albanians, that turbulent, untutored, and capable people have not quite made up their minds whether to cast in their fortunes with the reformed Turkey or to raise the standard of Albanian independence, but on one point they are agreed; they have broken with their past, and they mean to move forward on the lines of civilization, education, and reform.

On the 24th of July, 1908, H. I. M. Abdul Hamid Khan, Sultan of Turkey, proclaimed a constitution for his people, and so marked that day for all time as one of the great dates of history. How did this new phase of the Turkish crescent so suddenly appear? The answer cannot be summed up off-

hand, but three lines of influence may be clearly distinguished leading to this great result.

1. First was the war between Russia and Japan. Russia is the old hereditary enemy of Turkey, as any one may see who will glance at historical maps of Europe. The time was when the Turks were ready to meet Russia on the battle-field with a light heart, but of late the Turks have begun to be dully aware that they were fighting a losing battle. From the last war with Russia the crescent banners emerged with a glorious record of heroism on the battle-field, but with inglorious defeat as the net outcome of the war. They were obliged to surrender territory to the victor at each end of the Black Sea, and the revenues of some of the fairest Ottoman provinces, including that in which my own home is located, have been drained off now for thirty years according to the terms of the indemnity, to swell the resources of the Northern Giant. When the Japanese, the *little* Japanese, ventured to challenge that same Northern Giant, the Turks were intensely interested. The governor of our city used to inquire constantly for the news contained in the English and American periodicals, and it was interesting to witness the red-fezzed governor studying American cartoons—for cartoons speak all languages—and so tracing the history of that titanic struggle. He delighted also to give us advance information as he received it in official telegrams. So, when the war was concluded, and the Japanese had really beaten the Russians, our Turkish friends said one to another, "If they can do that, we can do it too. How did they manage it?"

"By adopting the methods of modern civilization."

"Then we will adopt those methods, and the first step is the restoration of the Constitution, once proclaimed but since suspended, with the establishment of parliamentary govern-

ment and free institutions." So the leaders of progressive thought, chiefly military men, gave a great impetus to the secret societies already at work, and risked everything to make effective the movement for public reform that had been slowly and secretly gathering headway.

2. But the progressive effort might have perished still-born, had not the way been prepared for it by the oppressive character of the old régime. It is difficult for Americans brought up in the atmosphere of free institutions to comprehend how despotic and depressing was the character of the old era.

They say that the inhabitants of two neighboring villages wanted to bridge over a small stream that flowed between them. Farmers in the Orient do not live scattered on their lands, as Western farmers do, but they are constrained to huddle together in villages for mutual protection. These peasants wanted a bridge, and they were willing either to go and build it, or to pay the taxes with which the officials might pay for its construction. But one can do nothing of the sort under the highly centralized government of Turkey without express permission, and so these villagers employed a scribe to write their petition, stating their case. They submitted the paper to their nearest officials; from there it was sent to the governor of the next city; from there it was sent to the chief city of the district; from there it was sent to the capital of the province; from there it was submitted to the capital at Constantinople, and one day when the officers of the Sublime Porte had nothing else to occupy them they took up this petition. "The inhabitants of such and such villages desire permission to construct a bridge over a small stream between them, and they are ready either to pay the cost or to do the work."

“What do these people want of a bridge? There never was one there before; the stream was set running by the hand of the Creator; to put a bridge over it would be like flying in the face of Providence. There was never any such need expressed before. There never was any such need felt before. Probably there is no need for a bridge now,” and they thrust the petition “under the cushion,” as the Turkish idiom is, an equivalent to our expression to “pigeonhole” a document. There was no answer and there was no bridge.

I was once entertained at dinner by a miller in his flour mill, where he was grinding up the fine hard wheat of the country into first-class flour, with roller-process machinery imported from Europe. But he apologized for the appearance of the building, saying he had jerked it up in two nights. The law in Turkey requires that permission be obtained before a building is put up, and to grant permission may or may not suit the ideas of the officers. But there is another law or custom which counterbalances this somewhat, namely, that a building cannot be taken down when once the roof is on. This man had found it impossible to get permission for such a public benefit as a good new mill except by lining the pockets of all the officials. He made a success of his enterprise in another way by sharp practice, but not every man can accomplish things so.

No one was allowed to travel without a passport, and the officials were often wholly arbitrary in deciding whether to grant the traveling permit or not. Judicial processes were often a mockery of justice, or even the form of trial was waved by executive and bureaucratic authorities. Spies and informers abounded, and no man knew whom to trust or whom to fear. Often in touring among cities or towns where I would be but partly acquainted I have met a pleasant gentleman with

whom I would engage in conversation. He would chat courteously for a little, then, growing confidential, would say: "You know I do not belong here; I am in exile in this place. My home is in such and such a city. My family, my business, my friends, are all there. But some enemy made false charges against me. I was picked up and set down here with no occupation, no friends, no way of earning a living, and no permission to go outside the city limits. Cannot you do something for me?" Such were the conditions in ordinary times under the old Sultan; but periodically massacre, plunder, concupiscence, and all evil passions were let loose, and the country was deluged by torrents of blood and seared in sheets of flame. It has been carefully estimated that the thirty-three years' reign of Abdul Hamid cost the lives of fifteen of his unhappy subjects for every day that he sat upon the throne. Men cannot always endure such things. Life ceases to be worth living, and they will run any risk, dare any deed, to end the tyranny or end their lives.

3. The third contributing cause preparing the way for the new régime was the American missionary work. It is not for me at this time to dwell at length upon this matter. Missionary work is religious, not political; but, apparently, without the missionary work of the last two generations the era of Young Turkey probably would not have come to pass. The Bible in whole or in part has been circulated in all languages in numbers rising to the surprising total of one hundred thousand volumes a year, and the Bible is a book of liberty. In the hospitals the sick are treated without distinction of race or creed, and in the medical practice the patients vividly realize the meaning of applied Christianity. The schools, especially the numerous high schools and the eight American colleges, have had a powerful enlightening influence, even though

few of the students have been of the Mohammedan races. All thinking men receive impressions from schools that are located in their midst. Every evangelical church has stood for brotherhood among men as well as for the fatherhood of God. Personal conversation and acquaintance have been a silent but steady force. Missionaries often have warm friends among the Turks. We eat at their tables, sleep in their beds, entertain them in our own homes. They discuss political, social, and industrial as well as religious questions with their foreign friends. Such conversation is like the seeding of winter wheat, — some, at least, of the grain germinates, and bears fruit after many days.

And so in the summer of 1908 matters reached a crisis. Two young military officers in Macedonia, Enver Bey and Niazi Bey, took the first desperate chance, and fled to the mountains in rebellion. A handful of soldiers joined them. Others had tried to stand against the imperial tyranny before and they had been broken, but now the balance was just ready to tilt to the other side. The company of disaffected on the mountains grew daily, and His Majesty became alarmed. He sounded the Macedonian army and found it seething with rebellion. He sent promotions to almost all the officers of the army, but the old birds were not to be caught this time. He poured forth decorations for the common soldiers, and his decorations were laughed at. He sent a special messenger with a document to be read at the head of the troops; and while the imperial messenger was reading the document sent by his royal master, a soldier raised his gun and shot him, and neither officer nor soldier lifted a hand in defense of the imperial agent. Telegrams were sent, instead, informing the Padishah that if the Constitution was not granted, the Macedonian army would march on the capital. Shrewd old Abdul

Hamid gave way. He announced the Constitution, and the new régime had come.

When it was announced throughout the provinces that the Constitution had been proclaimed, men were like those that dream. They could not believe it, but after a few days the truth began to find credence, and then such joy as everywhere prevailed it was worth many years of life and work in Turkey to see. Every face shone with a new light. Every tongue was uttering congratulations. Prominent men of different races, especially Armenians and Turks, embraced one another in public in token of the new feeling of joy and friendliness they felt. Freedom, *freedom*, beautiful and blessed word! Freedom of thought, of speech, of the press, of travel, of trade, and, to a considerable degree, of religion. The watchwords of the new movement, taken from the French, were at first three, "Liberty, Justice, Equality," but people were not satisfied until they felt around and brought out a fourth word, to which they gave more emphasis than any other; that word was *Brotherhood*. We are told that if one loves not his brother whom he has seen, he cannot be expected to love God whom he has not seen. By logical inference one who has a new and real feeling of love for his fellow-men has thereby gained a fresh glimpse of the wonderful love of God.

For a time there was practically no government, for one might say that the government suspended animation, and every one did that which was right in his own eyes, but every one was in the best of humor and no serious harm resulted. The transition to the new régime was effected with a minimum of bloodshed, and soon the ship of state had shifted, as it were, from the larboard to the starboard tack and was sailing on a steady keel.

Then the young Turks began to form Ottoman Freedom

and Progress Clubs in the cities and towns of the Empire to enlighten and direct public opinion. We could hardly believe our ears when we heard the name. Americans were cordially invited to the club-rooms in this city, and there heard American missionaries publicly thanked for having brought to the country the ideas of liberty, representative institutions, education, the emancipation of women, and the like. We were invited to listen to and participate in the discussions of the club. Of the administrative council of twelve men chosen by the Club, five were Armenians, of whom three were graduates of Anatolia College, and the fourth had been for a time a student. The Turkish idea of organization, however, is that of the military system, where each man goes as high in office as he can, takes orders from those above, and gives orders to those below. It is not easy to learn how to do business in the parliamentary way and according to the principle of representative institutions, but our Turkish friends are honestly making the effort.

Many will remember, however, that in the April following the proclamation of the Constitution, terrible scenes were witnessed in Adana and on the plains of Cilicia, when the thirst for blood, for plunder and lust in every form, was again let loose. That was the last expiring throes of the old régime of Abdul Hamid. He did not want any new régime, not he; and with consummate craft and ability he made ready to subvert the Constitution, and bring back the days of his own personal reign. As an ugly cuttlefish ejects an inky fluid behind which he screens his own kicking, so the old Sultan prepared to stir up clouds of trouble which would enable him to set aside a constitutional order. He did it all with so much cunning as to deceive the very elect. But note, that the area of those terrible outbreaks was very restricted. The cue for

the same deadly work was given in other provinces too; but the leading Turks rose up and in effect said, "No; we will not have massacre here. We have seen enough of that already. It is an offense in the sight of God and man. We will not have it." And it was prevented.

And then the Macedonian army rose again in defense of their liberties and the Constitution. The troops at the capital had been debauched by their master's specious promises, his arts and his gold, but the Macedonian army stood true. The Salonica and Adrianople army corps were mobilized, and with many additional volunteers seized and followed the railroads leading to Constantinople. They took all their camp equipage, including heavy cannon, and drew even their provisions from the rear, so as not to be dependent on the country through which they passed. In five days they were outside the walls of Constantinople. A plan was formed to enter the city by night and occupy the strategic points, and on the morning of the sixth day the capital was entered and occupied. Our military men in Asia Minor telegraphed offers of assistance to the defenders of the Constitution, and received the answer, "Stay where you are for the present. Maintain perfect order, and be ready to march at an instant's notice if we telegraph that we need you." The capital, however, was occupied with a minimum of bloodshed and fighting. It was not all won in peace, for the debauched troops around the person of the sovereign would not yield without a trial of force; but the fighting was soon over, and the monarch was chased from room to room in his palace, until at last he was taken in an inner chamber, cowering and whimpering and begging for his life. He was removed to Salonica, where he is receiving the consideration due to a fallen Lucifer. The young Turks have been wise in avoiding the charge of regicide. Their politics

are too much involved with European monarchies to make it wise to risk any entanglement on the grounds of having mistreated a monarch. Sultan Mehemet V. ascended the throne in April, 1909, and on the 10th of May was girded with the sword of Osman. He has sworn to uphold the Constitution, and probably is quite content really to do so.

In connection with the experiment of representative government, the people are casting about in the effort to develop their natural resources, and improve the agricultural, commercial, and social, as well as political, conditions of the country. A network of new railroads has been discussed, and construction has begun at some places. Coal mines are being developed to warm people who, in a country almost denuded of its forests, often suffer from the cold. The government has undertaken the importing of agricultural machinery on orders from the people who could not succeed in getting it in other ways. This is very important for a country which is almost wholly agricultural, and where plowing is still generally done as it was in the days of Elijah and Elisha, while harvesting, threshing, and winnowing follow the customs observed in the time of Ruth and Boaz. Commerce is rapidly increasing with increased opportunities for travel, and with the increasing demand for commodities of every kind on the part of a progressing people. Strenuous and creditable efforts are being made in behalf of the schools, one province having sixty new common schools already opened, with a large number of others projected, while all the other provinces perhaps are doing as much. A whole crop of newspapers has sprung up, not only at the capital, but throughout the provincial towns as well. In this city four have made their appearance within a twelve-month, two of them being published by students and teachers connected with Anatolia College, the other two having been

started by groups of persons some of whom belong to the College circle. The new régime is unconfirmed as yet. Time is necessary for that, but certainly the Turks, since the proclamation of the Constitution, have surpassed the hopes of their warmest friends, and disappointed the expectation of their many enemies.