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In the case of any failure or irregularity in the delivery of the Hellenic Herald, the Editor will be glad to be informed at once, that the matter may be rectified. This applies especially to our over-seas subscribers.

ARCHÆOLOGY.

[Arrangements have been made for the regular supply of Archæological information from competent sources, and it is hoped that in future an "Archæological Column" will be an attractive feature of the Hellenic Herald. Our intimate relations with the principal centres of archæological research will sometimes enable us to give information not readily to be found in other English journals].

THE BRITISH PROPOSALS FOR MACEDONIAN REFORM.

Sir Edward Grey's recent proposals for reforms in Macedonia have apparently so far met with no approval among the Powers, and the general trend of foreign criticism is still to the effect that the problem is one of "enormous if not unsurmountable difficulty." The rumours that the British proposals have been withdrawn seem to be devoid of foundation, but there is little doubt that the scheme is doomed to failure. We cannot agree with those who pass wholesale condemnation on the British Government's plan; on the contrary, despite certain serious omissions to which we shall refer later, we recognise it as a sincere and well-intentioned endeavour to secure substantial advantages for the Macedonian population, and within its limits the scheme contains much that is sound and valuable.

The root causes of the present state of Macedonia are four. First, as being of longest standing, is the Turkish misrule. Next is the aggressive character of Bulgarian policy, the unceasing worship of the megalomaniac "Big Bulgarian" idea, and (as the outward and visible sign of this policy) the incursion and activity of Bulgarian bands. This continued Bulgarian aggression is even more harmful and dangerous than the Turkish misrule itself, and, by exciting the animosity of and provoking reprisals from the other races, has led to a widespread unrest and exasperation of the various national elements. Until this unrest is quieted, there can be no lasting peace in Macedonia. The third cause is the fluctuating racial sentiment of a certain portion of the Macedonian population, which is Greek to-day, Bulgarian to-morrow, Servian or anything else the day after, and which thus offers a direct inducement to the organisers of bands—for, of course, the more comitadjis, the more conversions of these indeterminates. The fourth cause lies in the self-seeking intrigues of certain interested Great Powers. Now, while Sir Edward Grey's proposals seem to us well framed to remedy the Turkish misrule, they contain no hint of any measures calculated to deal with the other more important sources of trouble.

Let us see what Sir Edward Grey has said respecting the second cause of trouble, Bulgarian aggression and organisation of bands. "Pressure has been brought to bear upon the Bulgarian Government to prevent bands marauding into Macedonian territory," said Sir Edward in the House of Commons, "but it is difficult to drive that pressure home." If the word "difficult" is meant to imply "impossible," we are quite unable to share the British Foreign Secretary's misgivings. In 1897, when the material interests of certain Powers were awakened, no difficulty was experienced in bringing pressure to bear on Greece, and in preventing her from carrying out the legitimate operations of open war; and at the present day it would be just as easy, if the Powers really had the desire, to exert pressure which should compel Bulgaria to adopt a loyal and peaceable attitude. The sole question is, what stand do the Powers take? Do they say, "the conduct of Bulgaria is incorrect and deserving of censure," or do they say, "Bulgarian aggression must be and shall be ended"? The first is a mere pious opinion, not worth the paper on which it is written; the second is a sound policy, the necessary preliminary to the pacification of Macedonia. If it were only adopted and carried out, the chief difficulties of the problem would at once disappear. It follows that no scheme of reforms is complete unless it contains an ultimatum to Bulgaria, so framed as to prevent any further organisation or activity of Bulgarian bands, and also to render impossible any threat of invasion on Bulgaria's part, and especially any repetition of the Eastern Roumelian *coup* of 1885. The other national bands exist only as answers to the Bulgarian bodies, and would dissolve as soon as the Bulgarians had

disbanded, or, in fact, as soon as it was evident that the Bulgarian disbandment was about to be insisted upon.

Now we come to the third point, the racial unrest and fluctuations of nationality. The only way to deal with this is to make a thorough and definite racial census, each inhabitant declaring once for all, in the presence of an impartial European commission, the national element to which he gives his adherence. To avoid offence to Turkish susceptibilities, it would be clearly explained that this racial census, though of great importance in matters of local self-government, would have no reference whatever to any scheme of national delimitation or of ultimate partition. It would be destined to do away with racial strife, and to take away all excuse from the bands, by rendering definite the fluctuating elements whose indefiniteness has invited forcible "conversions" to this or that propaganda. Above all, it would clear away the whole controversy of nationalities from the task of the duly-appointed independent Authority (Board or what not), and would enable it to concentrate upon the real work of establishing justice, order, and prosperity.

Unless these vital aspects of the matter are thoroughly and adequately dealt with, and safeguards imposed in the sense we have indicated, we fear the present scheme of reforms can lead to no good results. Indeed, in the absence of any restraint upon Bulgarian aggression, the proposals as they stand seem likely to inflame the chauvinist ardour and megalomania of the Bulgarian people, who are already acclaiming Sir Edward Grey's scheme as a victory of Bulgarian ideas. No one can suppose that such was the intention of the British Foreign Secretary, and there is, therefore, some irony in the fact that his proposals have been greeted by a new outburst of Bulgarian lawlessness, of which a striking example is provided by the recent murder, in a main street of Salonica, of Mr. Askitis, the universally respected Chief Dragoman of the Greek Consulate-General—a revolting crime, hard to parallel even in the darkest days of Macedonian anarchy, which illustrates the incorrigible nature of Bulgarian savagery, and the insensibility of the Bulgarians to the most hopeful prospects, such as those held out by Sir Edward Grey's proposals. It should be clear that those who wish to bring about any real improvement in the condition of Macedonia must be more careful to have the hand of steel than the velvet glove in their dealings with the Bulgarians.

As regards the Powers whose desire is to delay the settlement and to look only to their own selfish interests, the difficulty is not insurmountable. One of the disinterested Powers (Britain for choice) must put forth a moderate and temperate but at the same time far-reaching scheme of reforms, which will not leave any loophole for captious criticism. Such a scheme will commend itself to enlightened opinion throughout Europe, and will also be acceptable to the Balkan States, and the "Interested Powers" will for very shame have no option but to acquiese—even though they do so without goodwill and continue to be secretly hostile.

We have felt it our duty to emphasise strongly the respects in which, as we consider, the British proposals are inadequate. We are so clearly convinced of the sincerity and good intentions of the British Government, that we feel bound to point out the flaws which, in the working of the scheme, might undo all the good which would result from the operation of reforms; and we trust to see in the near future an amended scheme, which shall contain all that is good in the present proposals, together with the additional safeguards of which we have indicated the necessity.

The Greek Colonies in England.

II.—The Greeks in London from 1817 to the Present Time.

Soon after the proclamation of the War of Hellenic Independence in 1821, the Greek colonies in England, and especially that in London, received considerable accessions to their numbers, for in addition to the Chiote refugees who formed the nucleus of the present Greek Community, many Greeks fled from the other Islands and from the Morea, where, of course, for the time trade was completely at a standstill. These Greeks established themselves for the most part in London, where they appear to have speedily grown in influence and wealth.

We have already seen that the Greeks who came to settle in London in 1817 and subsequent years soon formed themselves into a community and established a Chapel in Finsbury Circus (No. 9). This chapel continued to be used as such until 1850, when it was felt that the colony had outgrown its original quarters, and a more spacious church was built in London Wall. The community at this period was numerous and flourishing. Following the example of Ralli Brothers, many Greek firms had been established in the City, when they at once began to rank high in reputation and prosperity. Among the earliest of these firms were the houses of Petrocochino, Zifo, Rhodocanachi, Ionides, Mavroyanni, Tsitsinias, Scaramanga and Vlasto. The Greek Colony perhaps enjoyed its relatively greatest strength and prosperity in London between 1840 and 1880, during which period sprang up also the other important Greek communities in England—those of Manchester, Liverpool, and Cardiff.

The material prosperity which the Greeks enjoyed in the country of their adoption did not make them unmindful of their Motherland. On the contrary, it enabled them to display a more practical and generous patriotism on all occasions when their own country required their help. Thus when the Cretan insurrection of 1866 was being stamped out in blood, and the selfish purposes of certain Great Powers had betrayed the hapless Greek population to a fearful revenge, the Greek community of London in union with those of Manchester and Liverpool were foremost in sending large and repeated contributions for the relief of the sufferers. And it has been the same in other national crises, as in 1878 and 1885, and in the last unfortunate Greco-Turkish war of 1897.

Between 1860 and 1870 the Greek Community was twice brought into prominence by the friendly intercourse between its representatives and the British authorities. The first of these occasions was in 1863, when a deputation of notable members of the Community, headed by the Greek Consul, Mr. Ionides, presented themselves before the British premier, Lord Palmerston, to thank him for the generous act of the British Government in handing over to Greece the Ionian Isles, which had been in British hands for half a century. Lord Palmerston received the deputation with the utmost cordiality, declaring the great pleasure with which the British Government found itself able to make such a gift to the Greek nation. If, the Premier added, certain other Powers were actuated by the same friendly dispositions as Britain, the Greek people would not have to wait indefinitely for the realisation of many of its legitimate aspirations.

The second event took place in 1870, when a distinguished Greek Prelate, the Archbishop of Syra and Tenos, visited this country, on the invitation of the Greek community of Liverpool, to consecrate the Greek Church newly erected in that city. The Archbishop received a welcome of extraordinary warmth, not only from the English clergy, but from the entire nation, and everywhere public and private hospitality was showered upon him—one might imagine that the English people saw in him a representative of the great prelate, Theodore of Tarsus, to whom in former centuries England owed so much, and that the delight with which they honoured this modern Greek Churchman marked their recognition of the historic debt. Perhaps some such

feelings may have weighed with the supreme representatives of the British nation, the late Queen Victoria, who invited the Archbishop to Windsor Castle. Her Majesty received the Archbishop as an honoured guest, and presented him to her children, Prince Leopold and the Princesses Louise and Beatrice.

The Archbishop was afterwards entertained by Mr. Gladstone at Hawarden, and we can imagine how the famous statesman, who always loved to escape from politics into the more congenial paths of theology and scholarship, would delight in the society of the great Greek Churchman, whose culture and erudition were no less renowned than his own.

No account of this visit would be complete without a reference to the banquet given in honour of the Archbishop, at Westminster. We cannot do better than reproduce the report of this entertainment from the *Times* of Jan. 25, 1870:

"Last evening, an entertainment full of interest, and in many respects unprecedented in its character, was given at Westminster. Archbishop Lycurgus, one of the principal hierarchs of that portion of the Greek Church belonging to the Kingdom of Greece, was invited to dinner, and the use of the Jerusalem Chamber was granted by the Dean of Westminster, who presided. Among those occupying seats at the table were: the Archbishop of Syra and Tenos as guest of the evening, His Excellency the Greek Minister, the Bishops of London, Rochester, Ely, and Colombo, the Earl of Glasgow, Lord Elgin, the Archimandrites in the suite of the Archbishop, Mr. Crawford, M.P., Sir R. Phillimore, Messrs. Mavrogordato, Ralli, Freshfield, Agathides, &c.

"According to Eastern custom, the Archbishop and his clergy came robed and wearing a lofty black headdress, which was not removed during the evening: the Archbishop's lofty stature and fine figure rendered him conspicuous above the members of his suite.

"The Dean, in proposing the toast of His Grace the Archbishop Lycurgus, said, among other things: 'Our guest of this evening comes to us not only as a representative of the Eastern Churches, but of the Greek Church in particular—not only of the Greek Church generally, but of the many Isles of Greece. I do not forget that the Greek Church has a larger and wider meaning: it embraces not only the little Kingdom of Greece but that wider dominion of which not Athens but Constantinople is the centre. . . . There are many clouds that hang over the modern Greek Kingdom, the modern Greek race and the modern Greek Church. But in its quickness, its readiness, its eagerness for instruction, the people is well worthy of its illustrious pagan forefathers; and surely the Greek Church is destined to shew the people the truth which I, for one, will never fear for or surrender—that the cause of freedom and progress is compatible, and is alone compatible, with the true and Orthodox faith of the earliest ages. This day, the festival of the Greek apostle who was born and bred in the Greek city of Tarsus, and learned in all the wisdom of the Greek race, is peculiarly suited to the welcome of our guest from the shores of the same Ægean Sea. He is, I was going to add, the first Greek Archbishop who ever trod these shores, but that would not be correct. One Greek Archbishop we have had before, and he came from the very birthplace of St. Paul. Theodore of Tarsus—the only Greek who ever sat on the throne of Canterbury, and he in the seventh century—was the founder of the learning of the English Church. He, rather than Alfred, laid the foundation of our great Universities; not in Oxford, but in Canterbury and on the banks of the Tyne and Wear. From him, in the words of William of Malmesbury, there flowed a *fountain of knowledge and a river of civilisation*. This we owe to a Greek Archbishop. But we pay back the debt with usury. And there was one other characteristic of Theodore's influence which we may still have from his successors in the East. The "Saxon Chronicle" says of him: Before Theodore the Bishops were all Roman, afterwards they were English. There is the quality which the Greek Church and the English Church have in common: they are both National Churches. Both represent the genius of their country, and they can both look on each other or on other Churches without desire to convert or abhor. We have our vocation, the Greeks have theirs; we have our faults, they have theirs. Let us each do the best we can, and we shall be pursuing the best because the only practicable course towards the attainment of our common end. With thoughts like these, which have been suggested by the presence of our distinguished guest, and with the utmost cordiality of feeling, I beg now to propose the health of His Holiness the Archbishop of Syra and Tenos, adding a wish which I have often heard from the lips of a wayfarer on the hillside of his native country—Πολλὰ τὰ ἔτη σας—*may your years be many*.'"

"These last words the Dean added in Modern Greek to the gratification and no small surprise of the Archbishop, who was evidently unprepared for the familiar salutation at the close of a long speech in English."

The Archbishop was subsequently entertained, with every mark of sympathy and appreciation, by practically all the prominent clergy of the English Church. He was welcomed by the Universities of Oxford and Cambridge, each of which conferred upon him an honorary Doctorate. The widespread honour and distinction with which Lycurgus was received were doubtless in part owing to his own personal qualities—his exalted character, charming presence and great learning. But they must chiefly be interpreted as a manifestation of the traditional feelings of friendship and respect on the part of the Church of England towards the venerable and glorious Orthodox Church—that Church which is the Mother of so many Churches of the East, and which, as we have already seen, has in past centuries rendered such services to the Church of England.

The visit of Archbishop Lycurgus not only gave opportunity for a happy expression of mutual sympathy and friendship between the two Churches: it reawakened and gave fresh scope to the longstanding desire for the reunion of the two Churches, and the subject was seriously discussed between the Archbishop and many prominent Anglican Prelates. These discussions have not yet led to a realisation of the project of reunion, which would be so beneficial to both Churches, but there can be no doubt that they have greatly advanced the cause and that they have strengthened the traditional ties of friendship between the two Churches. As evidence of this we may point to the recently-founded "Society for the Reunion of the Anglican and Eastern Orthodox Churches." Among the members of this Society are some of the most distinguished sons of both Churches, whose efforts towards reunion have given practical shape to the longstanding wishes on both sides, and whose ardour and devotion ought to evoke the sympathy and support of all who realise how much both English and Greek Christianity are likely to gain from closer relations.

The inauguration of the splendid Greek Churches in Manchester and Liverpool, and the quickening of Greek civil and religious life in England, which resulted from the enthusiasm awakened by the visit of the Archbishop Lycurgus, turned the thoughts of the London Greeks towards the erection of a new Church, for it was felt that the existing Church in London Wall was unworthy of its purpose, and it was, moreover, inadequate to serve the needs of the rapidly-growing Greek population. Messrs. Ralli Brothers put a large sum of money at the disposal of the Committee, and their example was speedily followed by other wealthy Greeks (to say nothing of smaller sums subscribed by the less rich members of the Community), so that it was soon possible to proceed with the work, and in 1882 the foundation stone was laid of the present Greek Church in Bayswater. The Church, which was completed in 1884 and consecrated by the Bishop of Zante (Mgr. A. Choriates) is dedicated, like that great Church of Constantinople which was once the headquarters of Eastern Christendom, to the Divine Wisdom [Ἁγία Σοφία—Sancta Sophia]. The Church, which is situated at the corner of Moscow Road and St. Petersburg Road (near Queen's Road), is a beautiful Byzantine edifice, of grand and austere simplicity. The interior is adorned with coloured marbles and golden mosaics, and choice carvings in rare and beautiful woods: its effect is of singular beauty.

The services are conducted in Greek, the language in

which the Apostles preached, in which the New Testament is written, and in which the illustrious Fathers of the Church, Chrysostom, Basil, and Gregory wrote their imperishable sermons and expressed their sublime thoughts on the fundamental questions of Christianity.

In the Greek Church full services are held only in the morning, at 11, of Sundays and Saints' days, while in the afternoon is celebrated the *Hesperinos* alone. The officiating Chaplains are two: the Great Archimandrite, the Rev. C. Pagonis, formerly Great Archdeacon to the Patriarch of Alexandria and recently preferred by the Patriarch of Constantinople to his present office; and the Archimandrite, the Rev. Moschovakis, who has held his position at the Bayswater Church for 20 years.

Besides the two priests, there are an altar assistant, a reader, and a trained choir. All the services are fully choral, the music being Byzantine modernised by the Greek composer Villaras. The service is, of course, fundamentally closely akin to that of the Anglican Church, but its exterior effect is in many respects widely different. The austere dignity of the priests, the gorgeous vestments, the stately ritual and the solemn majesty of the Byzantine chants, all conspire to render the service a singularly imposing one, which never fails to make a profound impression on English worshippers. It should be mentioned that English visitors are heartily welcomed at the Church, where a special gallery is set apart for their use.

The administration of this church is in the hands of a commission of three members and a secretary, elected by the community. There is also elected a President, who presides over the gatherings of the Greek Community, and also acts as its representative. Mr. M. Corgialegno, who held the position for some years, was recently obliged by advancing age to relinquish the Presidency; and his successor and the present holder of the honour is Mr. Lucas Ralli. The expenses of the church are borne by the very liberal contributions of the members of the Community, so that there is no collection during the service. The members also maintain a very useful work of benevolence, in the shape of a special fund for the assistance of poor Greeks living in London and necessitous Greeks passing through London.

Besides these there are no Greek institutions in London. The want of a school and a club are especially felt, for such institutions would contribute much towards the conservation of the national spirit and traditions, and to the promotion of general social advancement. The only Greek school that ever existed in London was that founded in 1865 by Valleta. This was a private institution, which did not live for more than a few years. The competition of the great and excellent schools, with which London is so plentifully provided and of which most Greeks preferred to take advantage, proved too strong for Valleta's institution; and though a number of Greeks were ready to give him every support, the great distances of London, and the consequent impossibility of gathering pupils from all parts into one school, finally gave the death blow to this enterprise. The same causes which defeated this effort have continued to prevent the rise of a Greek School in England: in private Greek families, however, there are and always have been a considerable number of governesses and tutors.

Outside purely communal matters, which have always been conducted on a liberal and generous scale, the Greeks of London invariably take a leading part in the different contributions for National purposes. The present Greek population in London is estimated at about 2,000: most of this number are engaged in banking, commercial, and shipping business, and occupy a prominent position in the city.

As an example of the growth and success of Greek traders in England, we cannot do better than describe the rise of the world-renowned firm of Ralli Brothers, which not only forms the pivot of all the present Greek colonies in England, but also affords a striking illustration of what the Greeks are capable of achieving when they enjoy the security, justice and freedom which are so nobly characteristic of this great country.

The firm was founded in London in 1817 by Pandias Ralli, under the present name of Ralli Bros., and in its present headquarters in Finsbury Circus, and at first confined its activities mainly to the trade in cereals. Pandias Ralli had a full share of the commercial genius which has marked his successors; add to this that at the very outset the firm established its tradition by the most laborious and conscientious devotion to business, and the most rigid honesty and straight-forwardness. Small wonder that Ralli Bros. soon ranked among the best-known and most highly-respected houses in the City, and that its subsequent development was rapid and uninterrupted! Branches were opened in Marseilles, Liverpool, Manchester, Calcutta, Bombay, Karachi, with numerous agencies all over India and in the principal European commercial centres, and under the able management of the present heads, Messrs. Lucas Ralli and Pandeli Argenti, the firm still grows from strength to greater strength. One fact will suffice to shew how immense is the trade done by this firm; from one Indian port alone, Karachi, Ralli Bros. export in one year more than 1,500,000 tons of cereals—a quantity which far exceeds the total exports of cereals from all the Russian Black Sea ports together. In addition to its cereal trade, the firm also handles enormous quantities of cotton and other agricultural products of India, and, in addition, exports vast quantities of English manufactures, especially Manchester goods.

The firm is commonly supposed to be the largest in the world, and there is no market where its influence is not felt. But it has never departed from its original traditions of laborious attention to the most trifling detail and strict uprightness in all dealings. The firm has steadfastly avoided all grasping at undue or extortionate profit, always preferring to do a wide business on reasonable terms, and above all, from its very inception it has resolutely refused to embark on any speculative project. It is doubtless owing to this tradition of moderation and caution that Ralli Bros., throughout its ramifications, has always been a commercial rather than a financial house. It is commerce of the highest order, and the thousands of clerks and other employees this great firm (English as a rule in this country, but abroad and in India mainly Greek) have always found their work under Ralli Bros. a training in those old-fashioned ideals of commercial honour and industry which have made the great English merchants—such men as John Bright and Sir John Gladstone (father of the statesman)—representative of all that is best in their nation.

It is not only on the exchange and in the market that the name of Ralli Bros. is known. No humanitarian, social, educational or patriotic work ever invokes their aid in vain, and their assistance is equally prompt and equally cordial to English as to Greek societies. The Greek world is with good reason proud of the position and reputation of this great firm; and we may justly say that such a firm as Ralli Bros. is an honour even to the great country—thanks to whose hospitality and under whose ideally liberal constitution it has developed. Indeed, the finest traditions of English commerce and public life are by none more nobly and more strenuously upheld than by the Greek firm of Ralli Brothers.

To the Editor of the HELLENIC HERALD.

SIR,

In connection with the interesting paper on the above subject, which has appeared in the February number of the *Hellenic Herald*, will you permit me to draw your attention to Addison's *Spectator?* In the very first number (March 1, 1711), the writer states: "My face is likewise very well known at the *Grecian*." Professor Henry Morley appends to this passage the following note: "The *Grecian* Coffee House was in Devereux Court, Strand, and named from a Greek, Constantine, who kept it. Close to the Temple, it was a place of resort for the lawyers. Constantine's Greek had tempted also Greek scholars to the house, learned Professors and Fellows of the Royal Society. Here, it is said, two friends quarrelled so bitterly over a Greek accent that they went out into Devereux Court and fought a duel, in which one was killed on the spot."

This unfortunate occurrence, if the anecdote is not apocryphal, may supply the advocates of a simplified spelling with an additional and unexpected argument for the abolition of the Greek accents. But to the student of the history of the Greek colonies in England the interest lies in the characteristic circumstance that a Greek's shop should have been used as a centre for scholarship and science. Constantine's Coffee House appears to have been a sort of eighteenth century Athenæum, and the proprietor to have united in his own person the pursuits of learning and trade as successfully as Herodotus is said to have done in antiquity; another illustration of the fidelity with which the complex Hellenic temperament has been handed down by the ancient Greeks to their modern descendants.

I am, Sir,

Yours faithfully,

G. F. Abbott.

233, Temple Chambers, E.C.

[We shall be pleased to hear from any of our readers who may be able to supply us with information on this subject; and we should be especially obliged for particulars of any prints which may be obtainable of the persons or places referred to in these articles—*e.g.*, of the original Greek Church in Soho, of the mansion of Rhodocanakis, in Holborn, &c.]

Greek Naval Re-Organization.

ATHENS, March 25.

In the Chamber yesterday, the Premier, M. Theotokis, declared with regard to the re-organization of the navy that the programme suggested by a foreign admiral, consisting chiefly of the construction of small ships, did not meet with the approval of Greek officers, who insist on the construction of large battleships and the refitting of the existing three cruisers. Faced by such a difficulty, the Premier expressed his intention of asking the same admiral to come to Greece in order to arrive at an understanding with the staff of the Greek navy on the best system to suit its purposes. The programme to be thus adopted will be carried into effect by utilizing part of the proceeds of a loan of 100,000,000f. (£4,000,000) to be raised abroad. Of this loan 40,000,000f. (£1,600,000) will be allotted to the construction of certain railways and the settlement of the remaining refugees from Bulgaria.

In the course of his speech the Premier said: "The postponement of this re-organization is due to the reasons which have been set forth, and is quite temporary. As for the Army, it would be desirable that Greece should keep up a larger one, but every country has to restrict its military strength to its resources. It must not be thought, moreover, that with little nations like Greece only a military effort was sufficient to safeguard their position and their rights. It is also indispensable that little nations should depart from their isolation. There is too much talk of Bulgaria and her so-called successes in the international sphere. What are these alleged successes? Bulgaria was created by the liberating action of others; she advances with the support of others. She formerly took up a threatening attitude towards Turkey, but as soon as Turkey showed a disposition to take umbrage the situation calmed down as by enchantment. Greece has a right to hold up her head before the civilised world on account of the progress which she has made since she became independent and on account of her material and moral development. Greece has in eighty years created flourishing towns; she has developed her natural wealth; she has multiplied her means of communication; she has proved that she constitutes in the East a factor of progress and civilisation which can but play a preponderant role in the successive phases of the Eastern question. Hellenism constitutes an element keenly intelligent and active, with a rare power of work, pacific and civilising. It may be that other nations possess powerful protectors, but, in spite of all, they cannot repulse or harm Hellenism, which by its force and energy, the loftiness of its ideal, and the role which it plays in Eastern civilisation can be sure of holding in the future of the Balkan Peninsula the place which its sacrifices and its strength assign to it."

Assassination of the Chief Dragoman of the Greek Consulate-General in Salonica.

Great sensation has been caused in Salonica by the murder, within a hundred yards of the Greek Consulate, of the Chief Dragoman, Mr. Theodore Askitis. The event took place at seven in the evening: two assassins fired two shots each at their unhappy victim, who at once fell, pierced several times through the back—it has been found that his bowels were pierced in three places. The unfortunate man was taken to the French hospital, where one of the bullets was extracted—another had passed completely through his chest. After a brief rally, the victim sank rapidly, and died at 7.45 next morning.

Mr. Askitis, who was 36 years of age, was formerly an advocate of high standing in Constantinople, and a Doctor in Laws of the Universities of Athens and Paris. Since 1901 he had been in the Consular Service, where he had rapidly come to the front. His intelligence and attainments had made him universally respected, while his kind and gentle nature had gained him the love of all parties, Turk and Christian alike. The imposing funeral, at which there were more than ten thousand mourners, headed by all the civil authorities in full uniform, and the entire *corps diplomatique*, was an eloquent testimony to the high esteem in which the deceased was held. Mr. Askitis leaves an aged mother, of whom he was the sole support.

There is no doubt that the crime committed was a political one, committed by Bulgarian emissaries. Mr. Askitis had come into possession of damning evidence respecting the organisation of Bulgarian bands in Macedonia, and the comitadjis evidently thought it dangerous to allow anyone to live who had such knowledge of their secrets. Apart from direct evidence, the mere fact that Mr. Askitis had no personal enemies would be sufficient proof that the crime was political. As it happens, there is direct evidence, for the ball extracted from his body was of a make used only by the Bulgarian army and Bulgarian bands.

The Greek Consul-General has demanded that a thorough investigation shall be made, with a view to discovering not only the perpetrators but also the instigators of the crime. The authorities are exerting themselves in this direction, but have not yet been able to lay their hands on any criminal.

The Greek quarter of Salonica displayed every sign of public mourning; it is impossible to describe the grief, the anger and the consternation into which the Greek element has been plunged by this dastardly crime.

PRESS REVIEW.

:o:

British Policy in Macedonia.

A FRENCH CRITICISM.

(From the *Journal des Débats*, March 19th, 1908.

The recent debates in both Houses of Parliament have led to a declaration of the British Government's opinions and attitude. The plight of Macedonia is recognised to be most unsatisfactory, and it is proposed by way of remedy to ask for a considerable reduction in the number of Turkish troops, and for the appointment of a Governor approved by the Powers and not removable without their consent. This proposal was made in 1903

by Lord Lansdowne but was not supported by the other Powers; nevertheless, it still seems to Sir Edward Grey and Lord Fitzmaurice that this would prove an infallible panacea, by which the existing reform schemes would receive a fresh sanction and a new stimulus, and which would lead to a settlement of all troubles, including a clearance of the bands.

But these sanguine hopes do not agree with the appeal, made by the British Ministers in these same pronouncements and addressed especially to Bulgaria, to prevent the formation of bands; for if, despite all appeals, Bulgaria continues to favour the activity of the bands, how is the mere presence of the Governor to arrest their depradations?

The convictions of Sir Edward Grey and Lord Fitzmaurice, though worthy of all respect, offer neither proofs nor guarantees, and they are not supported by previous experience. The Powers agreed unanimously to the appointment of Aleco Pacha at Philippopoli and of Rustem Pacha in Lebanon, and afterwards (with Britain at their head) urged the Sultan to renew the powers of these officials. All this did not prevent affairs from turning out exceedingly ill, both in Eastern Roumelia and in Lebanon. It was still worse when Gavril Pacha Crestovitch (a Bulgarian, like Aleco Pacha) was appointed, for he was killed in a disturbance which was engineered from Sofia. It was after this that Great Britain, especially, urged the Sultan to hand over Eastern Roumelia to the Bulgarians, representing that the Bulgarian Prince and Government would loyally observe their obligations.

All this speaks well, no doubt, for the good intentions of the British Government, but not for its memory and foresight. In common with the other Powers, Britain recognised that it was politically and strategically necessary for the Turks to retain command of the line of the Balkans. Nevertheless, in 1886 British politicians publicly boasted that they had contributed to the withdrawal from Eastern Roumelia and to the abandonment of the Balkan line of defences. It is mainly this which has compelled the Ottoman Government to increase its military forces and expenditure in Europe. The British Government has thus assumed a double responsibility, but it has not taken any steps, diplomatic or other, to make Bulgaria observe its own faithful promise and guarantee. After this experience in Eastern Roumelia, how can the Sultan be expected to welcome this proposal of an internationally appointed Governor of Macedonia?

A further point requires comment. Even if the Sultan should be induced to accept the principle of a Christian Governor, this does not seem feasible. Out of all these warring sects, how can a Christian be chosen who will be acceptable to all parties, and whose appointment will not be the signal for renewed feuds? Doubtless there are capable Christians for the post (it may be noted in passing that the Christian Princes of Samos and Governors of Lebanon have not been uniformly successful), and doubtless also the ordinary Moslem functionary is far from perfect. But, as Lord Fitzmaurice himself recognises, there are some efficient and reliable Moslems, and one of them should be chosen for the post.

The cabinet of Saint-James is sanguine enough to suppose that its imaginary Governor will be able to triumph over all these difficulties. Yet even the most eminent of British Statesmen have had their detractors, all have experienced many ups and downs of fortune, and some have been driven out of politics. And British Ministers, do not have to face so complicated a problem as the Macedonian Question, and above all, they do not have to render an account of themselves to six foreign Governments.

Apart from the question of principle, the whole matter is one of almost unsurmountable practical difficulty; and in any case, the Sultan will not consent to the appointment of a Governor whose character would be at all international. This would amount to an admission that the time was nearly ripe for a complete autonomy: it would suggest a new dismemberment, to which the Sultan could never agree.

A proof that the British proposals would be injurious to Turkey is the fact that Bulgaria has hailed them with joy. Messrs. Stancioff and Tzokoff, most incorrectly meddling in the affairs of the suzerain Power, have publicly stated that the Governor will be Christian and will be independent of the Sultan. This word *independent* has been injudiciously used even by British Statesmen; and (as a *ballon d' essai*) the Prince of Montenegro has been named as a possible candidate. It is also to be noted that the British declarations have given great encouragement to the revolutionary elements, which seem to treat the British warning about the bands as merely Platonic. Immediately after the declarations, a Macedo-Bulgarian Committee meeting, publicly held in Sofia and tolerated by the authorities, passed a series of most incendiary resolutions, chiefly aimed at Turkey and Greece. Moreover, a meeting is about to be held in Sofia (for particulars, see the *Times* for March 11) which, under the indulgent eye of the Bulgarian administration, is to discuss the reorganisation of the revolutionary movement .Do not the British Ministers agree that any reform of Macedonia ought to begin in Bulgaria?

The British proposal constitutes a dangerous innovation. It is in opposition to treaties, to the rights of the Sultan and to the interests of the population. It is condemned by all precedents, and justified by no analogy (that between Macedonia and Lebanon is misleading).

It proposes to give us an unknown institution in place of the Hilmi Pacha Government, which is recognised, by foreign representatives and by all the impartial press, as capable, energetic and reliable. Turkey wishes to remember only her old friendship with Britain, and the many benefits the Ottoman Government has received at the hands of Britain. She hopes that wiser counsels will prevail, and that British statesmen will not persist in a course which is dangerous and improper, and which cannot be legally or politically defended.

THE MACEDONIAN PROBLEM.

In the *Outlook* for January 11, 1908, appeared a most interesting and well-informed article on "The Macedonian Problem," from the pen of Mr. G. F. Abbott, who is well-known as an authoritative writer on the affairs of the Near East. We extract from Mr. Abbott's article a paragraph on the Roumanian policy and the Koutzovlachs. This paragraph was the subject of adverse criticism in a letter by Mr. Arthur Gray, published in a subsequent issue of the *Outlook*, and reproduced below. This letter called forth a rejoinder from Mr. Abbott, who refuted Mr. Gray's arguments by a complete *résumé* of the Roumanian policy in Macedonia. Mr. Abbott's account of the position of the Koutzovlachs and of Roumanian intrigue is so interesting and instructive that we here lay it before our readers *in extenso*.

It is not unlikely that the Macedonian problem may be contemplated by some Dante of the future as a comprehensive inferno, with regard to which it will be his main duty to determine the place of the various offenders in its respective circles. The prosaic observer of the present, however, prefers to regard it as a parallelogram of forces; each force pulling in a different direction, and all combining to produce a state of things that can be described as *bellum omnium contra omnes*. First, we have the Mohamedan population, which, though in most cases consisting of the descendants of Christian converts, is for all practical purposes what it calls itself—Turkish. These "Turks" represent the dominant caste—the only part of the population which normally is not only allowed but encouraged to bear arms; thus emphasising the fact that the Crescent which won the country by the sword is determined to retain it by the sword—and all that such tenure means. Next we have the various subject nationalities; Bulgars, Serbs, Greeks—all aspiring to a share, more or less large, of the Turks' inheritance, but none of them willing to unite with the others in any effort calculated to render a partition of that inheritance practicable. To these factors of discord of late years has been added the Roumanian.

What business the Roumanians have in a country separated from theirs by the whole breadth and length of

two independent States is a mystery which puzzles the uninitiated sorely. Is Roumania making mischief from a mad love of the thing? Such an explanation might be probable but for the fact that the pastime costs Roumania funds which could with infinitely greater advantage be devoted to the improvement of its own wretched peasantry. The true explanation is that the politicians of Bucharest, in masquerading as Macedonian patriots, aim at creating in Macedonia a sphere of influence which, in the fulness of time, might be bartered away either to Russia or to Austria—both countries co-terminous with the Roumanian kingdom, and both containing Roumanian-peopled districts, to the annexation of which the Roumanians legitimately aspire. Thus their enterprise in Macedonia, though not mad, is revealed to be something worse. The impartial spectator of the inter-racial feud can sympathise in various degrees with all the other movements—the Bulgarian, the Servian, the Greek. They are all genuine, and, in their different ways, generous. Each of them is animated by the desire not only to kindle a patriotic feeling among the sections of the Macedonian population which it claims as its own, but also to satisfy that feeling by ultimate national rehabilitation. The Roumanian propaganda is neither genuine nor generous. It is not genuine, because the people it claims as Roumanian laugh at the claim. It is not generous, because even if it succeeds in creating a non-existing Roumanian nationality in Macedonia, it intends not to satisfy the aspirations of that nationality, but to sell it to aliens. It is selfish and cold-blooded, but, fortunately, hopeless adventure, conducted by weakly calculating politicians. Its plan is based upon a fiction; its action is inspired by no faith. It can therefore be dismissed with great ease and no respect

But the other three movements cannot be so dismissed. They all represent solid masses of human beings. This is obvious by the energy with which they are conducted. Although all the bands—Bulgarian, Servian, and Greek alike—derive their impulse from Bulgaria, Servia, and Greece respectively, their activity in Macedonia itself would have been impossible if they did not in a large measure enjoy the sympathies of various portions of the population. Hitherto these movements, by employing for the national conversion of people whom they regard as brethren methods which ordinary human beings generaly employ for the extermination of mortal enemies, have achieved one practical result—they have accentuated the sufferings of the very people for whose ultimate emancipation they are carried on. The Bulgars merit the palm as the inventors of these methods. Not content with schools and churches, they have initiated since 1897 a system of propaganda which can be summed up in the motto: "Be my brother or be cursed!" For nearly seven years they carried on this campaign against Serbs and Greeks with a ruthlessness and an ingenuity of ferocity recalling the feats of their Tartar ancestors on their first appearance in Europe fourteen centuries ago. The kinsmen of their victims in Servia and Greece repeatedly called upon the Porte and the Powers to arrest the criminal activity of their rivals. The Porte, when it moved at all, only moved in the direction of quartering troops upon the peasantry—troops which, instead of protecting, fleeced and flogged their unwilling hosts. For the rest, the supineness and the venality of the local Turkish authorities ensured impunity to the Bulgarian terrorists. The Powers were content to address diplomatic Notes to the Government at Sofia. Finally, in 1904, both Serbs and Greeks, finding that there was as little profit as pleasure in platonic protests, took the matter into their own hands—with what results the newspapers bear daily and ghastly witness. The very latest example of the consequences of this internecine feud is the massacre of twenty-five Bulgars, variously described as labourers or pilgrims, in the Chalcidic peninsula. According to the version of the event emanating from Sofia, the crime was unprovoked and was instigated by the Greek Consul at Serres. But according to explanations emanating from Athens, the attack was an act of revenge for previous outrages committed by Bulgars on Greeks. As to the Consul's alleged complicity, the falsity of the charge is proved by the fact that the Consul had left Serres in company with about fifty other persons, on a hunting expedition eleven days before the affair happened. In any case, this outrage was followed by another. A few days ago a strong band of Bulgars attacked the Greek village of Vilenik, set fire to some houses, and was only prevented from destroying the village by the peasants, who succeeded in repulsing their assailants. Thus each act of savagery proves the effect of past and the cause of subsequent crimes, and the amount of life and property destroyed daily grows more appalling.

The Roumanians in Macedonia.

To the Editor of THE OUTLOOK.

SIR,

The article by Mr. Abbott published in your issue of January 11, entitled "The Macedonian Problem," is chiefly interesting because it presents the spectacle of an avowedly Greek partisan making believe to be an "impartial spectator of the inter-racial feud." But this attitude cannot excuse his statements concerning the Roumanians in Macedonia, and the Roumanian propaganda. It must be very interesting to the Government at Bucharest to have the assistance of Mr. Abbott in explaining their point of view and their supposed motives; but when we consider his assertions as to "a non-existing Roumanian nationality in Roumania," there are any number of far more impartial authorities to prove the absurdity of his Hellenic nonsense. Facts are not wanting in this connection. The Iradé of the Sultan in 1905, which recognised the existence of the Roumanian element in Macedonia; the numerous authorities who have written upon Macedonia; the colonies of Macedonian-Roumanians in Roumania, who keep in close touch with their co-nationals of Turkey; and the repeated action of the ambassadors of the Great Powers at Constantinople in defending the Roumanians in Turkey—all these sufficiently deny the assertions of Mr. Abbott.

The fact that Roumania does not blindly seek self-advertisement for her nationals in Macedonia by ruthless pillage and massacre of other Christians, even in Christian churches, has undoubtedly much to do with the little that is known of Roumanian interests in Macedonia. But is this not rather a credit to the Roumanian propaganda, which exists and continues, not by the bloody methods apparently approved by Mr. Abbott, but steadily and in co-operation with the Turkish Government? Only last year, when the Powers responsible for reform in Macedonia felt bound to address a very outspoken Note to the Greek, Bulgarian, and Servian Governments on their uncivilised conduct in Macedonia, no such Note was addressed to Roumania, although its contents had previously been communicated to Roumania as a Power interested in the maintenance of peace in Macedonia. Serious men, even the most highly placed, in Belgrade and Sofia, recognise that there are Roumanians and Roumanian interests in Macedonia, and Mr. Abbott would discover the fact, also, were he not afraid to lose his faith in his Greek point of view. His argument that the recently created political, semi-independent principality of Bulgaria separates Roumania from Macedonia, and therefore that the Roumanians have no business with Macedonia, is as valuable as would be the one that Greece has no right in Crete because the sea flows between.

I am, Sir, yours, &c.,

ARTHUR GRAY.

78, Royal Hospital Road, S.W.,
January 20.

To the Editor of THE OUTLOOK.

SIR,—I see that a correspondent of yours kindly offers to correct the errors contained in my article on the Macedonian Problem, which you did me the honour to publish in THE OUTLOOK of January 11. As a sincere seeker after knowledge I ought to feel grateful to Mr. Gray for his voluntary and gratuitous tuition. Unfortunately his lecture, so far from succeeding in correcting my own prejudices, has only helped me to realise his

Your correspondent is angry, and anger is but a poor substitute for a case. He began well enough by declaring that "facts are not wanting in this connection"—a declaration that filled me with joy, for facts, valuable in any connection, are especially precious in connection with a land where legend so often occupies the place of history, and imagination does the work of reasoning. My joy, however, was not destined to last. Mr. Gray's facts are well-known to every newspaper reader, and their want of freshness is aggravated by the misleading deductions which he draws from them.

1. "The Iradé of the Sultan in 1905 which recognised the Roumanian element in Macedonia," was due not, as Mr. Gray naïvely assumes, to any conviction on the Sultan's part of the legitimacy of Roumania's claim to the Kutzo-Vlachs, but—I hope Mr. Gray will pardon the expression—to sheer funk. The Porte had resisted Roumania's pretensions for years, and it is very doubtful whether it would ever have yielded. But in the spring of 1905 there occurred at Yanina an unpleasant diplomatic incident which brought Turco-Roumanian relations to a crisis. Roumania, supported by certain great Powers, demanded satisfaction. The Porte, anxious to avoid a rupture at any cost, succumbed. The Vali of Yanina was ordered to apologise to the Roumanian Consul for the insult, and the Sultan issued an Imperial Iradé granting to the Kutzo-Vlachs all the privileges which they did not want, but which Roumania, for her own ends, had long been striving to obtain for them—privileges which, in the words of the *Times* correspondent at Constantinople (May 23, 1905), "would probably never have been granted but for the blundering brutality of the Vali of Yanina and the conflict to which it gave rise."

2. Mr. Gray darkly hints at "the numerous authorities who have written upon Macedonia." Until he quotes these mysterious authorities it is obviously impossible for me to answer them. Meanwhile, all the authorities I am acquainted with concur in describing the Kutzo-Vlachs as a people of uncertain origin—a people that speaks a kind of Low Latin very largely mixed with Greek; a people which for eighteen hundred years has identified itself politically, socially, and intellectually with the Greeks; a people that differs from the Roumanian in dialect, dress, disposition, mode of living, character, and everything that differentiates one nation from another—a people, in short, which stands towards the Roumanians, so far as language only is concerned, in the same relation in which, say, the Portuguese stand towards the French, or the French towards the Italians. This view of the Kutzo-Vlachs, and the failure of the Roumanian propaganda, after forty years' strenuous endeavour, to turn them into Roumanians, has been repeatedly expounded by a Roumanian publicist also—a man whose claim to speak on the subject rested on long service as a Roumanian propagandist. I am referring to the late M. Lazaresco Lécanta, who spent eleven years in Yanina as Director of the Roumanian College and Inspector of the Roumanian schools in Macedonia—surely as good an authority on the merits of the Roumanian cause as any that Mr. Gray could quote. M. Lécanta, disillusioned and convinced of the hoplessness of his mission, returned at last to Bucharest where he edited the *Balcanul*. In this journal he spoke so frankly of the inanity of the Roumanian mission in Macedonia, owing to the invincible Hellenic sympathies of the Kutzo-Vlachs, of the corruption of its agents, and of its general futility that he was assassinated on July 27, 1904, in a café by members of the propaganda which he exposed.

3. "The colonies of Macedonian Roumanians in Roumania who keep in close touch with their co-nationals in Turkey." Mr. Gray means, of course, colonies of Macedonian Kutzo-Vlachs. Such colonies exist not only in Roumania but in many other trading centres all over Eastern Europe and beyond: for the Kutzo-Vlachs, unlike the Roumanians, are a very enterprising people. And all those Kutzo-Vlachs who live abroad naturally keep in close touch with their friends at home—why shouldn't they? The significant fact—a fact which Mr. Gray fails to note—is that many of these Kutzo-Vlachs devote the wealth which they acquire by commerce at Bucharest, Vienna, Alexandria, or elsewhere to the foundation and endowment of Greek schools in their native towns in Macedonia. The flourishing Greek schools and other communal institutions at Monastir are all due to the patriotism of such benighted Kutzo-Vlach men of business who would not be anything but Greeks. For the rest, these colonies possess no other significance than, say, does the Greek colony in London or the English colony in Paris. Their existence proves nothing but itself.

4. "The repeated action of the ambassadors of the Great Powers at Constantinople in defending the Roumanians in Turkey"—Mr. Gray no doubt means the Roumanian policy in Turkey—is to be attributed, like the Sultan's concessions, to political reasons rather than to conviction of the intrinsic legitimacy of Roumania's claims. Let us look a little closer at the matter. Who were the ambassadors who helped Roumania to extorte the Iradé? It is instructive to note that they were the ambassadors of three Powers only—Russia, Germany, and Italy. Now Russia's programme for ages has been the disintegration of Turkey, and in the efforts made by Roumania to create a new nationality in Turkey she has found another tool for her work. Germany's support is amply accounted for by the fact that a Hohenzollern reigns in Roumania and that Roumania is the one country in Eastern Europe where the Triple Alliance has a friend. Italy's support is also due partly to Roumania's relations with the Triple Alliance and partly to the fact that the Roumanians are pleased to regard Italy as "the cradle of their race"—a sentimental vanity which Italian politicians find it profitable to encourage.

So far concerning Mr. Gray's fact. I will repay his gift by presenting him with another fact, less old and more instructive than any he has given me. The Roumanian Propaganda issued the other day a proclamation in which it appealed to the Kutzo-Vlachs of Turkey to abandon the Greek language which they cultivate with so much enthusiasm and to revive their native tongue. This appeal, amusingly enough, is written not in Roumanian but in Greek—the only literary language the Kutzo-Vlachs know or care for.

Your correspondent, I regret to see, is even less fortunate when, deserting facts, he has recourse to assertions. He asserts, for example, that "Roumania does not blindly seek self-advertisement for her nationals in Macedonia by ruthless pillage and massacre of other Christians." I am in a position to assure Mr. Gray that the Roumanian propaganda in that line also has done as much as it could. But, fortunately, owing to the absence of a Roumanian population in Macedonia, it has been unable to do very much. It has shown, however, that its limitations in that direction are not due to want of inclination, by engaging Bulgarian bands to do its dirty work. I could give Mr. Gray quite a fair list of cases of "ruthless pillage and massacre" perpetrated by the Bulgarian mercenaries of the Roumanian propaganda upon Greeks and Kutzo-Vlachs who refuse to call themselves Roumanians. But I have already trespassed too much on your space. These considerations compel me—in spite of Mr. Gray's generously offered correction for what, with remarkably courtesy, he calls my "nonsense"—to adhere to my original view, namely, that of all frauds in this fraudulent world the Roumanian propaganda in Macedonia is the most gigantically impudent, unscrupulous, and unsuccessful.

I am, yours, &c.,

G. F. Abbott.

233 Temple Chambers, January 27.

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ARCHÆOLOGY.

THE BRITISH SCHOOL AT ATHENS.

Genoan remains in Chios—The Temple of Athena Chalkioikos at Sparta.

The temperament and tradition of the British scholars lead them to take a wider view of their subject than is common among the archæologists of other nations, to extend their investigations to the romantic periods of the Middle Ages and to the folk-lore of Modern Greece, no less than to the remains of prehistoric and classic antiquity. Mr. Dawkins and his band of ardent and energetic colleagues, among whom we may specially note Mr. Hasluck, are maintaining to the full the traditions of their school.

They have just made an expedition to Chios, with the object of examining the mediæval remains in that Isle, and especially those which date back to the Genoan occupation of Chios (1346-1566). They have returned with abundant drawings amd photographs of mediæval military and other architecture, and with casts of several marble bas-reliefs. These reliiefs, now built into various modern churches in Kambos, aare of most skilful execution, and doubtless belonged to tthe *palazzi* of rich Genoans. The excavators point to a cloose resemblance in style between the reliefs and the work of the Lombard Sculptor Gaggini and his followers, who worked in Genoa in the middle of the fifteenth century. Among much excellent work are reliefs of Saint George, of the Annunciation and of Christ's entry into Jerusalem.

Mr. Dickins has made a report on the excavations of the *temenos* of Athena Chalkioikos at Sparta. The Sanctuary appears to be very ancient, and the excavators consider that their work supports the account given by Pausanias of its foundation by Tyndareus and reconstitution by Gitiades, who, as Pausanias recounts, made a bronze statue of the Goddess and covered the walls of the temple with bronze plates [hence the name χαλκίοικος]. There was a little edifice (*οἴκημα*) surrounded by a *τέμενος* in which were sacred places dedicated to Aphrodite and the Muses. Of the *οἴκημα* nothing has been discovered but two painted antefixes and two Doric capitals. A fine panathenaic amphora has also been found, in addition to several bronze plaques of varying period, from the sixth century B.C. to Imperial times. There is a well-preserved statuette and two archaic Xoana, closely robed in tunics with incised designs, and a statuette of Aphrodite (?) in a style which betrays Ionian influence. There were also unearthed another long portion of the famous Damonon inscription and some archaic pottery.

THE AMERICAN SCHOOL.

Ancient "miracle-mongering" apparatus—Architectural remains in Corinth.

The director of this school, Mr. Hill, has found an interesting piece of apparatus, which he believes to have been used for priestly jugglery ("miracle-mongering") at Corinth—there seems to be clear evidence that the priests of this city used formerly to resort to occult means for stimulating the zeal of the faithful. Hidden under a mass of Roman and other fragments by an old roadside, Mr. Hill discovered an inscription in ancient characters ["Ἄσυλος, *μὴ καταιββασκέτω. ζαμία*." . .], forbidding anyone to enter "this holy place," under a penalty of 8 drachmae. In the middle was a fountain, fed by a spring, of which the waters were led to a reservoir—it is clear that the waters were never available for the use of the city. On the other side of the road has been discovered a "Heroon" and an altar. Excavation revealed the fact that a channel had been made, and evidently carefully maintained for centuries, between the fountain and a little canal at the base of the altar. Evidently the water supply was needed for some priestly purpose. Further excavation led to a most interesting dscovery. The metopes and triglyphs of the frieze of the exterior wall were made of solid-looking *poros*, but it is found that one of the metopes can easily be moved, giving access to a narrow cave, where a man can just huddle up and be concealed, directly facing the altar. Doubtless the Corinthian worshippers often heard supernatural replies when their priests addressed the god.*

Mr. Wood, architectural associate of the school, has completed his reconstitution of 3 Corinthian buildings of Roman period. The first is the *Propylon* which leads to the Agora. This is described by Pausanias, and is moreover represented on certain Corinthian coins, which depict a portal surmounted by a quadriga. Mr. Wood's investigations on the spot have enabled him to reconstitute this fine monument.

By the side of the Propylon remains is a line of building-foundations, stretching out towards the West. With the aid of some scanty remains found in the neighbourhood, Mr. Wood has succeeded in reconstituting the building which stood on these foundations. Its most singular feature is found in four colossal statues, each of which stood with its back to a pillar. Two of the four represented prisoners in barbarian costume, the other two were female figures. All these columns were surmounted by Corinthian capitals.

The last of the three buildings was a sort of round tower, with a roof like that of the Temple of the Winds at Athens. It bears an inscription stating that the monument was erected by Balbius Philinus, aedile and Pontifex, of whom nothing further is known.

THE FRENCH SCHOOL.

Excavations at Delos.

M. Holleaux has issued his account of last year's work at Delos. The principal excavations were carried on near the Agora, on an edifice which, according to an inscription *in situ*, was founded by one Theophrastos. The ground was discovered to consist of several superimposed layers (*στρώσεις*) with remains belonging to different periods and different civilisations. M. Holleaux roughly classifies the layers as 1°, a Byzantine stratum; 2°, a Greco-Roman stratum; 3°, a stratum of the classical period. It is with the last that M. Holleaux is chiefly concerned in his report. He has excavated an edifice of semi-oriental form, quite unique in Delos. It appears to be a temple, or rather a pillared hall (*ὑπόστυλον*) such as is of so common occurrence in Egypt. In form it is a quadrangle, one end being entirely open, and it has three rows of interior columns, recalling the famous *Telesterion* of Eleusis, or the "Hall of Assembly" at Megalopolis. Its unique feature, however, is the roof which, instead of being uniform, is composed of a low part between the walls and the first row of pillars, a higher part between the second and third colonnades, and a still higher central part supported by the innermost rows of pillars. The whole edifice thus resembles a *stoa* in process of transition into a basilica. This curious fusion of two types, one Oriental and the other purely Greek, is doubtless part of the interaction of Greece and Asia during the Macedonian period.

M. Leroux has written an excellent paper on the well-known and much-discussed "Gladiator," found some time ago at Delos, and now in the Athens National Museum. As is known, most archæologists connect the statue with the group of "Gauls," of which isolated members are found in various European museums. M. Leroux has discovered a head which exactly fits, and which, he has no doubt, belongs to this torso.

THE GERMAN SCHOOL.

Discoveries at the Keramikos—Perspective in pre-historic Greek Art.

The members of this school have continued their investigations at the Keramikos, where important discoveries have been made. As we have already reported

* We print the account of Mr. Hill's interesting discovery according to the report which has just reached us. That the spring was carefully preserved for altar use is evident, but it is not so clear that this necessarily implies any priestly "jugglery." The deception in the second case is, of course, obvious.

[H.H., Jan. 1908, p. 44], the German excavators 'have discovered that the ancient ground level of the Keramikos was some yards below the present surface, and they have now cleared away a considerable part of the upper (recent) layers. Fine monuments, such as those of Pythagoras (Proxenos of Selymbria, 460 B.C.), of the Corcyrean ambassadors (375 B.C.) Thersander and Simylos, the famous stele of Dexileos of Thoricos (394 B.C.) and that of Hegeso, and many other monuments are now to be seen in their full glory, raised on their beautiful pedestals.

The aspect of the reliefs is also entirely changed and enhanced; they have hitherto been viewed on the level, but seen from below, as of course was the original intention, they produce a far finer effect. The contours become more harmonious, the members of the body stand out with greater distinctness, and the faces regain their intense ardour of expression. The excavations have in other respects greatly increased our knowledge of the Keramikos, and especially have put us in possession of an accurate ground plan, from which it is clear that the "eurythmia," so characteristic of the Keramikos, is due to the influence of the Metic Hippodamos, the famous architect who remodelled Priene, Knidos and the Piraeus, and who revolutionised ancient city-architecture.

Herr Kurst Muller, a young member of this school, recently read an interesting paper on "Perspective in Minoan and Mycenean Art," in which he endeavours to prove that the pre-historic Greek artist concentrated his attention on the space, and not on the figure, which is regarded as merely an accessory in the landscape. This, of course, would be entirely opposed to the practice of artists of classical times, to whom the figure was everything. In Cretan and Mycenean art there is always a serious (often enough, it may be conceded, a very crude) attempt to render adequately the whole scene, whereas the VIth and Vth century artists were content to indicate ground levels in the most summary and conventional way, by a line or two or a row of dots, while background is commonly entirely absent. From the VIIth century onwards, the human form is all a Greek artist ever troubles about: scenery, architecture, perspective, &c., are of purely subsidiary importance.

REVIEWS.

War Songs of the Greeks.[1]

This interesting little volume consists mainly of a series of spirited translations of some of those songs in which the popular tradition of the Greeks has enshrined the memory of those hardy warriors who waged that long struggle against the Turks which, despite the unsuccess of earlier risings and the chequered fortunes of that nine-years' war which began in 1821, resulted finally in the foundation of the Kingdom of Greece—though not, alas, in the complete liberation of the Hellenic people. Mr. Fotheringham has not merely taken a literary interest in these songs and in the cause which they celebrate: his sympathies with Greece took a very practical shape in the troublous times of 1896-7, when he played a prominent part in the forward movement of English Philhellenes and afterwards, during the Greco-Turkish war, acted as chaplain to the Philhellenic Legion.

Mr. G. W. E. Russell, whose association with Mr. Gladstone and other great Philhellenes is too well-known to require more than a passing reference in this place, supplies an eloquent Preface, from which we extract the following passage:—

> We know what Greece has done for mankind, and we cherish the loftiest ideal of what may yet be reserved for her to do. It is now eighty-four years since Sir James Mackintosh, addressing a public meeting in London, made his famous declaration on the claims of Greece; and the lapse of time has detracted nothing from the justice or the force of his appeal.
>
> > "If we were to be governed by what those say who are opposed to this as well as every other generous effort, the field of observation would be indeed extremely narrow. If we rest the claims of the Greeks on the interests of Liberty, they call it revolutionary rant. If we speak of the interests of Religion, they call it the cant of fanaticism. If we give utterance to the sentiments which we are bound to cherish for the great teachers, instructors and ornaments of mankind, they deride us for using the common-places of school-boys. If, indulging that warmth of feeling and enthusiasm of manner which are naturally created by the gallant bearing of the Greeks and by the recollection of the noble deeds of their ancestors, we venture to hail the prospect of a second civilisation of Greece, and to look forward with delight to another Athens, rising with new arts and eloquence, to rival, if possible, the glory of her predecessor, they reproach and laugh at us as the dupes of a visionary philosophy, as misguided enthusiasts in the cause of impracticable civilisation and unattainable improvement."
>
> What was true in 1823 is true to-day. Greece gave the modern world its intellect, and helped, by an age-long sacrifice, to keep its soul alive. Art and Poetry and Philosophy found their first and last word in Greece. Greek Republics brought out into vivid consciousness what is meant by free and honourable citizenship.
>
> Deep, then, is our debt to Greece on the intellectual side; and on the religious side it is deeper still. From the day when the black hoof of the Turkish invader first ravaged the fairest provinces of Christendom, to a date within the recollection of people still alive, the Greeks were martyrs and confessors for the cause of Christ; and, through centuries of bodily and moral torture, bore this unanswerable testimony to the Religion of the Cross. For that testimony, if for nothing else, our nominally Christian Europe owes Greece an imperishable debt.

Mr. Fotheringham writes a brief introduction, chiefly on the Turkish rule in Hellenic lands, and then gives his selection of ballads. He has chosen as representative twelve songs, and to each is prefixed a brief account of the Klephtic warrior whose deeds it celebrates. One of the best is a translation of the charming ballad "The Klepht's Farewell" (Ῥοβόλα κάτω 'ς τὸ 'γιαλό, κάτω 'ς τὸ περιγιάλι). Many of our readers doubtless remember the story: how the dying Klepht, about to fall into the hands of the Turkish pursuers, bids his wounded companion escape before it is too late, and to bear back the news, not that he is killed, but that he is "wedded to the beloved soil of Greece":—

> Oh, speak not of my mortal wound, nor hint that I am slain;
> But say I sought a distant land and ne'er shall come again:
> Oh, tell them I am married to a fair and foreign bride,
> And now I dwell in peace with her beyond the stormy tide:
> This rock shall be my kith and kin, this earth my bridal bed,
> And my children dear, the lilies white that flower above my head.

Another spirited rendering is the fragment about Κόντο-Γιάννης, the "Little John" of Greek folk-lore:—

> There's terror on the mountain-side, there's panic on the plain,
> As winter dread or panic sore had fallen once again:
> Not winter dread nor famine sore could turn men's looks so pale;
> A whirlwind thunders up the pass and roars along the vale:
> Iannes with his chosen band has drawn the sword once more,
> And night and day, by cold and heat, maintains the blood-red war.

[1] War Songs of the Greeks, and other Poems, by the Rev. David Ross Fotheringham, M.A., with a Preface by G. W. E. Russell [Cambridge: Deighton Bell and Co.; and London: George Bell and Sons; 1907. 3/6 nett].

The legend which Konto-Iannes had graven on his sword shews the character of the man, and is worthy of quotation in Greek and English :—

"Οποιος τυράννους δὲν ψηφεῖ
κ' ἐλεύθερος 'ς τὸν κόσμον ζῇ,
Δόξα, τιμή, ζωή του,
Εἶν' μόνον τὸ σπαθί του.

To him who fears no tyrant lord,
Who faces all men free :
His fame, his fortune, and his life,
The sword alone shall be.

Among the other poems we may mention the ballad of Boukavallas, a Klepht whose band, nearly 200 years ago, held the mountain tops against the Turkish forces ; of Liakos and his Lady, which Mr. Fotheringham rightly esteems one of the gems of Greek folk-poetry ; of Stathas —the one sea-song in the collection. The Greeks have from time immemorial been at home on the sea, and one is at first surprised to find so little trace of maritime feeling in the Klephtic songs : the reason is, doubtless, that on sea the Greek superiority was so evident that the Turks seldom called it in question. The ballad of Stathas tells what happened when the Turks did face their enemies on the water :—

...With one right royal swoop
We rushed beneath her poop,
And the boarders with a cheer clomb the rail.

The cannon spoke in wrath,
But the cutlass clove a path,
And the slave left his toiling at the oar :
Lo, we drove them to the side,
And they plunged into the tide,
As we turned the galley round to the shore.

Oh, hastily we sweep
Through the churned and foaming deep !
And proudly did we make Kassandra bay :
And the pennon at the mast,
It is ours again at last ;
We are masters of the sea again to day !

On land the Turks were more in their element ; and on the level plains at least superior numbers generally gave them the upper hand. But on the mountain-top the Klepht was ever supreme, as was the proud boast of Panagiotis :—

The mountain towers above us ! we seek a dwelling there !
Freedom shall find a refuge yet where the she-wolf makes her lair !
The coward slave upon the plain may own a Turkish lord,
The Klepht still holds the mountain top and holds it with the sword !

In a third section of the book, under the title "Hellenic Poems," Mr. Fotheringham gives us some Greek folk-songs of a more general character than the Klephtic ballads. There is also an original sonnet on the murdered patriot and statesman Deliyannis, which space will not permit us to quote. We have, in fact, no room for further quotation beyond the last stanza of the sailor's elegy [Blow thou North Wind! *Φῦσα, Βοριά μου, νὰ πάρουν τὰ παγιά μου.*] :

Then the North Wind heard his calling :
And the billows heard his prayer :
Flashed the lightning ; roared the thunder :
Toiled the sailor in despair.
'Mid the surf at dawn we found him,
Clad in snow-white foam for vest :
And the breezes bore his spirit
To the islands of the West.

There is an appendix, "Leaves from the Roll of Honour," which gives accounts of two notable Greek leaders—Athanasios Diakos, and Pericles Baratasses [contributed by Mr. H. N. Brailsford] ; and of the best-known and greatest of all Philhellenes, English or Foreign—Byron—and of another Englishman, Clement Harris, who, meeting with an obscure death at the very opening of his manhood, yet deserves an honoured place even in the noble roll of those who have died that Hellas might live.

Among the illustrations are portraits of Pericles Baratasses, the professor who in 1897 won renown as the leader of the foreign *corps*, the "Philhellenic Legion ;" and of Athanasios Diakos, who in 1821 struck the first blow in the War of Independence, afterwards falling into the hands of the Turks to meet with a cruel death : the portrait shews him as a picture of manly beauty, and as the very *beau ideal* of a Klephtic warrior.

Mr. Fotheringham is too modest in stating that he has "dared but to scratch the surface of the field, without mining it deeply," and that he has "given brass where he found gold, and lead where he found silver." We trust that he may achieve his purpose in "sending these few verses into the world in the hope that others may be attracted to the study."

A. C.

MAKERS OF HELLAS, by E. E. G., with introduction, &c., by F. B. Jevons [London : Griffin & Co.]

This book, which we have received too late for review in this number of the HELLENIC HERALD, is a connected account of the Greek land, language, people, literature, religion and philosophy. Special chapters are devoted to close studies of the chief writers—Homer, Hesiod, Pindar, the Attic Tragedians, Herodotus, Plato, and Aristotle. The author's special concern is throughout with the religious and philosophic aspects of Hellenic literature and life ; and Dr. Jevons (Principal of Bishop Hatfield's Hall, University of Durham), contributes introductory and concluding chapters on the moral and religious development of Ancient Greece.

(*See Advertisement.*)

MISCELLANEOUS.

THE "CROWN" AND THE MASSACRES IN MACEDONIA.

"*The Crown*" for Jan. 18 devoted almost an entire page to a condensed account of the Œcumenical Patriarchate's reputations of certain falsehoods disseminated, by prejudiced Bulgarophils if not under direct Bulgarian instigation, in the British press. In this article "*The Crown*" deals with the wanton outrages committed by Bulgarian comitadjis at Rachovo, Negovani, and other places : while in its issue of March 14 "*The Crown*" again reverts (in a full-page article) to the Macedonian horrors, and especially to the assassination of Mr. Askitis.

The facts exposed in "*The Crown*," and its extracts from the organ of the Patriarchate, the *Ecclesiastiki Alitheia*, are unhappily too familiar to readers of the **Hellenic Herald**, but it is gratifying to observe that an independent journal which occupies a leading position in the weekly press, gives full publicity to the truth about these Macedonian outrages—a truth which is often misrepresented by those who are not desirous to discredit Greece than to help the cause of justice and freedom.

"The reasoned and temperate statement of the case of the Greek Christians," concludes the March 14 article, "will bear fruit without question. . . , The great and powerful Greek communities in this country have not failed to appreciate the intervention of '*The Crown*' on behalf of their unfortunate compatriots."

If the first of these statements proves as well founded as the second, we shall be satisfied.

The Population of Greece.

RETURNS OF THE LAST CENSUS.

Returns are now published of the census of last November ; they shew :

Present Population of Greece	2,631,952
Population in 1896	2,433,806
Increase	198,146

Eighteen departments shew an increase, and six a decrease, as will be seen from the subjoined list:

Department.	Population.	Increase.
Attica	341,247	85,269
Bœotia	65,816	8,725
Phtiotis	112,328	13,564
Phocis	62,246	1,774
Ætolia-Acarnania	141,405	14,507
Eurytania	47,192	3,525
Achaea	150,198	6,092
Elis	103,810	12,385
Argolis	81,943	1,248
Corinth	71,229	6,652
Messenia	127,991	8,664
Triphylia	90,523	4,052
Lacedæmonia	87,106	2,177
Eubœa	116,903	10,126
Corfu	99,571	4,885
Cephalonia	71,235	1,158
Arta	41,280	2,136
Larissa	95,066	8,553
Magnesia	102,742	10,914
Carditsa	92,941	12,175
		Decrease.
Arcadia	162,324	4,768
Laconia	61,522	1,317
Cyclades	130,378	4,369
Leucada	41,186	1,992
Zante	42,502	2,530
Trikala	90,548	5,459

At one time Greece was the country which had relatively the largest proportion of men, but the excess of male population has greatly diminished, as will be seen from the figures:

	1907	1896
Males	1,324,942	1,266,816
Females	1,307,010	1,166,990
Excess of Males	17,932	99,826

The decrease of male preponderance is caused by the large movement of emigration during recent years, to which is also due the falling-off of population in certain regions, and the slackening of the increase of others.

The subjoined particulars, shewing the growth of population from the foundation of the Kingdom, may not be without interest to our readers. The first complete census was made after the coming of King Otho; but before this an attempt at a census had been one of the earliest things to attract the attention of Capodistria. The results were:

	1821		1828		Decrease of the Christian population.
	Christians.	Turks.	Christians.	Turks.	
Peloponnese	458,000	42,750	400,000	——	58,000
Continental Greece	247,850	20,865	172,850	11,450	25,000
The Isles	169,300	——	169,100	— —	200
	875,150	63,615	741,950	11,450	133,200
	938,765		753,400		

From the table it would appear that the War of Independence had resulted in a loss of 133,200 Christian lives. In reality, the figure was far greater, for in the 753,400 of 1828 were many thousands of refugees from Crete, the Archipelago, Thessaly, Macedonia, and other regions where the Greek movement had been extinguished in blood. The population of the Peloponnese suffered terribly, as is seen from the results published by the scientific mission (directed by Colonel Bory de Saint-Vincent) which accompanied General Maison's expedition in the Morea. Col. St.-Vincent's census was most carefully taken, and reveals [see *L'Expédition Scientifique de la Morée*, Tome I., partie 1e, pp. 57-95] the fact that the population of the Morea had fallen to 336,366, while that of the Isles was then 192,481. The French *savants* report that they give no returns of the population of Continental Greece, owing to the troubled condition of the country, "which cannot cease until Greece has obtained Thessaly and her natural frontiers in the North, together with the Isle of Crete"—conditions not yet fully realised.

The first regular census took place in 1834, and was followed by many others (sometimes at intervals of no more than one year) during the Bavarian *regime*, the object being to ensure the proper number of military recruits. Consequently, attention was paid to little but the number of inhabitants: the first census at which full particulars were collected was in 1861. We append statistics of the various census tables:

Year.	Population.	Difference.
1834	651,233	
1835	674,185	+ 22,952
1836	751,077	+ 76,892
1837	819,969	+ 68,892
1838	833,611	+ 13,642
1839	839,236	+ 5,625
1840	856,470	+ 17,234
1841	861,009	+ 4,539
1842	853,005	— 8,014
1843	915,059	+ 67,054
1844	930,295	+ 15,236
1845	960,236	+ 29,941
1848	986,731	+ 26,495
1853	1,042,527	+ 55,795
1856	1,062,627	+ 20,100
1861	1,096,810	+ 34,183
1870	1,457,894*	+361,084*
1879	1,679,470	+221,576
1889	2,187,208†	+507,738†
1896	2,433,806	+246,598
1906	2,631,952	+198,146

When all allowance has been made for the exceptional circumstances given in the above note, it must still be recognised that there has been a very striking progress, which bears eloquent testimony to the vigour of the race. The relatively slower increase of the last 10 years is not due to any decline of the birth-rate, which is still maintained, but to the great increase of emigration—there are now over 150,000 Greeks in the United States, against three or four thousands in 1896.

It must be observed, in conclusion, that the above figures, relating only to the Kingdom of Greece, include only a small fraction (say one-third) of the Greek population, which is scattered all over the world. The chief Greek Colonies are in Egypt (150,000 to 200,000), the United States, South Russia and Eastern Roumelia, where they have been settled for hundreds and, in fact, thousands of years, and especially in the Ottoman Empire—Thrace, Macedonia, Epirus, Asia-Minor, the Archipelago, and also in the two nominally Turkish Isles, Crete and Cyprus. If we take into account all these, the total Greek population will probably amount to over 8 millions.

The Macedonian Budget.

The Financial Commission has just presented its report on the budget for the Islamic year 1324—*i.e.*, Mar. 14, 1907—Mar. 13, 1908. We extract certain particulars:

I. Good results are expected from the system of land registration introduced in July, 1907, which, it is hoped, will facilitate the financial administration and will ameliorate the economic conditions of the country. The work will begin in the Salonica district, and a sum of 50,000 piastres (£450 sterling) has been voted for preliminary expenses.

II. Large sums have been voted for the construction of fresh public buildings. Among others, 28 new prisons are to be built, and 16 old ones rebuilt.

[* The increase in 1870 is partly due to re-union with the Ionian Isles, of which the population in 1862 was 228,631.

† Increase partly due to annexation of Thessaly and Arta district, population 293,993 in Sept. 1881.

The rapid increase between 1834 and 1837 is because at first the Greeks feared a renewal of the oppressive Turkish *kharady*, or poll-tax, and hesitated to declare their names.]

III. The Foreign Representatives have sanctioned the sums voted for judicial reforms carried out in 1907 and decided upon for 1908.

IV. The Representatives have also sanctioned the creation of fresh territorial sub-divisions for administrative purposes, designed also to offer more satisfactory protection against the incursions of the bands. Particular attention is being paid to Barakli-Djoumaya, which is nominally in the arrondissement of Serres, though, with its 25 villages, it ought to be regarded as an independent district.

We append official statistics of the vessels entering the port of Salonica during the last two years:

Nationality.	Number of Ships.		Difference.
	1907	1906	+gain —loss
Greece	468	367	+101
Turkey	249	75	+174
Austria-Hungary	113	119	— 6
France	93	78	+ 15
Britain	58	66	— 8
Italy	53	69	— 16
Russia	51	50	+ 1
Germany	44	57	— 13
Holland	26	25	+ 1
Belgium	11	13	— 2
Denmark	8	7	+ 1
Norway	1	0	+ 1
	1175	926	+249

The great headway made by Greek shipping calls for attention. It may be noted also that most of the vessels flying the Turkish flag belong to Greek companies, such as the Courdjis and Hadji-Daoutis lines.

The Porte's Note to the Powers about Bulgarian Policy.

The Central News says a new Note has just been issued to the Powers by the Porte dealing with the passage of bands from Bulgaria to Macedonia, and the reply of Bulgaria to the remonstrances of England and the Powers. The latter document, the Note says, is really only the end of a long series of similar documents with which the Bulgarian Government has been in the habit of bluffing the world, but this time it has the special feature of being more candid than its predecessors, and throws a vivid light on the motives pursued by the Bulgarian agitators. At the same time the essential part of the affair is carefully concealed, not to say distorted. The Cabinet at Sofia has the praiseworthy frankness of admitting that the events of 1908, as well as the passage of the bands, are the consequences of the national awakening of Bulgaria, that the Bulgarians are seeking their political freedom, and that, in fact, the action of the bands is directed against the Ottoman administration. This admission is worthy of very special attention, the more so as this talk of national awakening, political freedom, and action against the Ottoman administration means purely and simply the overthrow of the Turkish domination.

In these circumstances who can disapprove of the repressive measures taken by the Imperial Ottoman Government to crush the instruments of these aspirations? Even supposing the demand for autonomy was really sincere, is not the example of Eastern Roumelia a sufficiently bitter lesson to entitle the Imperial Government to provide against a similar eventuality? The Imperial Government has done nothing more than to act legitimately in its own defence, by pursuing the originators of this idea of revolution by all possible means. The Imperial Government is treating all the bands with the same severity, despite the reports to the contrary. Even admitting that there was a certain amount of partiality displayed towards the Greeks or Servians by subordinate authorities, might not this be explained by the difference existing between the objects and tendencies of the various elements? The Bulgarians aspire, as they admit, to withdraw themselves from the Ottoman authority, whereas the Greeks and the Servians only do this in a half-hearted manner. The whole world knows at this day why and with what purpose the Macedonian movement was engineered by the Bulgarian Government itself.

The Note proceeds to give details of the methods of the Bulgarian committees, and declares that the facts sufficiently prove that the principal emissaries are employes or Bulgarian officers themselves, and that the Bulgarian Government is involved. "The bands in question, far from being recruited from amongst the local population of Macedonia," the Porte says, "are formed and equipped in Bulgaria itself, with Bulgarian arms and ammunition. Besides these material encouragements, amongst which also figure subsidies granted to the various chiefs of the committees, and to which the press as often referred, more particularly after the assassination of Sarafof, it is no less interesting to mention the moral instigation which the Government of the Principality exercises by the presence of its Ministers at the requiems celebrated in honour of the chiefs of committees who were killed. The funerals organised to honour Sarafof and Garvanoff constitute in this chapter of events the most recent, as also the most eloquent, of such instigation."

Railway Development in the Ottoman Empire.

From Mr. Alexis Rey's annual *brochure* on the Turkish railways, we obtain the following statistics:

French Lines	1,060	miles.
Salonica Junction	319	,,
Danas—Hamah & continuation	363	,,
Smyrna—Cassaba	323	,,
Jaffa—Jerusalem	55	,,
German Lines	949	,,
Anotolia	645	,,
Bagdad	125	,,
Monastir	137	,,
Mersina—Adana	42	,,
Austrian Line (*Oriental Railway*)	790	,,
Ottoman Line (*Hamidieh Railway of Hedjaz*)	750	,,
British Line (*Aidin*)	322	,,
Various (*Mondania—Brousse*)	25	,,
Grand Total	3,896	Miles.

This is an increase of 380 miles on last year, due partly to an increase of 291 miles on the Hamidieh Railway, partly to an increase of 89 miles on the Hamah-Alep line. This line was not opened till Oct. 5, 1906. Mr. Rey calculates that it will reach Medina some time in 1908, which is, perhaps, a rather too optimistic view.

Up to Aug. 13, 1906, the total receipts on the Government Hamidieh line, since its opening in 1902, amount to 35,965,516 silver piastres, or about £301,000 sterling. The cost of the lines built up to the present amounts to about £3264 sterling per mile.

Mr. Rey's report gives full particulars as to rolling stock and everything else connected with the lines. We content ourselves with quoting the last two annual receipts, which shew that, despite a reduction in the grant made by the Ottoman Government, the prosperity of the lines is increasing (the figures are £ sterling):

	1905.	1906.	Increase.
Ottoman Government's Guarantee	£761,760	£713,800	£47,960
Traffic Receipts	£1,237,600	£1,359,720	+£122,120
Total Receipts	£1,999,360	£2,073,520	+£74,160

Literary Page.

Modern Greece.—Her Language and Literature.

Professor Blackie on the Philological Character of Modern Greek.

In the last month's Hellenic Herald I gave a few commentatory abstracts from Professor Blackie's essay on the Philological character of the Modern Greek Language, finishing up with Proposition VIII., by saying that Modern Greek, or Neo-Hellenic, is now one of the recognised types of the Great Language.

And now I propose to link up the above with the following Propositions :—

Proposition IX. In this proposition Prof. Blackie proceeds to state scientifically the specific characteristic differences between the Neo-Hellenic dialect of Ancient Greek. In the first place topographical and political causes conspired to create different types of modification in the popular Greek dialect, which was more or less of a local character. The Byzantine Greek of Theodorus, the Albanian Greek of the Epirotic Klephts, and of the Cretan Greek of Cornaro, who wrote the romance of Erotocritus, in the first half of the eighteenth century, are in some characteristic points essentially different, because they present a greater amount of deviation from the normal classical type than the floating mass of modern Greek common to all the existing race. But to judge of the language as a whole, it is wise to take some work or book of an essentially popular character written for general circulation in the last century, before the time of Koraes. For practical purposes, on the other hand, it is manifest that the best type of the Greek actually now spoken in Greece is contained in the Greek newspapers destined for general circulation.

In Proposition X. he refers those who wish to examine the process of modification through which the Neo-Hellenic language attained its present type, to the dictionaries of mediæval Greek by Du Conge and Meursius, the learned commentaries of Koraes and Theodorus, the dictionary of Byzantine Greek by Sophocles, the dictionaries of modern Greek by Gerassimus, Bentotes, Kind, De Heque, Byzantius, and others, with the grammars from Thomas down to that of Sophocles of Mullach, which is the most complete. The student of Modern Greek will reap benefit by also reading Mullach's Batrachomyomachia or Βατραχομυομαχία of Demetrios Zenos, and the collection of mediæval Greek chronicles and poems by Ellisen.

In Proposition XI. he criticizes those students of Modern Greek who are apt to talk of it altogether as a corruption, forgetting the strange events of long centuries have produced in modern Greece. A language is corrupt, he says, when it adopts foreign analogies which do not harmonize with its original type. But it is no corruption when, in the progress of time, an old word comes to be used in a modified, or perhaps altogether different sense; as when *κάμνω*, in modern Greek, takes the place of *ποιῶ*, and *φθάνω* is used generally for *ἀφικνέομαι-ἀφικνοῦμαι*, to arrive, or *παιδεύω* for *μαστιγόω*, as they are not only in Modern Greek, but in the New Testament also.

In Proposition XII. he states that the first noticeable characteristic in the Neo-Hellenic dialect is the remarkable change and extension that has taken place in the useage of certain words, which in the ancient Greek had different signification, as for instance:—the verb *σηκόω* in Modern Greek means to raise, while in the ancient Greek it meant to weigh, to balance. Again the verb *βαστάζω* in Modern Greek means to refrain, while in the ancient Greek meant to carry, and so on.

In Proposition XIII. he maintains that this change of meaning, however strange and however difficult it may seem to a student passing from the classical to the modern dialect, is only what must take place in any language. But more characteristic of the peculiar genius of the Greek tongue is the luxuriant growth of new terminations to old roots, especially verbal, which the living dialect presents—a habit characteristic of Hellenic speech from the earliest times. As for example, from the adjective *ὅμαλος* sprang up the three equivalent forms *ὁμαλίζω*, *ὁμαλύνω*, and *ὁμαλόω*, while the only equivalent to those verbs in the English language is the verb equalize. Again for the verb *to begin* the Modern Greek equivalent to it is *ἀρχίζω* and the Ancient Greek is *ἄρχομαι*, etc.

In Proposition XIV. he says that, in the modern dialect, the tendency to a florid growth of ever new compound words and more especially verbs is irresistible. While on the other hand, not a few very expressive compounds are formed from elements of which the ancients made little or no use, as for example: The verb *ἀνακατόνω* (*όω*) which means to turn upside down, *γλυκοφιλῶ*—to give sweet kisses, *γλυκοκυττάζω*—to look sweetly on, *κακοκαρδίζω*—to displease, *μονοπάτιον*—a footpath, and several others which serve to prove how absurd it is to class under the head of corruption those charges in a long-lived language, which indicate a buoyant juvenescence rather than a withered decreptitude of expression.

In Proposition XV. he points out that among the phenomena which continually tend to break down the classical form of words, those known to grammarians under the heads of aphoeresis, apocope, and syncope, are the most frequent. But all the cultivated languages, when used merely for convenience, are liable to have their vocabulary changed by a process of *curtailment* which makes a part of the word serve for the whole. Thus, in America from the rattling haste in which the people delight, "an acute man" is called "a 'cute man"; from the same careless instinct, the ignorant English peasant, or the sharp London street boy, talks of the "Varsity," instead of the "University"; and the familiar words "bus" and "cab" are only the tail and head respectively of two polysyllabic words, borrowed the one from the Latin and the other from the French. That this is a corruption, not of a very elegant kind, no one will deny. Curtailments of this kind are obvious everywhere in French and Italian, and in not a few German words also derived from Latin and Greek, as in "probst" for "propositus," "pfingst" for *πεντηκοστή*, and such like. And he finishes by saying that one of the commonest forms of curtailment in Greek is that of an initial short vowel, of which the following are the most common: *λίγος* for *ὀλίγος*, *μιλῶ* for *ὁμιλῶ*, *πωρικὰ* for *ὀπωρικά*, *μέρα* for *ἡμέρα*, *ψηλὸς* for *ὑψηλός*, *μβαίνω* for *ἐμβαίνω*, *πίσω* for *ὀπίσω*, *σφαλίζω* for *ἀσφαλίζω* and others. It will be seen, therefore, from these that the vowel which falls off, as in the case of the American "'cute" is generally a feeble one, such as in rapid pronunciation is little missed.

In Proposition XVI. he explains that the end of a word even presents greater facilities to a hasty speaker for a popular amputation. A remarkable analogy pervades all Roman, Italian, and modern Greek. And as the Roman drops his final "m," producing the Italian domino from the perfect form dominum, so the modern Greek regularly drops the final "*ν*" as in *καλὸ* for *καλόν*. The same applies to diminutive which are "paroxytones" in classical Greek and which come out with a sharp acute accent on the final syllable. As for instance, *παιδίον* becomes *παιδί*, *κρασίον* becomes *κρασσί*. When, on the other hand, the original word has the "oxytone" accent, as in *ποταμός*, *κεφαλή*, the accent of the curtailed diminutive lies in the penult *ποτάμι*, *κεφάλι*, and many others.

(*To be continued*).

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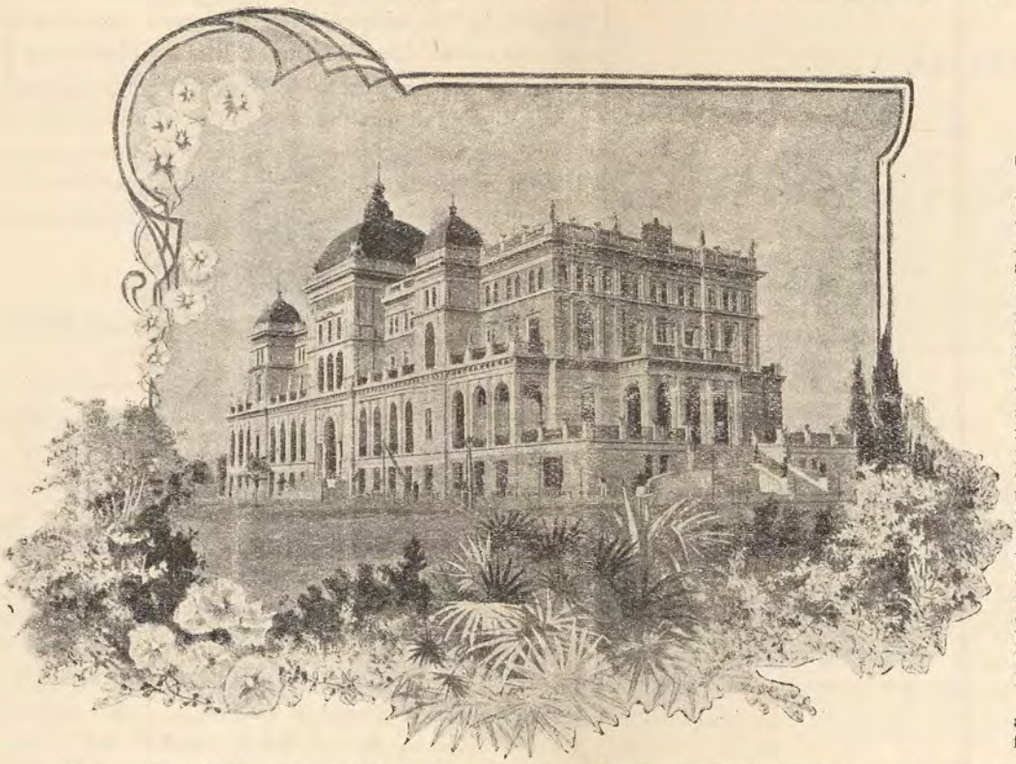
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ARCHÆOLOGY.

[Arrangements have been made for the regular supply of Archæological information from competent sources, and it is hoped that in future an "Archæological Column" will be an attractive feature of the Hellenic Herald. Our intimate relations with the principal centres of archæological research will sometimes enable us to give information not readily to be found in other English journals].

THE PROPOSALS FOR REFORM IN MACEDONIA.

The Macedonian Question has recently been attracting once more the serious attention of the Great Powers, and proposals and counter-proposals for reform have been made and are still under discussion by the Powers and notably by the British and Russian Governments—on page 83 of our present issue will be found the text of the Russsian Government's reply to Sir Edward Grey's proposals, and of Sir Edward's rejoinder to this reply. It is sincerely to be hoped that the present awakening of interest in the wretched inhabitants of the Macedonian provinces will lead to some sensible improvement of their unhappy lot.

We do not propose in this place to enter into the details of the various schemes, which we have elsewhere given in full. The proposals certainly seem calculated to alleviate some of the evils of the existing situation, but we observe with regret that the Powers still tacitly ignore one of the principal causes, if not absolutely the main source of the present troubles. We refer, of course, to the continuance of dissention and strife between the various races of Macedonia—a circumstance which is not even mentioned in any of the proposals at present under consideration.

It has been repeatedly maintained in the *Hellenic Herald* that, while a terribly heavy responsibility rests on the Turkish Government for a state of misrule inconceivable to those who have not witnessed it, the principal factor in the perpetuation of the present lamentable state of affairs is to be found in the rivalry of the Christian nations, and above all in the aggressive policy of the Bulgarians. This fact, which is indeed a matter of common knowledge, has been established over and over again by the information supplied in our news columns. And while we freely recognise that a genuine realisation (which past experience shews is not the same thing as a paper acceptance) of any of the schemes at present under the consideration of the Powers will involve some change for the better, we must strongly and unhesitatingly assert that, until this vital factor is resolutely faced and dealt with, no permanent and substantial good results can be attained.

Fortunately, as we have so often pointed out in these columns, the settlement of this racial question is both possible and absolutely essential. Before any scheme of reforms can be entered upon with a reasonable hope if at all completely achieving its purpose, each centre in Macedonia must be asked to make a free declaration of its adherence to this or that national cause. This declaration, freely given, would be regarded as definite, and would serve as a basis in the future pacification. The Powers would of course have to provide sufficient safeguards against coercion and persecution, so that each centre, in declaring its adherence, would be free alike from the fear of present molestation and of future disadvantage.

This brings us to another most serious omission from the present proposals. If such a racial census was carried out it would be necessary, and the events of every day clearly establish that it is every whit as necessary at the present moment, to prevent that any of the Christian nationalities in Macedonia shall be swamped or damaged by any other racial element within the country or by any propaganda from without its borders.

The Powers could without difficulty provide a guarantee which would enable each community in Macedonia to breathe in freedom, developing its own characteristic life without fear of molestation at the hands of other elements of different race or creed. We suggest one simple way in which this could be guaranteed, premising that our interest is not in the details of our own scheme, but in the end at which it

aims—the freeing of Macedonia from insecurity and bloodshed and all the horrors of the present internecine rivalry and strife.

We would suggest that when, in the near future, the necessary re-organisation of Macedonian Government is affected, the Inspector General shall be assisted by a body of councillors, each national element being duly represented. Further, the administration should not be in the hands of Turkish Officials, as the Powers at present propose, but Christians should be chosen for judicial and all other appointments, and should in fact be in every respect on terms of equality with Moslems. The Gendarmerie authorities have remarked on the unwillingness of Moslems in the force to receive orders from Christian officers, and there has been a weak compliance with the prejudices of the dominant caste. This is absolutely as it should not be. In British India it is found perfectly possible for a Moslem inferior to give absolute loyalty (and in fact affection) to a Christian superior, and there is no reason why it should be otherwise in Turkey. The essential is that the official, whether Christian or Moslem, should be chosen solely for his capacity, should be thoroughly capable of inspiring respect, and should be fully supported by the Governor and, in the ultimate resort, by the Powers. If the officials were so chosen, if the posts were divided among the different national and religious elements in proportion to their strength [the census of races would render this quite practicable], and if the support of the Powers were firmly and impartially given, then we should see in Macedonia what has not been seen for many centuries —a country at peace with itself, and united in respect for its own government.

These proposals may not seem very practicable at present, owing to the opposition both of the Ottoman Government and also of certain Powers whose interest is against any real change for the improvement of the condition of Macedonia. But the firm words of Sir Edward Grey suggest that the British Government has at last decided to insist on a real grappling with the problem and will refuse to let the matter be shelved. But if we are in sight of a genuine attempt at settlement, it becomes increasingly necessary that the question shall in advance be thoroughly and exhaustively examined in all its bearings. Otherwise, there is danger that the well-intentioned and determined efforts of the British Government may be doomed to shipwreck on those same rocks, inadequate recognition of the special circumstances, which have proved fatal to all previous schemes for the pacification of Macedonia.

Foreign Policy of the Hellenic Government.

M. Theotokis, President of the Council, in reply to a question by Mr. E. Dragoumis, made [April 6] an important declaration on Greek foreign policy, which we summarise below.

He began by examining the questions pending between Greece and Turkey: increase of customs duties, union of railway lines, and harbour dues imposed by the Turkish Ministry of Marine on Greek coasting vessels.

As regards the railway question, the project of union, intended solely to promote economic and commercial development, is supported by five of the Great Powers, and it is trusted that no insurmountable opposition will be offered by Turkey.

In the other matters, Mr. Dragoumis strongly criticised the attitude of the present Government, contrasting it with the action of the Mavrocordato cabinet at the time of the Kalindja treaty. He also suggested recourse to arbitration. But the conditions are altered. At the time of Kalindja there were two Powers, in alliance with Turkey, strongly supporting Greece, whereas now there are six Powers, whose own aims are conflicting and who are little likely to put the interests of Greece before their own. As to the harbour dues, the Sultan and his Council recognise the justice of the Greek claims, and it is only the Ministry of Marine which remains obdurate. Certainly Greece will demand arbitration if her rights continue to be violated, but at present it looks as though patience would serve her purpose.

M. Theotokis then went on to discuss foreign affairs generally, observing that Mr. Dragoumis had left out of account the action of the small Balkan States. It must also be remembered that a great change has come over the attitude of the Powers since 1878. At that time one of them threatened war if the San Stefano treaty were not torn up; at the present day that very Power is the foremost in demanding the application of that treaty. The change of front is due to general political considerations, and Greece is in no sense responsible. Greece has been blamed for not demanding the application of the 1903 reforms to the whole of Turkey-in-Europe. Mr. Theotokis, though he was not in power in 1903, finds no fault with the line of conduct then adopted. He considers that it would be a fault to forget Epirus, which the European Powers have recognised as Hellenic territory and have attributed to Greece.

Touching Epirus and Albania, it must be remembered that their inhabitants, the Greeks and Albanians, are not alone in having views on the fate of these countries. Everyone knows the terms of the agreement whereby two of the Powers bound themselves to abstain from action in these regions. What does this mean, but that they had been pursuing such action? In the presence of such a conflict of interest, it would be improper to leave these regions to the disposal of the Foreign Powers. The *status quo* is bad enough; but the Epirotes have endured it for centuries, and they will endure it a little longer rather than risk having their national sentiments swamped by foreign influences.

The Macedonian policy of Greece calls for no censure. The civilising *rôle* played by Greece is known to everybody; and it is no crime that Greece has all along refrained from the violent methods employed by other states. The Macedonians did not take up arms until it had been clearly proved that those who ought to have protected them were powerless against the banded assassins, in whose eyes faith to one's own nationality was a crime worthy of death. They took up arms reluctantly and in self-defence; to their honour, be it said, they bore themselves so as to prove that there is in Macedonia a Greek element whose rights cannot safely be ignored.

The Greek Government has maintained that, in face of the situation caused by the general indifference to the fate of Macedonia, this policy of armed defence has been a necessity for the Macedonian population, has been forced upon it from the outside. No blame can be imputed on this account, and the result of the policy has been that the existence of a Greek element in Macedonia has been recognised. Nevertheless, it is clear that Europe is prepared to sacrifice this element in favour of others which have no stronger claim, either in respect of civilisation or of economic importance. But private interests cannot be allowed to over-ride facts which are not merely of historic importance, but which are the essential features of the existing situation.

But the Greek Government has a further two-fold duty to perform; first to develop as much as possible its military and naval forces; secondly, to endeavour to regain the sympathies of Europe, much shaken by the unhappy war of 1897—this cannot be done if the public, and especially the press, persist in impeding the Government's efforts. It is to the absence of this European sympathy that Greece owes her rebuff in the matter of the customs dues, and the difficulties about harbour-duties and railway union, and the country can only perform its duties by cultivating sympathies wherever

they are offered. A little state, however great its future hopes or its past glories, cannot fulfil its destiny without the support of stronger Powers.

Afterwards, in reply to Mr. D. G. Rhallys, ex-President, Mr. Theotokis defended the conduct of the War Ministry, and declared that the arrival of Admiral Fournier (on whom he pronounced high praise) was an event of the utmost importance in the history of the Hellenic navy. The vote for the Fournier re-organisation would be taken late in the session.

This will give the Chamber ample time to consider its attitude towards the naval vote, as is entirely desirable, since the matter is of such paramount importance that the fate of the present Ministry must depend on its reception.

The Powers and Macedonia.

The British Scheme of Reforms and Russian Counter Proposals.

On March 3 Sir Edward Grey submitted to the Great Powers the British proposals for the Pacification of Macedonia. The British Government's scheme was on the lines indicated in the speeches of Sir Edward Grey and Lord Fitzmaurice in the houses of Parliament on Feb. 25. These speeches were reported at length on pp. 50-53 of the last issue of the *Hellenic Herald*; the principal clauses of the British Scheme are:

The appointment by the Powers of a Governor, independent of the Porte;
An increase in the numbers and the powers of initiative of the International Gendarmerie;
A reduction of the Turkish military forces in Macedonia;
A reorganisation of the systems of justice, taxation and finance;
A guarantee of the integrity of that part of the Ottoman Empire affected by the proposals.

On March 31 the Russian Government replied, admitting the "moral responsibility of the Great Powers" and the necessity "for the immediate application of strong measures as Sir Edward Grey points out," but finding the British scheme impracticable in some of its details and putting forward counter proposals. This led to further correspondence between the two Foreign Offices, quickly published by the British Government in two White-papers, to which official source were indebted for what follows.

From the reply of M. IGVOLSKY (Russian Minister for Foreign Affairs *to* SIR EDWARD GREY'S *communication.*

"In view of this fact, and after having submitted to a detailed examination each of the questions dealt with in the British communication, we are of opinion that the suggestions contained therein can now form a basis of discussion between the Governments interested. The first point dealt with in Sir E. Grey's communication is that of the gendarmerie. We regret to be unable to admit that the considerations put forward by his Excellency remove the objections stated in our memorandum of January 15 (28), 1908, respecting this question. Nevertheless the Imperial Government is ready to admit that improvements should be introduced in the present organisation and functions of the public force of the three vilayets. The position of the Reorganising General of the gendarmerie should be the first object of these improvements. This General should be entitled to attend the meetings of the Financial Commisison, dealing with administrative questions, but without the power to vote. In this capacity he would be better able to co-ordinate the duties of the gendarmerie with those of the other local administrative machinery. Further, the Powers might consent to the superior officers attached to the reorganising General of the gendarmerie in the three vilayets entering the Ottoman service, in accordance with the suggestion of the British Government, without any change in the mode of their appointment.

"Rural Guards."

"As regards the gendarmerie itself, the Imperial Government is ready to admit that the staff and effectives of the gendarmerie should be, as far as possible, increased. This task would be entrusted to the Financial Commission, which would also, in agreement with the Reorganising General, draw up gendarmerie regulations suited to the new conditions of the work of this force. These new conditions should not, in the opinion of the Imperial Government, consist in the employment of a gendarmerie much more numerous and mobile to replace Turkish troops for the purpose of suppressing the bands. Neither does it appear to us that any useful purpose would be served in the present circumstances by discussing the question of the reduction of these troops in the three vilayets. In this case there would, of course, be no occasion to raise the question of a guarantee on the part of the Great Powers, in respect to the three vilayets, as mentioned in the British Circular

"But we would wish to call the special attention of the Powers to the resolution unanimously passed by the Commission of Military Adjoints in its first sitting of October, 1907, to the effect that, among other suggestions, a certain number of inhabitants in each village selected by the authorities, on the proposal of the gendarmerie, should be armed so as to constitute a sort of local guard, acting under the superintendence of the gendarmerie posts having jurisdiction over the village. This institution would be that called the 'rural guards,' which formed the subject of supplementary instructions respecting the Rumelian provinces in 1903. The Ottoman Government itself has recognised its great usefulness, and has given orders for its adoption in the memorandum transmitted by the Ottoman Minister for Foreign Affairs to the Russian Ambassador at Constantinople on February 10 (23), 1903. Indeed, if the functions of the gendarmerie were developed on the lines of the above-mentioned resolution, all the villages of the three vilayets would obtain a minimum material guarantee for the security of their inhabitants against acts of pillage, arson, and violence on the part of small bands. . . .

"The extension of the institution of 'rural guards' would have another great advantage: it would not make an additional charge on the Budget of the three vilayets. In fact, the maintenance of the 'rural guards' would be a charge upon the 'communes' themselves, which it would be their duty to serve and protect. The increased order and security which would result from the practical application of the measures set forth above would render most opportune the introduction of judicial reforms, and an improvement in the present organisation of the Financial Commission.

The Proposed Governor.

"The British communication, in referring to Article XXIII of the Treaty of Berlin, mentions the appointment of a governor for Macedonia as a measure the best calculated to ensure the execution of reforms and the pacification of that province. Whilst in principle favouring this plan, we are compelled to recognise that it has no chance of being adopted unanimously by the Powers, nor accepted by the Sultan. We are of opinion that the same object could be satisfactorily attained by creating more favourable conditions than those now in existence for performing the duties at present devolving on the inspector-general of the three vilayets. In this connection the Imperial Government considers that the post of inspector-general with the rank of vizier, the duties of which are defined in the instructions respecting the vilayets of Turkey in Europe in 1902, as well as in the supplementary instructions on the subject of the Rumelian Provinces in 1903, should be maintained for a period to be fixed by the Powers and the Porte, but not less than the period agreed upon for the levying of the 3 per cent. Customs surtax. The holder of this appointment should not be recalled until the expiration of the said period, without the Powers being first consulted on the subject. . .

"As regards the Financial Commission, we should be ready to meet the views of the British Government in respect of the proposal relative to the ultimate admission into the Ottoman service of the civil agents and of the members of the Financial Commission This measure would have for its express object to safeguard the principle of the Sultan's sovereignty, and would thereby doubtless facilitate a better and larger organisation of the above-mentioned Financial Commission, as well as of the administration of justice in the three vilayets. In order to attain this result, it would appear to us necessary to adopt the following measures:—As the members of the Financial Commission and the civil agents, in their capacity of members of the commission, would enter the service of the Ottoman Government, the mode of their appointment remaining unaltered, the commission would henceforward direct the work of the local tribunals, under the conditions, and with the assistance of the machinery established by the Russo-Austrian scheme of judicial reforms, which has recently formed the subject of the deliberations of the Ambassadors at Constantinople, and which would henceforth be accepted by the Porte in its entirety.

Equal Rights for All.

"At the same time, the principle of equal rights for the six Powers represented on the Financial Commission would better serve to insure the institution of effective control over the general administration in the three vilayets. In fact, this principle has already found practical application in the organisation of the gendarmerie intrusted to instructors selected by all the Powers above alluded to. In this connection it would be necessary to obtain from the Porte for the Delegates of Germany, France, Great Britain, and Italy on the Financial Commission the recognition of the same rights as those enjoyed by the Russian and Austro-Hungarian Civil Agents. Thenceforth all the members of the Financial Commission could control in an equal degree the action of the local police machinery by obtaining precise information respecting the progress of affairs through the intermediary of the instructing officers of their nationality, more especially in the districts where the instructors reside. This measure would enable officers of each nationality to present reports direct to their national authority. . . .

"The Financial Commission will also draw up other Regulations which would be recognised as necessary for the effective working of the local administration. The institution of the 'rural guards' having already given satisfactory results in the few instances where it has been tried, the Financial Commission would have likewise to devote

itself to the task of drawing up a scheme for a more thorough organisation of this institution, and at the same time one more in accordance with the serious task which would devolve upon it, with a view to the pacification of the districts in question. In view of the sincere desire of the Powers to see order, security, and prosperity firmly established among the inhabitants of the three vilayets, and in view of the immediate necessity of adopting practical measures calculated to ensure this result, the Imperial Government trusts that a unanimous decision of the Powers will put an end without delay to a situation the inconveniences and dangers of which are pointed out in the communication of the British Government."

Sir E. Grey's Reply.

To this communication Sir Edward Grey replied on April 4. Having declared that the British Government "have every desire to consider the counter-proposals now put forward by M. Izvolsky in a friendly spirit," Sir Edward Grey continues:—

"His Majesty's Government regret the inability of the Russian Government to consider the reduction of the Turkish troops and the question of a collective guarantee, and unless the necessary reforms can be secured by some other means they will feel bound to press this solution on the Powers. It is proposed to deal at greater length with these points at a later stage. With regard to the gendarmerie, they welcome the admission that an increase in the numbers of the force and an extension of its powers are necessary, and they concur in the proposal that the General entrusted with its reorganisation should have the right to assist at the deliberations of the Financial Commission, when engaged upon matters relating to the administration. As the principle of some increase of the staff and effectives of the gendarmerie is admitted by the Russian Government, His Majesty's Government are ready to accept the suggestion made by the Adjoints in October, 1907, and now advocated by M. Izvolsky, that a certain number of the inhabitants of the villages should be designated by the authorities on the proposition of the gendarmerie to act as rural guards under the supervision and control of the latter.

"They find some difficulty, however, in following the argument that all necessity for making an additional charge on the Budget would be obviated if this proposal were adopted. The guards, in order to be effective, must be paid, and as the communes are already overtaxed, it is difficult to see how provision could be made from communal funds for the additional expenditure involved in their maintenance and equipment. The existence of an armed and unpaid force might easily prove a menace to security rather than a guarantee of tranquillity, and might be the means of supplying both arms and recruits to the various bands. His Majesty's Government cannot avoid the inference that the cost will fall, directly or indirectly, on the Budget, and this consideration brings us face to face with the financial difficulty, which is not dealt with in M. Izvolsky's memorandum, but which is the point upon which the whole question of reforms in Macedonia depends. It is hardly necessary to repeat that the civil needs of the vilayets are already starved for want of funds. The present deficit is over £300,000, due chiefly to the enormous military expenditure in the three provinces, and the effect of any proposals for the amelioration of the position of the Macedonian population must be still further to augment the burden on the Budget.

The Reduction of Troops.

"It was with a view to providing a practical solution of this difficulty that his Majesty's Government proposed a reduction of troops and its corollary, a European guarantee. They maintain that this is still the best method of obtaining financial equilibrium in the Macedonian Budget and of maintaining peace in the Balkan Peninsula by reassuring the Sultan as to the integrity of that part of the Turkish dominions and by enabling the neighbouring Balkan States to reduce the heavy military burdens which they are now compelled to support in preparation for possible eventualities in Macedonia. A European guarantee would be a safeguard to the Sultan and an impediment to aggressive designs on the part of any other Power. They recognise, however, that their reform proposals are not inseparably bound up with the acceptance of these conditions, if other means can be found for providing the necessary funds.

"His Majesty's Government have no wish to curtail the rights of his Imperial Majesty the Sultan to provide for the military needs of the Empire, but it cannot be denied that the maintenance of the present condition of affairs is not only a menace to peace, but is destructive of the credit of the Ottoman Empire. It was in the best interests of His Majesty the Sultan that His Majesty's Government put forward their proposals with regard to the gendarmerie. At present they constitute a charge on the Budget which is not fully justified by the results obtained, and if they were given proper executive powers and were allowed to fulfil the function for which they were established it would be unnecessary to maintain so many troops to do police work, and expenditure would be proportionately reduced. It is obvious, moreover, that, if all the European officers were in the service of the Porte and paid by it, the gendarmerie would actually become a part of the Turkish Imperial forces, and the total Turkish force would not be diminished. . . .

"The adoption of the following proposal would, in the opinion of His Majesty's Government, provide a way out of the financial difficulty, and they put it forward with the confident hope that the Russian Government will give it their favourable consideration. The Inspector-General and the Commission have at present no voice in fixing the amount of expenditure charged to the Budget on military account. The Porte informs the Inspector-General of the amount which it requires, and the Commission are bound to provide it, subject to the conditions stipulated in connection with the increase of the Turkish Customs duties. In return, however, the Porte has solemnly undertaken to make up the deficit on the Macedonian Budget. This undertaking has not been fulfilled, and it may be remarked, in parenthesis, that unless the Porte carries out its engagements, His Majesty's Government will be obliged, if the present deficit is not made good, to withdraw their consent to the continuance of the 3 per cent. Customs increase, which was only conditionally sanctioned. In the opinion of His Majesty's Government however, the time has come for a change of procedure. They accordingly propose that the Inspector-General and the Commission should be invested with power to retain such proportion of the receipts of the provinces as are necessary for civil needs, and that they should hand over the balance to the Porte for military purposes. If the amount were insufficient to meet the military expenditure the deficit would be made up by the Porte, and, as the Porte must be held to have acted in good faith when it undertook to make up the deficits on the Macedonian Budget, and as it still professes its intention of carrying out this undertaking, it may be presumed that the money is forthcoming, and that it will be more readily found if destined for the maintenance of troops than for the civil needs of a population whose unfortunate condition has so long been a danger to European peace. If this proposal were adopted, the question of the number of Turkish troops maintained in Macedonia would become immaterial to the Powers, provided that the troops were paid and not allowed to live on the country, and the necessity for a European guarantee would thus disappear.

Hilmi Pasha.

"In the foregoing discussion it has been assumed that the appointment of an Ottoman Governor-General with administrative powers secure from the interference of the Porte will be agreed to. His Majesty's Government note with satisfaction that the Russian Government are favourable in principle to this proposal, and they consider that it would be adequately met by the adoption of the suggestion that the official in question should be called Inspector-General, be raised to the rank of Vizier, confirmed in his appointment for a fixed term of years, and superseded only with the consent of the Powers. . . . His Majesty's Government would have no objection to the retention of Hilmi Pasha, whom they believe to be a capable and honest official, as Inspector-General. His Majesty's Government concur in the proposals of the Russian Government with regard to the Financial Commission, and they entirely agree in the opinion that the rights at present enjoyed by the Civil agents should be extended to the delegates, with a view to securing a more effective control over the general administration. If the present proposals are accepted, they would have no objection to the eventual admission of all the Civil Agents and the Gendarmerie Adjoints into the Ottoman service; and they consider that this measure, while safeguarding the sovereignty of the Sultan, would facilitate the development of the commission and the administration of justice. They assume, moreover, that all the opposition on the part of the Ottoman Government to the scheme of judicial reforms would cease. His Majesty's Government sincerely trust that M. Izvolsky will concur in the present proposals, and will co-operate with His Majesty's Government in obtaining their acceptance by the Powers."

ATTITUDE OF FRANCE AND GERMANY.

M. Pichon, French Minister for Foreign Affairs, made the following declaration on Macedonian events in answer to a question put to him by M. Denys Cochin, in the Chamber of Deputies on the 7th of April:

"We are not directly interested in the settlement of these questions, and we only intervene on account of the moral and economic interests at stake, and owing to our being friends or allies of the Governments which have made these propositions. We follow them with the constant preoccupation of maintaining peace. Baron von Aerenthal has expressed his views to the Austro-Hungarian Delegations, and on their side Greece, Bulgaria, and Servia have brought forward proposals. We have joined the Governments of St. Petersburg and Rome in recommending to the Porte the concession asked by Servia of a railway from the Danube to the Adriatic, as we see in railways not only an instrument of influence, but a powerful means of civilisation.

"The Minister of Foreign Affairs went on to review the conditions under which military and financial reforms have been organised, and remarked that the Austro-Russian intervention had prevented the formation of new bands. Then he turned to the two propositions.

"England has proposed the nomination of a Governor, as in Lebanon, and Russia has, on her side, brought forward a set of other propositions, which are now submitted to the Powers, which have given them a favourable reception. They are the constitution of a communal guard in every village for the support of the gendarmerie, guarantees of stability for the Ottoman Inspector-General, and the acceptance by the Porte of a series of judicial reforms. As for ourselves, we have informed Russia that we support her initiative. We remain firmly attached to the double principle which directs our policy in the East, namely, the integrity of the Ottoman Empire, and the institution of every guarantee of justice for its populations. We shall strive to maintain the entente between the Powers, and to obtain the realisation of reforms which are so necessary to the Macedonian populations."

Referring to affairs in the Balkans, Prince Bülow, the Imperial Chancellor, said, on the 24th of March, that Macedonia had been

compared with a fire zone which, besides the Sovereign of the country, six Great Powers were vainly endeavouring to extinguish, their efforts remaining without success, as fresh logs were again and again thrown on the fire from outside. The root of the evil was not exclusively, or even to an overwhelming extent, to be found in the antagonism between Christians and Mohammedans, but much rather in the embittered strife between the various Christian nationalities, each one of which was seeking to secure domination in Macedonia, and, in the event of the removal of the Porte's supremacy, the largest possible share of territory. In the face of the gloomy conditions actually existing, the principle of the maintenance of the *status quo* constituted a point of union whence the Powers sought to improve the situation. Germany, though not the most closely concerned in the maintenance of the *status quo*, was at any rate just as honestly interested in it as any other Great Power. The Berlin Treaty formed the international foundation. Germany had given a sympathetic reception to the Austro-Hungarian scheme for the extension of the Bosnian Railway to Mitrovitza, for her ally had solely made use of a right conferred by an International Treaty. He wished to declare expressly that on this question Germany had neither pressed her advice and support upon Austria-Hungary nor had these been solicited by Austria-Hungary. From the principle of the maintenance of the *status quo* it followed that Germany's efforts were directed, on the one hand, towards the preservation of union among the Powers, and, on the other hand, aimed at obtaining the assent of the Porte to their demands. Germany could not be expected to show enthusiasm for proposals which she held to be unworkable or which she even regarded as dangerous. Among the dangerous ones Germany classed the novel schemes which jeopardised the sovereignty of the Sultan and thereby would incite Turkey and the Mohammedan population to resist to the uttermost, but still much more intolerable appeared to him the idea that, on account of the strife-ridden vilayets, the Powers could become disunited among themselves and a great war be kindled. This view, he believed, was held by all the Cabinets. For that reason the hope remained that the European Concert would be maintained.

THE GREEK COLONIES IN ENGLAND.

III.—The Greek Communities of Manchester, Liverpool, and Cardiff.

Closely rivalling in importance the Greek community in London, the Manchester and Liverpool colonies have enjoyed a vast commercial development, which has assured them a distinguished position in these great cities. They have proved themselves a sound and valuable element of progress, and have firmly established the high reputation so brilliantly earned by the Greek merchants of London.

It is difficult to state with certainty when the Greeks first appeared in Manchester and Liverpool. In 1836 we find in the former city three Greek firms—Ralli Bros. (represented by Eustratio Ralli), Cavafy and Frangiadis: these were soon followed by the houses of Calvocoressi Bros., Ionides, Negreponte, Coronio and Zifo. By 1845, the number of Greek firms in Manchester has greatly increased, and among the new names we find Argenti, Sechiari, Mavrogordato, Nicolopoulo, Nomico, Mavroyanni, Rodocanachi, Schilizzi, Frangopoulo, Zola, Sevastopulo and many others. But the greatest development, and perhaps the greatest prosperity, of the Greek colony in Manchester was between 1845 and 1885. At the present time there are 54 Greek firms in Manchester. A few of these deal only on commission, but the great majority trade on their own account, warehousing Manchester goods (chiefly, of course, cotton fabrics and machinery) and exporting to India, Egypt, Turkey, Greece, Africa, and indeed to all countries. Some of the houses handle vast quantities of these goods, and many of them rank among the chief firms on the Manchester Exchange.

The Greeks in Manchester come from all parts of the Hellenic world—from Peloponnesos, Chios, the Ionian Islands, Cyprus, Asia Minor, Constantinople, Macedonia, and other Greek centres. They have firmly established their repute as good citizens and as a staple element in the prosperity of the city of their adoption: but they are none the less distinguished for devotion to their Mother Country, of which they have given many striking illustrations. Especially noteworthy is their promotion of, and large monetary contribution towards the purchase of the famous warship "Arcadi," which rendered such valuable help to the Cretans during the troubles of 1866, and which (an even more important service) has stood as a symbol of National Unity, a sign that the Greeks throughout the world are one on all national issues, solid in all national struggles, and eager and willing everywhere to share the aspirations and troubles and misfortunes of all Greek lands. The Manchester Community has also always subscribed early and freely to the various national loans, and in addition they gave generously to the Relief Funds during the unfortunate war of 1897, and on other occasions of public distress.

The Greeks of the Manchester community display the same character which marks them elsewhere, and which we have already signalised among their elder brethren of London. On the Exchange they are known as laborious and trustworthy merchants, and in public life they combine a fervent Hellenic patriotism with the warmest affection for and devotion to the interests of the great City and the great Nation whose hospitality and free institutions have given them scope for the display of their activities and abilities and for the acquisition of their present enviable position. And in Manchester, as everywhere, the Greeks have employed their leisure and their wealth as lovers and generous patrons of letters and education.

That letters and education occupy the mind of the Greek merchant no less than mercantile schemes—that he worships at the shrine of λόγιος Ἑρμῆς as well as of κερδῶος Ἑρμῆς—was illustrated in 1866 by the formation of the first Greek circle, the "Greek Young Men's Society of Manchester," of which the aims were principally to promote the literary and social education of its members, and also to enlighten the British public about the Cretan insurrection and about the life and aspirations of Modern Greece generally. The Society, of which the founders were Messrs. Alexander Pallis, N. Damitzas, Cl. Michaîlides, C. Politachi, and J. Cephalides, proved so successful in both its aims that the entire community made haste to join it; and in 1871, under the title of λόγιος Ἑρμῆς, it acquired a wide fame. It has kept the National spirit warm, and made the young generation feel that they are members of a great community and must bear themselves so as to honour and support it. It has also promoted social reunion; and it has taken great interest in the Greek school, founded and supported by the Community, several of whose former pupils have already distinguished themselves. Thanks to this school, in which instruction was given to boys and girls in the Greek and English languages, the Greeks of Manchester, even the English-born among them, have mostly retained their mother-tongue, despite the strong absorbing influences around them Another useful work undertaken by the society has been the encouragement of contemporary literature; and more than one Modern Greek writer is indebted to the λόγιος Ἑρμῆς for his introduction to the world of readers.

As early as 1843 there was a Greek Chapel in Manchester, in the Waterloo Road. From here, in 1861, they transferred their "Household Gods" (Ἑφεστίους θεούς) to the present Church, a handsome classical edifice in Higher Broughton. The erection of this Church was largely due to the great efforts of Basile Moros, at the time Greek Chaplain in Manchester. This priest was afterwards obliged to relinquish his duties, on account of advancing age, and at the request of the Manchester Greeks, the Archimandrite Harion Kanakis was appointed to the Church by the Patriarch of Constantinople. Kanakis left Manchester after a few years, and was succeeded by the Archimandrite E. Metallinos—a distinguished priest, whose personal qualities and vast learning had already made him prominent among the clergy of the Orthodox Church. He speedily became a master of the English language, into which he translated the Greek marriage ceremony and some parts of the breviary (Εὐχολόγιον). From his pen also came the famous letter addressed by the Patriarch of Constantinople, Anthimos Tsatsos, to Pope Leo XIII. in answer to the Pope's appeal towards a reunion of the Churches. The

present Chaplain is the Protopresbytere Constantine Callinicos, a distinguished scholar and theologian, whose urbanity and personal qualities have both endeared him to his flock and also gained him the esteem of the leading Anglican clergy of Manchester.

A noteworthy event in the history of the Greek Colony in Manchester was the visit to that city in 1887 of the Crown Prince Constantine of Greece, on the invitation of the Greek Consul and representative of the Community, Mr. E. Hazzopoulo, whose guest the Prince was during his stay in Manchester. [Mr. Hazzopoulo's frequent and lavish entertainment both of Greeks and of representatives of England and other nations have long been a feature in the life of the Greek Community in Manchester: and we cannot refer to the Greek Consulate in that city without some expression of the deep indebtedness of Manchester Greeks to the great ability and untiring application of the official Secretary, Mr. C. Akestoridi]. The Prince's visit gave rise to a great outburst of Philhellenic enthusiasm on the part of the people of Manchester, who were delighted to see in their midst a Prince from that classical land whose story had been familiar to many of them from the days of their boyhood. And the Prince was welcomed the more heartily because he was the nephew of H.R.H. the Princess of Wales, the present beloved Queen Alexandra. The Prince was met at the station by the Mayors of Manchester and Salford and the civil and military authorities, and taken in state to the Town Hall, where most enthusiastic speeches were delivered by both mayors. During the three days of the Prince's stay the city was *en fête*, streets and houses were hung with Greek flags, and even the tramcars, omnibuses, and cabs displayed the Hellenic colours. The native Manchester population threw itself into the rejoicings with the same zest as the Greek fellow-citizens, and not until after the Prince's departure did the city show again its wonted stern devotion to business.

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We now turn to Liverpool. Here again we find Messrs. Ralli Bros. the first Greek firm to appear on the scene in 1835, and about the same time was opened the well-known shipping house of Papayanni & Co. These pioneers were speedily followed by others, among which were several of the firms already represented in London and Manchester. The Liverpool community has developed on parallel lines with that of Manchester, and has in the same way distinguished itself alike for keen and upright business qualities and for great services repeatedly rendered to the Mother Country.

Among the most important events connected with the Greek Community of Liverpool, a high place must be given to the visit of the Archbishop Lycurgus in January, 1870. This visit, as was mentioned in the second paper of the present series, was made on the invitation of the Greeks of Liverpool, at whose request the Archbishop journeyed to England to consecrate the beautiful new Church of St. Nicolas. The service of consecration, in itself one of the most picturesque and imposing ceremonies of the Greek Orthodox Church, received an additional lustre from the presence of the illustrious Greek Prelate, and from the distinguished concourse which assembled to honour the occasion. Among those present were the entire Greek Community, headed by Mr. Peter Brailas, at that time Greek Minister to the Court of St. James, with whom was the Greek Consul in Liverpool. There were also a number of notable English spectators, including the Mayor of Liverpool and several dignitaries of the military, administrative and academic worlds; and the Russian, Bavarian, Turkish, and other Consuls. But the most important place among the visitors was filled by the representatives of the Archbishops of Canterbury and York, who appeared in full ceremonial robes, officially representing the Church of England.

Eight years ago Liverpool was again brought into connection with the representatives of the Greek Nation. This time it was a visit of a vessel of the Hellenic Navy, the Cadet training-ship "Admiral Miaoulis." The young cadets were perhaps the persons chiefly affected by this incident, for a visit to the great Atlantic port of the Premier Maritime Power cannot fail to have opened their minds and to have profoundly influenced their conceptions of sea-power and their ideas of duty in their naval career. The Greek Communities of Liverpool and Manchester joined together to accord a hearty welcome to the officers and cadets of the "Admiral Miaoulis," whose presence served to brace and revivify the fervour of Hellenic patriotism, somewhat downcast at that moment by the unhappy issue of the late war with Turkey. The Greeks, like the English, appreciate the advantage and in fact the necessity of a strong land army, but their hearts are on the sea, and the sound of the breakers fires their imagination, arouses their enthusiasm and awakes memories of Canaris and Miaoulis and the other naval heroes who swept the Turkish fleets from the seas in the War of Independence.

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The last of the Greek Communities in England to call for notice is that of Cardiff, which consists exclusively of shipping firms and individuals connected with the docks and with maritime pursuits. The chief commercial houses are the coal-exporting firms, Messrs. Stamatios Embiricos, Theophilatos Bros., Moraitis, and the ship-brokers, Messrs. Callinicos Bros. Most of the Cardiff Greeks are interested in the docks, where they hold every sort of position—owners and heads of firms, managers, engineers, clerks, and through the gamut to dock-labourers; while there are also numbers of small shop-keepers. It will be seen that, while here as elsewhere some of the Greeks have climbed to the top or at any rate high up the tree, the proportion is smaller in Cardiff than in the other colonies we have mentioned. This is no doubt owing to the fact that the Cardiff colony is much younger than either the Manchester or the Liverpool Community it dates, in fact, from not more than forty years ago. May they emulate their elders, and increase in substance as in years!

The Greeks of Cardiff number in all about 500—some 400 from the Kingdom "Ἐλευθέρα Ἑλλάς," and another 100 from the Greek Isles under Turkish dominion, and there is also a considerable floating population of Greek sea-captains, engineers and sailors. They were only formed into a community a few years ago. Thanks to the energy and devotion of the Greek Consul, Mr. M. Rafael, and of its elected committee—Messrs. Theophilatos, Embiricos, Logothetes, and Axerlis—the young community soon found itself in possession of a beautiful church. The land for this purpose was generously given by that noble Philhellene the Marquis of Bute,* while the funds were provided not only by the Greeks of Cardiff and Barry but also by liberal sympathisers among the British merchants. Philhellenism indeed is a dominant note in this stronghold of Liberalism: "Gallant Little Wales" with its mountains and its sea, its national pride and its love of liberty, cannot but wish well to the aspirations of that other freedom-loving people of the classic mountains and the purple sea. We must single out for special mention the generous donation of the great firm of Cory Bros., who miss no opportunity of shewing their sympathy with Greek activities and the Greek cause; while Lord Tredegar and Messrs. E. T. Radcliff & Co. are equally entitled to gratitude.

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In this brief account of the Greek communities in England, we have seen that the stability, freedom and justice which distinguish British rule above all others have provided the alert and energetic Greek with opportunities of development which he has been quick to seize upon: and we have seen no less that the prosperity of the Greeks has always been advantageous to their neighbours no less than themselves. There has indeed been an equal interchange of benefits between host and

*We are desired to publish the following expression of gratitude towards the Marquis of Bute:—"The Greek Community of Cardiff is deeply grateful to the Noble Lord for his generous donation, and requests the *Hellenic Herald* to give public expression to this sentiment."

guest, and the Greeks under British rule have formed a most progressive and useful element of the country of their adoption.

This is true of all the British dominions, of Australia, South Africa and India, no less than of England; and it is above all true in a striking degree of Egypt. Since that country began to enjoy the blessings of British rule, it has provided fresh scope for Hellenic activities, and Greek colonies have sprung up, which in vitality, wealth and commercial importance have surpassed even the colonies in England. The Greeks indeed have become the most important factor in the development of Egypt and the Soudan, and have on many occasions been able to render valuable services to the British rule, as Lord Cromer and other British representatives have not been backward in admitting.

The Greek nation has never ceased to be grateful for the political services it has received at the hands of Britain, both during the struggle for Independence and on other occasions. It has not hesitated to express this gratitude, even at times when Britain has shown herself temporarily cold, or at other times when the rest of Europe has been united in ill-will and execration against Britain, and it deserves that the happy results and mutual benefits, which have always accrued from the communion of the two races, shall not be forgotten by those who direct the policy of this great Empire. There has lately been a tendency among certain English politicians to turn a cold shoulder to Greece, and to offer support rather to new and untried elements, of which all that can be certainly said is that they have shewn much evidence of violence and cynical self-seeking, and that they have more than once requited great benefits with the basest ingratitude. We cannot doubt that it were wiser to "hold fast by that which is tried," and we feel justified in hoping that the appreciation of this fact by the practical British people will lead to a fuller recognition and support of Hellenic claims in those regions of the Balkan Peninsula and around the Eastern Mediterranean, where the Greeks are the most active and important element, and are the chief force making for that development of civilisation, peace and prosperity in which are involved the hopes and the interests of Britain.

To the Editor of the HELLENIC HERALD.

SIR,

In your account of the visit of the Greek Archbishop Lycurgus to this country in 1870 you mention the fact that his holiness received an honorary degree at Cambridge. I should like to add to this statement a little detail which I owe to the late Sir Richard Jebb. Professor Jebb at the time of the Archbishop's visit was Public Orator of the University of Cambridge, and, as such, it was his duty to deliver an address in the Senate House on the occasion of the Archbishop in presentation for his degree. The usual custom is that the address should be in Latin. Professor Jebb, however, thought that it would be more suitable and more graceful if he addressed the distinguished Greek Prelate in his mother tongue—a task for which no scholar was, of course, better qualified than Jebb. The sole difficulty was the pronunciation. Jebb at that time was only acquainted with the impossible discord of barbarous sounds which in this country still passes for a faithful rendering of the most melodious of tongues. Fortunately, among the undergraduates at Cambridge that year there happened to be a Prince Ghika —a member of the well-known Greco-Roumanian family. To that gentleman Professor Jebb applied for tuition in the Greek language as it is actually spoken. He told me that he mastered the modern pronunciation easily, with the exception of the letter γ (*ghama*)—that sound defied all his efforts.

What Archbishop Lycurgus thought of the oration is not known; but it is easy to conjecture that he was as much surprised and gratified by it as he was by the Dean of Westminster's salutation. In any case, the incident supplies an interesting illustration of Professor Jebb's instinct for doing the right thing, as well as a proof of the practical advantages of the modern pronunciation of Greek—a pronunciation, by the way, which, though called "modern," can be *conclusively* demonstrated to be as old as the eighth century of our era and by convincing reasoning considerably older.

I am, Sir,
Yours faithfully,
CANTAB.

The Greek Colonies in England.

To the Editor of the HELLENIC HERALD.

SIR,

I have read with much pleasure the papers now appearing in the *Hellenic Herald* on the above subject. May I add a few words as a pendant to Mr. G. F. Abbott's interesting letter on the *Grecian* Coffee House? As Mr. Abbott's reference to Addison's Spectator shews, the *Grecian* was frequented by the learned for the discussion of questions of philosophy and scholarship, and is often mentioned in the literature of the period (see an interesting note on Paper I. of the *Spectator* in Messrs. Dent's edition). It is from the *Grecian* that Pope addresses his paper "To the Learned Inquisitor Martinus Scribblerus: the Society of Free Thinkers Greeting." In the 78th *Tatler* there is reference in the humorous advertisement, to the "seat of learning" in the *Smyrna* Coffee-House in Pall Mall—another illustration of what Mr. Abbot calls "the characteristic circumstances that a Greek's shop should be used as a centre of scholarship and science."

It may interest some of your readers that the University of Oxford can furnish another illustration at the present day, in the shape of a cigarette factory and shop kept by a Greek (Mr. Nicolaides, 106 High Street) and much frequented as a sort of discussion-club by classical men—especially no doubt, by such as wish to try their tongue on the modern lauguage.

Mr. Nicolaides regales his customers with Turkish coffee, and always has the chief Greek newspapers and magazines on view, so that the interior of his establishment might pass for a literary club-room rather than a shop.

I am, Sir,
Yours faithfully,
DRYASDUST.

ARCHÆOLOGY.

THE AMERICAN SCHOOL AT ATHENS.

Inscriptions at Corinth.

At the last meeting of the American School, Mr. K. Smith exhibited several archaic inscriptions which he has been able to decipher from certain marble blocks at Corinth. The longest of these is engraved in fine IVth century characters on a fragment of a pedestal, and refers, according to Mr. Smith, to the conquests of the Corinthian general Timoleon in Sicily and his liberation of the island from tyrants (340 B.C.) Plutarch, Pausanias and Diodorus have described for us the brilliant campaigns in which the stern old republican, with his small army, succeeded within a few months in driving out the tyrants, and in scatternig the Carthaginian army in such headlong rout that, for three entire days, his soldiers (almost forgetting to put up a trophy of victory) were busy pillaging the camp and baggage abandoned by the Carthaginians. It appears that, on the return of the victorious soldiers to Corinth, they utilised this immense booty in erecting a statue to the founder (κτιστὴρ) and to the liberator or benefactor (εὐεργέτης) of the Corinthian colony of Syracuse.

The Daochos Votive Offering at Delphi.

Mr. Smith was followed by Miss E. Gardiner, whose paper on the Daochos *ex-voto* was interesting as being the first delivered by a lady in this year's meetings of the archæological schools.

The discovery of the Daochos ex-voto by the French excavators ranks among the most valuable of recent

years; and is specially important owing to the question (answered in the affirmative by most students of Greek sculpture), whether the "Agias" is to be regarded as the canon of Lysippean style, and thus to dethrone the "Apoxyomenos" from its position of historical and critical importance. As is well-known, the Daochos group originally contained nine figures, of which seven remain, the Agias being in almost complete preservation. On the base are still visible the traces of the nine statues, and their inscriptions.

M. Homolle, when he first discovered the statues threw his report into the form of a luminous exposition of the development of Greek sculpture; he it was who detected the handiwork of Lysippus, he who, first of a long series of scholars and artists, discussed the rare beauty and importance of the statue of Agias. But his reconstitution of the group is not beyond question. In the first case, the statue of Sisyphus I., which he puts first on the left, is not at all well placed. Mr. Homolle has stated that the plinth of this statue corresponds exactly with the groove cut in the base of the ex-voto. But Miss Gardiner and Mr. Smith, measure and compass in hand, have carefully examined the matter: they say that there is, in point of fact, no correspondence, and Miss Gardiner's drawings, taken from a "squeeze" *in situ*, leave no doubt on the point. There is moreover the æsthetic argument. The statue of the old king, says Miss Gardiner, is far too large for the other figures of the group. He must be dethroned from the ex-voto.

Another figure also, the Telemachus, the fifth (from the left) of M. Homolle's restoration, shares the fate of Sisyphus I. This statue is likewise very ill-placed on the base: it is, moreover, of very inferior workmanship. A curious accident has revealed a rightful claimant for the place usurped by the Telemachos. Mr. Ceramopoulos, Ephor of Antiquities and a noted archæologist, while examining some months ago an ancient rampart at Delphi, met with a torso, which he at once recognised as belonging to the Daochos group. The torso was removed to the Museum, and it was found to fit a head, which M. Homolle had already declared must belong to the famous group. This happy discovery simplifies Miss Gardiner's theorising. She casts out the unhappy pretender Telemachos, installs in his place (all this, of course, on paper!) the Agealos, another of the group who was, she considers, misplaced, and in the position vacated by the Agealos she puts the newly-restored figure.

This is not all (Miss Gardiner is not wanting in courage!): on the extreme right of the group she places the statue of Athene, who was preeminently the tutelary deity of the Thessalians, and thus of the dynasty of Daochos.

Miss Gardiner is to be complimented on her restoration, which is no less ingenious and plausible than it is bold: it certainly seems a great improvement on the present arrangement, and it is to be hoped that the Ephor of Antiquities will carry into effect her proposals, which will allow us to see the entire group under quite a new light.

THE PINDARIC EXPRESSION "Λιπαραὶ Ἀθάναι."

Yet another paper was read, this time by Mr. E. Clapp, who discussed the significance of the epithet λιπαραί, first applied by Pindar to Athens. The word λιπαρὸς has many significations that Pindar's meaning has been much disputed: different scholars have taken it as referring to the splendour of Athens, etc., and some have seen in the word an allusion to the well-fed (λιπαρὸς sleek) Athenian people—an allusion which is certainly found in Aristophanes. Mr. Clapp disputes all these renderings, and appears to have reason and scholarship on his side: the Attic soil is dry and arid, certainly not λιπαρός; Pindar wrote before the political glory and the artistic splendour of Athens; and not Attica but Boeotia was famous for its "sleek and greasy citizens." The true application of the epithet, Mr. Clapp maintains, is to the climate of Athens, to that transparent atmosphere and that dazzling splendour of the Attic sky, which, alike in ancient and in modern times, has always been the most striking characteristic of "λιπαραὶ Ἀθάναι."

THE GERMAN SCHOOL.

The Homeric Pylos.

Prof. Dörpfeld's lecture [March 18] on the Homeric Pylos excited much attention, and the numerous audience included H. M. the King of Greece and several members of the royal family. Before entering upon his subject, the lecturer referred in fitting terms to the great loss which the German School has suffered by the recent death of two of its most distinguished members—Kiroff, the epigraphist and Homeric scholar, to whom we owe the *Corpus Inscriptionum Atticarum*, and the young officer Marais, the author of a dissertation, with important survey-maps, on the vexed geographical question of Leukas and Ithace.

Prof. Dörpfeld introduced his lecture with an historical summary of the various theories, from Strabo and Pausanias to the most modern Homeric criticism, respecting the true site of the famous domain of Nestor. Controversy has raged most furiously round three sites, all on the Western Coast of the Peloponnese—Pylos, in Messenia near Navarino, which has borne the name since the times of classic antiquity; another Pylos in Elis, to the North of the river Alphaeus; and yet a third, to the South of this same stream, in Triphylia. The first of these, of course, was the Pylos of the Peloponnesian War, and even in antiquity there were many who confounded it with the Homeric Pylos. More weighty opinion, however, has always favoured the third site. M. Bérard's learned and interesting book "*Les Phœniciens et l'Odyssée*" (Paris, 1904), containing an elaborate discussion of the wanderings of Odysseus, pronounces strongly in favour of Triphylian Pylos as the abode of Nestor.

Prof. Dörpfeld's attention has also been fixed on the same site, to which alone, in his opinion, the Homeric descriptions are applicable, and, taking advantage of his long stay as superintendent of the German School's excavations, he has explored and investigated the entire neighbourhood. Entirely by chance, he stumbled across a most interesting discovery. While exploring the district of Marmara in the hope of coming across some trace of the Homeric Pylos, he lost his way. Some peasants, whom he asked for "the ancient ruins," directed him to a hill near the coast; and there, on the hilltop, were three ancient tombs, with that cupola which is the surest indication of a royal sepulchre of the Mycenaean period. Naturally, Professor Dörpfeld lost no time in pursuing investigations, especially as the precious monuments were freely quarried by any peasants who wished to build huts. The geography of the neighbourhood, as Professor Dörpfeld has shown by a minute analysis, is so thoroughly in agreement with the Homeric narrative, that it seems beyond reasonable doubt that we have here the true "Sandy Pylos," the Πύλος ἠμαθόεις of the Odyssey; and indeed all this coast to the South of Elis consists of low sandy stretches and lagoons, the alluvium of the Alphaeus.

Herr. K. Muller, who assisted the Director in these excavations, has made a close examination of the objects found in the tombs. There are thousands of shards and fragments of Mycenaean vases, and also metal objects, apparently coins or rather tokens. All these belong to the period described in the Homeric poems. A curious find is a pithos full of figs. These must be not less than 4,000 years old. We may regard them as dessert prepared for the table of Nestor himself, for it is perchance in his store-room that they were found!

THE ATHENIAN ARCHÆOLOGICAL SOCIETY.

At the last meeting of this Society, Mr. Stais, Director of the National Museum, delivered a very interesting report on the excavations which he has been conducting for some years past at Cape Sunium. Mr. Stais has completely turned over the soil of this promontary down to the bedrock. His labours have resulted in the complete restoration of Poseidon as the guardian deity of Sunium—a tardy revenge we may call it, for the humiliating defeat suffered by the Earth-Shaker at the hands of his rival on the Acropolis of Athens. Mr. Stais has discovered inscriptions which completely refute a

tradition of many centuries, and which prove that to Poseidon, and not to Athena, was dedicated the ancient temple, whose ruins on the Sunian headland still look over the Ægean, "like a Propylaeum of the Attic Peninsula."

Mr. Stais some time ago discovered, near the temple ruins, a large statue, of good VIth or VIIth century work. It is a nude male figure, with one foot advanced and both hands at the side of the body. Following the convention, which perhaps somewhat unintelligently rules the identification of these archaic figures, it is classified as an Apollo: but there can be little doubt that we must really see in it a representation of Poseidon.

Mr. Stais reports that there is danger of the ruins falling into further decay: he expresses a hope, which all will share, that the Archæological Society shall undertake the preservation of the ruins, and shall at the same time undertake the construction of a practicable path to the glorious headland, which is at present almost inaccessible.

We are gratified to learn from several sources that the Archæological page, the youngest child of the *Hellenic Herald* family, is being warmly greeted on its entrance into public life. We are grateful to the Rev. G. C. Richards [Fellow, Chaplain and Tutor of Oriel College, Oxford: recently Senior Proctor of the University; and formerly Student of the British School at Athens] for the following kind letter, expressing appreciation specially of this page but also of the general aims of the *Hellenic Herald*.

To the Editor of the HELLENIC HERALD.

DEAR SIR,

I have greatly appreciated the gift of the *Hellenic Herald*, and shall be glad to become a subscriber. I regard the Archæological Page as valuable and useful, and I think, that the paper fulfils a useful object, in the present state of politics, in representing the claims of Hellas in a moderate but decided tone.

Wishing you all success, I am,

Yours truly,

G. C. RICHARDS.

We have also much pleasure in publishing the following, from Mr. Max Judge, of the *British Architect* and the *Builder's Journal*, and of the well-known London firm of Architects, Messrs. Mark H. Judge & Sons.

To the Editor of the HELLENIC HERALD.

7, Pall Mall,

DEAR SIR, April 8, 1908.

I noted with pleasure the paragraph in the February number of the *Hellenic Herald* respecting Archæology, which has always been a favourite subject of mine, and I am glad to see this continued in the March number. You will see from an extract from an article of mine which I send you that you are doing precisely what I have been advocating, and I believe you are really fulfilling a want by this co-ordination of archæological news.

I am, Yours faithfully,

MAX JUDGE.

Here follows the extract, from one of Mr. Judge's series of articles in the *Builder's Journal*. It will be seen that this column aims precisely at filling the gap, whose presence in British journalism Mr. Judge deplores.

" . . . and whereas we continually get foreign telegrams in the press concerning political affairs there, [ATHENS] it is very rarely that one hears of the work of the various 'Foreign Schools' at Athens. Where archæological and architectural societies could work together would be in the publication of pamphlets giving a little more light on the various works being done on different soils, in addition to their regular 'Journals,' which only find their way to the specialist or very keen enthusiast and not to the members of the architectural world generally, who only require more *data* given them to take more interest in buildings which really belong to them and not to the archæologist."

The Albanian Movement in Epirus.

The population of Epirus, after suffering long and cruelly from poverty, famine and the exactions of the Turkish authorities, has recently been subjected to yet more severe trials. An Albanian organisation has appeared, with a full system and terrorist bands and assassins, whose actions recall the exploits of the Bulgarian comitadjis in Macedonia.

The bands behave as lawless bandits, descending upon the village, pillaging houses, violating the women, murdering the men or holding them to ransom. They pursue a propaganda, of which the chief method is the ruthless extermination of priests, schoolmasters, village elders, and other leaders of the Greek peasantry. In many cases the superiors of religious institutions and the Mayors of Greek Communities have been forced, at the bayonet point, to declare themselves Albanian and to deny their Hellenism. Worst of all, so far are the authorities from putting an end to this persecution, that among the leaders of the propaganda many high Turkish officials both magistrates and military commandants, and gendarmerie officers quite openly take their place.

At the hands of the Turkish officials the unhappy Epirotes suffer no less than from the Albanian bands—they are indeed "between the Devil and the deep sea"—for the Ottomon Government is rigourously pursuing its policy of confiscating the lands and properties of Greeks in Epirus, and colonising the region with Turks. The unfortunate peasantry are thus on the one hand despoiled by the bands, and on the other driven out of hearth and home by the authorities.

It is needless to say that this double oppression is giving rise to a very serious state of affairs in Epirus. If the cupidity and short-sightedness of the Turkish authorities, and their inability (and indeed lack of desire) to restrain anarchy and misrule, are allowed to go unchecked, Europe will soon find herself face to face with another dangerous and knotty question, more easy to complicate than to entangle.

* * * * * *

In Albania the movement seems to be directed towards independence, for there have been serious conflicts between the insurgents and the Turkish troops. In some quarters there is a tendency to attribute the troubles to Austrian intrigues. It is quite possible that the agents of the Dual Monarchy may have fomented the disorders, but the movement seems to have its origin in an unrest and ambitious cupidity among the Albanians themselves.

The Salonica "Syssitia."

Two years ago certain ladies of the Greek Society of Salonica decided to organise "*syssitia*," (Συσσίτια) for the provision of public meals, gratuitously or at a nominal price. To provide funds they organised a bazaar, which was held in July, 1906, in the Bectchimar Gardens, under the patronage of Reouf Pacha, Governor-General of Salonica. Thanks to the unremitting energies of all concerned the bazaar became a veritable fair, and the receipts were so satisfactory that it was possible to open the syssitia the same October. These are situated in the Greek quarter: free service is given by ladies and girls appointed by the committee, and the benefits of the syssitia are open to all comers, without distinction of race or creed.

The syssition consists of kitchen, and women's and men's dining rooms. The ordinary price of one course (with bread) is three halfpence. The service is so popular and so well-managed, that the first syssition at the Kalamaria Gate was speedily followed by a second in the Vardar quarter, where dwell the poorest classes. The number of assistants has had to be doubled; and though the syssition is a purely Greek institution, it serves with equal zeal the needs of the Turkish, Jewish, Bulgarian and in fact all the indigent. Quite recently a children's ball was held in support of this philanthropic cause, and provided a large sum of money.

Literary Page.

A Glimpse of the Empress Elizabeth in the Achilleion.

[The "Dream-Palace" built by the late Empress Elizabeth of Austria on Nausica's Isle was, a few weeks ago, the scene of renewed splendour, on the occasion of the visit of the German Emperor's, who recently purchased the Palace as a Mediterranean residence. The Achilleion, as the Empress named her Palace, is situated in the most picturesque part of the Isle of Corfu, amid surroundings which enchant every visitor and which did not fail to evoke the warm admiration of William II—a monarch little disposed to raptures.

A charming picture of the Empress Elizabeth and of her life in the Palace is presented in "Τὸ βιβλίο τῆς Αὐτοκρατείρας," by the well-known Greek writer C Christomanos, who acted as tutor in Modern Greek to the Empress. We extract from his book the following description of the Achilleion].

From the vestibule the Empress passed straight into her own apartments. Upon these apartments she had lavished all her soul. They are the most exquisitively poetical creations that one could have imagined, or thought possible to find, even in this house and in this country.

"I have furnished them myself," she said. "I myself have chosen everything. For this reason I feel less of a stranger here than I do in Vienna."

"It is a far cry," I thought to myself, "from these rooms to the stately halls of the Vienna Burg where everything suggests an idea but nothing awakens a sentiment."

Here in this "home," which she has fashioned with her own hand from end to end, are revealed much more clearly the characteristics of her superior nature. From every corner of these rooms there seems to well up the music of a secret sorrow which murmurs its beauty to those who can hear it. Everywhere forms delicate and rare, nameless vapour-colours like unto dead perfumes, golden jewels dimmed by age, lights paling and fading softly. Even such must have been the chambers of Penelope and Helen, if those noble and sweet-souled women were conscious of the splendour of their own dreams.

There are here well-wrought chairs like the one Adraste placed for Helen—thrones of beauty adorned with silver and ivory—each covered with a rich silver-white fleece ; and dainty stools made to support pretty women's feet, tender like white doves ; and lofty wardrobes such as those in which Penelope kept her musk-scented purple veils.

Raised a few inches above the floor stands, in the bedroom, the spacious Greek couch, like the one Odysseus fastened on the olive-tree's trunk. Against the smooth posts nymphs recline languishingly, upholding the pillow over which hover light-winged dreams, and a red silk coverlet is spread over the sleep-loving mattress. Close to the bed there is a wooden lectern, and upon it a silver Byzantine icon of the Virgin. Against the walls rest bright coloured pictures full of sunlight and song : among them one of her beloved daughter, Valeria—a symphony of rosy tints wrapt in a cloud of almond blossoms. There are wonderful archaic vases of that old blue glass, bits of which are found in ancient tombs, close to the bones of the dead, and in them flowers, which diffuse everywhere the perfume of their mystery—their delicate and short-lived grace—are grouped in a manner that makes them seem as though they were ordered into a new life. In these rooms one feels as if all around him tremble the ethereal spirits of exquisite plant-creatures, it is as though all the flowers, at the command of some fairy-queen, had set out from all the meadows and from all the gardens of the earth to come hither to worship and to sleep sweetly in her breath, and, with their united aroma, to soothe her longings to rest. From the ceiling hang lamps of copper, shaped into forms of blossoms or sea-shells, with nymphs and tritons of brass embracing each other lovingly. And, while the eye dwells upon these things, the mind wanders to the pictures of Burne Jones—æsthetic and refined to the edge of pain.

So rich and withal so delicate and dream-like are all the objects—like things seen in some other existence—things made of spirit stuff. But in them is found something beyond that which one finds even in the most dream-like works of art : it is the implacable cruelty of Destiny—the black sun which burns within Her and which casts its shadow even in this retreat. She is a *composition* of all the sorrows and beauties which she nourishes within her, which she stirs into a superior life, and then scatters around her.

She led me through all these rooms, each more enchanting than the last, all like things drawn from some fairy-tale, not so much on account of their external splendour as by virtue of the spiritual atmosphere which lives within her.

On the second floor are the apartments destined for the Emperor and the archducal pair—Valeria and Franz Salvator.

"It is a pity my son-in-law will not come here," said the Empress, "though I have tried to persuade him that he will find the very best boar-hunting in the mountains of Albania. But he does not put much faith in his mother-in-law," she added with a smile. "He came only once, last spring, and on going away he told us plainly that we should not see him again. He prefers Upper Austria and cannot endure the olive trees and the sea. The Archduchess Valeria is very fond of her husband, so she likes what he likes."

At these words the voice of the Empress sounded like breaking glass– a mournful discord. Then she added :

"In my will I leave the Achilleion to the Archduchess ; but it is very probable that she will have a large family, and so it would perhaps be better to sell it and let her children have the money. I will even give with it my private silver with my dolphin engraved on it. Perhaps some American would then buy it—I have an agent in America, and he has advised me to do so."

So spoke She who has turned away from the world, the embodiment of graceful serenity and dreams. One sometimes is led to think that she wants to force herself to be like other women—a creature of commonsense, thinking of nothing, and talking of nothing but of the useful and commonplace. She tries, and yet even in matters the most vulgar and ephemeral, as soon as she touches them, she sheds upon them a light as of something eternal.

As one quits the vestibule, passing through a solid two-leaved gate of copper, one finds himself at the foot of a great staircase. The walls around are in Pompeian and Hellenic style ; satyrs and caryatides support the ceiling and the beams of the staircase ; the railing is of bronze, and represents boughs of olive and laurel interlaced, with nymphs standing life-like in the midst of them. The light falls from above through a skylight, illuminating the colossal fresco, which covers the whole of the opposite wall. This picture seizes the eye of those who go up and down the stairs, and holds it captive. It is "The Triumph of Achilles"—the hero dragging Hector's body round the walls of Troy. In front of this picture, after all that one has already seen, one imagines that the lost world of beauty has come back to life again in this place with Achilles, who is its symbol, and that it triumphs with him.

After having showed me over the whole of the palace, the Empress said to me :—

"We will stay indoors as little as possible. One should not waste the precious hours of one's life between walls more than is unavoidable, and our homes ought to be such as never to wither the enchantments we bring with us from outside."

Every afternoon at the hour when the air, soaked with the sunbeams, surrounds everything with a red-golden halo, and all things lie dreaming in the arms of the hot solitude, the Empress issues forth from her palace.

As soon as we have crossed the great iron gate, athwart

the road which runs like a snow-white stream through the village of Gasturi, we plunge into the midst of the olive trees—the thick olive groves which envelope us all round.

What a calm of oblivion reigns here! what a transparent darkness! The sunshine filters through the silvery foliage without diffusing excessive heat or light. As in the depths of the sea, the rays of the sun fall faint and dim through the green waters, even so it is in these hoary Greek olive-forests which persist in living for ever close to the old sea. What a superb vitality in these trunks which will never stand upright as do the trunks in the forests of the North, but, knotted and twisted, with crooked knees and bowed branches, either lean forward or lie back with their arms open, yet always appear to our eyes alive! Although their roots stand far apart their crowns intermingle and their song-haunted leafage overflows one into another after a fashion that almost compels the spectator to be touched by the feeling which they so pathetically display—to become conscious of a certain kinship with them—to believe in the fairy-tales of enchanted trees.

"How rich one feels and how secure in this wood, so luminous in its gloom, and so populous in its great loneliness!" said the Empress the first time we entered this grove.

The green grass spreads everywhere in the clearings amid the trees, the ground is speckled with asphodel, crocus, wild narcissus and melancholy hyacinths. Here and there also there are large white patches of pale daisies and camomile with little hearts of gold.

"I do not know why these stars shed such a spring into my breast and such a light," said the Empress softly, as we treaded over one of the flowery sheets.

Slow-moving sheep browsed under the olive trees. A barefooted shepherd lad lounged upon one of the low loose-stone parapets, munching a piece of brown bread and some olives which he had picked up from the ground. As we passed before him he saluted without changing his posture. "Good-day, Queen!" and his white teeth proceeded to bite a large half-moon into the piece of bread.

The Empress answered with a smile, trying to imitate the sing-song of the Corfiote voice, "Good-day to thee!"

Presently the shrill tune of a shepherd's pipe fell on our ears. I looked back and saw the little shepherd blowing into his flute and moving his fingers with a zeal full of pathos. There were only one or two notes in his strain, thin and piercing, which soared into the air and wandered mournfully amid the trees, until, exhausted with fatigue and sorrow, they sank back into themselves, and again they started quivering among the olive trees, sighs pale and tremulous, trying to reach the sea through the openings of the grove. And the bees, which hitherto had been humming in the twilight over the flowers, were heard no longer, nor the birds which a little while before sang lustily in sweet chorus. Nothing was now heard save the voice of the shepherd's flute, dripping everywhere, overflowing into paroxysms of pain—and it was as though that voice had rent asunder the veil of oblivion and dream.

Ah, never will Art create a greater masterpiece than the shepherd's strain; for, in truth, Art is nothing but a reflection of the inner life, while these poor sighings of the shepherd's pipe are the deep inner life itself.

To-morrow I am going away to see my parents. The day of our parting was fixed already on the day when She called me to her.

Naturally, my coming, my stay, my going are for Her but an episode: change is the charm of life! Even so the lofty poplar of Miramare was not at all moved by the sparrows which clamoured and flapped their wings in endless suffering amidst its top-branches. But for me this episode has become life itself, and what the sequel will be I know not.

For the last time, as in a dream, I plucked by her side the crocus and the anemone in one of those meadows the magic of which she has revealed to me.

"Gaze upon this landscape," she said, "with all the strength of your eyes, for perhaps, you shall never again see it look the same."

And I drank in the spring and became intoxicated into a frenzy of grief, as if I had no other spring to live, or as if the future springs of my life would not bloom save in the memory of this one.

I took leave of Her in the vestibule.

It was ten o'clock in the evening, My heart was heavy like a cloud; and a cloud of black despair arose within me and wrapt me round, when in the blue light of the lamps with their tritons I saw her beloved and revered figure gliding noiselessly among the white columns as I should never in my life see it again.

I uttered not a word, lest I should frighten something within me or that I might prolong the pleasure which the endless bitterness of my sorrow caused me. She, however, spoke at greater length than her custom was, and in a voice which I thought I had never before heard from her lips—so sweet and sad. But I know not what she said to me. I only know that my tears fell upon her lily-like hand when she gave it to me to kiss, saying softly "God bless you and make you happy!"

My ship passed close by the shore of Benitza. There aloft, on the summit of the hill, stood the white palace amidst the trees—a building indifferent and foreign, shutting its life from the outside world. And the little wavelets which ran without rest to fall again and again prostrate upon the sand, as if they could not bear to part from it, were all absorbed in their own quest, and not one of them turned to look at me.

Hellenic Independence Day.

Celebrations in Manchester.

The Greek community of Manchester, now as always taking the lead in the expression of patriotic feelings, celebrated the Anniversary-day of Hellenic Independence, April 8th [March 25th, Old Style] by a grand banquet in the Midland Hotel. Practically all the Greeks of Manchester partook, and among the guests were the Chaplain of the Greek Church in Liverpool, and the Greek Consul in Liverpool, Mr. Malandrinos. The banquet was presided over by Mr. G. Zochonis, the well-known merchant, whose ardent patriotism and personal charm, not to mention his lavish generosity and public spirit naturally indicate him for the leading position. The arrangements were carried out by a committee consisting of three gentlemen to whose energy and self-devotion the national cause owes much—Messrs. C. Bucura, Natzio and Politachi.

The evening evoked a great display of patriotic enthusiasm, and much joy was expressed that, after so many years, the members of the Greek Colony should once more be met in reunion.

The President, amid great applause, proposed the first toast, "Their Majesties the King and Queen of Britain, and the prosperity of the great British nation," which was hailed with the National Anthem. The second toast, "The King and Royal Family of Greece, and the prosperity of the Greek nation," was no less rapturously received, and was greeted with the Greek National Anthem. Mr. Hazzopoulo, Greek Consul in Manchester, supported both toasts, and also telegraphed the greetings of the community to the King and Government of Greece, quickly receiving a message of thanks from both King and Premier.

Mr. Malandrinos, in a short speech, complimented the Manchester community on once more taking the lead in patriotic zeal; and then came the speech of the evening, by Mr. C. Politachi. This gentleman's erudition and happy command of every department of oratory have for 30 years made him, as by a sort of natural appointment, the recognised mouthpiece of the Manchester Greeks. On this occasion he delivered a stirring eulogy on the great

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deeds of those Greeks, whose limitless sacrifices during the War of Independence gained that liberty of which the fruits were enjoyed by their descendants of Modern Hellas. Mr. Politachi concluded by exhorting the young Greeks of to-day to follow in the steps of their noble ancestors, and to remember that freedom and greatness are won by deeds, not words. The speech made a great sensation, and at its close there was much applause and enthusiasm.

The Rev. C. Callinicos, Archimandrite of the Greek Church in Manchester, next spoke, urging the members of the Community to live in peace and amity with one another, and so to promote the general prosperity. He concluded with the hope that this celebration of Independence Day might serve to inaugurate a long series of national rejoicings.

Afterwards followed vivid and enthusiastic short speeches by the younger generation of Manchester Greeks, Messrs. Th. Papavangelou, Bersi, Guizi and Thomaïdes, all of whom were warmly applauded.

A vote of thanks to the Chairman was carried by acclamation; as was also the vote proposed by the Chairman, thanking the members of the Committee, whose energy and ardour had alone made the reunion possible. The meeting then broke up, amid the utmost enthusiasm and mutual goodwill.

THE GREEKS IN AMERICA.

Hellenic Independence-Day Celebrations.

The anniversary day of Hellenic Independence has this year been celebrated with great enthusiasm by Greeks all over the world, and nowhere more so than by the large Greek Colony of the United States. The celebrations in Boston received a special splendour from the presence of the Greek Minister to the United States, Mr. L. D. Coromillas. His Excellency delivered a rousing speech, recalling the ancestral glories of the Greeks, and the bravery and self-denial of the heroes of War of Independence. But these gallant men, he said, suffered from two grave faults—they had no proper organisation and no sense of co-operation: and it is this lack of self-discipline, this tendency to personal strife, which from ancient times down to the present has been the chief flaw in the Greek character, and the chief foe to Hellenic greatness. Let the Greeks of America, he said, set aside all this, let them unite and organise, and so become far more useful both to themselves and also to their Mother-country, to which they owe great recompense for her loss of their presence and their services. The hometruths contained in this vigorous speech were received in good part and made a deep impression, and Mr. Coromillas sat down amid prolonged applause.

In the short time which has elapsed since the appointment of Mr. Coromillas to Washington, he has visited the Greek Communities of New York and many cities, where he has been warmly welcomed, and where his vigorous encouragement and exhortation have already done much good. Owing to his energy and devotion we see every prospect of a fulfilment of the hopes which we expressed at his appointment.

THE *ATLANTIS* GREEK NAVAL FUND.

We have much pleasure in recording the splendid response which is being made to the appeal of our American contemporary, the New York daily Greek newspaper *Atlantis* (Ἀτλαντίς,) for funds with which to provide for the construction of a small warship as a gift from the Greeks of America to the Hellenic government. The idea originated with Admiral G. Skekos, a Greek who is in supreme command of the fleet of the small American Republic of San Salvador. The suggestion of Admiral Skekos was speedily taken up by our contemporary, which within two or three weeks has raised a sum of over $5,000—a result equally creditable to the energy of the *Atlantis* and to the patriotism of the Greeks in the United States. A commission will shortly be appointed to receive the funds, and we trust that soon our enterprising contemporary will be able to announce the complete realisation of its scheme.

A Searchlight on the Balkans.

A Searchlight on the Balkans,
By ULYSSES (London, W. H. Smith & Sons, 6d.)

This is an instructive little booklet, which ought to be in the hands of all who desire to get at the truth about the present state of affairs in Macedonia and Eastern Roumelia. It is divided into five chapters of which we give the headings:

I. Introduction, giving a brief account of Bulgarian action in Macedonia and Eastern Roumelia.

II. Bulgarian Policy in Macedonia; A speech delivered by Mr. Strogan Michaïlowsky, some president of the Supreme Macedo-Andrinopolitan Committee.

III. The Bulgarian Government's Complicity in the Disorders; Disclosures made by Mr. Gregory Natchevitch, till recently Bulgarian Diplomatic Agent in Constantinople.

IV. Bulgarian Replies to Mr. Natchevitch, and consequent controversies:

The Petroff-Natchevitch Controversy.
Petroff Again Comments of the Bulgarian Press.
The Pentcheff-Nicoloff Controversy.

V. Conclusion.

In his historical introduction, "Ulysses" proves himself a competent and well-informed writer. Beginning with the treaty of San Stefano, 1878, he gives an account of the development of the "Big Bulgaria" idea from 1878 to the present time. First comes Lord Salisbury's famous protest at the Berlin Congress, "Macedonia and Thrace are Greek provinces," his refusal to recognise the San Stefano treaty and his insistence, with the threat of war if necessary, that it be cancelled, and the birth of the new Principality of Bulgaria. Then "Ulysses" describes the disorders in Macedonia and Thrace and the incursion of Bulgarian bands, and he has no difficulty in proving, on the unimpeachable authority of British blue-books that these bands were equipped and supported by the Bulgarian Government.

But it is the unspeakable atrocities perpetrated by Bulgarians in their own territories, in Eastern Roumelia, which provide "Ulysses" with the chief substance of his pamphlet. He cites the articles of the Organic Statute of Eastern Roumelia whereby, at the time of the 1885 *coup d'état*, the rights of the Hellenic minority were solemnly recognised and safeguarded by the Powers in Congress, and he shews how these rights have been systematically trampled upon, while the Powers who guaranteed them stood by in selfish unconcern. He gives an account of the shameful outrages perpetrated in July and August, 1906, upon the Greeks of Varna, Philippopoli, Stenimacho, Bourgas, Anchialos, and other towns of which the Greek quarters were sacked and destroyed—atrocities, already familiar to our readers, whereby in addition to great numbers of killed 40,000 industrious and inoffensive Greeks were driven out, naked and destitute, from the homes and from the country occupied by their ancestors for more than twenty centuries.

Some apologists have attempted to justify these outrages by talking about Greek bands in Macedonia, but, as "Ulysses" aptly points out, even if the Greeks of Macedonia and the kingdom of Greece were the abandoned and wantonly aggressive body their enemies would have us believe, there would still not be a shadow of excuse for the atrocities in question, for the Greeks of Eastern Roumelia, though faithful to the traditions, language and Church of their race, were still for the most part Bulgarian citizens, and certainly had no part in any anti-Bulgarian action, for the simple reason that their own prosperity was bound up with that of their country, Bulgaria.

The argument is cogent and indeed irresistible; but "Ulysses" is not mainly concerned to put forward his own or any arguments, and indeed, except in his Introduction and the two page conclusion, he gives no arguments or criticisms. Immediately after the outrages,

certain prominent Bulgarians—to their eternal honour, be it stated— stood forth, openly disclosed the complicity of their Government in their crimes, shewed that the atrocities had been perpetrated by organised mobs directed by Government agents, and boldly denounced the Government to which such things were possible. Prominent among the men who made this bold stand for justice were Mr. Natchevitch—the most experienced and trusted of Bulgarian statesmen, sent at the special request of Prince Ferdinand, to Constantinople, where it was supposed that he alone could avoid a rupture between Turkey and Bulgaria—and Professor Michaïlowsky, a former President of the Committees, disgusted by the lawlessness of the "patriots" whom he had formerly encouraged.

Mr. Natchevitch left Constantinople because he "could no longer look in the face the other members of the *corps diplomatique*." He publicly justified his action and was supported by the more thoughtful and sober section of Bulgarian society, but strongly attacked by others. A heated polemic occupied the Bulgarian journals for some months. Mr. Natchevitch was virulently assailed for disclosing in the eyes of Europe the shameful conduct of the Bulgarian Government, but no attempt was made to controvert his statements. The upshot of the whole wordy warfare was a proof that (*a*) the Bulgarian Government, in league with the bands of comitadjis, had long pursued and still continued a policy of wanton persecution, spoliation and bloodshed, (*b*) this policy was generally approved by the aggressive character of Bulgarian public men, and was therefore pursued by successive Governments, (*c*) but a very small section strongly disapproved of this recourse to violence, and considered that Bulgaria ought to cultivate peaceful relations with her neighbours. It was incidentally disclosed that everybody concerned with the propaganda of violence—Minister, chief and comitadji alike—was hopelessly corrupt and self-seeking, and was ready for a price to betray either his colleagues or his cause.

Such is the state of Bulgarian politics as disclosed in the columns of Bulgarian journals. "Ulysses," with rebutless accuracy and self-restraint, abstains from all criticism and argument, and simply sets before the reader a series of literal translations from the principal newspapers of Sofia—a few of these extracts are already familiar to our readers, for we commented at the time on the disclosures being made in the Bulgarian press, but "Ulysses" has reproduced the Sofia press criticisms with a fulness which is not possible in a periodical magazine. All shades of opinion are represented—official and opposition organs, the statements of Mr. Natchevitch and of his assailants, the apologies of incriminated Ministers and band-leaders. They are arranged so that he who runs may read, and whoever reads will agree that no more damning indictment of any Government has ever been made than these disclosures about the Bulgarian Government which "Ulysses" collects from the Bulgarian press—and he will agree further, that the most outspoken denunciations are not more damning than the paltry evasions of the Government's defenders.

These disclosures have never met with their due recognition in the British press; it is for this reason that we welcome the appearance of "A SEARCHLIGHT ON THE BALKANS," and that we feel justified in devoting so much space to the notice of a 50-page *brochure*. It is, we repeat, a most instructive booklet, which ought to be in the hands of all who desire to arrive at the truth about the present state of affairs in Macedonia and Eastern Roumelia.

Greco-Servian Relations.

The municipal authorities of Athens and Belgrade have just made a graceful interchange of compliments: a street in Athens has just been renamed the "Karageorgevitch," and in return the Servian capital is about to name one of its principal streets after some famous Greek—the name is proposed of Rigas Ferraios, the poet-hero of the War of Liberation, done to death (1798) by the Turks in the fortress of Belgrade. It is further announced that a deputation of Servian students and men of letters will shortly visit Greece.

In the Skouptchina, on the occasion of the recent discussion on Foreign Affairs, Mr. Stoyyanovitch asked if these events might not prejudice Servo-Bulgarian relations. The Premier, Mr. Passitch, replied that nothing but good could come of friendly Greco-Servian relations. He added that the guiding principle of Servian policy would be "The Balkans for the Balkan peoples."

The Servian press continues to express gratitude for the Greek support of the Servian railway scheme. They are also full of indignation for the assassination of Mr. Askitis, Chief Dragoman of the Greek Consulate at Salonica. The *Politika* (Belgrade) observes that the Bulgarians are trying to convince Europe that they are ready to recommence their exploits of 1903.

Koutzovlachs and Roumanians.

The will of the late Spiridon Baltazzi, shipowner, who died recently at Athens, throws a curious sidelight on the attitude of the Koutzovlachs. He leaves his fortune of £30,000 to the University of Athens, which is charged to create and maintain a Commercial School in his native town, the great Koutzovlach centre of Syrrakon, in Epirus. He leaves orders that in this school are to be taught (in addition to Greek) English, French, and, so long as the Ottoman dominion shall last, Turkish, "At the same time," adds the testator, "I most solemnly declare that I absolutely forbid that Roumanian shall ever be taught in this school." He justifies this on the grounds, that whatever discussion may be as to what Koutzovlachs are, one thing they are certainly not—Roumanians. We see that Baltazzi is at pains not only to declare his affection for the Greek ideal, but also in the same breath his utter aversion to the Roumanian claims. In this he is at one with practically the whole of the Koutzovlachs, who indignantly deny any connection with the Roumanians, and hold aloof in disgust from their propaganda. We may add that Syrrakon was the native place of the best-known representative of the "Hellenic Grand Idea"—Colletis, who long represented Greece in Paris, (where he became the close friend of Guizot) and who at his death was King Otho's Prime Minister.

The Ancient Drama and Modern Conditions.

[Extracted from a lecture on the subject of the possibility of a revival of the ancient Greek drama, recently delivered before the Actors' Association by the well-known dramatic critic, Mr. Douglas Crichton]

One of the features of modern life is the realization of the fact that modern civilization has made no progress in art. Science has progressed, but the art of the Ancients still stands far ahead of us. In architecture and sculpture we look to the Greeks and the Romans as our models. So in the drama there will never be a realization of the presentment of the inherent laws of ethical truth such as was attained in the old Attic stage productions, and any attempt to place these on the British stage is doomed to failure.

Every now and then we are confronted with more or less genuine expressions of regret that the glories of the Greek Drama should not be revived on our modern stage. Were the identity of the authors of these comments known, it would be usually found that their knowledge of that drama and more especially of the circumstances and environment in which it was produced was of the most exiguous description.

The oldest form of dramatic art originated in religious celebrations in honour of Dionysus, who was the tutelary deity of country life. The earliest type of this worship consisted of songs and dances, but its purely religious aspect gradually became merged in a kind of entertainment more akin to our idea of dramatic art. Nevertheless, the fact that it was at its period of highest development still a religious festival should not be forgotten. Indeed, its

association with the worship of the god of the vernal season was continued through all the changes that occurred in these representations. It must not be supposed, however, that what we regard as Greek drama formed the everyday amusement of the people of Athens, any more than our historical pageants can be considered our staple entertainment to-day. With the regular and more frequently recurring recreations of the ancient Greeks it is not within my province to deal on this occasion. The yearly festival of Dionysus afforded them abundant opportunities to indulge in a veritable orgy of dramatic amusement quite unequalled by the lighter and less portentous entertainments with which they regaled themselves in the periods which intervened between the great religious celebrations. Everybody entered wholeheartedly into the spirit of pleasure-making. It was a time of universal rejoicings, the whole city abandoning itself to mirth and enjoyment. No business was transacted, all litigation was stopped; even the debtors could open their doors in the happy knowledge that no creditor could seize their goods and chattels during the festival. The programme opened with a sacrifice to the god in whose honour the festival was being held. The performances, attended by from 17,000 to 20,000 people lasted for several days, and tragedies and comedies followed each other in rapid succession from the rising to the setting of the sun. The sanctity of the festival of Dionysus was strictly observed by the audience, who wore garlands.

For the time being the theatre was regarded practically as a place of divine worship. Any offence committed within it was regarded as a sacrilegious act, and was severely penalised. There is no parallel on our stage to-day to the constitution of the Greek drama, with its circumscription to particular annual festivals and its religious associations. It might be said that it is the ancestor of the old English mysteries and miracle plays which were performed for the instruction of the people on the great feast days of the Church. The State controlled the dramatic performances, the expenses of which were allocated in turn to the wealthier citizens, and the populace looked forward with expectancy to the annual production of these plays much more than we do to the presentations at our theatres. The calling of the Greek dramatist was regarded as of the very highest significance, as he was able to exert a potent influence upon moral, social, and political life, far greater, indeed, than the playwrights of any later age have been able to exercise. The feast of the Dionysia lasted from five to six days, and took place in the month of March.

A full exposition of what the real drama of Hellas was would at once disillusionise those who in a quasi-artistic fashion had imagined that there could ever be revived any simulacrum of the plays of Greece. We have had a few exotic attempts to place on the British stage so-called Greek plays, but these have had little more similarity to the original than the pinchbeck shows of the 9th of November have to the quaint old pageants of the London of Whittington's day. There have been, of course, more or less successful attempts to place some of the classic plays on the stage. At our universities and public schools these have also been essayed by the exponents in costumes of accuracy and in the original language, spoken correctly as far as we know. And on the London stage, as you are aware, there have been febrile efforts to present to the public so-called Greek plays. In these there has been little of the old Greek drama except perhaps the characters' names—and even they have a sound of Cockayne. Actresses have taken a part, indeed, a principal part, in these so-called revivals. In the old plays the performers were of the stronger sex.

The whole feeling of the people, the atmosphere, the spirit of the time, the surroundings, the conditions under which the plays were produced, were such as to render a a revival of anything akin to the ancient classical drama merely a travesty.

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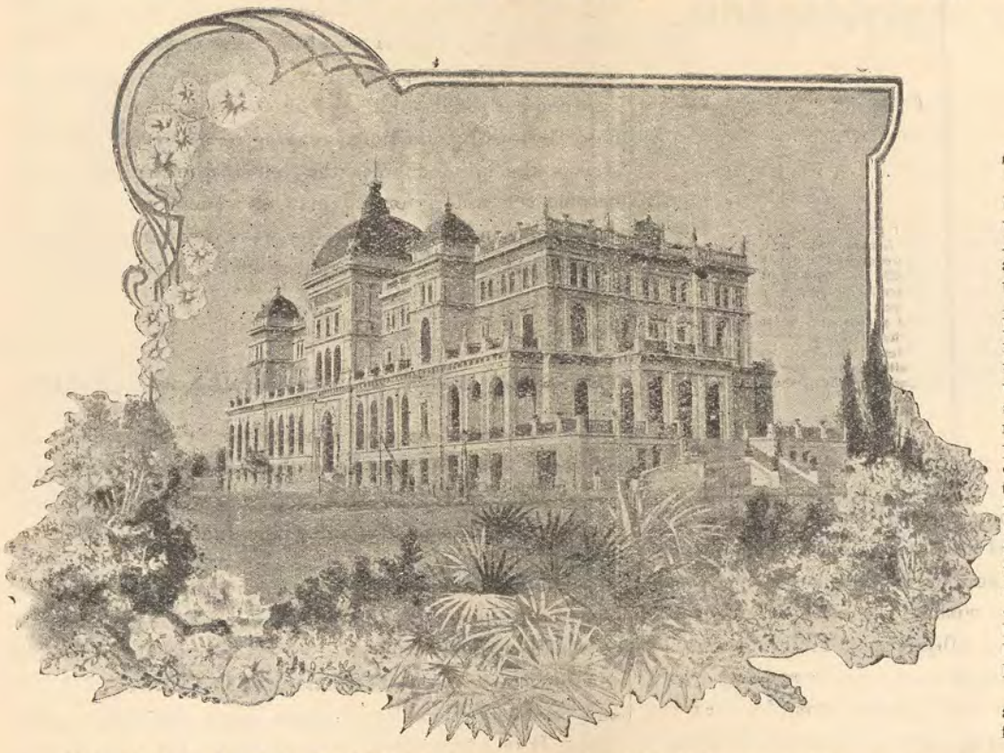
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Εἰκόνες.

Κόκκινες στέγες.—6 εἰκόνες ἀεροστάτων.—Προσωπογραφίαι ὑπὸ Ι. Ἐδμ. Ἀμάν, καὶ Ρενὲ Μενάρ.

Η "ΕΙΚΟΝΟΓΡΑΦΗΜΕΝΗ"

Μηνιαία Πανελλήνιος Ἐπιθεώρησις.

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ΤΕΛΕΙΟΝ ΤΜΗΜΑ
ΕΛΛΗΝΙΚΟΥ
ΤΥΠΟΓΡΑΦΕΙΟΥ.

Καλλιτεχνία, Ταχύτης — καὶ — ΑΚΡΙΒΕΙΑ ἐν τῇ ἐκτελέσει πάσης παραγγελίας.

Εὐθηνία ἀπαράμιλλος. Ἐκτιμήσεις Δωρεάν.

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In the case of any failure or irregularity in the delivery of the Hellenic Herald the Editor will be glad to be informed at once, that the matter may be rectified. This applies especially to our over-seas subscribers.

ARCHÆOLOGY.

[Arrangements have been made for the regular supply of Archæological information from competent sources, and it is hoped that in future an "Archæological Column" will be an attractive feature of the Hellenic Herald. Our intimate relations with the principal centres of archæological research will sometimes enable us to give information not readily to be found in other English journals].

THE BLUE-BOOK ON MACEDONIA.

The Blue-Book recently issued by the British Government [Turkey, No. 3 (1908): Further correspondence respecting the Affairs of South-Eastern Europe] gives another mass of those sad particulars illustrating the unhappy condition of Macedonia, to which we are so painfully accustomed; but we regret to say that it leaves an unpleasant impression of the attitude of the British officials, which seems almost to justify the charge of partiality. On every page an opposition to Greece is manifested, and there is at the same time a marked indulgence towards the Bulgarians, and an obvious desire to excuse and almost to justify their most wanton atrocities.

The majority of the documents consists of bitter representations to the Greek Government, charges of complicity in the action of the bands, accusations against Greek officials, and accounts of devastations committed by the Greek bands. There are countless little reports of Greek misdeeds; and there are repeated demands that the Hellenic Government shall keep itself informed of the daily movements of every Greek officer who is on leave—and, we may add, there is incidental evidence of the good intentions of the Greek Government in its endeavours to satisfy even these unreasonable demands. But no prominence is given to the excesses of the Bulgarian bands; and while on mere surmise the Greek Ministers are accused of complicity, the damning evidence, published in the Sofia newspapers, as to the participation of the Bulgarian Government, is utterly ignored.

We are not of those who defend through thick and thin the action of the Greek bands. We are entirely opposed to lawless methods, and we condemn utterly the intervention of armed propagandists. But the fact remains that if men are subjected to persecution and denied all lawful redress they are forced to take up arms in their own defence; and this is the position which the Greeks of Macedonia have been forced to assume. It is deplorable, and no one regrets it more than we do, that they have sometimes overstepped the limits of proper action, and have emulated their Bulgarian aggressors; and if all excesses, whether committed by Greeks, Bulgarians, or others, had been equally condemned, no one would have had any right to complain. But the present Blue-Book leaves the impression that there are no Bulgarian bands; although its own statistics shew how far that impression is from the truth—the incongruity of the figures supplied with the accompanying pro-Bulgarian letterpress is one of the most remarkable features of the Blue-Book. The numbers of victims shew that the activity of the Bulgarian bands has been unabated, and also that, despite the occasional excesses of which we hear so much, the Greek bands have been (as in previous years) both less numerous and less murderous than their Bulgarian rivals.

Sir Edward Grey, in reply to the protests lodged by Mr. Metaxas, Greek Minister in England, on the subject of the Bulgarian persecution of Greeks in Eastern Roumelia, stated (No. 24 in the Blue-Book) that "these things were the consequence of the activity of the Greek bands"—an assertion which has been repeatedly exposed as utterly baseless. But when Mr. Metaxas retorted that the activity of the Greek bands was called forth by the initiative of Bulgarian bands, Sir Edward made the astonishing reply, "That was some time ago. . . . I have to deal with things as I find them." Thus it would be excusable for the Bulgarians, but utterly iniquitous for the Greeks, to enter upon measures of retaliation! If Sir Edward had condemned equally all indulgence in reprisals his position would have been at least intelligible, but the inconsistency of the two remarks just quoted is surely unworthy of so distinguished a statesman as the British Foreign Secretary.

The Bulgarian atrocities at Anchialos, Varna,

&c., were, of course, not reprisals, but wanton aggression. And so far has band activity been from a Greek monopoly, that last year the Bulgarians actually established a "record" for murders committed in one month! Sir Edward Grey, in the same No. 24, expresses the opinion, "since I have been in office the Bulgarian Government has prevented the formation of bands in Bulgarian territory," but when we come to actual facts, a different tale is told. In No. 53, the Sultan, in audience with Sir N. O'Conor, British Ambassador at Constantinople, recounted the measures taken by the Imperial forces against the bands, and observed, "All the Bulgarians were found to be soldiers of the regular army or reservists." The Sultan went on to say that "he thought he had a right to expect that more than merely platonic representations would be made to the Bulgarian and other Governments."

This brings us to the question of the British Government's representations to the Balkan States. We find that the Greek Ministry is censured on every occasion and called upon to account for every incident, and it is expected to supervise the conduct and intentions of every Greek who leaves for Volo; and if an officer in Thessaly makes a patriotic (and, maybe, a hot-headed and ill-considered) speech, or if a newspaper in Patras is carried to rather foolish lengths by national enthusiasm, these are regarded as serious occurrences, demanding weighty international remonstrance! But we do not find the same complaints lodged at Sofia, where Ministers and high officers of the Army in public meetings laud the comitadjis and discuss plans of future action; nor does it seem to be considered worthy of remark that the Bulgarian Cabinet is quite openly admitted in the Principality to supply funds to and be privy to the doings of the Committees. A most striking instance of this is in connection with the appalling series of revelations, made by Messrs. Natchevitch, Michaelowsky, and others, and freely discussed for several weeks in the Sofia press, in which the complicity of the Bulgarian Government in the crimes of the mobs in Eastern Roumelia and the bands in Macedonia was proved to the hilt, and indeed hardly disputed even by Government partisans and apologists. Surely this was of more importance than the perhaps foolish but after all harmless vapouring of a Greek journalist; but we find absolutely not the slightest reference to it from cover to cover of the Blue-Book. Not one word of matters whose importance is paramount and permanent! On the occasion of the Sarafoff murder and the subsequent revelations we do indeed find a "friendly warning": when it appeared that all the prominent band leaders and organisers had been in Sofia, in touch with the Ministry, Sir G. Buchanan pointed out (No. 131) to Mr. Stancioff that "this would produce a deplorable impression abroad." This is characteristic of the communications made to the Bulgarian Government. In the face of facts published in the Blue-Book itself, the "loyalty and good conduct" of the Bulgarian Government are praised; but when facts are too strong, the Principality is told in effect, "you must be careful, lest you give a bad impression to Europe." But the Greek Government is told, with more force and bitterness than politeness, "you must not act thus, or we shall lose patience, and then you will suffer."

In the presence of so marked a partiality, it is natural that every trifling example of Greek misconduct should be given full publicity and condemnation [of which we do not complain: *fiat justitia*, so long as it is even-handed], while the greatest crimes of the year, the destruction by Bulgarian bands of Rakovo and Negovani, should be glossed over as "natural acts of revenge." But one thing we should honestly have expected to arouse British indignation, and that is the dastardly attempt on Colonel Elliott. This officer was known to be Bulgarian in his sympathies; he had done much for the Bulgarian peasantry, and he had gone to a Bulgarian village to give them further help and protection, when, with a baseness and ingratitude which are entirely characteristic, the Bulgarian moukhtar and villagers betrayed him to a Bulgarian band who attempted to kidnap him and hold him to ransom. All these facts are well known, and one would regard them as a strong indictment. Surely here is a case for making "strong representations" to the Bulgarian Government. But we find that not one word was said in the subject. Imagine what would have happened, had a Greek band borne off a British officer from a Greek village! It is perhaps unnecessary to point the obvious moral of the Elliott incident: those in England and elsewhere who are straining every nerve and even doing injustice to the claims of others, in order to foster Bulgarian ambitions, see what they may expect from the Principality as soon as it feels able to dispense with their assistance.

It is with deep pain that we observe the anti-Greek tone of much of the Blue-Book, and we should be neglecting our duty if we failed to protest against it, and especially if we did not clearly point out that the letterpress suggestions of the Blue-Book are entirely controverted by its own statistical evidence—from the Blue-Book itself we learn that the Bulgarians claimed last year 521 victims, the Greek 392. Our readers must have observed that in general we avoid all discussion as to the "balance of criminality," and the respective responsibility of the various parties in the present unhappy feud. We desire to see a complete cessation of lawlessness; and to this end we try to publish the principal facts and to promote an understanding of the question. We regret the course adopted by the British officials, which in many foreign quarters must give the impression that they are unduly influenced by certain Bulgarian sympathisers in this country. It is certainly difficult to understand the reasons for the British attitude; and while, of course, any attempt to modify the general course of British diplomacy (for which there may be good reasons) is outside our province, we are bound to express our profound conviction that the present procedure in Macedonia is not only unjust, but also dangerous, for it is this policy, no less than the local strifes and the excesses of the various bands, which has contributed to embitter yet more the racial feuds and embroilments.

* * * * * *

THE STATE IN MACEDONIA.

The prejudiced tone of the Blue-Book led many British journals, in their summary of the situation, to assume that the Greeks were almost entirely to blame for the present condition of affairs, and the *Times*, while recognising that the Bulgarians are by no means the suffering angels some would have us believe, yet considered that the Blue-Book threw doubts on the fitness of the Greeks to be placed in authority in places like Crete, where there was a large Moslem population. Several protests have been written against such comments in the English Press: we reproduce below two letters which we wrote on the subject to the *Times* and the *Manchester Guardian*, and to which the editors of these journals courteously gave publicity.

To the Editor of the TIMES.

SIR,—Your leading article of May 14, on the state of Macedonia, shows admirably the deplorable state of that

unhappy country. But I think, SIR, that you do something less than justice to the Greeks in your concluding remarks, in which you say that the events in Macedonia "suggest doubts as to their fitness to annex an island like Crete with a large Mahomedan population. If they do not spare fellow-Christians in Macedonia, what treatment are Mahomedans likely to experience at their hands?"

The best answer to this, question, SIR, is found in the present happy and prosperous state of Crete, thanks to the treatment accorded to the Mahomedans during 10 years of a practically Greek regime. When the present regime began, the memories of repeated risings suppressed in blood had left not only political feud but also bitter personal enmity between Christian and Moslem.

During the last 10 years the Moslems have enjoyed equal rights and even certain privileges (for even in large towns like Canea Turks are appointed as mayors and prefects), and they have their own members in the Assembly. Owing to the admirable self-restraint of the Greek majority, political crimes have become unknown in the isle, and the relations between Greek and Moslem are as friendly as those between different parties in Western countries. How completely the present regime has fulfilled the expectations of the civilized world is attested by the recent decision of the Powers to withdraw their contingents and to allow the Cretans complete self-government under a Greek Governor—a state not far removed from annexation to Greece. It ought to be added that in Greece, too, the Moslem minority is treated in every respect like the Greek majority, and consequently we find that the Turks are most faithful subjects of the Greek Government, and live on the most amicable terms with their Christian fellow-citizens. You doubtless remember, SIR, that this was admirably shown during the Turkish occupation of Thessaly in the last Greco-Turkish war. A notable example was the case of Hassan Bey of Larissa. This man, a wealthy Turk, had been a member of the Greek Parliament. The army of occupation had put him in charge as Mayor of Larissa, where his evenhanded rule over Christian and Moslem excited the displeasure of the Porte. Hassan Bey was accordingly conveyed to Constantinople and cast into prison, whence he was afterwards released on the intervention of the Greek Government. Such an incident bears eloquent testimony to the loyal and kindly relations between the Greek Government and its Turkish subjects.

A very different picture is seen if we compare the treatment of minorities under Bulgarian Government. The 600,000 odd Turks in Bulgaria and Eastern Rumelia have been practically jockeyed out of political rights, and enjoy nothing approaching the civil liberty of their co-religionists in Crete; and we are only too familiar with the shameful atrocities of July and August, 1906, whereby the Greek quarters of Anchialos, Philippopoli, Varna, and other towns in Eastern Rumelia were sacked and destroyed, scores of their inhabitants shot down, and 40,000 inoffensive Greeks (Greek in race, religion, and language, but mostly Bulgarian subjects) driven naked and homeless to seek refuge and succour in Greece and Turkey.

This contrast between the state of Greeks and Turks under Bulgarian Government, and that of Moslems under Greek Government ought to be well considered by those who direct British public opinion; especially when we reflect that the unjust pro-Bulgarian partiality of many Western journalistic and political quarters, and the too prevalent custom of justifying every Bulgarian aggression and finding nothing but condemnation for the other Balkan races (especially for the Greeks), simply encourages Bulgarian violence and exasperates the other peoples of the Balkans, and so does harm to the cause of peace in the Near East, which I cannot doubt that you, SIR, have sincerely at heart.

I am, Sir, yours faithfully,

C. POUPTIS.

The *Hellenic Herald*,
Craven House, Kingsway, W.C.,
May 20, 1908.

GREEKS AND BULGARIANS IN MACEDONIA.

To the Editor of the MANCHESTER GUARDIAN.

Sir,—There has for some time been a tendency among English writers to speak of the Macedonian question with a strong pro-Bulgarian tone, actuated by an anti-Greek feeling. So long as interest in the question was kept awake chiefly by the Balkan Committee (a body pro-Bulgarian from its very outset) this was not perhaps to be wondered at; but in presence of the official statistics supplied by British Blue-books it is inconceivable that anyone can continue to regard the Greeks as the principal disturbers of Macedonian peace, and therefore I cannot refrain from expressing surprise and regret at the pronounced anti-Greek tone of your leading article of May 14.

You speak of Greek officers in command of bands, Greek Consuls and bishops aiding their actions, &c., but you do not refer to the demonstrably still greater participation of Bulgarian officers and officials, and, above all, you do not breathe one word of the known complicity of the Bulgarian Government in the work of the comitadjis. This complicity was not only openly denounced by the Turkish Government in its last Note to the Powers; it has also been exposed by the Bulgarian Press and Bulgarian Ministers, especially by Mr. Natchevitch, the most influential and highly respected of Bulgarian statesmen. Mr. Natchevitch's denunciations, together with Bulgarian press criticisms and Ministerial statements, all extracted from leading Sofia journals, have recently been published by Messrs. W. H. Smith and Sons in a pamphlet entitled "A Searchlight on the Balkans," so no English writer has any excuse for pleading ignorance of them. They prove beyond doubt the complicity of the Bulgarian Government in all the misdeeds of the comitadjis; this complicity, denounced by Bulgarian statesmen, has not been seriously disputed by the Ministry of the Principality. I should like also to remind you that there were no Greek bands before 1904, although Bulgarian bands had been ravaging the country from 1898. This fact, as you are well aware, is perfectly attested by British Blue-books, and is, in fact a matter of common knowledge.

Your reference to the numbers of victims leaves the impression that the Bulgarians have suffered out of all proportion, and this, you say, "is significant of the severity with which the Turkish troops themselves rage against the Bulgarians and the freedom they allow the Greeks to do likewise." It would have been fairer to quote the actual statistics as supplied by Consul General Lamb. The figures show that during last year 521 people were killed by Bulgarians and 392 by Greeks. The Bulgarians are at a feud not only with the Greeks but also with the Servians and at the same time among themselves, for 120 Bulgarians were killed by their fellow-countrymen. Is it, then, a matter for surprise that the roll of Bulgarian dead is heavy? It is perhaps worthy of note that in one month (October) the Bulgarians killed 156 people, and thus established a "record" which no one will wish to wrest from them.

I make no attempt to justify the action of the Greek bands. This is less inexcusable than the Bulgarian aggression by which it has been provoked; but no one who has the interests of Macedonia at heart can view the racial strife without deploring this conflict of Christian nationalities. It is impossible to consider the state of Macedonia without realising that the violence and the megalomaniac dreams of Bulgaria are largely responsible for the present armed chaos, but no less culpability attaches to the unjust partiality displayed in some Western quarters on behalf of Bulgaria. The too prevalent custom of justifying every Bulgarian aggression and ascribing nothing but blame to the other nationalities (especially to Greece) simply encourages Bulgarian violence and exasperates the other Balkan races.

Yours, &c.,

May 19, 1908. C. POUPTIS.

The Frontiers of Greece.

From a Lecture by DENYS COCHIN, *of the French Chamber of Deputies.*

The story of Greece has been so gloriously taken up by poet and artist and scholar, that the mere politician may well feel some diffidence in approaching it; yet the finest edifice cannot be built until much dreary work has been done upon the foundations, and so it is imperative that we seriously consider my present subject, "The Frontiers of Greece," though it be dull and prosaic, lacking the magic touch which almost always throws a glamour over all things relating to Greece.

If we were thinking of the frontiers of Greece in the world of thought and art, the difficulty would be to find their limit; and if our subject were the ethnographic frontiers of the Hellenic race, we should see that centuries of oppressison had not prevented that little people from occupying a leading position everywhere around the Eastern Mediterranean and the Black Sea, and from sending out vigorous offshoots to leaven every country in the world. But unhappily it is only the political frontiers we are to consider to-night, and these are sadly restricted. It is this restriction which has given rise to one of the chief faults of the Modern Greeks, their too great love of and devotion to politics. This is indeed a great vice, for after all the ruler and lawgiver is only a means to an end: the important thing is to develop culture and social life. Now the Modern Greeks are always discovering some new Solon or Lycurgus (and always turning the old one out of office): they would do well to emulate more the real greatness of their ancestors in civilisation and art. "But," they say, "we have hardly shaken off the yoke and we are still repressed and confined: let us gain a little breathing space." And there is unfortunately too much justice in their plea.

At the beginning of last century it would have been difficult to mark out the true frontiers of the Greek people. The sudden uprising, after four centuries under the Turkish yoke, excited the enthusiasm of Europe—that is to say, of public opinion, for the official attitude of the Governments was, perhaps naturally, less generous.

Russia then, as on subsequent occasions to which I need not now refer, was willing enough to see a break-up of the Ottoman Empire if she could turn it to her own account, and her later panslavic schemes already began to be foreshadowed. She wished to establish Moldavia, Wallachia and Servia as semi-independent vassal Principalities, which would of course be at the beck and call of Russia. Greece too was to be divided into three parts, each forming a vassal principality: Eastern Greece, Western Greece and Morea. The Greeks naturally rejected the scheme. As regards details they were perfectly tractable and ready to make a working arrangement: but union and complete independence they insisted on, and they absolutely refused to discuss these points.

In England the attitude was different. Public opinion was from the outset intensely favourable to the Greeks, and it was moved to a high and unwonted state-enthusiasm by the ardour of the poets, and especially by the romantic devotion of the soldier-poet Byron. In official quarters, too, so enlightened a statesman as Canning could not be ill-disposed to the cause of Greek freedom. But England was in a curious position, which made the question more important for her than for any other country in Europe. She was the sole maritime Power, and her enormous commercial interests did not allow her to anticipate without misgivings any mishap to the great port of Constantinople. Her difficulty was to preserve the *status quo* in this quarter, and yet to behave with justice towards the illustrious race which was in the throes of re-birth.

It is difficult to say what she would have done, had not the Machiavellian policy of Metternich driven her to a decisive step. The Austrian statesman, conceiving that the continuance of Turkish rule would best serve the interests of Austro-Hungary, induced the Sultan to seek a reconciliation with the aid of his powerful but rebellious vassal Ibrahim of Egypt. This was brought about, and when the powerful Egyptian fleet arrived off Greece, it looked as though a death-blow was to be delivered to the movement of freedom, which had begun with such brilliant success.

But Canning straightway sent a British Representative to inform the Hellenic Government that Britain recognised the freedom of Greece, and was about to notify the European Governments to that effect. The boundaries were indeed restricted: Greece, now first recognised by Britain as a free country, consisted only of Euboea, the Cyclades, and a narrow strip of the mainland. But the Greeks accepted joyfully: the principle of independence was recognised officially by a Great Power. The Turks protested, but Canning was not the man to yield. He succeeded in calling a conference of the Powers in London: and in 1826 Greece was formally recognised by all as a member of the comity of European nations.

The Powers however still viewed the situation with some misgivings. The presence of Ibrahim Pasha caused France to hesitate, for Ibrahim had been the ally of the French against the British in Egypt. It was almost an accident which finally settled matters. It had been agreed by the Powers that Ibrahim must withdraw, but it was not desired to enter into warlike operations against him. But Ibrahim was stubborn and insolent, and opened fire upon the fleet of British, French (Adm. Rigny) and Russian (Adm. Hyden) which, under the supreme command of the British Admiral Codrington, had borne him the message in the Bay of Navarino. In the battle which ensued, the Turco-Egyptian fleet was completely destroyed, and the freedom of Greece definitely assured.

But the narrow territories assigned to the new country have ever since been an impediment in the way of its progress. When Canning, on behalf of Britain, proposed Prince Leopold of Saxe-Cobourg for the Kingship of Greece, that Prince went to study the country. Capodistria warned him against accepting the Kingship of a country whose restricted boundaries could only lead to future trouble. The President of the Hellenic Republic said in effect: "Arta and Volo are the natural outlets of a maritime people. Epirus and Acarnania touch the Gulf of Arta, while the Gulf of Volo penetrates into Thessaly. Unless Greece is in possession of these ports and these provinces, Attica and Boeotia and the Morea are strangled. It is equally demanded, by justice and expediency alike, that Crete and the Ionian Isles shall belong to Greece." Leopold, a wise and enlightened Prince, saw the trouble which might arise, and refused the crown, which was later accepted by Otho of Bavaria. Subsequent history has shewn how well founded were Capodistria's forebodings: to this day, in fact, narrow boundaries, and just anxieties for those Greeks still under the Turkish yoke, are still hindering the progress of Greece in commerce, industry, science and the arts.

* * * *

After 1827 came a long period, during which Greece vainly awaited the fulfilment of European promises. Britain after her brilliant example of daring and generosity had apparently sunk back into counsels of selfish prudence. France was no better; and in 1854, at the time of the Crimean war, we have the melancholy spectacle of the two liberal Powers forbidding Greece to seek any advantage from the situation.

In 1863 comes the first slight concession: this time by Great Britain who, after a plebiscite of the Ionian Isles, granted the unanimous wish of the Ionians, and handed the Isles over to Greece.

We now come to the events of 1878. After her dearly-purchased victory over Turkey, Russia naturally revived her old schemes of dismemberment. The treaty of San Stefano would have left Turkey no more than half of her European domains, and these being scattered and separated, the Ottoman Empire would have ceased to be an important Power in Europe. The size and compactness of the new Bulgarian State, on the other hand, would have made this catspaw of Russia a most valuable acquisition to the Czar, and would have extended Russian influence to the Ægean. The arrangement would have

inflicted a severe blow on Greece, for the new Slav state would have been driven like a wedge between the Kingdom of Greece and Constantinople, which city has never ceased to be the headquarters of the Eastern Church and a chief radiating centre of Hellenic civilisation.

As we know, the British Government absolutely refused to recognise this arrangement, and demanded that the matter should be discussed by a council of the Powers. Thanks to the good offices of Lord Salisbury, Greece was permitted to send two representatives (Messrs. Delyannis and Rhangabes) to the resulting Berlin Congress. They demanded that Greece should receive Crete, Epirus and Thessaly including the whole Arta and Volo districts. Those publicists are wrong who have accused them of asking too much It has always been agreed that justice and expediency mark out these lands as essentially Greek, and moreover the European Powers had long promised that they should be added to the Hellenic Kingdom. There may have been little hope that this promise would be fulfilled in 1878, but it was none the less the duty of the Greek representatives to keep it before the view of the Great Powers.

The Greek claims received strong support from France. Britain also, which had been the first to espouse the Greek cause, began by pushing it warmly; but after Mr. Disraeli had induced the Sultan to surrender Cyprus to Britain, his Government's interest in the matter perceptibly waned, and it shewed little more than a platonic friendship for Greece. After three years of spasmodic discussion, Greece received in 1881 some slight concessions. On the East coast she obtained the Bay of Volo and a stretch of Thessaly, including its capital Larissa; and on the West, the district of Arta, but not the entire command of the Gulf. Thus, although her right to the whole of Thessaly and Epirus was admitted, we see that it was not enforced.

After this sequel to the Russo-Turkish War, matters remained at a standstill for something like 15 years. Then came a violent outburst of Anti-Christian savagery, in various parts of the Ottoman Empire. At first the Armenians were the sufferers. Indignation meetings were held all over Europe, and everywhere statesmen uttered grave warnings. But the chancellories were still squabbling over the "sick man's heritage"; until their respective shares were settled, no one wished to meddle with Turkey, and so the massacres went on, unchecked and unpunished. Then came the turn of Crete. Now ever since the War of Independence Crete had cherished dreams of freedom. The Isle had on ten occasions striven to throw off the Turkish yoke. And in 1896 the flame of revolution once more swept over the Island, and once more the Turks employed in repression all those measures of brutal savagery in which they are adepts. The spectacle roused Greece to indignation; but whereas the indignation of Europe had evaporated in votes of sympathy and pious resolutions, the Greeks soon translated theirs into action, and a body of volunteers left Greece to aid the insurgents.

And here let me pause a moment to refute a calumny. The Modern Greeks are often reproached with lack of courage and of military capacity—those who reproach them appear to have forgotten the heroism of those who rose in 1821, without arms and without resources, against the powerful Turkish forces. And when in 1896 the Greeks, in the face of European opposition and hindrance, rushed to the aid of their compatriots in Crete, we may stigmatise their action as rashness, madness if we will, but the word cowardice must not be mentioned.

Everyone knows what happened in 1896. The Powers sent a joint fleet to keep the Greeks from communication with Crete; they blockaded the Piraeus [the French Admiral Pottier and the British Admiral Noel had the grace to be heartily ashamed of the work they were called upon to do]; and when war broke out between Turkey and Greece, the Hellenic Navy, which might easily have changed the fortunes of the war, was forbidden to operate against Salonica (or in fact any place where it might have struck a vital blow) and on land the Greeks were hoplessly outnumbered and driven back. The Turks seemed everywhere triumphant, when they were so misguided as to murder three British marines who had gone ashore in Crete. Now the massacre by thousands of Armenians and Macedonians and Cretans is, we all know, very deplorable, the subject for votes of condolence and so forth: but when three British marines are mishandled, the affair becomes serious. Admiral Noel took matters into his own very vigorous hands, and almost before the Turks had time to rub their eyes and look round, their rule in Crete was a thing of the past, and the Isle was under the joint occupation of five Great Powers.

And now I betray no secret in saying that the annexation of Crete is on the highroad to completion. The Powers have occupied the country for many years, but their contingents are gradually being replaced by a local (and therefore mainly Greek) militia, led by officers and sub-officers from the Hellenic army; the Governor is Greek; the local self-government is naturally mainly Greek, and though in name the Isle continues to belong to the Ottoman Empire, in all essentials it now forms a part of Greece.

The settlement of Crete has shewn the right way to deal with disturbances in the Ottoman Empire; Macedonia continues to furnish us with an illustration of what is entirely wrong. In Macedonia a state of unrest has long been chronic, but after the war of 1897 it became worse than ever. Bulgarian bands ravaged the whole country, seeking to Bulgarise the other Christian nationalities; and in 1903 was the "insurrection," which again brought about the interference of the Powers. But nothing came of this but the futile Mürsteg scheme, which left matters rather worse than before, for it shewed that no hope of improvement was to be entertained. The Greeks, and also the Servians, now equipped bands in self-defence, and the present state is: Bulgarian, Greek and Servian bands are operating against one another, destroying villages and committing excesses (the chief blame, of course, rests with the Bulgarians, the original aggressors); the Turks break out into sporadic and random violence and tyranny, by way of punishing someone; and the agents of the Powers send home long reports. The Bulgarians, by way of wreaking vengeance on the Greeks, have lately destroyed Anchialos, Varna and other Greek cities in the territory which has been handed over to Bulgaria—Eastern Roumelia. And no one sees any prospect of an end to these horrors.

It is evident, however, that this state of affairs must be ended. And it will not be ended till Greece has her natural frontier in the North; till the Greeks of Macedonia, freed alike from the fear of Turkish misrule and Bulgarian aggression, are able to develop their national ideals, to satisfy their yearnings after Hellenism, and be helped by and in turn to aid the national life of the brethren of the Kingdom of Greece. Then, when Greece at last has the frontiers she ought to have received eighty years ago, she will no longer be cramped and thwarted in the development of her natural and ethnic resources; but will take her due place in the forefront of free and enlightened and civilising races.

The Racial Problem in Epiros.

By William Miller.

From the "Morning Post."

Joannina, May 5.

This small provincial town—for such it would be reckoned in Western Europe—affords a microcosm of the racial problem in the southern part of the Balkan peninsula. In view of the struggle between the rival Christian races of Turkey, which, together with the mutual jealousy of the European Powers, has long formed the strength of the Ottoman Empire, it may be of interest to see how the different nationalities stand in the capital of Epiros.

First and foremost come the most numerous, the Greeks, whose supremacy in Epiros was till lately not seriously challenged by any other Christian people. For

it may be remarked at the outset that there are but few Albanians at Joannina, and those few belonging to the Orthodox Church. Racial characteristics are distinctly marked in the very topography of this place. The Turks and the Jews almost all live within the walls of the Castle, beneath the shadow of the cliff whereon stands the tomb of Ali Pasha. Outside in the modern quarter that has sprung up during the last century, all is practically Greek, and the noise and bustle of a busy trading community contrasts in a striking degree with the silence and repose of the Turkish Castle. But this is not the only geographical frontier between the Greek and the Turk at Joannina. The island in the lake, on which Ali Pasha met his end, is given over to the Greeks. One part of it is, indeed, almost wholly devoted to monasteries and churches, and one of the comparatively rare Greek nunneries is situated there. On this island the Turks rarely set foot, save when, in the heats of summer, all Joannina emigrates thither for its *villeggiatura*.

Till about seventeen or eighteen years ago the Epirote Greeks had no rivals for an ultimate succession to the city which, in the thirteenth century, had formed a part of the Hellenic Principality of Epiros under the strong rule of the Angeli. But there is nowadays an active Roumanian propaganda at Joannina, and the feeling between the partisans of the two movements at times runs high. It was a certain Apostolös Margariti, himself an Epirote, and presumably a Greek, who discovered, or rather revived, the Koutso-Wallachs. The origin of the Koutso-Wallachs is obscure in the extreme, and has been made obscurer by party prejudices. I have myself met Wallachs in Bœotia, who came from Thessaly, who only spoke Greek, and who told me that they were Greeks. On the other hand there are Wallachs who speak a dialect containing an obvious Latin element. I am told by an unbiassed authority, who is neither Greek nor Roumanian, that the Koutso-Wallachs of Joannina and the adjoining districts speak neither Roumanian as spoken in Roumania, nor the Roumanian dialect used by the Koutso-Wallachs in Macedonia, but a Latin language, which the Roumanians cannot understand without study. Nevertheless, instruction in the Roumanian school at Joannina is imparted in Roumanian, and the Roumanian Government, which subsidises this school, with the co-operation of a committee at Bucharest, gives not only intellectual nourishment, but food, shoes, and a uniform to the forty pupils of this establishment. The Roumanian authorities claim that in the whole Vilayet of Joannina there are some 40,000 Koutso-Wallachs, an unbiassed estimate places them at about half that number, while the Greeks deny their existence as a branch of the Roumanian stock. So strong is this feeling in Greece that a few weeks ago when a rich Epirote Greek left a large sum of money for educational purposes to his native village of Syrákou, he specially stipulated in a clause of his will that "Roumanian should never be taught in his school." As a matter of fact, the 40 Koutso-Wallach pupils of the Roumanian school at Joannina do not come from the town itself, but from the outside villages. The few Wallachs who reside in Joannina itself leave every year on May 2 for the country and more especially for the slopes of Pindos and the region round Metzovo.

The object of the Roumanian interest in the Koutso-Wallachs is obvious. Roumania is far off, and she cannot and does not hope for any part of Macedonia or Epiros, whenever the great liquidation comes. But she does want to point to her inevitable sacrifice of the Koutso-Wallachs at that moment as a reason for giving her compensation elsewhere—in Bessarabia, or in the "unredeemed" Roumanian provinces of Austria-Hungary.

The development of Italian influence in Epiros is of very recent date, and only began with the accession of the present King of Italy, who remembered that he had inherited the long dormant claims of the Neapolitan Angevins, the Venetian Republicans, and the Florentine family of Buondelmonti to the mountains of Epiros, which are visible on a clear day from the ramparts of Otranto. Italy now has post-offices at Joannina, to which these letters have been entrusted, at Valona, and at Durazzo; she has Consuls at the first and last of those places, and at Joannina she possesses a well-managed commercial agency, which has established a species of museum or show-room of Italian wares. The profits of the Italian post-office at Joannina are considerable, the postal order business is large, and the much older Austrian post-office, which can boast of thirty-four years of existence, must look to its laurels. The "Puglia" Company now runs steamers to Santi Quaranta, the port of Joannina, distant seventy miles, by the recently completed carriage road; an Italian school of arts and commerce has been opened at Joannina, and another Italian school exists at Valona. But the Italian colony in Epiros is at present in its infancy. There are about 20 Italian families or families of Italian origin—another estimate furnished me puts the number at 150 souls—in the capital of Epiros, and there are said to be rather more at Valona, the key of the Adriatic. Besides these agencies there are Italian Catholic priests at Joannina, Preveza, and Valona. It need not be said that this Italian movement in Epiros is regarded with disfavour by Austrians and Greeks alike. The Austrian Lloyd has now Italian rivals after having enjoyed a long and almost unchallenged monopoly of the coast trade; the Greeks ask why Italy should extend her arms again, as she did in the Middle Ages, across the Adriatic. Meanwhile the Turk sits in the old Castle of Joannina and meditates on the rivalries of his expectant heirs, and plays off one against the other according to the time-honoured maxim of *divide et impera*, which is the last word of Turkish statecraft in Europe.

ARCHÆOLOGY.

Prehistoric Vases at Chaeronea.—The Painted Stelae at Pagasae.—The Sacred Way at Delphi.

THE ARCHÆOLOGICAL SOCIETY OF ATHENS.

Mr. Sotiriadis, Ephor of Antiquities, has just delivered a report on his important discoveries at Chaeronea and Elatea. Mr. Sotiriadis has for some time been excavating certain tumuli in Phocis—several near Elatea, and notably one large tumulus near Chaeronea. The first discovery was of Neolithic dwellings, which were found in considerable numbers around and upon the large tumulus. A careful examination of these remains of buildings leads Mr. Sotiriadis to conclude that, in the earliest period of historical Greece, the summit of the tumulus was occupied by a sort of temple. Excavations within the sacred area have brought to light great quantities of bones of (doubtless sacrificial) animals. Here also were discovered the greater number and also the finest examples of the neolithic vases; there were also domestic utensils, stone implements and terra-cotta idols. These have been placed in the archæological museum recently founded at Chaeronea.

Further excavations revealed several human skeletons, at a depth of 8 or 9 feet. It is therefore likely that the tumuli, which Mr. Sotiriadis assigns to the approximate date 3000 B.C., are funerary, and we are at once reminded of the cairns and barrows of Northern Europe, and notably of Wales and Brittany. The bones bear traces of burning, so that although cremation in the proper sense of the word was not practised in Greece at that remote epoch (as it was, *e.g.* in Homeric times), fire evidently played its part in the funeral ritual.

Some of the vases are of beautiful form and interesting decoration. They are of many varieties, one of the most striking shewing white designs on a fine black ground—an anticipation of the Kamares ware of Crete. Another group displays red geometrical forms (chiefly rectilinear) on a white ground. There are also vases in subdued polychrome, which are apparently of the immediately pre-Mycenean age.

* * * *

We have already * recorded the remarkable discovery last autumn by Mr. Arvanitopoulos, Ephor of Antiquities in Thessaly, of several hundreds of painted *stelae*, on the site of the ancient Pagasae, near Volo. Mr. Arvanitopoulos has now been able to make a fuller examination of the *stelae*, which has been removed to the museum of Volo. In about 200 cases the paintings are fairly well preserved, and some 30 of the monuments are in almost perfect condition. The importance of the find becomes evident when we consider that up to the present practically no examples of Greek paintings in Greece have been known.

Almost all the paintings are of the same type: a sort of pediment surmounting a square frame in which is painted some subject. Occasionally the subject is nothing more than a festoon with hanging ends, but in most cases we see genuine "pictures"—groups of figures; parting scenes, with the classic hand-grasp, such as we see on Attic reliefs, being frequent. There is also the well-known scene of the funerary banquet: on a couch reclines a male figure, at his feet is seated his wife, and between them a little three-legged Delphic table bears the repast. Another picture shews, on the left, a Hermes; before him stands an altar; on the right, behind a tripod table which bears a skyphos, three draped figures stand and offer a libation. Another shews a woman, completely draped, seated in majesty on a throne; before her stands another draped female figure, the head resting on the hand.

Among a multitude of such groups, one stands out as a masterpiece of realistic painting. A female form, of which unhappily only the head and the upper part of the body remain, rests on a bed; the head is raised on cushions, and the body is uncovered so far as the breasts. The woman is dead, sleeping her last sleep in her own home; the walls and decorations of the chamber are depicted with rare skill. At the head of the bed an old woman approaches, bearing a child in swaddling clothes; the expression of her face is shewn with intense realism. The woman is turning towards a male person, who is entering through the open door. At the foot of the bed is seen the head of a man (the body is indistinguishable), who is contemplating the dead woman with an expression of deepest grief. This touching picture undoubtedly represents a woman who has died in childbirth, and the nurse vainly presents the babe to the mother who has not survived its birth. The picture is remarkable, not only for the profound sentiment expressed, but still more for the skilful grouping and composition, the picturesque detail, and the realism in the rendering of the faces.

Skill in composition, realism, command of the picturesque—these are the characteristics of Greek art of the Hellenistic period, to which from the outset Mr. Arvanitopoulos confidently assigned these monuments. It chances that we can fix the date with precision, for one of the *stelae* bears the epitaph of a soldier who fell at the battle of Thebes in Phthiotis. This battle, gained by Philip V, was fought in 217 B.C. Thus the date of one monument is fixed, and since all are of the same style, they must belong, as we said in our previous article, to the 3rd and early 2nd centuries B.C. The inscriptions, traced in colours above and below the pictures, bear the names of many foreigners—Thracians, Cretans, &c.

The colouring of these paintings will probably fade rapidly now that they are exposed to air and light, and it is to be hoped that no time will be lost in making accurate reproductions.

Painted *stelae* are not unknown among Greek remains. At Sidon and Alexandria and in Cyprus, painted monuments of the Hellenistic age have been discovered (many of them, like those at Pagasae, bearing the names of foreign mercenaries). But these are mostly of rough limestone, the painting being on a prepared surface of stucco, whereas the Pagasae *stelae* are of marble, to which the colour is applied directly, Even this is not unique, for a few similar specimens have been discovered at Athens, Sunium, Thespiae and elsewhere. The interest of the present find lies in the large number and remarkable preservation of the monuments, and in their artistic excellence, especially in the variety, delicacy and certainty of the colouring. They throw a most valuable light on the development of technique in the Hellenistic age. At the same time, it must not be forgotten that they are after all commercial productions. We must be careful not to lay too much stress on these in arguing as to the style and practice of the great painters, of whose work the Pompeian frescoes may sometimes give a feeble reflection.

* Vol. II, No. 15, Jan., 1908, p. 44.

THE GERMAN SCHOOL AT ATHENS.

A difficulty experienced by the French excavators at Delphi has been the identification of the various remains, and the reconciliation of their appearance with the description of Pausanias. Professor Treddenburg thinks he has found an answer to the problem. The Phaylos *ex-voto* he places outside the sacred area, thus differing from other archæologists, but, he considers, agreeing with the description of Pausanias. Immediately within the sacred area is, on the right, the Corcyrean Bull. After this comes the monument which many have identified as Lysander and his admirals, the Aegospotomi offering. Professor Treddenburg maintains that this must be the offering of the Tegeans (or perhaps the Arcadians), and that the Aegospotomi group was placed opposite the Corcyrean Bull. On the same line as the Lacedaemonian *ex-voto* he places first the Marathon memorial (Miltiades, &c.), then the Seven against Thebes, and lastly the Epigoni; while on the other side, after the Tegean offering, comes one solitary *ex-voto*, the Argive Kings. This arrangement, in the Professor's opinion, agrees to the letter with Pausanias, and also appears to be borne out by the vestiges discovered; but of this, unhappily, we cannot be sure, for there is some uncertainty as to the exact place to which many of the inscriptions pertain. Professor Teddenburg's theory is very plausible and may likely enough prove correct; but it would be well to reserve judgment until the appearance of the French excavators' *compte rendu*, which may be expected to contain an authoritative pronouncement.

THE GREEK COLONIES IN ENGLAND.

To the Editor of the HELLENIC HERALD.

SIR,

Allow me to congratulate you upon the most interesting and enlightening series of papers on "The Greek Colonies in England" which have appeared in the *Hellenic Herald*.

I should however like to draw your attention to an inaccuracy in your reference to the Archimandrite Metallinos, as author of the famous reply from the Patriarch of Constantinople to Leo XIII's encyclical on the subject of the reunion of the Churches. The actual author of the letter was Mgr. Germanos Caravanghelis, Metropolitan lately of Castoria and now of Amassia. Mgr. Caravanghelis, who at the time was Professor of Ecclesiastical History in the Theological School of Chalki, drew up the reply and submitted it to the Holy Synod for revision, after which it was issued by the Patriarch; Mr. Metallinos' part was simply to prepare the English version of the Patriarch's reply, and to make it known to the British public.—I am, Sir, etc.,

CONSTANTINE N. KALLINICOS.

The Greek Church, Manchester,
9 May, 1908.

SIR,

May I point out a slight mistake in your article on the Greek Community in London?

The music sung in the Greek Church in London was composed not by Villaras, but by John Chaviaras, a Chiote, who was Professor of Greek in Vienna, and Precentor of the Greek Church in that city, about the year 1844. Chaviaras transformed the music from the Byzantine into the Western mode and passed it on to the *Bandchartigger*, or Musical director, of the Imperial Chapel in Vienna, who completed the orchestration of the music.—I am, Sir, etc.,

S. PAPANTONOPULOS.

145, Palmerston House, E.C.
7 May, 1908.

The Ionian Bank and Greek Finances.

We extract the following criticism of the financial situation in Greece from the able report recently presented to the Directors of the Ionian Bank, by their Chairman, Mr. Falconer Larkworthy.

We observe that certain Athenian journals have attacked this report as representing the finances of Greece in an unfavourable light, and the attack is complicated by a criticism of the style of the Greek version as "pedantic." We feel bound to express our disagreement with these strictures, which appear to be founded on a misconception. The report seems to us distinctly favourable, and to be animated by a just and friendly spirit towards Greece—and in fact it is inconceivable that the Chairman, whose sympathies are well known, should write in any other vein. The Greek version, too, is in our opinion clear and vigorous and thoroughly well executed.

For many years now the financial position of Greece has been fundamentally sound, but its economic position has been a struggle with difficulties; mainly owing to the unsatisfactory condition of its staple through overproduction; but, since the establishment of the Privileged Society for Regulating the Currant Industry, there can be no doubt that the economic position has improved, consequent on the minimum price of the staple being raised to a point at which it is sufficiently remunerative to producers, and on the production being restricted by legal enactment.

Whilst the trade of other countries was booming, and industries were being multiplied, the full wind of commercial and industrial expansion did not reach her shores, and speculation, even of the legitimate kind, was stagnant.

The main economic features of 1906 continued throughout 1907, except in regard to climatic conditions and their effect upon the crops. Excessive rains and cold in the early part of the season, followed by a rainless period, finishing up with splendid harvesting weather, were the climatic experiences of most countries, including Greece.

The Currant crop which, according to experts, amounted to about 320,000,000 Venetian pounds (equal to about 150,000 tons), was about 40,000,000 in excess of the preceding year, and about 10,000,000 under that of 1905, and was sound, but in quality not quite up to that of 1906.

It is a fact to be noted that, by the 31st December last, 210,000,000 Venetian pounds had been exported, which is in excess of any figures hitherto recorded; and of the increase in consumption, Great Britain has taken about 20 per cent., at an increase in price, for her whole consumption, of about 60 per cent. in excess of the average price current before the establishment of the Privileged Company.

It is also a matter for congratulation that the negotiations with the Italian Government regarding the import into Italy of "retention" currants, in an altered condition have proved successful; and that the use of the product manufactured from currants for illuminating and heating purposes is growing rapidly.

Both the yield of wine and oil was exceptionally good except in Corfu, and prices were remunerative. But the conditions, which were good for the vines, were most unfavourable to the growth of wheat and tobacco.

The experience of Greece in regard to wheat was that of most wheat-growing countries, namely: the quality was good, but the crop was considerably under average necessitating in her case large importations.

In regard to tobacco, which is becoming a most important interest in Greece, the cold and wet, succeeded by drought, reduced the crop by one half of that of the preceding year, which itself was less than the crop of 1905.

As to the effect of the world crisis on Greece—if we except the short disturbance of the Exchange market at Athens at the end of August, and again in December, caused by the transfer of funds from the Greek banks in Athens to their branches in Egypt; and of the Stock Exchange, between those dates, through certain securities—bank shares especially—common to both markets, being rushed upon the Athens' market for sale by holders in Egypt; it practically had little effect beyond stiffening the rate of exchange.

It had no effect on the value of money, which to those unfamiliar with the conditions of Greece, would be a remarkable fact.

The contiguity of Greece to Egypt, and the great disparity of rates of interest between the two countries; and the natural working of international supply and demand, which enables bankers, where there are no artificial restrictions, to transfer their resources from one market to another, where the rates are more tempting, might have been expected to raise the value of money in Greece; but there was no such result, except to a very limited extent; as, owing to the existence of the forced currency in Greece, temporary transfer of funds from that to other countries cannot be effected without considerable risk of loss.

The anomaly was thus presented of Greece being the solitary exception to the universal dearness of money in all other trading centres of the world.

Even the disturbance of the Exchange market was only temporary, and was probably due to local causes more than to the world crisis. The shortness of the wheat harvest necessitating imports on a large scale; the transfer of funds to Egypt by the banks; the fall of freights, and the rise in value of coals, affecting the earning power of the Mercantile Marine: and the check to the export of minerals, have all tended to raise the rate of exchange. On the other hand, the increased value of the country's staple, and the development of emigrant's remittances, but which are now likely to be somewhat curtailed through the financial troubles in the United States, have had the opposite effect. Confidence too, in the future, which is a most important factor in the steadying of exchange, no doubt continues to exercise its influence, and we find that the average rate on London during 1907, was Drs. 27.40 per £ against Drs. 27.68 in 1906, merely a nominal difference.

MISCELLANEOUS.

Crete and the International Contingents.

In July, 1906, in reply to the vote of the Cretan Chamber (June 30, 1906) in favour of union with Greece and in reference also to the report of the International Commission which had been sent to study the condition of Crete and to propose means towards the pacification of the Isle, the Powers sent a declaration to Prince George, at that time High Commissioner of the Isle, stating the conditions on which the international contingents would be withdrawn. From that declaration we extract the following articles:

"Without any delay, the gendarmerie shall be "reformed, and a force of militia shall be created, "in which the Cretan and Hellenic elements shall be "developed side by side. Greeks shall be employed "to officer these forces, on the condition that so long "as they hold office in the Cretan services, their "names shall be removed from the active list of the "Hellenic Army.

"As soon as the Cretan gendarmerie and militia "has been formed and placed under the authority of "the High Commissioner, order and tranquillity "restored, and the protection of the Moslem popula-"tion assured, the International forces shall be "withdrawn."

Since that time there have been some troubles in Crete, and continued pourparlers between the Hellenic Government and the Powers. One definite result has been the acceptance of the Greek proposition, that the nomination of the High Commissioner should be vested in King George. Shortly afterwards Prince George

retired, and the King of Greece named as his successor Mr. Zaïmis, formerly President of the Greek Chamber.

Mr. Zaïmis' wise administration has succeeded in restoring complete order in the Isle, so that in April he felt justified in asking the Powers' benevolent consideration of their note of July 29, 1906, and their consent to withdraw their troops in accordance with this note. The Governments of the Protecting Powers have authorised him to publish the following declarations :

" In accordance with the conditions and dis-
" positions contained and announced in the Joint
" Note of July 29, 1906, the Powers have decided to
" proceed gradually with the recall of the Inter-
" national troops. This is to commence in the
" Summer of 1908, and is to be completed within one
" year from the departure of the first contingent."

George Averof :

Translation of his ashes to Athens.

The Chamber recently voted a sum of £1,200 for the above purpose, and the Government sent the cruiser *Admiral Miaoulis* to Alexandria, where the great benefactor of Greece had been buried.

The coffin was first deposited in the Cemetery Church, where orations were delivered by the Patriarch of Alexandria, the President of the Greek Community, and the Consul-General of Greece. The coffin, draped with the national flag, was then carried in a procession of Greek blue-jackets, followed by the Consul-General and the Greek notables, and placed on board the *Admiral Miaoulis*, where discourses were again pronounced by the Patriarch and the Commander of the cruiser. A delegation from the Community of Alexandria, composed of Messrs. Michael Sinadino, Vice-President of the Community, and Limbritis, Advocate and testamentary-executor to Mr. Averof, accompanied the remains to Athens.

At Piraeus and at Athens the body was saluted with the honours of a rear-admiral on service. A religious ceremony was held at the Cathedral, where the King, the Princes, the Ministers, and all the Public Officials were present. Speeches were made by Mr. Limbritis (on behalf of the Alexandrian Community) and by the Minister of the Interior (for the Government). Professor Lambros, Secretary-General of the Olympic Games Commission, then pronounced the funeral oration. The body was then deposited in the cemetery, in the presence of all the troops in Athens, and the Mayor of Athens rendered the last homage to the body of George Averof.

George Avgheris or Averof was born at Metsovo, in the Pindus, and was thus of Koutzovlach origin. At 22 years of age he embarked upon a commercial career in Egypt. He afterwards spent some years in Russia, but returned finally to Egypt in 1866. He amassed a vast fortune. All his life, however, he continued to live most simply, and he devoted his fortune entirely to the welfare of his compatriots. He refused to accept any decoration. He died on July 15, 1899, at Alexandria, at the age of 84 years.

Subjoined is a list of his principal legacies and gifts :

For the completion of the Polytechnic School	£72,000
For the construction of the Military Academy	52,000
For the Reformatory ('Εφηβεῖον)	20,000
For the restoration in marble of the Ancient Stadium	120,000
For the Odeon at Athens	30,000
For the Institution of a School of Agriculture at Larissa	30,000
For the construction of a Cadet Training-Ship	160,000
For the erection, before the entrance of the University, of statues of the two great martyrs of national liberty, Rigas Pherraios the poet, and the Patriarch Gregory V	4,000
Endowment of the Schools at Metsovo, Epirus	80,000
Endowment of the Schools at Alexandria ..	160,000

Railways in Greece.

OPENING OF NEW LINE AUTHORIZED

The Greek Government has accorded authorization to the Société des Chemins de Fer Helleniques to open for traffic a new section of railway from the Piræus to the Turkish frontier, which is now practically completed as far as Larissa. The company declined to avail itself of the permission in view of certain outstanding claims against the Government. The difficulty, however, will probably soon be arranged after the Premier's return from Corfu. It is expected that the section connecting Larissa with the frontier will be finished before the end of the year. By that time it is hoped that the consent of the Porte to a continuation of the line to Salonika will have been obtained.

The line now being constructed follows the course of the River Peneus, through the famous valley of Tempe, to Keralik, on the frontier, whence it will be continued along the coast through Ekaterina to Gida, on the Salonika-Monastir line. The distance from Larissa to Gida is 135 kilometres, and the engineering difficulties are not serious.

The negotiations with Turkey in regard to the continuation of the line are at a standstill. The Porte has not only raised other questions, but proposes an alternative route from Larissa through Tirnovo, Serfidje, and the Bistridza valley to Verria on the Salonika-Monastir line. Except for certain strategical advantages which it offers to Turkey, this route has nothing to recommend it. It is 75 kilometres longer than the route of the valley of Tempe, and it would cost 30,000,000f. (£1,200,000) instead of 10,000,000f. (£400,000). Great difficulty would be encountered in the construction, and the line would probably be unworkable for some months in the winter owing to snow, while its maintenance would be costly.

An extension to Karasouli junction, on the line from Salonika to Constantinople and Nish, would be necessitated, which would deprive Salonika of all advantages from through traffic.

Should Turkey persist in the counter project, the line now under construction will be completed to the frontier and a steamboat service established from Tzage·i, near the mouth of the Peneus, to Salonika. In this way, a daily postal service will be established with most European capitals. It is hoped, however, that the Porte will before long recognize the advantages of the Greek project, which is supported by all the Continental Powers, and in which the Emperor William declared himself specially interested.—*The Times.*

Roumanian Mendacity.

The *Ecclessiastike Alitheia* in a recent issue cites the following example of the unscrupulous methods of the Rumanist propaganda :

The *Rumania* of Bucharest has published the following as a telegram from Constantinople, " According " to information which we have obtained from the " Patriarchate, the sublime Porte has promised to force " the Bulgarian Exarchate to leave its residence at Pera, " if the Patriarchate will promise that its Metropolitans " in Macedonia shall no longer meddle with political " questions."

The way in which this " news " is presented, and the condition on which the pretended displacement of the Exarchate is contingent, have an obvious intention. It is one more endeavour to represent the Orthodox Metropolitans of Macedonia as interfering in matters which have nothing in common with their competence and their mission, and as therefore needing to be put under restraint.

This false accusation has been repeated *ad nauseam* by the enemies of the Church, and as unceasingly repelled by the Patriarchate. Those who have promulgated these false charges have repeatedly been challenged to furnish solid proofs establishing that any single Metropolitan has ever acted outside his duties and the work of his holy office. This the detractors of the Patriarchate

have never succeeded in doing. Up to the present they have confined themselves to vague and indefinite complaints, which they have been unable to establish and which simply expose their anger at seeing their wishes and cherished designs on the Orthodox of Macedonia neutralised by the pastoral zeal and the vigilance exercised by spiritual chiefs—zeal and vigilance always kept within the limits of the law and the immutable rights of the Church and the Nation. Thus it happens that the accusers can do no more than abandon themselves to the insults and calumnies, which through everyday use have now lost all sting, against the religious chiefs.

PRESS REVIEW.

The Eastern Question.

INTERVIEW WITH THE GREEK PREMIER.

EPIROS, CRETE, AND MACEDONIA.

ATHENS, *May 21st.*

The special correspondent of the "Morning Post" at Athens, sent to his journal the following account of an interview with the Greek Premier, Mr. Theotokes.

Our conversation began with Epiros, the "mainland" which faces M. Theotokes' native island. After alluding to the recent attack by Albanians upon the steamship offices at Santi Quaranta, the port of Joannina, on that iron-bound coast, the Prime Minister reminded me that Europe in Berlin thirty years ago had intended to extend the north-west frontier of Greece up to the River Kalamas opposite to the centre of Corfu, but that the Greek advance in Epiros had been cut short in 1881 at the bridge of Arta. Yet Epiros, said M. Theotokes, is thoroughly Hellenic; the great mass of the Albanians lies to the north; as for the Koutso-Wallachs, "they are all Greeks." Upon this last point—the tenderest of all racial questions in the Balkan medley at present—the Greek Premier laid special stress. "The Koutso-Wallachs," he repeated, "do not speak Roumanian, but Greek. At the time of the War of Independence they showed their Hellenic patriotism by fighting for the Greek cause; they are not Roumanians, but all Hellenes." As I have already pointed out in a previous dispatch, this blank denial of the separate Latin nationality of the nomad Koutso-Wallachs is an integral part of the creed of Hellenism.

M. Theotokes then proceeded to explain his theory of the origin of the Koutso-Wallach movement. In his view—and he well knows what Party Government is—the Roumanian Government subsidises the schools for the Koutso-Wallachs and supports that movement, not with any hope of incorporating those distant and unredeemed "brothers" in a greater Roumania, a revived Wallachian Empire, but simply to pacify and placate Parliamentary parties at Bucharest. A school at Joannina is in this theory worth so many votes in Roumania.

GREECE AND CRETE.

From Epiros we naturally passed to her sister, Crete. M. Theotokes expressed his satisfaction at the decision of the Powers to withdraw their troops from the "great Greek island," and warmly commended the wisdom of the Cretans in earning by their conduct the confidence of Europe and the statesmanship of his old ally, M. Zaïmes, the High Commissioner, whose tact and proverbial silence—in that respect the High Commissioner is the Moltke of Greece—have, by the universal consent of politicians here, contributed so much towards the solution of the Cretan Question. I asked M. Theotokes whether he considered immediate, or at any rate speedy, union between Crete and Greece as desirable, and whether, in that case, he was not afraid that Bulgaria would at once demand compensation in Macedonia for this aggrandisement of the Greek Kingdom. The Prime Minister replied without hesitation that in his judgment the union should not long be delayed. He remarked that delay might exhaust the patience of the Cretans and cause fresh difficulties in the island, while the union would enlarge their political horizon and give them a wider political outlook.

This point has been often overlooked in discussions on the Cretan question. Yet we all know that political contests are less personal and less bitter when the issues are less local and more general. A national Parliament is less violent than a vestry, and when the Cretan Deputies, whom M. Theotokes estimates at 22 in number, amalgamate with the 177 deputies of the present *Boulé* at Athens, they will be less likely to take personal views and split up into cliques, than in the narrower arena of Canea. It is the opinion of Greek statesmen, whom I have consulted, that the Cretan deputation will not remain a solid, insular group, but that its members will be divided up among the four existing Greek parties. Such was the case when the Ionian Islands in 1864, and Thessaly in 1881, were united with Greece. There will thus be no Cretan party, just as there is no Ionian or Thessalian party, in the enlarged Chamber. Moreover, as was the case in Thessaly before the war of 1897, there will be Mussulman deputies sent by Candia to Athens, and M. Theotokes pointed, as a proof of political toleration, to the fact that already a Mussulman Cretan was a member of the Ministerial Council of the island, which still contains some thirty thousand Mohammedans. As these all speak Greek, and are of Greek origin, the language question will present no difficulty. So, in a Bosnian Legislature, Christians and Mussulmans would alike talk Slav.

Next, as to the crucial question of Bulgarian compensation, M. Theotokes firmly expressed his conviction that Greece had nothing to fear from that quarter. The danger, he thought, was much exaggerated. "Bulgaria," he said, "would not and could not fly in the face of all Europe, with whom, and not with Greece, she would have to deal. History, as you will remember, has not recognised this theory of compensation. When, in 1885, Bulgaria seized Eastern Rumelia, Greece received nothing in return for this aggrandisement of the Principality. Besides, there is no relation whatever between Crete, a thoroughly Greek island, peopled by one race, even though there be two religions, and Macedonia, inhabited by a mixture of races."

MACEDONIA.

This brought us to the greatest of all the problems of the Near East—Macedonia. "I have never pretended, as some do," said the Prime Minister, "that all Macedonia is Greek. I am quite prepared to admit, and have said so in my speeches, that there are other races there besides the Hellenic. I recognise in Macedonia the existence of four separate stocks—the Greeks, the Bulgarians, the Serbs, and the Turks." (It would be observed that M. Theotokes, in Macedonia as in Epiros, declines to regard the Koutso-Wallachs as a nationality apart from the Greeks.) "Now, let us consider the best solution of this racial problem. In my judgment," said the Premier with emphasis, "the complete separation of Macedonia from the Turkish Empire would be impossible, for the Turks will never evacuate it without a war. From their own point of view, they could not be expected to do so, as they would be sacrificing thereby the remaining fragments of their European dominions, for, if they lost Macedonia, Albania and Epiros would be entirely isolated from Thrace, and their Empire in Europe would be practically limited, as was that of Byzantium in the last years before the Turkish conquest, to Constantinople and its suburbs. Now, as no statesman desires war, what is the best plan? Not, from the Greek point of view, that of Sir Edward Grey; for this, by including the Vilayet of Kossovo, in Macedonia, would flood the country with the Slav population of that district, and would thus put the Greeks of Macedonia proper at a disavantage. For this reason his proposal, though not accepted by Russia, is at bottom, in the Russian interest, which is that of the Slavs.

"What, then is the solution which I favour? A re-division of Macedonia into fresh administrative districts, in each one of which one of the three Christian nationalities should have a majority. Thus, there would be a Greek majority in one, a Bulgarian in another, and a Serb in the third, and the racial minority in which would tend gradually to gravitate towards that district in which its fellow-countrymen were in a majority. This solution would not, I confess, be easy, but it would not be impossible; for there are large portions of Macedonia, for instance, the sea coast, where the Greeks are admitted by all to be in a great majority, just as the bulk of the Serbs are north of the Shar mountains. The difficulty, which is not insurmountable, would, therefore, be to deal with the debatable areas, where there are conflicting and overlapping racial claims.

British Liberals and Bulgaria.

M. Theotokes then went on to discuss what is so much of an enigma to the Greeks—the philo-Bulgarian sentiments of British Liberals. "I can only explain the enthusiasm in England for Bulgaria by philanthropic motives; but permit me to observe that, in this Twentieth Century, philanthropy has not much to do with politics. Besides, have not we Greeks suffered as well as the Bulgarians? Is not our little kingdom full of Greek refugees from Bulgaria itself, as well as from Macedonia, to whom we have to make a daily allowance out of the Treasury, for whom we are building a new home—another Anchialos—on the Stephanovik estates in Thessaly? From the point of view of British interests I cannot understand the British position. By supporting the Bulgarian claims the British public is simply favouring the Slavs. It is said, I know, that a Big Bulgaria would be a bulwark against Russia. Such, was not, however, the idea of Lord Beaconsfield and Lord Salisbury at San Stefano, nor can it be pretended that a small nation of a few million men—for such even a Big Bulgaria would still remain—could hold in check the vast Empire of Russia. If Great Britain wants a buffer State in the Balkans, why Turkey, her old ally of the Crimean War, would be better than Bulgaria. At any rate, it is your business to see that no Great Power occupies Constantinople, for you have vast interests in the Mediterranean and in Egypt; and, if you tell me that the democracy, which now obtains in England, cares little and knows little about foreign politics, I reply that it is the duty of the governing class to keep itself well informed about them.

Finally, M. Theotokes affirmed his confidence in the future, provided only that the Great Powers were all united and all disinterested. "There are Powers," he said with a smile, "like Great Britain, which have no axes to grind in the Near East. There are others, which have interests of their own to further there. But, mark you, I do not consider it unreasonable, in this age of over-production at home, that great manufacturing countries should seek new markets in the Levant. Only, there is a great difference between commercial and political expansion. It is absurd for a Great Power to base future political claims upon the mediæval acquisitions of its ancestors. No British statesman would dream of claiming Normandy and Guienne, because they belonged to the Plantagenets; it is for historians, not for practical politicians, to remind us that Venice and Genoa were once Greek Powers. Such a fact is no argument for modern Italian colonisation across the Adriatic."

As I took my leave, I reminded M. Theotokes of the great interest taken by the *Morning Post* in the fiscal question, and asked him to express his opinion upon its merits. The Greek Prime Minister paused to reflect, and remarked that the whole subject was difficult in the extreme. Then he showed me how it was possible to discuss the niceties of tariff reform in the plastic language of Greece, with new formations strictly based on classic models. M. Theotokes, while believing that Free Trade had made Great Britain great in the past, pointed to the phenomenon, of which Cobden never dreamed, that all Powers except Great Britain were now Protectionist. He observed that Italy could not have achieved her present flourishing financial position, which he greatly eulogised, without a system of high duties, but he strongly urged the need of cheap bread for the working classes, whom in some parts of Venetia he had seen living on polenta.

Europe and the Turks: a Foreign Criticism.

In the Paris *Revue Politique et Parlementaire* for April, 1908, Professor A. Andreades of the University of Athens, contributes a paper, "*L'Opinion Anglais et la Question d'Orient*," consisting mainly of a criticism upon Mr. Noel Buxton's little book, "Europe and the Turks." A review of this book appeared in the *Hellenic Herald* for Oct., 1907, but it may interest our readers to view the matter from a foreign standpoint, and we therefore give a summary of Professor Andreades' remarks.

Dr. Andreades, while differing from many of Mr. Buxton's conclusions, at the outset pays a well-deserved tribute to this author's just and high-minded character, and to his warm championship of all the Balkan races and his insistence that under reasonable conditions all these races may confidently be expected to march along the path of civilisation—in which, indeed, he considers the progress they have made under adverse circumstances far more striking than the short-comings which are so freely condemned. The reviewer also praises the style of the book, which, he says, is altogether admirable for a popular work; at the same time he points out that Mr. Buxton has not entirely avoided a certain superficiality, the pitfall of popular writing. Thus, Mr. Buxton always refers to the Koutzovlachs as Roumanians, calmly ignoring their claim to be reckoned as Greeks, and not even suggesting that the nationality of these people is open to discussion.

The reviewer quotes with approval Mr. Buxton's dictum, "Mahomedanism has in one respect at least been an affliction to the world, for it instilled a spirit of conquest, and the power to conquer, into nations unfit to govern." It is when Mr. Buxton begins to propose an alternative to Turkish rule that his position becomes more open to question. Dr. Andreades protests, as our own reviewer protested, against the words ascribed to the Greek in Mr. Buxton's imaginary dialogue between the rival claimants in Chapter III. The words are often put into the mouths of Greeks by their enemies, but no Greek, least of all if he were (as Mr. Buxton supposes) officially accredited, would ever dream of talking in such a strain. It is in fact the Greeks, and only the Greeks, who have espoused the principle of "free declaration of nationality" in connection with the Macedonian problem. Whether the principle is sound or unsound, practical or visionary, is a matter on which every man may form his own opinion; but it must always be recognised that this principle, and nothing else, is the basis of the Greek claim. Chapter III is not worthy of Mr. Buxton.

English pro-Bulgarians have a habit of speaking as though the annulment of the San Stefano Treaty had been entirely the work of this country, and they are therefore fond of saying that "England alone or principally is responsible for the present condition of Macedonia." Dr. Andreades naturally cannot let this pass, "Mr. Buxton forgets that the San Stefano Treaty excited "strong protests, not only in England, but also in France "and Italy. Liberal Europe did not fail to perceive "that, while the treaty professed to aim only at the "liberation of Christians, it really submitted numerous "Christian elements, the Greeks and Serbs of Macedonia, "Thrace and Old Servia, to a yoke more permanent and "also—as the events in East Roumelia have sufficiently "demonstrated—as cruel as and more intolerant than "that of Turkey. That Mr. Buxton should consider the "San Stefano Treaty a measure of liberation is the more "surprising since he admits (p. 103) that the other "Christians do not desire Bulgarian rule, and recognises "(p. 108) that if ever autonomy is granted to Macedonia, "ethnological necessities will demand that it shall be "combined with the Swiss system of Cantons." Which

brings us within measurable distance of admitting all the Greek contentions!

The San Stefano Treaty contained no guarantee of the rights of the minorities. The Berlin Treaty did make such a provision, but where the liberal Powers have failed has been in their neglect to enforce these safeguards.

Dr. Andreades deals shortly with the "buffer-state" conception of Big Bulgaria, and has no difficulty in shewing that it is another example of "putting money on the wrong horse"—worse than the support of Turkey, because more permanent. The presence of Bulgaria in the Ægean would simply facilitate Russia's eventual occupation of the Dardanelles.

Space does not permit of further quotation, but we have indicated the principal points on which the reviewer finds himself at issue with Mr. Buxton. For the rest he recognises that author's sincerity and courage, his confidence in the Balkan Christians, and his unswerving faith in the ultimate triumph of their cause.

The Frugality of the Greeks.

[From an article by M. Labadie-Lagrave in the Literary Supplement to the *Figaro*, March 14th, 1908].

The frugality of a race is best studied, not in its own country, but among its children who emigrate.

An American writer (Mr. Speare, in the *North American Review*), has computed that Italian immigrants to the United States send home each year a sufficient sum to maintain 150,000 families of 6 persons each—a population, that is to say, equal to that of a great city like Boston.

And yet the Italians only hold the second place in this respect, being far outstripped by the Greeks. The average sum sent home by each Italian is £6, whereas each Greek sends on the average £10. It will be interesting to learn why the Greeks, from the point of view of economy, so far surpass all other races. The tradition of their ancestors is not without considerable weight. Hellas never knew anything like the Roman orgies: on the banks of the Eurotas men lived on black broth, and the countrymen of Pericles, even in the days of their greatest wealth and glory, were an abstemious people. Without going back so far, we must remember that the Modern Greeks have no long acquaintance with the luxuries of civilisation, and that they still retain the simple tastes for which alone the Ottoman rule gave scope. It must also be recognised, that however prompt, ingenious and quick to grasp commercial combinations the Italians may be, they lack that amazing fertility of resource, practical skill in the smallest details of life, and unfailing sureness of sight in great and small speculations, which have always characterised the countrymen of Ulysses through the course of ages.

Exceptional national gifts do not explain all. No Greek ever definitely shakes off the dust of his native soil: he always dreams of returning home, and the money he sends is not only for his family, it is for himself. It is destined to buy the large or small domain to which he hopes some day to retire; and he places it in hands whichhe consider safer than those of "'cute" Yankee speculators. The Italian, less ambitious and more apt to continue in a groove, is content to send home just enough to enable his wife and family to jog along, while he acquires the sum necessary for their passage across to him.

L'IMBROGLIO MACEDONIEN

Par Michel Paillares.

PARIS P—V. Stock, Editeur, 155, Rue St, Honore.

Literary Page.

Cleon Rangabes.

For many generations the name of Rangabes has been one of the foremost in Greece, and Alexander Rhizos Rangabes has some claim to a high rank among the founders of Modern Greek literature. Readers of the *Hellenic Herald* will remember Mr. J. C. Caldwell's article in the November 1907 issue, in which an interesting account is given of this writer's multifarious activity. The mantle of Alexander Rangabes has fallen on his eldest son Cleon, the subject of this paper.

Cleon Rangabes, son of Alexander Rhizos Rangabes and his Scottish wife, Caroline Skene, was born in 1842 at Athens where the earliest years of his life were spent and the foundations laid of a liberal education. At the age of eighteen he proceeded to Germany and studied at the Universities of Berlin and Heidleberg, graduating at the latter seat of learning as Doctor of Laws. The son of Alexander Rangabes, who was the friend of Corais and the first of an illustrious line of native Greek archæologists, could not fail to be drawn to study the classics and antiquities of his own country; and accordingly after three or four terms in Paris, we find young Rangabes back in Athens: his classical studies soon produced fruit in a volume of Homeric Studies.

In 1867 he entered the diplomatic service, and began a prolonged career of "globe-trotting"; which must at least have given him experience of many men and varied climes. His first appointment was to Washington, as secretary to his father, then Greek Minister to the United States. A period of travel through the Western States was followed by his nomination as Greek Consul at San Francisco; afterwards he took his father's place as Chargé d'Affaires at Washington. He signalised his Consulship in San Fancisco by establishing an Orthodox Greek Church in that city.

In 1871 he returned to Europe, and occupied in rapid succession several important diplomatic posts, of which space will only allow the barest enumeration. He went first to St. Petersburg, as Attaché and First Secretary to the Greek embassy; then to Vienna; then to Bucharest, where he was for six years Consul-General to Roumania. From Bucharest he went in 1880 to Egypt as Diplomatic Agent, and here he remained through the stirring times of the Arabi Pacha revolt, the bombardment of Alexandria and the campaign which finally led to the British occupation. The position of the Greeks, as of Europeans generally, during that troublous period, was one of much anxiety; but Mr. Rangabes proved himself a prompt and vigorous representative of his own country. After the British occupation he left Egypt, and was awhile Diplomatic Agent at Sofia, but in 1890 he attained to the dignity of full ministerial rank, being accredited to the court of St. Petersburg, whence he was transferred in 1893 to the post which he continues to hold, of Greek Minister in Berlin.

His literary activity began early, and a busy diplomatic career has not prevented him from producing a long list of dramatic and other writings. We have already noticed the Homeric studies published when he had just left the University. His next work was still outside the path of pure literature, for, taking advantage of his story at Bucharest, he published in 1871 a study, in Greek and French, of "Plevna at the time of the Surrender"; an account which, it is understood, owes much to the information and supervision of King Charles

of Roumania, who of course was in the thick of the famous siege. In 1867 came his first dramatic essay, "Ἰουλιανὸς ὁ Παραβάτης (Julian the Apostate)," described as a "philosophic drama in five acts."

After his return from Egypt he threw himself heartily into literary work, and each of the ten years after 1884 saw the issue of a new volume. The epoch of medieval Byzantine splendour, and the vicissitudes of the Eastern Empire as it tottered to its fall, have always exercised a great fascination over the mind of Mr. Cleon Rangabes, and it is in this period, rich in dramatic and romantic possibilities, that he has chiefly found his inspiration; though for a few of his plays he has sought subjects in Roman and still further back in classic Greek times.

His best known plays are "Θεοδώρα 'Theodora' (1884), Ἡράκλειος 'Heraclius' (1885), and οἱ Ἰσαῦροι 'the Isaurians.'" All these were historical dramas, and appeared (especially the best named) with considerable success on the stage. They are known to Western readers through German translations. So far as we are aware, no English version has appeared, but in France Mr. Rangabes' plays have had a curious history. In the history of the Byzantine Court are many stories which invite a dramatic settling, and it was natural that so deft a constructor of plays ["plot-monger," as Mr. Bernard Shaw might say] as M. Sardou should turn his attention in this direction. But when it appeared that M. Sardou's choice had in more than one instance not merely lighted on the same subject as Mr. Rangabes, but also that his characters and even in some cases his treatment were the same, it was inevitable that the cry of "scissors and paste" should be raised. A controversy ensued between the two playwrights; Mr. Rangabes conducted his case with great skill and dignity, and was universally allowed to have had the better of the exchanges; and M. Sardou, although in one case pleading pure coincidence, in another altered the name and also the plot and dialogue of his play, so leaving his adversary in clear possession of the field of battle.

The historical and romantic drama has not engrossed the whole of Mr. Rangabes' attention, for he is also the author of two comedies, Πῦρ ὑπὸ τὴν Αἰθάλην 'The Smouldering Flame,' (1885), and οἱ Μνηστῆρες τῆς Πηνελόπης 'Penelope's Suitors.' He has also written an historical novel, of which the story goes back once more to his favourite Byzantine times, Χαράλδος ὁ Ἡγεμὼν τῶν Βαριάγων, 'Harold, Prince of the Varanghians.' It is a pity that this novel has not been translated, as its subject would render it interesting to English readers, for the Varanghians were, if not absolutely an English guard of the Byzantine Emperor, at all events of the same Norse and Saxon stock by which England was peopled, and many of them were actual English adventurers. The Harold, too, was of the same Norse family as Harold Hardrada, the adversary of King Harold. This interesting period of history has only been touched upon in one English novel, Scott's "Count Robert of Paris," which represents its great author in far from his happiest vein.

One of Mr. Rangabes' latest plays, "Ἡ Δούκισσα τῶν Ἀθηνῶν," was written in 1888 in competition for the dramatic prize in the First Olympic Games, at Athens. The play carried off the first prize, and was presented with much success at the Athenian Royal Theatre. Subsequently a German version, *Die Hertzogin von Athen*, was made by the poet Otto Adolf Elissen, and was played in Berlin, Hamburg, and elsewhere, with a considerable measure of success; and there is also a French version. No English translation is in existence, but it will be of interest to the English reader that a play, "The Duchess of Athens"—differing somewhat widely, it is true, from "Ἡ Δούκισσα τῶν Ἀθηνῶν," but yet based upon Mr. Rangabes' play—is in an advanced state of preparation and, it is hoped, will be seen on the boards of a London theatre.

The subject of the play is drawn from Mr. Rangabes' favourite Byzantine period—to be exact, the scene is laid at Athens in the thirteenth century, when the Byzantine Empire was rapidly crumbling under the attacks of Frank invaders, who in fact had possessed themselves of almost the whole of Greece, which was parcelled out in Dukedoms among various Northern adventurers. At the time of the drama, the centre of Frankish power in the East, and at the same time the focus of the Greek movement against the Northern invaders, was Athens; and the action revolves around the figure of Michael Lascaris, who was at once the leader of the Greeks and the lover of the Frankish Duchess of Athens. The play shews his Hamlet-like waverings between public duty and private inclinations; finally he is forced to declare himself boldly for Greek national aspirations and to lead an insurrection. This he does with great vigour, defeating the Franks in the historic battle of Lake Copais. But in the hour of victory he is struck down by the troop of Catalan mercenaries, on whom he had too largely relied; and so Greece once more bitterly learns the lesson which must be mastered by every people that would be free:

"In native swords and native ranks
The only hope of freedom dwells."

In his dramatic treatment Mr. Rangabes breaks away alike from Ancient Greek traditions and from the narrow restrictions of the French stage, and treats the "unities" with very scant courtesy. His models are rather to be found among the English Elizabethan dramatists; or, it would perhaps be more correct to say, among their followers of the German romantic and sentimental schools. Their influence has not been wholly good, for it cannot be denied that Mr. Rangabes inclines to occasional extravagance and that his plots lack the clear structure of the French playwrights. His dialogue, while possessing neither the Elizabethan splendour nor the incisive crispness of the best modern plays, is yet bright and appropriate, couched in smooth and graceful versification. The lyrics interspersed in his plays are often excellent. He is fond of lengthy soliloquy, often of much beauty; the modern playgoer, however, though willing to endure monologues and to admire "purple patches" in Shakespeare or Æschylus, is inclined to grow restless before a modern play unless he sees some rapid development of action. We look nowadays much more for swift dialogue than for poetic magnificence. Mr. Rangabes' strong point is less the analysis of character than a plentiful supply of incident; and indeed, captious criticism might regard his striking tableaux as somewhat melodramatic. But there can be no question of their dramatic effectiveness, or of Mr. Rangabes' skill in designing an action which shall provide a series of "strong" situations. One thing Mr. Rangabes certainly does present: the magnificence of Byzantine court life. His plays lend themselves to, and in fact demand, the most gorgeous display of scenery and costume, as we read his pages there rises before our eyes a glowing picture of the stately (and, it must be admitted, artificial and futile) splendour of life in those Eastern courts which were the centre of medieval civilisation.

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Greeks in Macedonia.

The following letter, published in the *Globe* of May 20th, contains another protest against the unfair strictures of the Blue-Book. If we are not mistaken, the initials "H.J." conceal the identity of the Editor of the *Broadstairs Echo*, whose able articles on Near Eastern politics we have had previous occasion to quote.

SIR,—The severe criticism passed upon the Greeks in Macedonia in the Foreign Office documents, published a day or so ago, should, it seems to me, in fairness to Greece, have been accompanied by some explanations that would have given the public a clearer understanding of the circumstances. No one accuses the British Foreign Minister and his representatives abroad of anti-Greek bias, but one is entitled to ask—Is not his judgment harsh in view of all the evidence at his command? In a quarrel it does not necessarily follow that the disputant who hits the last blow, or has the last word, is the most blameworthy. Indeed, as a matter of mere elementary justice, the aggressor is the more open to blame. The Greeks in Macedonia may have done recently all they are now charged with, but Sir Edward Grey had but to search his own archives to discover how greatly they have been provoked by deeds against themselves fifty times more atrocious than any of which they can be accused; yet they are now officially proclaimed before the whole world as brigands and murderers, while all that has gone before to arouse their anger is quietly ignored.

It would have been fairer had the condemnation been qualified by an acknowledgemet that they have been provoked almost beyond the limits of human endurance. The facts are indisputable, and are to be found in British Blue-Books. For example (Blue-Book, 1903, No. 348), Sir A. Biliotti has placed on record that by terrorism the Bulgarians wished to force the inhabitants of Macedonia to adopt their ideas. In the Province of Serres only over 100 Christians have fallen victims to their cruelty. In the same Blue-book, another British official, the Consul, Mr. Shipley, tells how the Bulgarians of Macedonia adopted by choice a life of brigandage. From the same document we learn (from the British Consul-General at Salonica) that the Bulgarian Consular Agency was under grave suspicion of complicity in the troubles, and that every Bulgarian band had one or more emissaries from Sofia. Still keeping to official records, we find a record of a conversation between the British and Russian Ambassadors at Constantinople. The latter diplomatist is reported as having declared that the Bulgarian Consular Agents are simple revolutionary agents, aiding the revolutionary commitees in procuring arms and in organising the revolutionary movement generally.

In short, official testimony of the aggressiveness of the Bulgarians in Macedonia is overwhelming, yet we now find the whole blame for the troubles placed upon the shoulders of the Greeks, who have been, without a shadow of a doubt, "more sinned against than sinning," and not only in the more or less distant past, but within the last few weeks. A few of many quite recent Bulgarian outrages may be cited:—

At Salonica last Easter, a Greek religious procession, headed by the Metropolitan and accompanied by the members of the Greek Consulate, was fired upon.

At Valandovon, at Easter, twenty Bulgarians attacked the Greeks, killing two and wounding one.

At Doliani, some Greek civilians fell into a Bulgariau ambuscade, two men being killed and one seriously wounded.

At Anchialos, a Greek shopkeeper who refused to pay a contribution to the order of the Bulgarian committee, was attacked and left seriously wounded, while his premises were sacked. A Bulgarian Customs officer in uniform, was one of the attacking party.

In fact, incidents of this kind could be multiplied, but Foreign Office condemnation of them has yet to come.

I am, Sir, &c.,

H. J.

Broadstairs, May 17.

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,, NOTES of 1 and 2 Drachmas ... (Ds. 3,488,830)	82,090 2 3
,, RESERVE against Greek Government Guaranteed 2½ per cent. Bonds held by Bank of England under Greek Law, 1898, per contra, to reduce to par, the market quotation being 84-86	3,076 0 0
,, CURRENT AND OTHER ACCOUNTS— Including £20,000 loan from Bankers on Securities, and current accounts at interest (Ds. 9,069,189·90 and £345,303 17s. 2d.)	558,696 11 3
,, DEPOSITS bearing interest ... ... (Ds. 16,689,525·99 and £57,140 12s. 3d.)	449,844 6 10
,, BILLS PAYABLE ... ... (Ds. 78,141·03 and £82,397 15s. 9d.)	84,236 8 0
,, REBATE on Bills not due ... ... (Ds. 61,513·79 and £592 13s. 2d.)	2,040 0 10
,, REST, being UNDIVIDED PROFIT as per Profit and Loss Account	52,668 8 3
CONTINGENT LIABILITY on BILLS RECEIVABLE Discounted £184,263 1 9	
	£1,703,200 19 4

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By CASH IN HAND and at Bankers :— London ... ... £8,003 10 1 Branches (Ds. 275 and £37,683 4s. 4d.) 37,689 13 9	45,693 3 10
,, NOTES of other Banks ... (Ds. 1,813,214·62 and £7,197 13s. 6d.)	49,861 11 0 — 95,554 14 10
,, MONEY at call with National Bank of Greece (Ds. 646,438·28)	15,210 6 3
,, GREEK GOVERNMENT GUARANTEED 2½ per cent. GOLD LOAN of 1898— Bonds for £76,900 deposited with the Bank of England, under the Greek Law of 1898 relating to Specie advanced against forced currency, repayable at par	79,976 0 0
,, LOAN TO GREEK GOVERNMENT— Notes of 1 and 2 Drachmas ... (Ds. 3,499,999)	82,352 18 4
,, INVESTMENTS, viz. :— British Imperial and Colonial Government Stocks, Railway Mortgage Bonds and other securities— London ... ... £148,986 12 8 In Greece ... ... 27,142 10 8 (Ds. 525,088·91 and £14,787 10s.)	176,129 3 4
,, BILLS RECEIVABLE— London and in transit	40,384 11 2
,, BILLS DISCOUNTED, viz. :— Commercial ... ... £209,881 15 5 Proprietors' and Agrarian 29,947 4 10 (Ds. 7,232,469·54 and £69,653 5s. 2d.	239,829 0 3
,, ADVANCES on SECURITIES (Ds. . 11,933,388·71 and £190,257 7s. 7d.)	471,042 19 11
,, LOANS, CURRENT and OTHER ACCOUNTS (Ds. 3,799,979·89 and £164,569 9s. 4d.)	253,980 15 2
,, CURRENT ACCOUNTS Secured by Mortgages (Ds. 1,785,520·98 and £3,249 9s. 4d.)	45,261 14 6
,, ADVANCES on MORTGAGES (Ds. 6,412,673·77 and £8,635 17s. 9d.)	159,522 6 7
,, MORTGAGED PROPERTY taken possession of (Ds. 810,525·15)	19,777 1 3
,, FREEHOLD BANK PREMISES at Athens, Corfu, Cephalonia, Patras, and Zante, and Bank Furniture	24,179 7 9
	£1,703,200 19 4

Dr. *PROFIT AND LOSS ACCOUNT for the Year ending 13th January, 1908.* **Cr.**

	£ s. d.
To CHARGES OF MANAGEMENT for the Year, including Salaries, Pensions, Directors' Fees, Income Tax and other Taxes and Charges ...	21,425 10 2
,, INTEREST ON DEPOSITS	16,917 19 4
,, REBATE on bills discounted not due	2,040 0 10
,, BALANCE undivided profit	52,668 8 3
	£93,051 18 7

	£ s. d.
By BALANCE brought forward from last account—13th January, 1907 £51,728 0 1	
Deduct—Final Dividend of 3s.6d. per share for year 1906, paid 10th April, 1907 ... £11,042 17 0	
Interim Dividend of 2s.6d. per share for year 1907, paid 1st October, 1907 ... 7,887 15 0	18,930 12 0 — 32,797 8 1
By GROSS PROFIT, after making provision for bad and doubtful debts	60,254 10 6
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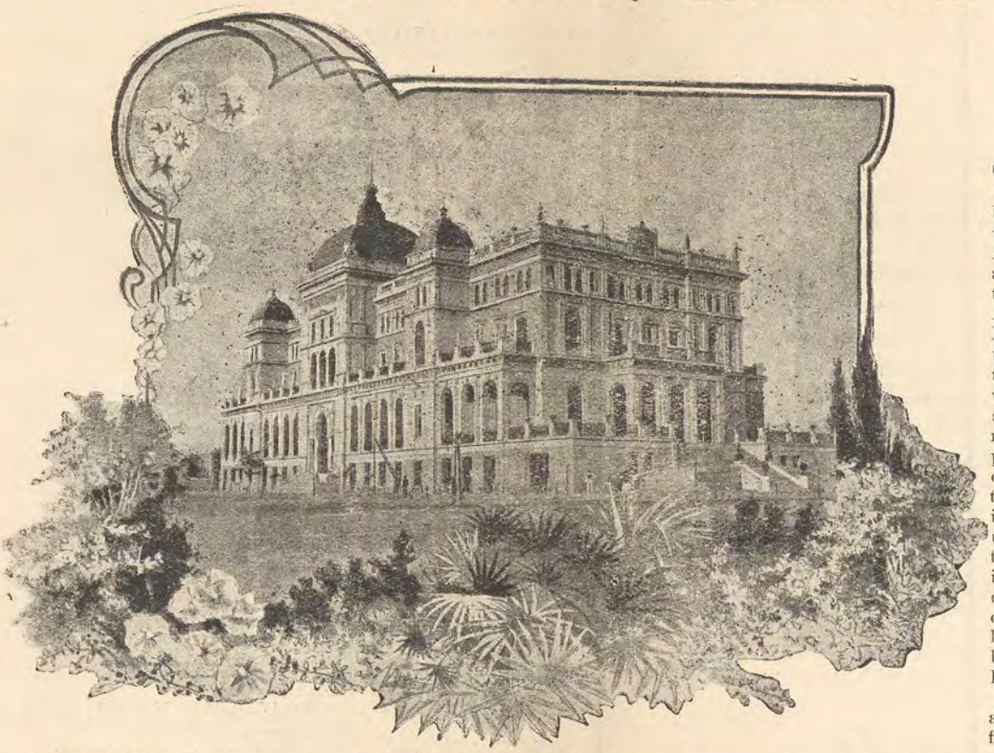
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The Hellenic Herald

A MONTHLY POLITICAL & LITERARY PERIODICAL.

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In the case of any failure or irregularity in the delivery of the Hellenic Herald the Editor will be glad to be informed at once, that the matter may be rectified. This applies especially to our over-seas subscribers.

THE DISTURBANCES IN SAMOS.

The traditional short-sighted policy of the Porte has once more brought suffering upon the helpless subjects of Turkey, and once more this suffering is borne by an unredeemed Greek land. We refer to the lamentable events which took place last month in Samos, and which have resulted in the wholesale destruction of property, the unsettling of an entire population, and the loss of many valuable and innocent lives.

It has been demonstrated that the cause of the troubles was not any bellicose disposition of the Islanders, as many enemies of everything Greek would have us believe and as they hastened to proclaim throughout Europe. It was a premeditated plan on the part of the Porte to stir up trouble in the Isle, in the hope of dissuading the Powers from the withdrawal of the International troops from Crete, by conveying the belief that such withdrawal would be regarded by the Greeks as a national victory and would therefore encourage the unredeemed Greeks to lawless acts against the Government. So far have the people of Samos been from acting in this manner that they have most emphatically protested their loyalty to the existing political state: naturally, they demand that their own rights, recognised in the Constitution of the Isle, shall be respected. That the whole affair was premeditated by the Porte is proved by one simple fact—when the Prince of Samos sent for troops, these arrived in Samos *within two days*. Who ever heard of such prompt action by Turkish troops, even in time of war? No one who knows anything of Ottoman dilatoriness will believe that such a speedy reply was possible without long and careful preparation. The fact is that the blow was prepared, and held in reserve till the trouble could be fomented: once the critical stage was produced, the bolt was launched.

Now the Turks ought to have realised by this time that Crete has passed for ever out of Ottoman rule. But the Porte is slow to learn: it still cherishes the idea that it can prevent Crete from fulfilling its obvious destiny, which historic rights and popular aspirations indicate no less than present-day politics. And so we have the Samian trouble stirred up, as an "object lesson to Europe." It is indeed an object lesson, which we trust that Europe will read aright.

On another page we give a full account of the events: the main outlines can be simply described. When the Sultan had decided upon his plan, he removed the Prince of Samos, the enlightened and patriotic Constantine Karatheodory, and looked around for some creature who was willing to stoop to the baseness of betraying his countrymen. It fills us with profoundest shame to think that it should have been possible to find a Greek to play so contemptible a part: it is some satisfaction that no Greek of any standing could be found to accept the position. The Sultan found his tool in one Andrea Copassis, an obscure functionary in the personal *entourage* of Ferid Pacha. Copassis is one of those base creatures who are dazzled by ribbons and orders and titles, and he consented to become the Sultan's instrument.

When one wishes to pick a quarrel, any pretext is good enough, but it is difficult to imagine anything more flimsy than Copassis Effendi's grounds for letting loose the soldiery on Samos. The Prince had conferred certain privileges on a German tobacco merchant. In so doing, the Prince had taken upon himself powers which belonged to the Assembly of the Isle, and naturally the latter refused to sanction the Prince's unconstitutional acts. Copassis decided to regard this as an attack on his position, and at once proceeded to carry out the Porte's instructions to break the power of the Assembly. Failing in an attempt to raise the peasantry against the Assembly, he sent for the soldiers, who were in readiness and straightway appeared. Once on the Isle, they behaved as Turkish troops will behave, and provoked the people to resistance. To crush this resistance, another force of several thousand troops appeared, supported by a fleet of warships. The Turkish flag was hoisted over the Palace, the capital of Samos was bombarded, and the troops fired indiscriminately on the people in the streets, while all who were able to get into boats fled the Isle, and many succeeded in reaching the Piraeus.

The President and members of the Cabinet lost no time in protesting to the Powers which guarantee the Constitution of Samos. These have shewn themselves unwilling to take any direct step in aid of the Samiotes, or to call the Porte to book for the excesses of the soldiery and the Prince, but they have warned the Porte that the Constitution of Samos must be respected—and the Sultan has made the usual promises. We may suppose that he is much dissatisfied with the way things have turned out, for the attention of Europe has been fixed on Samos before the Sultan's plans were fully executed, and now, we do not doubt, the designs against the autonomy of Samos will have to be abandoned. Unfortunately, though the attempt has proved abortive, it has yet inflicted serious loss and bloodshed upon the people of Samos.

History has proved that attempts of this character are not always without danger for Turkey, but sometimes recoil on her own head; and the Sultan would be well-advised to think well before he enters again upon such plots, lest they involve a reaction which may shake the crumbling Ottoman Empire to its foundations. The pillar of the Empire in Europe and the Isles, and even in Asia Minor, is the Greek population, and of late years it has been the peaceful disposition of this population which has kept the Empire from collapse. But if the Porte continues to pursue a policy of irritating and exasperating this element and infringing upon its recognised rights, the result may be to bring the moribund Ottoman Empire a step nearer its grave.

The Olympic Games.

The celebration of the revived Olympic Games in London takes back our thoughts to the times when, every fourth year, the athletic festival filled the quiet Pisatan valley with throngs from all parts of the Greek world.

One might fancy that Olympia was destined by nature to be the friendly meeting-place of a people whom so many influences tended to split in sunder. Among the rugged mountains and wild gorges, which made the Peloponnese a fit nurse of fierce and warlike races, lies the gentle and smiling valley of the Alpheus, with the pine-clad Hill of Kronos sloping down to meet the sacred olive-grove in the Olympian plain. Between the hill and the river lay the flat sandy stretch, where, from earliest times, men had congregated for sport. Those who have studied the pages of Pausanias, or followed the accounts of recent discovery, or, yet better, examined the ruins for themselves, will picture an Olympia glorious with temple and monument—the great temple of Zeus, containing the masterpiece of Phidias, the flying Victory of Paeonius on its lofty pedestal, the row of splendid "treasuries" of the States of Hellas. But these belong to a time when the sun of Olympia had already reached the zenith, even if actual decline had not begun; to see Olympia at its best we must go back to the beginning of the fifth century before our era. We see the bare sandy level used as a stadium, towards the sacred olive-grove is one temple, and along the hillside the States are beginning to build their treasuries. And this is the heart of Hellas, the meeting-ground of men of Greek blood from every part of the ancient world.

Each fourth year the heralds of Zeus entered every Greek State, announcing the coming festival, and proclaiming the sacred truce—for during the month of the games it was sacrilege for the Greek States to war against one another, and every Greek was insured a safe conduct to and from Olympia, even across hostile territory. Towards midsummer, the end of the Greek year, the crowds began to congregate, and a varied and picturesque assembly they were. The stalwart Spartan was there, the heavy Bœotian, the lively and polished Athenian, and the rude Thessalian; there were hardy mariners from the Isles, languid orientalised Ionians in trailing robes, "millionaires" from the New World of the West — Syracuse and Tarentum and the wealthy cities of Sicily and South Italy; there, too, were half-barbarised colonists from the furthest bounds of the Greek world, Massilians tinged with Gaulish blood and manners, swarthy sons of Cyrene and the African colonies, sheepskin-clad men from the Black Sea settlements, fierce-looking as the Scythians among whom they had made their home. One thing the modern spectator would miss: there were no women at Olympia during the games—no woman might even cross the Alpheus without incurring the penalty of death. And, indeed, there was no place for women, for there was no town at Olympia, and no accommodation for visitors, and so the vast throng could only camp out on the plain.

The assembly was not only an athletic festival: it was the great religious and political meeting of the Greek people, and also a great fair. Hucksters and soothsayers were equally plentiful, and we may be sure that pockets were picked with the utmost dexterity, and that nimble-witted charlatans grew rich on the gold of Sicily. Every kind of ware was on sale—products of the distant colonies, objects of art and luxury from Athens and the cities of Ionia, and every description of sacred emblem and votive offering; while the mountebank and mime-singer strove for popular applause and patronage against the rhetorician, seeking to declaim his latest sophism, and the poet with epic scroll of rolling hexameters, enfolding some tale of "clanging fights and flaming towns and sinking ships and praying hands."

While the crowd of spectators sought amusement and the competitors bought assurance of success from the soothsayers, the statesmen were about more serious business. The gathering served as an informal congress, where the representatives of the various states of Hellas could discuss their mutual relations, sketch out terms of peace and war and alliance. It was at the Olympic festival that the scattered States were again reminded of their common blood and speech and civilisation, of the oneness of Hellas. It was here, too, that treaties were officially proclaimed, that States conferred the crown of friendship on one another, that great statesmen and patriots were singled out for public honour.

The festival lasted five days. The first day consisted mainly of religious ceremonies, offerings, chiefly to Zeus but also to the other gods and heroes, from the Eleans the sacred embassies and the visitors to the feast. On this day also arrangements were made: candidates were examined, to shew that they were of pure Greek descent and guiltless of pollution and dishonourable crime, and that they had undergone the full course of training for the games: then they were sworn to compete fairly. *Hellanodici*, or judges and heralds were chosen from among the Eleans, lots were drawn for the heats, and other arrangements made. Next day the games began. Before daybreak every coign of vantage was occupied, and every spectator had his wallet of bread and cheese and dried fruit, and his flask of wine or water—there was no "luncheon interval," and a place vacated was a place lost. The Hellanodici cleared the course, accompanied by assistants bearing long batons which descended, without respect of person, on the back of any unfair competitor or on the noddle of any over-zealous spectator who might break the ring. The trumpets sounded, the athletes advanced, the games began, and through the long summer's day roars of applause and howls of execration rent the skies, until nightfall put an end to the games, and the crowd trooped away to the booths and the tents, while the victorious athletes reposed or were massaged in readiness for next day, and the vanquished hid their shame, and slunk away under cover of night—"for they which run, run all, but one receiveth the prize," and respect for the feelings of the conquered was not an ancient virtue; a youth of athletics, a year of hard training and a strenuous and gallant struggle which came, it may be, within an ace of glorious victory—all these earned nothing but disgrace and contumely, the hisses of the mob and perhaps yet harder tokens of their contempt.

The games included boys' and men's contests, long and sprint races, horse races, chariot races, races in armour, boxing and wrestling competitions. The most severe

all-round contest was the *pentathlon*, consisting of running, jumping, disc-throwing, javelin-hurling and wrestling; the winner had apparently to beat all comers in three out of the five events—evidently a very difficult achievement. There was also the *pancration*, a kind of go-as-you-please combination of boxing and wrestling. This competition has had a bad name for brutality, but Mr. Norman Gardiner, who has probably studied ancient athletics at least as deeply as anyone else, has consecrated some interesting studies to the pancration, which he declares to have been more scientific and less brutal than much modern boxing. He does not of course pretend that it was ever play for babes.

On the fifth day the prizes were distributed, and the herald announced the name, city and parentage of each winner, who received only a garland of wild olive. But greater rewards awaited him at home. He made his entry as one that conferred glory on his city, clad in purple, upon a chariot drawn by four white horses. As he was escorted to the temple, where his wreath was offered as a votive gift, a hymn was chanted in his praise, and the greatest poets of Greece were glad to employ their talents upon such an occasion. There were also more substantial rewards, and in later days the grateful city would often endow the victor with a pension for life. In this practice lay the seeds of decay, and when the fatal discovery was made that a special rather than a general athletic training was likely to win special prizes, the descent was rapid. A class of professional athletes sprang up, men who sought not the healthy, all-round development which was the Greek ideal, but who trained themselves as runners, or wrestlers, or leapers, and nothing more. Such men were heedless of citizen responsibilities, and their abnormal development unfitted them for those military duties for which the harmonious training of the earlier athletes had been an unrivalled preparation. Galen tells us that in his day even the bodily health of the athletes was unreliable. By the time of Euripides we find that this decay had set in, and that the athlete was coming into disrepute. The games, however, continued to be celebrated, until Theodosius put a stop to them as pagan practices, in 394 A.D.—1,200 years after their foundation. But let us leave the melancholy history of decay, and return to the prime of Olympia. On the fifth day, after the olive-wreaths had been distributed, the crowned victors marched in procession to the altars and there paid their vows. Then the embassies from the States of Greece marched to the altar of Zeus, where a hundred oxen were sacrificed, after which a great feast was held in the Prytaneum, to which the victors were invited, and also distinguished guests from all the States. As the State banquet lasted into the night, the undistinguished many also had their feasting and merrymaking, where long-parted friends would meet, and fellow-citizens of the crowned athletes would enjoy a momentary reflected glory as they related anecdotes of the victor's youth. And as there was much human nature among the Greeks, we may be sure that long ago portents had foretold, or that the narrators had foreseen, the coming glory of their townsmen, and we may even suspect that the tales told did not become less marvellous as the night grew old.

Next morning would be filled with preparations for return, and before evening long trains would be wending their way afoot, or on mule or horseback, in every direction through the mountain-passes or towards the sea. The Olympic festival was over, but its influence was still living and would endure; each visitor bore away the memory of the festival, where he had met men of his own speech and his own blood, coming from the ends of the earth, and the local jealousies which sowed frequent strife between the States of Greece would never henceforth make him wholly forget that there was one Hellenic people, and one Zeus who ruled all Hellas and whom all Hellas united to honour at Olympia.

* * * * * *

The modern revival of the Olympic games is due largely to the initiative of Baron Pierre de Coubertin of Paris, who mooted the idea in the early nineties of last century; but Baron de Coubertin's plans would hardly have taken material form without the splendid munificence of George Averof, the wealthy patriot of Alexandria, who endowed Athens with a splendid marble stadium. After this the Greek people threw themselves heart and soul into the work of revival; and while recognition is due to the advice and help of athletes and scholars in England, France and America, it was mainly the great enthusiasm and self-sacrificing energy of the Greeks which overcame all difficulties and resulted in the Olympic Games, held at Athens in 1896.

The games attracted over 100 competitors, from Britain, America, France, Germany, Hungary, Denmark, Sweden, Switzerland, and, of course, Greece; and the meeting must be considered to have proved a success. Naturally there were hitches in the working, but the idea was proved to be practicable, and after the games of 1896 there was no question about a continuance of the series. An international committee was elected to arrange for the next meeting, which took place in connection with the Paris Exhibition of 1900. The next celebration, in connection with the St. Louis Exhibition of 1904, was of American rather than world-wide interest; and after this the Greeks decided upon a bold step. They determined that, whatever other meetings might be held, there should be Olympic games in Athens every four years. The project was pushed with characteristic energy and enthusiasm, and in 1906 the Greek Government issued invitations to the world's athletes. With great generosity, which merited—and gained, we are glad to say—the admiration and gratitude of all athletes and lovers of athletics, the Greek Government not only paid the expenses of Greek competitors, but provided free travelling and entertainment for all the foreign teams. This 1906 gathering was a splendid success, far surpassing the Paris and St. Louis meetings, and reflecting the utmost credit on all connected with its management.

And now we have the Olympic games in London, under the auspices of the International Olympic Committee. We are not sure that in one or two respects the organising committee might not have learned a little from the Athenian management, particularly in the matter of entertainment of competitors. Nevertheless, there is every reason to expect the London meeting to prove by far the most successful Olympic yet held.

A. C.

The Greek Team at the Olympic Games.

Greece is represented at the Olympic Games by a team of 20 athletes, whose names we give below:

Rifle-Shooting Team (7 members)—G. D. Orphanides, A. Metaxas, F. Mavromatis, A. Theophilakis, J. Theophilakis, M. Triantaphylides, and D. Rhediadis.

Discus-throwing, Weight-putting, Javelin-hurling:—Georgantas and Dorizas.

Javelin:—Zouras, in addition to the 3 already named.

Pole-Jump:—Banikas and Kountouriotis.

110 *metres race*:—Scouterides.

100 *metres race*:—Muller (in *Triple-Jump* also) and Paschalides.

800 *and* 1500 *metres race*:—Demetriou.

Standing Jump and High Jump:—Tsikliteras.

5 *miles race and Marathon* (26 *miles*) *race*:—Kouloumberdas and Koutoulakis.

Cycle Events:—Santorinaios.

The team is accompanied by four trainers, Messrs. Chrysaphis, Leukaditis, Giannoulis and Nicolopoulos.

Everybody admires the pluck and enterprise of the Greeks in sending so large a team into such a hotbed of athletics as England—a country which now occupies the place which once was Greece's own—and, we hope, will be so again in the near future. The change of climate, and the keen English and American competition, will subject the powers of the Greek athletes to a severe test, in which they will have our best wishes, and in which, wherever victory may go, we are sure that our countrymen will bear themselves with credit.

Greek Popular Music.

[A lecture delivered by M. Maurice Emmanuel before the *Ligue Française pour la Defense des Droits de l'Hellénisme*, and subsequently published as an article in the *Gaulois* of Paris.]

Those who have travelled in continental Greece, or the Isles of Greece, or the Ionian Cities, or wherever else the Greek race has a home, must have remarked that Modern Greece—to its honour and its happiness—is still a country of dance and song. The songs vary infinitely as we go from province to province, but the spirit which prompts them is ever the same, and we find the same themes transformed through countless variations, evolving in adaption to their surroundings like living organisms. The subjects are everywhere the same: the modern bard continues to sing of the simple joys and sorrows of everyday life—of love and marriage, birth and death—in which his ancient forerunner likewise found inspiration. The simple occupations of the village are also celebrated, and in these songs of the people we find the village smith, the weaver, the miller grinding corn between two hand-turned stones just as we see him on vases of twenty centuries ago. There are songs of the seasons: welcome to the New Year, Springtide and Mayday chants, choruses of haymaking and the harvest. The shepherd, too, is there, tuning his rustic pipe, now to a gentle strain of pastoral, now to dirges and elegies of deepest sorrow. There are songs of love, joyous serenades and plaintive laments: and in sterner mood are chants of war, songs of revolt, pæans of victory.

Many collections have been made of these songs, by French, German, and English scholars as well as by Greek editors. But these collections, though of inestimable value to the student of popular literature, confine themselves, unfortunately, to the words of the songs and give no record of the melodies. The sole exception of note is the monumental edition of Sigala, but the Byzantine liturgical notation, used by Sigala, is not generally understood by Western musicians, and so this edition also, from the musical point of view, has little value for us.

The first serious attempt to remedy this deficiency was made in 1877 by Bourgault-Decoudray, a distinguished professor in the Paris Conservatoire. His treatise, the result of travels and research in Greece, presented the Western world with a characteristic selection of Greek melodies and excited the liveliest admiration and astonishment among our musicians. Mr. Bourgault-Decoudray completed his work by giving, for the first time, a precise account of Eastern ecclesiastical music, together with a rendering of a mode of the Byzantine notation. Quite recently (1902) M. Hubert Pesnot has supplemented this work in a characteristically modern fashion, by collecting in Greece phonographic records of the popular songs.

How did these melodies originate? Well, prolonged investigation has convinced me that at the root are a certain limited number of type themes, from which, by a process of adaption, transformation, modification and evolution through successive generations, have developed all the varieties of popular song which we now find in bewildering wealth. Some of those type-themes may be referred to ecclesiastical music, for from ancient times to the present, the centre of Eastern musical art has always been in the liturgy.

But many of these popular themes have sprung up in the hearts of the people themselves, for in Greece the race of bards has never ceased to exist and to swarm everywhere like a tribe of melodious bees. The music of the Church has not scrupled to borrow these productions of the popular muse, for in Eastern as in Western liturgy, chant and anthem are full of strains which had their origin in simple folk-music. And this leads us to a conclusion which may at first sight seem paradoxical: it has become almost a truism that ancient Greece was the educator of the world, but it hardly seems as though the truth of the statement extended to the domain of music. What is there in common between the clear and simple slender thread of ancient melody, and the harmony of the moderns, that rich and gorgeous texture of interwoven strains? In truth there is the closest relation, for in the musical art of the ancients is the first glimpse of every modern phase: not fully realised, but as it were foreshadowed and prepared.

The practice of the Greeks contained, as it were, a *compendium* of all the musical scales employed by all races at all times—these, it may be observed, reduce to a very limited number of types. We may take first the *diatonic scale* (the Doric mode), proceeding by successive tones and semi-tones:

C D E F G A B C′

Then, the *chromatic scale*. Of the manifold varieties of this we may take as type that which was common among the Greeks:

C-*sharp* E F F-*sharp* A B C′ C′-*sharp*

Among the different systems of different races we find also *defective scales* with, so to say, gaps and cavities of more than a full tone in the scale. Such are the *pentaphonic scales*, which have five sets of intervals instead of seven. The *enharmonic* of the Greeks, when practised by a chorus of voices, reduced to such a gamut:

C E F A′ B′ C′

There remain the *exharmonic scales*, where are intervals of less than a semitone, fractions of the normal intervals. These exharmonic scales cannot be illustrated on the piano, but if in the scale C E F A B C′ we suppose the two semitones to be each divided into two roughly equal parts, we shall have something like the quarter-tones (διεσεῖς) which the ancient Greeks intercalated in their music, and which, in more or less identical form, are found in scales still practised.

It is hardly possible to imagine any scale differing in kind from all these four. Among the various musical systems of different peoples is found an infinite variety of scales, but all reduce ultimately to one or other of the four types.

It was formerly believed that the ancient Greeks had nothing resembling the *chromatic tetrachord* of modern Oriental music:

E F G-*sharp* A′

But Gevaert's prediction, that this also would prove to have been employed by the Greeks, found a full confirmation in Mr. Homolle's remarkable excavations at Delphi in 1893. Since then a number of musical texts have been unearthed, shewing that a mode was practised by ancient musicians (though not discussed by their theoreticians) which can be identified with the Oriental tetrachord. This we may justly say; antique music prepared for everything.

For everything; despite the difference between *homophonic* and *polyphonic* art—between melody and harmony. Ἁρμονία, the harmony of the ancients is defined in the dictionaries as a "a melodious relation of sounds, *rather in succession than concord*"—that is to say, the gamet, which characterises a *mode*. But the Greeks of antiquity had also some knowledge of the relations of concord, to which in modern times the name *harmony* is restricted. The admirable investigations of the Pythagoreans, and their exact estimation of the major and the minor third, the bases of our concords, shew that the germs of modern harmony were latent in Greek music. The Renaissance brought them to light.

But we must not make too sweeping a deduction, and say that the modern Greek popular songs are descended by uninterrupted tradition from the antique Greek music. If Euterpe of the Hellenes foreshadowed all musical development, she did not create all: and contemporary Greek music, the issue of Byzantine practice and so the heir of the antique art, has also undergone foreign influence, which it is interesting to examine.

These influences are of the utmost complexity, and considerations of time and space restrict me to the mention of one. This is the influence of Syria, which

has been of capital importance. Merely mentioning the name of Gregory of Nazianza, an Asiatic of Cappadocia, who was installed by Theodoros in the Patriarch's throne, we find that the most illustrious of all the Patriarchs, St. Chrysostom, the "golden-tongued," was a Syrian; and before his time Syria had submitted in turn to the domination (and influence) of Egypt, Assyria, Judæa, Macedonia, Armenia, Rome. And when we reflect that Chrysostom, whose energy was untiring and universal, may be regarded as having stood towards the music of the Orthodox Church much as Gregory the Great is said to have stood in relation to the music of the Western Church, we shall find it difficult to estimate fully how much Greek music owes to Syria.

Again, John of Damascus, another reformer of Byzantine music, was also a Syrian, born subject to the Khalifate, at a time when Syria, besides being permeated by the influences already indicated, had been long subject to Persia. We thus see that the Byzantine liturgy, through its two greatest musical reformers, is brought into close relation with Syrian influences, and so with the East generally.

* * * *

Leaving these theoretical considerations, let me present some specimens of Modern Greek song. An interesting little song is the "Miller's Chant," sung in some places by the peasants as they turn the heavy quern of stone:

"*Grind, millstone, grind; grind the golden grain, that the fair young maid may wed.*"

This is interesting, because it may be descended from an ancient miller's song, which Plutarch has preserved:

"*Grind, millstone, grind; for Pittacos also grinds, Pittacos, who rules in mighty Mitylene.*"

The next example is not an archæological specimen but a breathing fragment of modern life: it is a little love song, "My Little Irene."

"*Pour out water before thy door*
(Eri, my little Irene!)
That I may slip as I pass by,
(Love, I adore thee!)
That, passing, I may slip and fall,
(I worship thee and die of love!)

Then will thy mother take me in,
(Eri, my little Irene!)
One word from thy lips alone
(Love, I adore thee!)
Can set my fevered mind at rest,
(I worship thee and die of love!")

The next, "The Bewitched Lover," is more fully worked out:

"*Birds of my country, O birds of the plains,*
(O, my unhappy fate!)
Birds, fold your wings and listen to my tale,
(O, my unhappy fate!)
Listen to my tale, and take this message; bear it to my love, that she may know my fate.

A witch's daughter has me in thrall,
(O, my unhappy fate!)
Has me in thrall, holds me prisoner,
(O, my unhappy fate!)
The winds and the tempest obey her commands, and I like them are subject to her evil will.

Often full of hope, my heart leaps far from her,
(O, my unhappy fate!)
Alas! I cannot flee, for me is no escape,
(O, my unhappy fate!)
When I would depart comes snow and wind and rain, then when I return once more the heavens smile."

The next song is in one way curious. It now appears as a pæan in praise of a brigand chief, one Lyngos, who flourished some sixty years ago. But in reality it is much more ancient, and was first sung in honour of more worthy heroes, whom the popular muse has dispossessed in favour of the robber chief.

"*Who has known him? Who has met him, bravest of the brave, the chief of brigands and the mighty captain?*

We have seen Lyngos: we met in the house of a priest.

And the shepherd maidens were there, five or six of them, and they fill up his wine-cup and sang joyful songs before him.

And one murmured in his ear, the youngest and most beautiful among the maidens, 'It is time for thee to marry' she said, 'to marry and make thyself a home. Choose, therefore, a wife among the maidens, even a shepherdess, one like me.'

'Shall I marry? Shall I make myself a home? Never! Nor do I take to wife one like thee, like thee, my little shepherdess!'

'For then they would seize me and hang me from the lintel of the door, the price of thy love, of thy love, my little shepherdess!'"

* * * *

Those brief remarks may induce some of their readers to study more closely the popular music of the Greeks. It may be said at once that there is much scope for research on this subject, and that at present no consistent theory can be formulated. One thing can be asserted with some certainty—Turkish influences on this music are practically negligable except, perhaps, in some of the large cities. They are, moreover, easy of determination, for their result has been to leave distinct blots in the midst of characteristic melodies. There should be no difficulty in discovering and banishing these blots.

Which popular songs have arisen from the liturgies, and which have penetrated into ecclesiastical music? The question opens up a whole field of inquiry, upon which we cannot enter here. But it will be the pleasing duty of future investigators to search in the monasteries of Mount Athos and Asia Minor for the most ancient musical manuscripts, to arrange them chronologically, to compare them with the songs of the people, and so to discover their thematic origin. *En passant*, it is difficult not to see in the second mode of Byzantine music a direct echo of certain popular themes.

When those musical treasures are unearthed, they ought to be rewritten in Western notation. The Byzantine system had sufficient scope for the limited needs of ancient music, but it is too imperfect to serve as the medium of an art which is in course of transformation under Western influences. The lot of the artists to whom these researches are permitted is an enviable one. It will be theirs to listen in some wild valley on the slopes of Parnassos or Taygetos, while the tuneful shepherd chants his naive pastorals, or some scarred warrior sings his praise of Klepht and Armatole.

Happy, too, is the people whose mind remains simple while its spirit is lofty; the noble race whose bosom will always nourish many a Tyrtaeus to sing of glory and liberty!

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The Affairs of Samos.

I.—The Isle of Samos.

Samos, which has not until recently figured largely in the eyes of Western Europe, is yet one of the most striking of the Ægean Isles. It is one of the Eastern group of Sporades, separated by a narrow strait from the promontory of Mykale in Asia Minor. Its extent is 140 square miles, and its present population about 60,000—all Greeks.

In physical features, Samos resembles the other Greek Islands—long promontories shoot out into the sea, and between them are beautiful gulfs or graceful curving bays, stately mountain-peaks rise through a blue and limpid atmosphere, and barren regions of wild splendour alternate with hill-slopes, terraced with rich olive fields and vineyards, and crowned with pinewoods or groves of broad-branched plane.

Ancient authors speak of Samos as an "Island of the Blest," and its fertility was proverbial. At the present time, however, the Isle is less fortunate in this respect, for many of the forests have disappeared, and the soil has suffered in consequence. Still, Samos remains a desirable and agreeable Isle. Its climate is dry and bracing: a winter of spring-like freshness is followed by a brief rainy season, then the Southern Spring bursts forth suddenly in all its luxuriance, and before the end of February the valleys are full of the scent of orange, lemon, and pomegranate blossom.

The Isle bears wheat, barley and maize, and vast quantities of olives, while its seaboard is one immense vineyard, producing that delicious muscat which is in such request in England and elsewhere. There are figs too, carob-locusts, chestnut-trees and mulberries: and the variety of flowers gives sustenance to vast numbers of bees, whose delicious honey is an important article of export.

Among the mineral productions are ironstone, magnetite and emery, and a fine white marble, while the red clay is used in a ceramic industry which is lineally descended from that of the old vase-potters, whose work was famous even before the days of Homer.

Despite these natural riches and the activity of the Islanders—merchant, sailor and peasant alike—Samos is not a rich Isle. It was otherwise in antiquity, when the Isle threatened the maritime supremacy of Athens herself, and sent to every part of the ancient world her galleys of wine and oil, delicate woven fabrics, and products of the soil. There is nevertheless a considerable trade carried under the flag of Samos, between the ports of the Black Sea and the Mediterranean. The Samiotes are hardy sailors, and they have specially addicted themselves to the sponge fishery.

As throughout the Isles, the Greek race is preserved practically free from foreign admixture in Samos, and the language in everyday use is almost Homeric in its purity. The songs, dances, legends, folklore of the peasants have scarcely changed since the days of antiquity, and even their religion bears the trace of paganism, the old-time heroes and demigods simply changing their names and so entering the calendar of Saints.

The eagerness for learning, which everywhere marks the Greek, is powerfully in evidence in Samos. The tiniest village has its school, and in Vathy, the capital, are admirable educational institutions. The Isle which gave birth to Pythagoras has indeed a tradition of learning to maintain.

II.—Samos in Ancient History.

Of the aboriginal inhabitants of Samos we know little. The Isle was colonised, sometime towards 1000 B.C., by the stream of Ionian adventurers, and from that time its history resembled that of every Greek State. The Samians took part in the Ionian revolt against Persia, and afterwards joined the Delian Confederacy, as one of the states which kept up a navy instead of paying tribute to Athens. After a futile revolt from Athens in 440 B.C., the Isle loyally supported the suzerain power, and was a chief Athenian headquarters during the Peloponnesian war. The succession of wars, disasters, tumults, tyrannies, subjections and pirate-descents did not prevent Samos from developing a rich and varied civilisation. Its most distinguished son was, of course, Pythagoras (582-504 B.C.), one of the founders of modern science: Epicurus also was a Samian, while Æsop received his freedom and passed his life in Samos. There were famous temples in Samos, notably that of Hera.

The Isle reached a high degree of material prosperity under the tyranny of Polycrates, towards the end of the VIth century B.C., and its high-watermark was about a century later, under Athenian Suzerainty. After the fall of the Macedonian Kings, Samos fell into the hands of the Romans. These, however, respected its autonomy—Octavius Cæsar, visiting Samos after the battle of Actium, declared himself the protector of the Isle, which he recognised as a free ally of Rome. Vespasian put an end to this shadowy freedom, and after his time we hear no more of Samos for many centuries.

All we know of the Isle during the first eight centuries of the Christian era is that it suffered much famine and earthquake, from the raids of pirates and the incursions of barbarians. The Saracens repeatedly but vainly attempted to capture Samos, which, after the loss of Crete in 824 A.D., had become the outlying bulwark of the Byzantine Empire. Where the Saracens had failed, the Crusaders succeeded. Samos was sacked in 1124 by Dominic Michael, Doge of Venice. It was subsequently recovered by the Emperor of Byzantium, lost to the Latin conquerors, recovered once more (1233) by John Ducas of Nicea, restored to Byzantium, and finally conquered by the Turks after the fall of Constantinople.

The Turks ravaged, despoiled and depopulated the Isle, and it was not until late in the XVIth century that Samos began to recover prosperity.

From that period the Isle recovered some scanty measure of its former wealth and culture. But the exactions of the cadi, whom the Porte had installed as military ruler, kept the peasants in a state of poverty and misery, which at length became unendurable, and at the beginning of the nineteenth century broke out the War of Hellenic Independence, in which Samos played no mean part.

III.—Samos and the War of Liberation.

Immediately upon the execution by the Turks of the Patriarch Gregory V., an assembly of the people of Samos met at Vathy, enthusiastically proclaimed their independence, and sent representatives to announce to the other Greek centres the participation of Samos in the revolution. A little army was gathered, only 6,000 strong, but of these almost all had been either in the Russian service or in the French expeditions in Egypt. Samos soon became the insular headquarters of the revolt; Vathy was fortified, the women and children were sent away for safety, and men flocked from the other Isles, so that the army rapidly rose to 15,000.

This force was handled with great skill and energy, and by its vigorously aggressive measures was throughout the war a sore thorn in the side of the Turks. Light ships issued from the Samian ports and repeatedly destroyed stragglers from the Turkish fleets, or sank transports of Ottoman troops, and detachments of the small but highly trained Samian army were landed at various points on the mainland or the other Isles, where they would storm Turkish forts and put their soldiers to the sword, and in the rapidity and success of their movements so demoralised the enemy as to cause the withdrawal of all Ottoman garrisons within a day's sail of Samos. This emboldened the Samian chief, Lycurgus Logothetis, to make a somewhat rash attempt to capture Chios with a force of 2000 men (March 2, 1822.) Logothetis landed, and drove the Turks before him, but a huge Turkish force came to land 7,000 men and blockade the Isle of Chios with 46 ships of war. Logothetis took refuge in the mountains, ambushing and cutting to pieces several columns sent to attack and surround him. Finally Logothetis was able to elude the enemy, slip through the

blockading fleet and regain Samos. His forces had suffered little and inflicted great loss, but the Turks revenged themselves by a massacre of the helpless Chiotes. Then they turned their attention to Samos, but the Samiotes turned loose fireships, which scattered the Ottoman fleet, sinking, among others, the admiral's flagship; and Samos became once more the scourge of Asia Minor. In 1824 the Turks resolved to reduce Samos, and sent a large fleet against it. A Turkish force was landed in the Isle, but the defenders led it into an ambush and cut it off almost to the last man. The fleet then withdrew, but was surprised in its retreat and defeated by the Greeks under Sakhtouris. Later in the year Chosrew Pacha appeared once more, with a powerful fleet. Sakhtouris concealed his force in the Strait of Samos, and on August 11 surprised and routed the Turkish vanguard. Next day was a general engagement, again to the advantage of the Greeks. But the Ottoman fleets came up in increasing numbers, and for over a week a stubborn and continuous conflict raged. Then Miaoulis and Canaris appeared with reinforcements for the Greeks. With great skill the Turkish line was broken; Sakhtouris threw himself on the troopships and their covering men-of-war, which he threw into confusion, sinking or forcing on to the rocks the greater number. At the same time Miaoulis inflicted great loss on the main force, and at the critical moment Canaris hurled his fireships into the crowded Turkish lines. Almost instantly two of the largest Ottoman vessels blew up, panic ensued; the Turkish fleet precipitately fled, having lost twenty-five vessels, and the victorious Greeks pursued the flying fragments.

Two similar victories followed, one off Chios, the other in the roads of Halicarnassos, and so throughout the war Samos continued to ravage and chastise the Turks. From beginning to end of the war, the Samiotes inflicted on the Turks the loss of 60,000 men, several fortresses, vessels without number, and incalculable moral and material damage. In this way the Isle justly gained its freedom, and ruled itself as a kind of independent republic, in more or less close union with Greece. When Hellenic Independence was finally recognised, Samos justly expected that the Powers would respect the freedom which it had so hardly won; but this did not accord with the schemes of the Chancellories.

IV.—The Constitution of Samos.

When Britain, France, and Russia recognised the Independence of Greece, they restored the Eastern Sporades to the Ottoman Government. It was felt, however, that Samos could not be expected to accept the *status quo ante*, and it was therefore decided [and recognised by a Note of the Sublime Porte, 17 Redjeb, year of the Hejira 1248– 11 Dec. 1132] that Samos should be constituted as a vassal and tributary Principality. The Isle (which has its own flag), was governed by a Prince, Greek by nationality, but subject to and appointed by the Porte: the Prince to be solely a constitutional chief. The governing body (Senate, Βουλὴ) consists of a cabinet of 4 members, representing the 4 administrative districts of the Isle, and appointed by the National Assembly. The National Assembly, consisting of 40 members (the Archbishop of Vathy, and 39 members elected by universal suffrage) has the sole power of voting supplies, approving of expenditure and promulgating laws.

It must be admitted that the violence of party feeling in the Assembly has sometimes rendered the Governor's task difficult. But the Isle has hitherto been fortunate in its Princes, the rule of such men as the Caratheodorys, as Musurus, Adossides, Mavrogeni and others having been wise and beneficial. This cannot be said of the present ruler, Andrea Copassis, a creature of the Grecophobe Ferid Pacha.

V.—The Constitution violated by the Porte.

The few months during which Copassis has ruled have been marked by every unconstitutional indication. One of his earliest actions was to visit different parts of the Isle, and to announce that he would judge of all complaints, no matter what authority they were directed against—*i.e.*, that he would set his personal authority above the legal representatives of the people.

Finding himself in opposition to the Assembly, Copassis refused to convoke it after last Easter recess. Now this is a flagrant breach of prerogative, and the Assembly announced its intention of meeting in any case. Popular feeling ran high, so Copassis resolved on a *coup-d'-état*. He sent to the Porte for troops. The Sultan, by pre-arrangement, was ready for this, and the troops were sent within two days.

This is the root of all the trouble. It is a direct defiance of Article V. of the Constitution, which formally provides, "*Under no circumstances shall there be any troops in the Isle of Samos.*" It has always been the aim of the Porte to circumvent this stipulation. At the time of the Crimean War, when then were Russophil manifestations in the Greek lands, France and Britain (two of the guarantors of the Constitution of Samos) permitted the Sultan to land troops in the Isle. This was regarded as a temporary expedient, but the Sultan took care to leave a garrison, of which he has gradually increased the numbers. From time to time the troops have come into conflict with the people, and it has required all the tact of the Princes to prevent serious trouble. Thus we have the singular spectacle of a garrison which defends nothing (for there is not a single Moslem in the Isle), but which is itself an agent of disorder.

And now Copassis, desirous of ingratiating himself with his master, has sent for more troops, has loosed the Ottoman soldiery on the Isle, and we have seen the capital bombarded and the inhabitants in flight. Who can blame the Samiotes if they have taken up arms in self-defence?

This violation of the Samian Constitution is not an accident which has unexpectedly happened: it is the premeditated continuation of a series of acts of aggression, which have for aim the suppression of the Constitution of Samos.

VI.—Recent Events in Samos. Bombardment and Massacre at Vathy.

The *coup d'état* of May 25, 1908, was the last phase of a project meditated for half a century, and developed especially during the Grand Vizirate of Ferid Pacha. This functionary is the bitter enemy of the Greeks in every part of the Ottoman Empire, and his evil influence has been specially felt in Samos. We need only refer to his attitude when the project was mooted of a State Bank of Samos.

Copassis-Effendi has long been known as a devoted instrument of Ferid Pacha, and the news of his nomination as Prince of Samos aroused lively apprehensions. For the first three months of his rule, Copassis did little to excite attention, but it was not long before he began to shew the Samians what they might expect from his rule. The trouble began over a concession which Copassis made, unconstitutionally, to a German tobacco firm. The Assembly refused to sanction the concession, and Copassis decided to make this little matter the subject of a great demonstration. He went round the Isle, promising various privileges to the peasants in different centres, if they would support him against the Government of the Isle. He treated the vote of the Assembly as a direct attack upon himself, although it was a constitutional protest within the regular competence of the legislative body, and he endeavoured to prevent the session of the Assembly, although this is the undoubted prerogative of the Isle, and is by treaty not dependent upon the will of the Prince. He also telegraphed to the Porte that the action of the Assembly was part of a plot towards union with Greeee, and, since the attempt to raise the peasants had failed, he asked for Turkish troops. We may here note that whatever theoretical views may be held among the Samians, there has been no suggestion of any measures for union with Greece; so long as their treaty rights are respected, the Islanders abide loyally by the present arrangement.

Up to May 25, there was absolutely no disturbance of the peace, and the Islanders were awaiting the meeting of

the Assembly, which had announced its intention of sitting although the Prince had not summoned it. But on the morning named, the Islanders awoke to find the Albanian guard drawn up around the telegraph office, and a Turkish warship at anchor in the Bay of Vathy. Mr. Sophoulis (President of the Assembly), hastily awakened, hurried to ask the Prince the meaning of all this, and especially to request that the Prince would forbid the landing of any troops in contravention of the Constitution of Samos. But in the meanwhile 200 Turkish soldiers were landed.

The landing of the troops was naturally followed by excesses on the part of the soldiery, which called forth reprisals from the Islanders. We shall return to this subject, but at this point we present the reader with extracts from a memoir sent by the Samian Government to the Powers Guarantor, setting forth the political aspect of the question :

"It is manifest that there is no movement of insurrection, even in the eyes of Copassis-Effendi, to whose instigation the whole affair is due.

" Both during and after the conflicts with the troops the people of Samos have never ceased to manifest unanimously their loyal attachment and their complete submission to the throne of the Sultan. To say that ' the revolt has been strangled ' is false, for there has been no revolt. The Samians raised the siege of the palace of their own free will, convinced that after their spontaneous protest they could safely confide their fate to the goodwill of the guaranteeing Powers, by whom their rights would be respected and their liberties maintained.

" The ministers signing this memoir declare themselves solid in accord with their colleagues in Samos, and they invoke the aid and protection of the protecting Powers, through their representatives in Athens. The people of Samos demand the re-establishment of the *status quo ante*, in conformity with the organic institutions of the Isle; but, before all else, the recall of Copassis Effendi is necessary, not only because he is principally responsible for the *coup de main* which has provoked all the troubles, but also because henceforth no understanding between him and the people is possible in view of the re-establishment of order and of the *status quo*.

"It is equally essential that the Isle be evacuated by the Turkish troops who, so long as they remain, constitute a menace and a cause of continual irritation. The recent events have even rendered it necessary that the small garrison, which was formerly in the Isle, shall be withdrawn, since it will always be a dangerous centre of possible complications. The re-establishment of order and of the autonomous institutions demands the full enforcement of the Act of December 11, 1832, which absolutely forbids the presence of troops in Samos.

"The Samian Cabinet proposes through the intermediary of the Assembly of the Isle to lay before the protecting Powers proposals, whose end is to prevent future dangers, and to affirm once for all the autonomy which the goodwill of Europe has conferred upon Samos."

We now return to give a brief account of the events which actually followed the landing of the Turkish troops.

On May 24, Copassis made a secret examination of the number of gendarmes and the amount of munitions of war at his disposal. Next day he took possession of the telegraph office early in the morning, and afterwards came the Turkish warship, which landed troops. Then the submarine cable was cut, and foreign steamboats were forbidden to touch at Samos.

The trouble began immediately after the landing of the troops. A schoolboy named Stamatakis being insulted by a soldier, replied in kind. He was immediately bayonetted, and his body thrown into the sea. Several of the Samians, who had armed themselves, thereupon attacked the soldiers, but were driven off. Eleven soldiers were killed, but the people lost more, and there were moreover 25 women and children massacred by the troops. After this people began to flee from Vathy, while the able-bodied men gathered together to offer resistance.

The troops then marched on Vathy, but were afraid to attack the Samiotes. The latter thereupon attacked the Turks, who fled and entrenched themselves in their camps. Subsequently a Turkish fleet of 6 warships and 4 troop-transports appeared. On the night of May 29 they bombarded Vathy, and there was a fierce exchange of fire between the ships and the Islanders on the hills. But on the 30th, 3000 troops landed, and the Samians, of whom but few were armed, were unable to resist these numbers. They fled to the hills, and those who could embarked in small boats and sought the other Isles. Meanwhile the troops were pillaging and destroying Vathy, and killing everyone who came in sight. The warships, too, kept vigilant search of the seas and sank all the fugitive boats which came in sight.

Communications with the Isle have not yet been restored, and full details cannot at present be obtained from those fugitives who have reached safety. But Mr. Sofoulis, Chief of the Samian Government, now in Athens, has made strong representations to the ministers of the protecting Powers. He protests vigorously against the pillage and violence of the troops, and against the arbitrary arrest of leading Samiotes and their illtreatment in prison. He attaches yet more importance to the following political aspects of the situation : the flying of the Turkish flag over the Prince's palace; the arbitrary appointment and dismissal of mayors by the Prince alone; the dismissal of all members of the Court of Appeal, the appointment of the Prince's private secretary as President of that Court; and the abolition of certain articles of the civil and penal codes.

It is pointed out that all these acts are in violation of the treaties, and the intervention of the protecting Powers is implored. The Hellenic Government has also used its good offices with the Powers, but so far in vain. Britain, France, and Russia have contented themselves with expressing their opinion of the necessity for Turkey to respect the statute of the Isle. The Sultan, with his accustomed cynical humour, has replied that " he does not wish to restrict the liberties of the Isle, and that the troops will return as soon as order is restored."

We give below the text of a note addressed by the Senate to the Protecting Powers.

VII.—The Samian Senate's Appeal to the Protecting Powers.

To the British Vice-Consul at Samos.

The events which have taken place since yesterday morning do not constitute a movement of insurrection against the Suzerain Power, for the people of Samos remain faithful to H.I.M. the Sultan, and it is deeply to be regretted that Prince Copassis has disturbed the peace and tranquillity of the country without any reason or necessity.

For several days, during his tour of the Isle, he has been exciting the people against the Government, and since his return he has been engaged in constant intrigues with suspicious persons. He has also daily threatened to make himself, with the aid of the Turkish army, absolute master of the Isle. It was therefore with justice that the people yesterday viewed with apprehension the landing of Ottoman troops. The people went first to Mr. Sofoulis, who was aroused from his bed and taken to the Palace, to demand the Prince's reasons for calling the Imperial army to Samos. The Prince replied that he knew nothing of the arrival of troops or of the intentions of the Porte. He also refused to send a written order to the commanding officer forbidding him to land the troops which had arrived. Ultimately a police officer went with a verbal message from the Prince, praying the commander to forbid the troops to take any action without having first consulted the Prince. The Commander refused to abstain from action at this request, and he ordered the troops to march at once on the city. Meanwhile the popular irritation had increased, because the Prince had, early in the day, ordered the troops of the garrison to surround the telegraph office, so that the people could not communicate with the Sultan. After landing, the soldiers marched from the port, and on their way they killed a schoolboy and threw his body into the sea. This put a finishing touch to the popular indignation which was already aroused, both by the landing of troops contrary to the formal conditions of the Charter, and also by the reasons which had led to this landing, which was to carry out the will of Copassis and to suspend the autonomy and the liberties of the people of Samos,

If since yesterday the people have armed themselves, it is to defend their liberties and the lives of the women and children. The Government will present to the Sultan a protest on the forcible violation of the privileges of the Isle, which has been brought about by the disloyal representations made to the Porte by Prince Copassis, whose retention at Samos is absolutely impossible. The people are ready to lay down their arms as soon as one of the protecting Powers shall send a ship of war, of which the presence will assure that the lives of the inhabitants shall be respected and their privileges maintained. The people are equally prepared to lay down arms if Copassis will withdraw immediately, for he is the cause and he bears all the responsibility for the present state of affairs. On the other hand, the people implore the Consuls of the protecting Powers and the Consul of Greece to urge their respective governments to lose no time in sending a warship to protect the lives of the women and children and to make an inquiry into the circumstances. The people of Samos declare in advance that they submit themselves with confidence to the decision of the Powers.

The people will equally undertake to refrain from firing if the army, which occupies the Ottoman barracks and the Prince's Palace, will cease firing upon unarmed citizens and on women and children, of whom great numbers have been killed. The people will maintain their positions until they receive the assurance that their privileges and the liberties of the country are no longer in danger. It is necessary that first of all the army shall evacuate the Prince's Palace, and that traffic shall be restored, which at present is prevented by those who occupy the Palace and fire indiscriminately on all passers.

We have the honour, &c.

For the Chamber of Samians,

E. E. HADJIDAKIS

(in his own name, and in that of his colleagues, T. P. Sofoulis, E. Saloumias, & C. Dilanasi).

ARCHÆOLOGY.

Restoration of the Erechtheum.

The restorations, some time ago undertaken upon the Erechtheum are now approaching completion under the supervision of Dr. Heberdey of the Austrian Archæological Institute. Dr. Heberdey's recent labours have been directed to the Southern portico, the "portico before the Cecropium (*ἡ πρόστασις ἡ πρὸς τῷ Κεκροπίῳ*)" of the ancients, though in modern times the most striking feature of the prostasis, the array of six caryatid columns, has caused it to be generally known as the "Caryatid Porch."

Weather, and other more destructive agencies, have been at work upon this porch as upon other Athenian buildings. After undergoing alterations to fit it for use, at first a Christian Church and then a Turkish harem, the Erechtheum suffered considerably during the Turkish siege of the Acropolis in 1827. Prior to this, in 1801, Lord Elgin had removed one of the Caryatides, which is now one of the glories of the British Museum. This particular figure was replaced at the time by a simple column, and subsequently by a terra-cotta cast. The other Caryatides were restored and the portico partly rebuilt during the early years of King Otho's reign. The work, however, was done in a tasteless and perfunctory manner, and its net result was little more than the transformation of a graceful ruin into a motley and almost grotesque patchwork. When the present restorations are completed, it is hoped that the prostasis will present something more nearly approaching its ancient beauty.

Dr. Heberdey's vigilant search among the *débris* of the site has led to the recovery of the entire marble roofing of the Porch. This consists of delicately sculptured marble squares, similar to those of the Nereid Monument and the Mausoleum, which are familiar enough to all who have frequented the galleries of the British Museum. These slabs present a shallow square depression in the central part, the breadth of the depression being a little more than half the total breadth of the slab. In the centre of this depression was fixed a star in gold, while the carving was picked out in colours—it will be remembered that traces of colour are still visible on the squares from the Nereid Monument in the British Museum. In the present case, however, the colouring and the gilt stars have alike vanished almost *in toto*. The squares, too, are in many cases broken, but as all the fragments have been found, a complete restoration of the roof will be possible.

The Caryatides have been temporarily removed to the Acropolis Museum. As soon, however, as the roofing has been pieced together in place, the "maidens" will be returned to their pedestals and the roof-slabs rested upon their heads as before. A proposal is afoot for replacing the terra-cotta cast of the British Museum figure by a marble copy. It would be a good thing if this could be done, provided that the work were entrusted to a competent sculptor, who might also turn his attention to the undoing of some of the mischief accomplished by his predecessor. This consummation of the work of restoration is perhaps not too much to hope for. If it could be carried out in its entirety, it would enable us to see this most graceful of Athenian buildings in something like its ancient condition.

Re-arrangements and Restorations in the Acropolis Museum.

Dr. Heberdey has also been at work upon the fragments in the Acropolis Museum, and his labours have led to a result of the highest importance—nothing less than the reconstitution of a pediment of the ancient temple of Athena on the Acropolis. This has involved an incidental demolition of many ingenious theories.

The second room of the Museum, which has been closed for some time, is now thrown open, and the first glance of the surprised visitor falls upon Dr. Heberdey's reconstitution, which occupies the place of honour formerly given to the three-headed Typhon. A huge lioness has overthrown and is tearing with her talons a bull, of which the head has been reconstructed. Other fragments, not yet pieced together, show that the pediment group consisted of: the lioness tearing the bull, just described; a large lion, facing the lioness and balancing it in the group—at present sufficient fragments have not been discovered to show clearly the posture of this figure; and on each side a serpent, rearing with its head towards the centre, and filling the corner with the folds of its body. All the figures were painted. It will be seen that the composition fills admirably the triangular space of the pediment: and as no one suspected that the fragments in the Museum concealed this vast group, Dr. Heberdey is to be complimented, both on the skilful character of his reconstitution and upon the importance of his discovery. He has also found fragments of an eagle, which he hopes to restore entirely: it is at present impossible to fix upon the place to which this belongs.

Professor Schrader, of Innsbruck, has also been examining the fragments in the Acropolis Museum, with the result that he has been able to discover arms, heads, etc., belonging to many of the statues in the Museum. Thus the fine athletic torso, No. 665 in the Museum catalogue, receives again its arms, and the female torso (Kore ?), No. 663, regains its head; and so in a long list of cases.

To those who know the Acropolis Museum, it will hardly be necessary to say that the work of reconstitution, indicated by the researches of Messrs. Heberdey, Schrader and other investigators, has been carried out with admirable skill by Mr. Caloudis, Sculptor to the Museum.

A Thessalian Inscription.

An important discovery is announced from Pyrgetos, in the commune of Olympus. A large marble stele has been found, bearing an inscription of more than 100 lines. Mr. Arvanitopoulos, who has made a careful examination of the inscription, states that it is a decree by the city

of Elatea, recording the purchase by the city of a certain number of plethra of unplanted land (*γῆ ψιλή*) at an agreed price in staters. The date of the inscription has not yet been determined, but it probably belongs to the second century B.C. We know that the war conducted by the Macedonians under Philip and Perseus against the Aetolians and Romans had so devastated and depopulated Aetolia that the cities of that region were glad to invite settlers from all parts of the Greek world and confer civic rights upon the peasants of the country. About 200 B.C. many Thessalian cities must have been purchasing "*γῆ ψιλή*," after the manner indicated on the above inscription, that they might have lands to offer to their new citizens (*νεοπολῖται*).

The Monemvassia Statuette.

We have not yet referred in these pages to the recently-discovered Monemvassia statuette, which is likely to be for some time the subject of lively archæological discussions. The statuette, which was unearthed accidentally by a peasant, is a terra-cotta figurine bearing a remarkable likeness to the Aphrodite of Melos. It represents a woman, whose right hand is employed to retain in place a garment which has slipped down so as to uncover the hips, leaving the torso nude. The head is slightly inclined to the left, and the eyes are fixed upon a little round mirror held in the left hand.

At first sight the figurine would almost be taken for a reduced replica of the Aphrodite of Melos. The structure of the trunk and in particular of the breast, and the modelling through the garment of the limbs and especially of the knees, are strikingly similar. On the other hand, there are considerable divergencies in the poise of the head and in the arrangement of the drapery. This of course is not inconsistent with the supposition that the Monemvassia figurine may be a copy of the famous statue, for even the humblest of Greek artisans had too much originality ever to follow slavishly the most celebrated of originals, which accounts for the practical non-existence of exact replicas among ancient works of fine and applied art. The type, however, is a common one, from the IVth century down; and the question is, whether the Monemvassia statuette simply follows the type, in which case, of course, it is valueless as evidence, or whether it is an actual copy of the Aphrodite of Melos. In the latter case, the possibility of its being a later forgery will require consideration.

For the present, judgment must be reserved, but if the result of discussion is to decide that this figure is a copy of the Aphrodite of Melos, it will go far to settle the vexed question of the position of the arms, which are missing from the statue. It will be remembered that a restoration of the Aphrodite has long ago been proposed, in which the right hand retains the drapery on the left hip, and the left holds up a mirror, much as in the Monemvassia figurine. This restoration, however, has generally been rejected as inadequate and unsatisfactory.

An Interesting Inscription in Cornwall.

We are indebted to Mr. H. Slater, of St. Budeaux, Devonport, for the following interesting inscription, referring to a member of the Byzantine Royal House of Palaeologus. Mr. Slater further informs us that the "Clyfton" referred to is a manor house in the parish; it was inherited by the youngest daughter Dorothy, who married an Arundell, and their descendants lived in it till about 1830.

A brass tablet is to be seen in the Church at Landulph on the Cornish side of the river Tamar, with the following inscription:—

Here lyeth the body of Theodoro Paleologus of Pesaro in Italye, descended from ye Imperyail lyne of ye last Christian Emperors of Greece, being the sonne of Camilio, ye sone of Prosper the sonne of Theodoro, the sonne of John ye sonne of Thomas second brother to Constantine Paleologus, the 8th of that name and last of yt line yt raygned in Constantinople, untill subdewed by the Turkes, who married wth Mary ye daughter of William Balls of Hadlye in Souffolke, gent: & had issue 5 children Theodoro, John, Ferdinando, Maria & Dorothy & departed this life at Clyfton ye 21th of January 1636.

Above is an Eagle displayed with two heads, the two legs resting upon two gates, the Imperial Crown over the whole, and between the gates a crescent for difference.

A photograph is published in "Around and About Saltash," by P. E. B. Porter. Saltash, 1905.

PRESS REVIEW.

Songs of Modern Greece.

SONGS OF MODERN GREECE, with Introductions, Translations, and Notes; by G. F. ABBOTT. [Cambridge University Press, Price 5 shillings net.]

This book, the outcome of the author's travels in different parts of the Greek world, introduces the English reader to the folk song of which Modern Greece has so rich a store. It is a valuable collection, ably edited. The English reader owes Mr. Abbott a debt of gratitude for bringing together many songs which are otherwise difficult of access. The text is so arranged as to shew at a glance the ancient Greek origin of Modern words: this, and the copious notes and full translations render it quite easy for even a moderate classic to read the Greek of the songs.

The introduction consists of an excursus on "Modern Greek Minstrelsy," and contains much that is interesting. Mr. Abbott describes the class of itinerant bards who collect their circle of auditors at the street corner or in the market-place, and chant some traditional song, or improvise poetry on some striking event of the day. Few travellers have visited Greece without remarking the striking resemblance of these illiterate but poetical minstrels to the ancient *ἀοιδοὶ καὶ ῥαψωδοί*, and Mr. Abbott is doubtless right in maintaining that the two classes are not merely superficially similar, but connected by direct spiritual descent. But with the spread of reading and writing the wandering bard seems destined to give place to the journalist, just as the epic poet has long been superseded by the historian.

Mr. Abbott describes one of the tribe whom he came across at Salonica. "Barba (Uncle) Sterios—that was my minstrel's name—seemed to embody in himself all the characteristics of Homer's Demodocus: like his prototype, he was old and blind. But neither age nor infirmity prevented him from regularly taking up his favourite situation outside the gate of Kalamaria at Thessalonica.

"Less fortunate than his predecessor of the *Odyssey*, he was not the guest of kings, his only hearers being a crowd of the lowest class, most of them as poor as the bard himself. They never failed, however, to reward his efforts with a few coppers or with a present in kind, for which Barba Sterios' bag hung always open by his side. There he sat day after day singing *κλέα ἀνδρῶν* and accompanying his plaintive tune with a rough sort of stringed instrument which, both by its structure and its name, recalled the attributes of the classic *λύρα*."

When we come to the songs, we find that they fall into two well-defined groups—we may classify them as "songs of the mountaineers" and "songs of the coast-dwellers." The difference between the two classes is so great that they might well be taken for the productions of two entirely distinct races; nor is this to be wondered

at when we consider the different lives led by the Greeks of the mountains and those of the seaboard. The mountaineers, the stubborn and unconquered Klephts and Armatoles, wrung a scanty existence out of their barren solitudes and waged ceaseless war against the Turkish masters; while the coast-dweller or islander, addicting himself to commerce rather than to arms, and so coming into contact with men of all the other nations whose trade reaches the Levant, is a polished, lively, witty being. The difference is reflected in the subjects and even the metres of their songs. The sterner temper of the mountaineer leads him to delight in songs of war or of the exploits of Klepht and Armatole, and even in his dancing songs there is a certain grave solemnity. And the metre of his poems is in keeping with this spirit; the songs are, almost without exception, written in the *versus politicus*, an unrhymed fifteen-syllable measure, which retains much of the large movement of the old epics. But the coast-dweller employs a variety of light and tripping metres, often woven into stanzas of some complexity, and always rhymed; and the metre of the songs reflects the character of their subjects—"the thunder of the gun is exchanged for the softer tone ef the guitar; the love-song fills the room of the war-cry; and the warrior-mother's wild lamentations are replaced by the gentler sighs of the love-sick swain, or the melancholy complaints of the broken-hearted maiden. No discordant sound of mountain glens swept by the wind comes to disturb the music of the purling streams and the murmur of the rippling blue sea; no cloud breaks the azure of the sky, or obscures the rich sunshine of the country-side; love, prosperous or disappointed, laughter of joy or tears of sorrow, form the variations of light and shade in this picture of peace and innocence—the only changes in its atmosphere of pure serenity."

Specimens of this folk-poetry have appeared from time to time in the pages of the HELLENIC HERALD: some were quoted in the article *The Renaissance of Greek Literature*," which appeared in the August-September (1907) number, and some versions in English metre, by the Rev. D. R. Fotheringham, were given in a review of his *War-Songs of the Greeks* (March, 1908), and yet more appear on another page of the present issue, in Mr. Emmanuel's paper entitled *Greek Popular Music*. Here follows another song of the klephts—a vivid little poem which calls for no explanation or remark:

Οἱ τρεῖς Καπητάνοι.

Ὁ Κώστας ὁ μικρότερος κι' Ἀλέξης ὁ μεγάλος
Καὶ τὸ μικρὸ' Βλαχόπουλο' ἀντάμα τρῶν καὶ πίνουν,
'Αντάμα δέν' τοὺς μαύρους των 'ς ἕνα ταβλὰ δεμένους.
Τοῦ Κώστα τρώ'ει τὰ σίδερα, τ' Ἀλέξη τὰ λιθάρια
Καὶ τοῦ μικροῦ Βλαχόπουλου τὰ δένδρα 'ξερ̀ριζώνει.
'Εκεῖ 'ποῦ 'τρώγαν κ' ἔπιναν καὶ 'ποῦ 'χαρακοποῦσαν,
Ψιλὴ' φωνίτσα' ἄκουσαν, 'σὰν ἀπ' ἀγγέλου στόμα·
"('Ε)σεῖς τρῶ'τε καὶ πίνετε, κ'οἱ Τοῦρκοι σᾶς κουρσεύουν.
'Πῆραν τοῦ Κώστα τὰ παιδιά, τ' Ἀλέξη τὴν γυναῖκα
Καὶ τοῦ μικροῦ Βλαχόπουλου τὴν ἀρ̀ραβωνιασμένη'."
Τὸν λόγο' δὲν ἀπόσωσε, τὸν λόγο' δὲν ἀπόειπε,
Κ' εὐθὺς ὀρθοὶ 'σηκώθηκαν 'σὰν τ' ἄγρια λεοντάρια,
Ὁ Κώστας λύει τ' ἄλογο' κι' Ἀλέξης τὸ σελλώνει
Καὶ τὸ μικρὸ' Βλαχόπουλο' εὑρέθη καβαλλάρης,
"Σύρε, σύρε, Βλαχόπουλε, 'ς τὴ' βίγλα νὰ βιγλήσῃς,
Κι' ἂν εἶναι περισσότεροι, στάσου νὰ 'πᾶμ' ἀντάμα."
Εὐθὺς 'ς τὴ' βίγλα' 'γρέθηκε 'σὰν πεινασμένος λύκος.
Δὲν βλέπει δέκα κ' ἑκατό', μόν' βλέπει χιλιάδαις·
Οἱ κάμποι ἐπρασίνιζαν, τὰ πλάγια 'κοκκινίζουν·
Νὰ 'πᾷῃ 'πίσω 'ντρέπεται, νὰ 'πᾷῃ 'μπρὸς φοβᾶται,
Τον μαῦρό' του ἐφώναξε, τὸν μαῦρό' του φωνάζει·
"Δυνασαι, μαῦρέ μ', δύνασαι νὰ πλέψῃς μέσ' 'ς τὸ αἷμα;"
"Δύναμ', ἀφέντη μ', δύναμαι νὰ πλέψω μέσ' 'ς τὸ αἷμα
Μόν' δέσε τὸ κεφάλι σου μ' ἕνα καλὸ' μαντῆλι,
Μὴ τύχῃ λάκκος καὶ ῥιχθῶ καὶ πέσῃς ἀπ' τὴ ζάλη'.
Καὶ 'ρώτα τὸ σπαθάκι σου νὰ 'δῇς τὸ τί σοῦ λέγει."
"('Ε)σὺ σπαθάκι δαμασκὶ καὶ λαμπαδοχυμένο'
Δύνασαι, 'μάτια μ', δύνασαι νὰ κόψῃς τόσους Τούρκους;"
"Δύναμ' ἀφέντη μ' δύναμαι νὰ κόψω κι' ἄλλους τόσους·
Μόν' 'ρώτα τὸ χεράκι σου νὰ 'δῇς τὸ τί σοῦ λέγει."
"('Ε)σὺ χεράκι μου λαμπρὸ' λαμπρὸ' κι' ἀνδρειωμένο',
Ποτέ σου δὲν μ' ἐντρόπιασες, ποτὲ μὴ μ' ἐντροπιάσῃς."
Εὐθὺς γιουροῦσι ἔκαμε 'σὰν ἄγριο' λεοντάρι,
Κόφτει καὶ σφάζει 'σὰν τραγιὰ τοὺς σκυλοκονιαρέους.

* * * *

Ψιλὴ' φωνίτσα' ἔβαλε, ψιλὴ' κι' ἀνδριωμένη'·
"Κώστα κι' Ἀλέξη, ἀδελφοὶ καὶ φίλοι τῆς καρδίας μου,
Παραμερήσατ' ἀπ' ἐμπρὸς καὶ 'πίσω μου σταθῆτε,
Τὶ 'θόλωσαν τὰ 'μάτια μου· 'μπροστά μου δὲν σᾶς βλέπω."

THE THREE CHIEFS.

"Kostas the younger, and big Alexis, and little Vlachopoulo eat and drink together. Together they fasten their black steeds, tethered on one plateau. Kostas' steed gnaws the iron bit, that of Alexis gnaws the stones, and little Vlachopoulo's tears up the trees. While they were eating and drinking and rejoicing exceedingly, they heard a gentle little voice as if from an angel's lips:—

"You eat and drink, while the Turks are pillaging your homes: they have carried off Kostas' children, Alexis' wife, and little Vlachopoulo's betrothed."

It had hardly brought this speech to an end, it had hardly said its say, when up they sprang like savage lions. Kostas looses his steed, and Alexis saddles his, and little Vlachopoulo found himself on horseback:

"Run, Vlachopoulo," they shout, "run to the look-out and watch, and if they are too many, stop, that we may go altogether."

Forthwith on the look-out he found himself like a famished wolf. He sees not tens or hundreds, but sees thousands of them: the plains were green, the mountain-slopes were red with enemies. He is ashamed to retreat, to go forward he is afraid. So he called to his black steed, to his black steed he calls:

"Canst thou, my black one, canst thou swim through blood?"

"I can, my lord, I can swim through blood. Only bind thy head round with a strong handherchief, lest perchance I throw myself over a chasm and thou fall from giddiness. Yet ask thy dear sabre and see what it will tell thee."

"Thou damask blade, bathed in splendour, canst thou, my darling, canst thou cut so many Turks?"

"I can, my lord, I can cut as many more, Only ask thy dear arm, and see what it will tell thee."

"Thou, my noble arm, noble and brave, thou hast never shamed me yet: do not ever shame me."

Forthwith he sprang forward like a savage lion. He cuts and hews down the hateful Koniaroi like goats.

* * * *

A shrill voice he sent forth, shrill and loud: 'Kostas and Alexis, my brothers, my heart's beloved friends, move off from before me and stand behind. For my eyes have grown dim and I cannot see you before me.'"

The next two little lyrics which follow may illustrate the gentler muse of the Isles:

Στεναγμός.

'Σὰν ῥόδο' 'ποῦ β(γ)αίνει
'Σ τὸν κόσμο' κι' ἀνθίζει,
Μία' 'μέρα' μυρίζει,
Μία' 'μέρα' βαστᾷ.

Τὴ' δεύτερ' ἀέρας
Τὰ φύλλα τ' ἁρπάζει
Τὴ νειότη' δαμάζει
Καὶ τὴν εὐωδία.

'Σὰν ῥόδο' μαράνθη
Κ' ἡ ἀθώα καρδιά μου,
'Η νειότη μου 'χάθη,
Τὸν τάφο' ζητᾷ.

A SIGH.

"Like a rose which bursts forth into the world and blossoms: it smells for a day; for a day it lasts. On the following day the wind snatches its petals away, subdues its youth and its perfume. Like a rose has faded my innocent heart; my youth is gone; it seeks the grave."

Ὁ Κυνηγός.

Τάξε πῶς ἤμαστε πουλιά,
Πουλιὰ ζευγαρωμένα,
Καὶ 'πέρασ' ἕνας κυνηγός,
Καὶ 'σκότωσε τὸ ἕνα.

'Ανάθεμά σε, κυνηγέ,
'Ποῦ 'σκότωσες τὸ ἕνα
Καὶ δὲν μᾶς 'σκότωσες τὰ δυό,
Νὰ πᾶ'μ' ἀγκαλιασμένα.

THE HUNTER.

"Fancy that we were birds—a loving couple of birds—and that a huntsman went by and shot one of us.

A curse on thee, huntsman, who hast killed only one! Why didst thou not kill us both, that we might perish in each other's arms?"

This poem will interest readers of Guy de Maupassant, for the same sentiment has inspired one of the most touching of Maupassant's short stories, "*Amour: trois pages du livre d'un chasseur.*"

Space does not permit us to give any of the dancing songs, of which Mr. Abbott's book contains a considerable number. A feature of these, and indeed of Greek folk-songs in general, is the refrain, which by modification sometimes gives us alternate stanzas of solo and chorus, or of male and female voices. It is interesting to observe that the instinct of the Greek peasants has led them to develop unconsciously an artistic device which has been sedulously cultivated as a conscious artifice by many French and English poets—we need only mention the effective use of the refrain by Swinburne, and yet more by Poe and Rossetti and William Morris. Modern Greek folk-song has, in fact, abundant capacity for development into poetry of high order, and we cannot but think that those young Greek writers are wrong who seek their models abroad, in the literatures of England, Italy, Germany, and especially France, and neglect the rich treasure of popular song which is accessible to their hand, and which, wedded to the inmost thought and feeling of the Greek people, can alone be the source of a living school of Modern Greek poetry. The great poet, whose advent to restore the ancient glories of Greece is so much expected and desired, will not arise among those scholarly imitators who seek to reproduce the exotic beauties of the foreign muse: he will rather be a Greek Burns, steeped in the spirit of his nation's popular song, wielding the instrument which generations of folk-poets have moulded ready for his use.

A.C.

*** We have also received a copy of Mr. Abbott's *Macedonian Folk Lore* (Cambridge University Press: 9s. nett), which will receive fuller notice in a subsequent number of the *Hellenic Herald.*

Roman Law and Mohammedan Jurisprudence.

By T. P. ION, D.C.L.

In this valuable monograph Dr. T. P. Ion, of the University of Boston, sets forth a thesis of the greatest interest both to students of international law and to students of Roman and Arabian history—namely, that there exists between the laws of Rome and those of the Mohammedan State a relationship which amounts to much more than to an accidental similarity, such as could be accounted for by the identity of the several conditions prevailing in ancient Italy and ancient Arabia. The author traces this relationship in detail, dealing exhaustively with such subjects as citizenship, slavery, marriage and divorce, inheritance, contracts, and all the other legal questions that arise from the everyday intercourse between man and man in a civilised community. After a minute comparative examination of the two systems of legislation, Dr. Ion comes to the conclusion that, excepting the laws of marriage and divorce of the Mussulmans—which cannot be compared with those of Rome, as they are founded partly on the local customs and usages of Arabia existing before the advent of Mohammed, and partly on the teachings of the Prophet and the interpretations of Mohammedan jurists—there is a substantial part of Mussulman jurisprudence based on the Greco-Roman law in force for centuries in the Eastern countries conquered by the Arabs. The adaptation, however, was carried out with an amount of skill that speaks highly for the intelligence of Arab jurists. It was obviously no easy task, in many cases, to engraft the principles of infidel legislation on the theocratic plant of Islam, yet that gifted people of the desert succeeded in overcoming these difficulties and in assimilating from their neighbours whatever of good they found in their superior civilisation. In contrast to this Arab attitude, stands the Turkish attitude. These latter heirs of the Byzantine Empire, far from imitating their enlightened forerunners, shunned everything that appeared to be at variance with the doctrines of Islam, as these doctrines were interpreted by their theologians: an attitude of mind that explains much.

Throughout his work the author displays a sanity of judgment equal to his wide erudition, and his pages, notwithstanding the enormous quantity of facts cited, and the close reasoning with which these facts are handled, form pleasant as well as instructive reading. Occasionally it seems to us that he is rather too sweeping in his generalisations. For example, the statement that "in ancient Rome and Greece, religion and law were so much interwoven that theology and jurisprudence were inseparable" stands in need of very serious qualification. The identity between the laws of God and the laws of man was, of course, as strongly marked in the early periods of Rome and Greece as it is in all primitive communities. But, unless we are much mistaken, that identity had been greatly attenuated in later times. Indeed, in classical Athens we find the civil law ruling alone and paramount and quite distinct from religious duty. This divorce of the secular from the spiritual side of life forms, in our opinion, are of the chief characteristics which distinguish the progressive West, as exemplified by Greece, from the stationary East as illustrated by Palestine. However, in spite of a few sporadic points upon which we are disposed to differ from the author, we are bound to accord to his monograph all the praise which by right belongs to a learned, clever, and conscientious production. Dr. Ion's original and brilliant essay does credit to the American University of which he is a member and to the Hellenic nation of which he is a son.

Cleon Rangabes: *A correction.*

We regret that a few inaccuracies crept into the article on Cleon Rangabes in our last number. When Mr. Rangabes went to San Francisco it was not as Greek Consul, but as Chargé d' Affaires in the United States. The description of Mr. Rangabes as "Attaché" at the time of his First-Secretaryship in St. Petersburg was an obvious mistake. The writer of the article also, by a slip of memory, referred to the hero of Mr. Rangabes' novel "Χαράλδος ὁ Ἡγεμὼν τῶν Βαριάγων" as "of the same family as Harold Hardrada, the adversary of King Harold." In point of fact, Mr. Rangabes' hero was Harold Hardrada himself.

An Albanian View of Macedonian Politics.

We reproduce the following interview with Kemal Bey, the distinguished Albanian patriot, which originally appeared in the *Morning Post*. Kemal Bey's position, as perhaps the most enlightened and representative of all Albanians, renders his remarks singularly valuable and interesting.

Ismail Kemal Bey, a native of Macedonia, who held several administrative posts in European Turkey and was for a time Governor-General of Tripoli in Barbary, has arrived in London on a short visit, and in a discussion on the Macedonian question with a representative of the *Morning Post* gave it as his opinion that the greatest obstacle to a peaceful solution of the problem lay in the political aspirations of Bulgaria. "It is evident," he said, "that the primary cause of the present crisis is the failure of the Porte to carry out those reforms to which the signatory Powers under the Treaty of Berlin gave their approval. In flagrant violation of that Treaty and encouraged by previous successes, Bulgaria is seeking to realise its political aspirations by securing a privileged and dominating position in Macedonia. Consequently the diverse races that inhabit that country—Albanians, Greeks, Servians, and even Turks—have found themselves menaced with absorption by Bulgaria, and hence the revolts and sanguinary disturbances to which we have been accustomed in recent years. It is a great pity that the Powers should be acting in such a way as to transform the unrest into general exasperation. The programme of reforms which was the result of the agreement between Russia and Austria in 1897 was to apply only to a restricted territorial area corresponding to ancient Macedonia and not constituting a national entity. This Macedonia, which nourishes on its soil representatives of all the races and all the religions of European Turkey, corresponds exactly to the country which Bulgaria claims. Under these circumstances the exclusive choice of this country for the application of reforms leads the non-Bulgarian inhabitants of Macedonia and their countrymen in the other provinces to think that their national existence is to be sacrificed to the Bulgarians. Now, it is precisely this programme, the insufficiency of which has been already proved, that the Government of Russia proposes as the solution of the Macedonian crisis. It is of little consequence that the agents of the other four Powers will collaborate with the representatives of Austria and Russia and that the Inspector-General will receive some further illusory Powers. If the Powers give their approval to the Russian plan they will but perpetuate the errors of the past and the Balkan Peninsula will continue to be the scene of anarchy and racial antagonisms. The indispensable condition is that the territorial area chosen for the application of reforms should be the whole of European Turkey and not Macedonia alone. Mussulmans and Christians alike can confide in European action only if that action is directed by the European Concert presided over by France and England and inspired by the principles of the Treaty of Berlin, which can concilitate the general interests of Europe with the particular interests of the East, and which in defining by its protocols the procedure to follow has placed at the disposition of Europe all the instruments of action.

"There is another point," he concluded, "which deserves attention. Greeks and Albanians are united in opposition to an exclusive application of reforms to Macedonia. This entente is so essential and natural that already the Bulgarians are uneasy, and are trying to disseminate suspicions between the two parties. From a territorial point of view there is no fear of a collision between these two races in Macedonia, as their respective spheres of influence are well defined. Such a combination is worthy of the attention of the European statesmen, who by playing into the hands of Bulgaria will perpetuate the troubles that at present distract Macedonia.

"Macedonia is no nation. Long before the barbarian invasion its original inhabitants, who belong to the Pelasgo-Hellenic branch, had lost all their national characteristics and had been merged in the Greeks and Illyrians whose direct descendants are the Greeks and Albanians of to-day. From the Persian to the Turk, now master of the country, every conquering race both of Europe and Asia has invaded and occupied Macedonia, and of all occupations the Bulgarian occupation has been shortest; and of all claims the Bulgarian claim is weakest.

"Macedonia to-day is a patchwork of peoples in which there may be found every nationality and every religion in Europe. In present conditions and without statistics more detailed than those at present available it would be difficult to fix exactly the proportions obtaining between the various races. One fact, however, illustrates the preponderance of the Greek element in the south, south-east and east, and of the Albanian element in the west and north-west—the activity and the indomitable resistance of the Greek and Albanian bands, which stultify the diplomacy of Europe and provoke the Powers to resentment and menace. Yet the Western Press and the representatives of the Foreign Offices of Europe have for years insisted blindly that Macedonia is Bulgarian. As if that view were not flagrantly at variance with history, geography, and even the view as to the distribution of races which was ably advocated by Lord Salisbury and unanimously adopted by the Congress of Berlin! As if the resistance of Greeks and Albanians could stale-mate Europe in a Bulgarian country! Could a thousand or two thousand men, split up into bands consisting of from ten to fifty men, have dodged and fought the Bulgarian bands and the armed might of Turkey if Macedonia were not inhabited by Greeks whose patriotism quickens in proportion as the danger that the country will be denationalised is increased? The Albanian nation, forgotten by Europe and destitute of all support, would never have succeeded in keeping at bay Bulgarians and Slavs backed by the arms and gold of Bulgaria and Servia, and inspirited by the sympathy of Europe, if the country of which they and theirs have been part and parcel for thousands of years, and for which they are ready to die to the last man, did not belong to them and them only.

"These are facts which Europe must take into its reckoning if justice is not to miscarry, if there is not to be an everlasting stumbling-block to peace, and if its Bulgarian policy is to be consummated.

"The legitimate aims of Greeks and Albanians must be respected. Those peoples would then become the mainstays of order, would secure the balance of national power in the Balkan peninsula, and maintain the Oriental *status quo* so necessary to European peace, and should that peace be broken would preserve the solidity of the Balkan 'bloc' by leaving no pretext for foreign interference or aggression.

'Greeks and Albanians ask that the undertakings entered into by the Powers signatory to the Berlin Treaty shall be executed and that the reforms shall be carried out generally and with discretion in accordance with the law promulgated in virtue of Article 23 of the Treaty of Berlin by the International Commission. They further ask that justice shall be administered without fear or favour amongst all the races and peoples of European Turkey, and that the administration of justice be subject to effective control by a body representative of the European Concert, so as to secure strict impartiality from the point of view both of the sovereign authority and the rival nationalities. They are agreed on maintaining the Ottoman *status quo*, the existence of which would promote the development of each nationality in its own sphere. Should that *status quo* be disturbed they would unite in opposing all attacks on their political existence. In spite of the suspicions which Bulgarians and their newspapers endeavour to arouse, there can be no dissension between Greeks and Albanians, either as to their political aims, or as to the demarcation of their respective territories. Both their aims and their territories in the north and south are kept from overlapping by their own nature. Even in Epiros, where the two elements are intermingled, there can be no disputes as to the expansion of spheres of influence or the absorption fresh territory. The two groups are so distinct both by their histories, their languages, their standards, their customs, and above all by separate national consciousness that neither can ever lay claim to regions monopolised by the other."

Turkish Justice.

The need for reform in the Turkish judicial system in Macedonia becomes every day more urgent. Hilmi Pacha has sent out stringent orders to the local authorities, and in consequence these authorities are afraid of being punished for incompetence if they do not arrest somebody whenever a crime is committed. They therefore make feverish haste to arrest someone at hasard immediately after a crime has been committed, and afterwards they strain every nerve to extort a confession and to force a conviction by means of false witness.

A striking example has just been exhibited at Drama. Two peasants were assassinated on May 28 between Doxato and Boiranis. At once four Greek peasants were arrested for the murder, although no evidence was brought against them. Their innocence was quite clear: the time sheets of the factory at Cavalla, where two of the prisoners were employed, proved that they had been in the workshop at the time of the murder, and it was also established that the other two had not left Doxatos during the day. The heads of the factory and the other workmen came forward to swear that the two Cavalla prisoners had been in their midst on the day named. Nevertheless, the four prisoners were incarcerated and cruelly maltreated by the prison guards, and they were not even allowed to communicate with the procureur. Their friends however sent a petition to the procureur and also to Hilmi Pacha and the civil agents.

But the police had their case to make. Two days after the murder, the arrested one Christos Dimitriou, a grocer of Doïran. This unfortunate man was locked up for twelve hours; then, in the middle of the night, he was taken into the stable yard, bound, cast to the ground, bastinadoed and threatened with death. After that he was told that his evidence was required, and he testified to what the gendarmes commanded.

But when the circuit-judge came to make an inquiry on the spot, Dimitriou was set at liberty, and lost no time in retracting all that he had been forced to say. Hilmi Pacha and the civil agents were informed of this abuse of justice, but no measures have yet been taken to punish the guilty officials.

* * * * * *

When such are the processes of justice, our readers will not expect the prisons to be conducted on exactly humanitarian principles. The following description of a Turkish prison is taken from the British Blue-book recently issued.

A Turkish Prison.

The prisons of Salonica—which are the central prisons of the whole vilayet—are situated in the upper part of the town, within the precincts of the fortress, and are surrounded by walls. They are divided into two parts —the section assigned to persons who have been condemned and that assigned to persons who are awaiting trial.

The section of the condemned is itself divided into six divisions, each of which contains a building of two stories, with a small courtyard. There is only one room on each floor, which can hold about fifty persons. There are eleven wards in all. The buildings are mere sheds with several windows, very dirty and badly ventilated. In several places there are open drains under the windows; filth is always floating on the surface.

Prisoners in the same house may go from one storey to another, and may walk about for some hours daily in the courtyard. At night they are shut up in the wards. In the courtyards there is not the least vestige of green, nor cover of any kind from which to shelter from the sun or rain.

All the courtyards of these six divisions open into a narrow passage, which communicates with the courtyard of the principal entrance of the prison. This passage is closed by double doors and carefully guarded.

The section assigned to persons awaiting trial contains a single building of two stories, with four rooms on each storey, separated by a passage in the middle. This prison, although of more recent construction, is as badly built as the others. The prisoners have only one courtyard. Everything here is dirty and insanitary also.

Next to the section assigned to persons awaiting trial is the women's prison, which is in all respects similar to the others.

Lastly, among the sheds assigned to condemned persons there is a dark ward which is reserved for adults. This ward is paved with stone and is very damp, for it is next to the water-cistern. The sun never enters.

In these wards, called "kovouss" in Turkish, all the prisoners are herded together pell-mell, without distinction of race or religion. Greeks, Bulgarians, Turks, Jews, &c., are put together on purpose, in order to prevent their hatching plots or planning an escape. Among the prisoners in each ward are also persons who act as spies in the interest of the Directors of the prison. Frequently bloody struggles occur between prisoners in the same ward provoked by race hatred. The Turks usually come off best, because they are always armed with knives.

All the rooms together cannot hold more than 700 prisoners. Nevertheless, the latter now number over 1,400. They are packed closely together.

Everybody sleeps on the floor, on mattresses or on straw mats, for everyone cannot afford the luxury of a mattress. The Government only provides straw mats, and that only in the winter. The prisoners must obtain blankets at their own expense. The best places, which ought to be occupied by right of seniority, are always taken by the Turks.

Prisoners receive a daily allowance of 300 drams of bread only, the quality of which leaves much to be desired. It is black and badly baked. In the entrance court there is a grocer's shop, kept by a Turk, where meat, provisions, wood, &c., can be purchased. As the prisoners may not leave the small reserved courtyards to go and buy what they want, one or two prisoners, who enjoy a certain amount of confidence, make the purchases for each "kovouss," receiving a small commission in return. There are no kitchens in the prisons, not even a sheltered place. The prisoners are obliged to do their cooking in the open air on the ground, exposed to the wind and the rain. The Turks alone have the right to do their cooking in the wards on "mangals". It can be readily understood that the atmosphere of the wards, already vitiated in consequence of their being crowded, becomes polluted. The use of knives, and even of forks, is forbidden. That does not prevent the Turks from carrying daggers of all sorts. They always find some means of buying them from the warders themselves; they often pay £T. 1 a dagger.

The Turks, generally, enjoy many privileges in the prisons. The administration of the prisons is almost in their own hands. Several among them become veritable petty satraps. They are waited upon and looked after gratis or for a mere trifle by poor Christians. Woe to him who does not obey them. That man will be denounced to the warders, who will shut him up in the dungeon ("boudroum") after flogging him.

For some months past large and very heavy chains have been worn night and day by all persons sentenced to more than three years' imprisonment. The chains are attached by a ring to the prisoners' ankle. The custom of chaining prisoners used formerly to exist here, but has been abolished for some time past. Is it comprehensible that, at that moment of the reforms, it should again be enforced?

No work is done in the prisons of Salonica. There are only two or three little shops in the entrance court, which are sometimes let to a cobbler or a watchmaker. The same shops are also used as warehouses. Some of the prisoners, who are barbers, ply their trade in the courtyard, out of doors, as in the streets of Stamboul. Other poor prisoners wash the linen of their comrades, at 10 Paras the piece. Others again are attached for service to the so-called hospital. A wretched hovel, which happily has just been pulled down (to build a better one, so they say), was used until quite recently as a hospital. There were in this nest of microbes two rooms, in which

sick persons lay on the floor, or on filthy beds. A doctor of the municipality, either a Turk or an Israelite, chosen from the most uneducated class, went there every morning to visit the dying. He merely looked round, wrote a few prescriptions, and departed hurriedly. The same medical attendance goes on at present provisionally in a room. The prescriptions are sent to the prison chemists. The few bottles to be found there are empty. There is no means of obtaining medicine. This comedy is repeated daily. It is a scandal which it would be criminal to allow to continue indefinitly. All the work done by the prisoners is exploited by the Turkish prisoners. To be given work of any kind in the prisons is looked upon as a favour, for those who work may go freely where they choose. The Turks obtain these places for their favourites, and take the lion's share of the earnings of these unfortunate people. In prison the most lucrative business is that of "cafedji." The question of compulsory coffee is a veritable scourge for all the prisoners. The most important among the Turks puts up a stove in the middle of the ward. He prepares coffee with the help of a wretched Christian prisoner, and compels everybody to drink it. A few days later the quantity of coffee drunk is doubled, in spite of the protests of the consumers.

These are the sole occupations of the prisoners. The majority spend their time lying down on mats. Often this inactivity weighs heavily upon the prisoners. They endeavour to amuse themselves by playing cards, in spite of the rule forbidding games.

There are one director and fifteen warders to look after the prison. These warders are all brutes. They have no notion—nor the Director either—of the object, often a salutary one, of prisons, nor of how to behave there. Very often they receive men who are not hardened criminals, and turn them into real savages. As regards political prisoners, it is hatred—the bitter hatred of fanaticism—with which they are filled by this régime of terror, enforced by blows and fetters.

It is true that a commission, consisting of two Judges and of the Commandant of the gendarmerie, has recently been ordered to visit Yedi-Koulé twice a-month to superintend the service of the prison and to hear the complaints of the prisoners. But that (no more than the building of preventive prisons near the Konak, which has already been commenced) is not sufficient to give the penitentiary system in force at Salonica even the appearance of an humanitarian institution.

Salonica, January 10, 1907.

P.S.—The Director receives £ T. 7½ per month; the warders receive £ T. 2 per month.

Turko-Bulgarian Relations.

The following passage, from the *Prager Tagblat*, should be interesting to those who are always informing us that the peace of Macedonia is disturbed only by bands of Greeks raised abroad, and that the Bulgarian bands are native Macedonians defending their homes:

"It appears that relations between the Porte and the Bulgarian Government are at present strained, owing to the discovery of a certain letter from a Bulgarian Minister, found among the papers of a Comitadji. The letter contains instructions as to the actions of the bands, and also seriously compromises the Bulgarian Bishops. The latter fact has caused the Exarch much uneasiness, and his secretary, Gregorieff, has just been to Sofia to receive instructions as to the attitude which the Exarchate is to maintain towards the Porte. Gegorieff's instructions are not at present known, but there is no doubt that the Bulgarian policy remains unchanged. The Turkish ministers ought not to be under any misapprehension on this heading, though it cannot be said that they have hitherto shewn much penetration in their dealings with the Bulgarians.

"The political *myopia* of Turkey in Bulgarian matters is shewn in the recent granting of *berats* for the nomination of Bulgarians to two vacant Macedonian Bishoprics. Have the Turks not yet learned that each Bulgarian bishop's palace is a storehouse of dynamite, and each Bulgarian Bishop a systematic worker towards the abolition of Turkish Rule?

"The Sultan is continually protesting and complaining against the intervention of the European Powers, and yet his Ministers, and to a still greater extent himself personally, are the prime cause of the Macedonian racial struggles, which bring about foreign intervention, and will lead ultimately to the destruction of the Ottoman Empire.

"This policy results from the blind infatuation of the Ministers, and especially of the Grand Vizier, against the most stable and law-abiding Christian element, the Greeks, who are systematically oppressed on every occasion; whereas the criminal and revolutionary Bulgarian element receives Government protection."

Still more interesting is the information given us by the Sofia *Kampana*, of June 6, 1908:

"The representatives elected at the last congress of the *Interior Organisation* at Sofia are at present recruiting partisans for the Macedonian operations. Macedonia is in need of men; the young and active elements have disappeared. If a tithe of the instructed youth at present in Bulgaria were to go to Macedonia, they would amply supply that country with leaders, and then recruiting might go on in Macedonia itself. But the Macedonians established in Bulgaria heed nothing but their business, and wait for Bulgaria or the Sultan to deliver their country. And thus the committees have had to recruit and send out inexperienced youths."

From this we see, first, that the comitadjis are recruited in Sofia, and that the Macedonians, far from filling the Bulgarian bands, refuse to join them at all. Secondly, the Macedonians settled in Sofia do not meddle with Macedonian politics, although the Bulgarian government has told us that the Macedonians have forced the pace of Bulgarian policy. Finally, so far are the bands from being disarmed in Bulgaria, that recruiting is carried on quite openly. And so we see again that the Bulgarian Government is at the root of Macedonian disorder.

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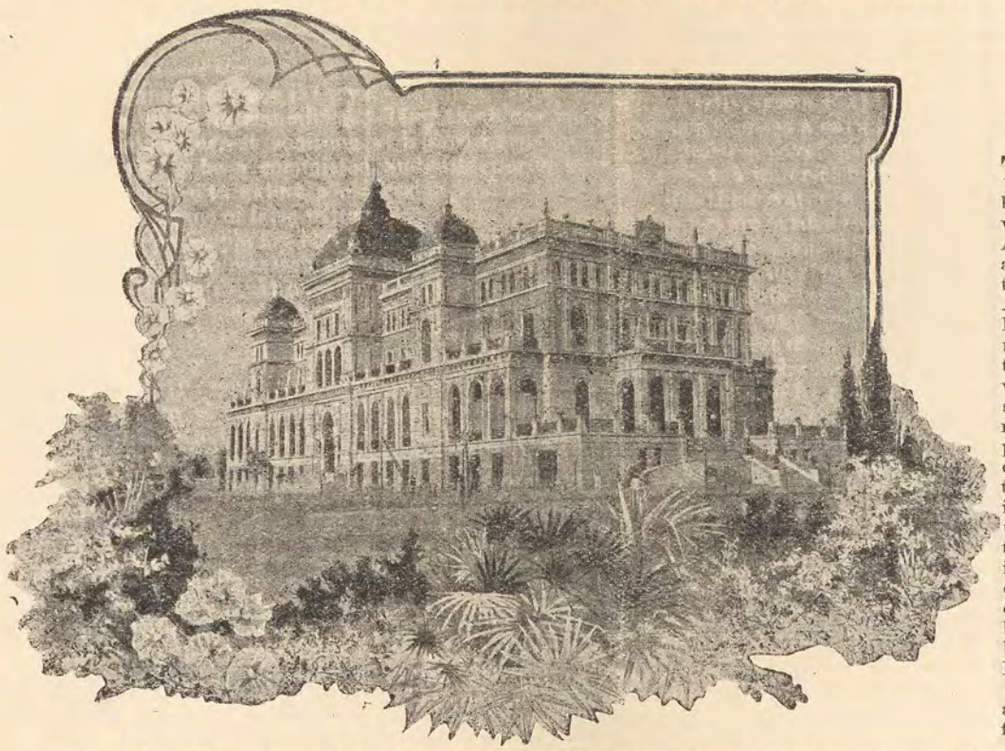
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THE TURKISH CONSTITUTION.

During the last four weeks, while the Powers have been engaged in discussing various more or less illusory schemes of "reform," destined to safeguard their own interests, and incidentally, it may be, to confer some semblance of benefit upon Macedonia, the subjects of the Porte have taken matters into their own hands, and have been making history at a remarkable rate.

For years it has been customary to say, with much appearance of justification, that the "Young Turkey" movement has yielded no result beyond the production of futile "intellectuals" who have indited tracts from London and Paris, or, after shaking off their own traditional morality and tasting the vices without acquiring or caring about the virtues of the West, have returned to Turkey as dissolute and idealless decadents, or perhaps under the influence of reaction have become the most violently Oriental and conservative and oppressive of officials. A new spirit has however been arising among the Moslems of Turkey. Among the educated Turks a class has sprung up which has some understanding of the Western conception of liberty, which is willing to translate its aspirations into action, and which, above all, does not refuse to accept Christian co-operation; and the common soldier, who has gradually learned that under the present system of misgovernment the Turkish peasant's lot is only less deplorable than the Christian's, is no longer the emotionless automaton whose blind obedience has so long been the prop of the Sultan's power.

We need not enter into any detailed account of the recent rising, or of its immediate causes. Centuries of misgovernment have reduced the Moslem population of Turkey, and especially of Macedonia, to a state of smouldering discontent, and it is comparatively unimportant what particular spark set the tinder afire—the blaze was bound to come sooner or later. Persia may have supplied an object-lesson, while the chronic ferment of Macedonia must have made troops quartered in that province look upon revolt as an ordinary everyday sort of occurrence. The facts are simple: a body of Turkish soldiers "took to the hills" near Monastir and unfurled the standard of resistance to despotism; the army at Monastir sympathised with them, refused to operate against them, and even supplied them with recruits; divisions were moved up from other regions, but refused to advance, and their general, the stout old veteran Shemshi Pasha, was murdered by one of his officers. The Sultan saw that the game was up. For thirty years the devotion of the army, and that alone, had enabled him to "keep his end up" against covetous European Powers and rebellious Christian subjects. Now the army had turned, and the Sultan was powerless. With that astuteness which has become proverbial, Abdul Hamid retired gracefully from the unequal contest, and offered as a free gift that Constitution which would otherwise have been wrested from him—he would have been fortunate had that only been wrested, for if rumour is reliable the troops from Macedonia were about to march on the Capital, while disaffection was rife in the Sultan's own bodyguard.

The revived Constitution was granted on July 24. On paper, at all events, it is a sufficiently liberal Charter. It maintains the unity and indivisibility of the Empire; the irresponsibility of the Sultan; the legal equality of all citizens, regardless of race and creed, and the equal right of all to elect and to be elected; liberty of the press and of speech, of worship and of education; the abolition of torture; reform of taxes and fiscal arrangements generally; the inviolability of the home: and it provides for the election of a Parliament of two Chambers—a Lower House ("of Commons") consisting of Deputies elected for five years, and a Senate of life-members; each Member representing 50,000 adult male subjects of the Ottoman Empire. The Iradé granting the Constitution also accords an amnesty to all political offenders—those in Turkish prisons have already been released.

With the events of 1876-8, and the overthrow of the previous Constitution, in our minds, it would be premature to say that the problem of Turkish reform has been finally solved. Considering the way in which the Constitution has been welcomed by the almost unanimous voice of the population, and the restraint and moderation displayed by the leaders of the movement, we can only hope that all doubts and fears may prove devoid of foundation.

Accepting the Constitution as genuine and lasting, we have nothing but welcome for it. It provides the best remedy for the present deplorable

condition of Turkey; and unlike the Macedonian schemes of the European Powers, it is not confined to one province, but embraces the whole Ottoman Empire. The Constitution will be peculiarly acceptable to the Greeks of the Empire. As the HELLENIC HERALD has never ceased to point out, no part of the Ottoman Empire has a more sincere and eager desire for any real movement towards liberty than the Greek element, which has always done its utmost for, and taken the initiative in, all work of reform in Turkey and in the Near East generally. On some occasions during recent years the Greek element has shewn reserve in not accepting the chimerical schemes put forth by certain well-meaning and enthusiastic, but misguided and incompetent, Western societies; and on other occasions the Greeks have been obliged to assume the attitude of armed defence against the aggression of other elements—an attitude which the said unbalanced enthusiasts have persistently misrepresented as evidencing a retrograde disposition. Sincere observers have always recognised that the Greek population, while staunchly and with determination maintaining its just rights and safeguarding its legitimate aspirations, has never been allied with any reactionary element, but has always been in the van of reform.

The events of the last few weeks have again furnished proofs of this. Not only have the Greeks welcomed and in fact helped to bring about the movement, but as soon as the Constitution was declared the Greeks everywhere hailed it with joy, and the Greek bands began to lay down arms and to return into peaceful life.

The new arrangement has had widely different receptions among the various Foreign Governments. Russian official circles have been far from enthusiastic, and their coldness finds a reflection in the attitude of the Bulgarian Government and of the pro-Bulgarian party in England. Sofia is unable to disguise its ill-feeling under the cover of natural reserve, and we now see that the Bulgarian Government has never had any genuine desire for reform in Macedonia, but that its loud talk of autonomy has merely been intended to prepare the way for absorption and for national aggrandisement. Macedonia was to be a second Eastern Roumelia. It is fair to add that the Bulgarians—or, shall we rather say, the *Slavs*—of Macedonia shew a tendency to accept the new arrangement, and a willingness to co-operate loyally with the Greek and other elements—a fact which furnishes one more proof that the Bulgarian comitadji movement is an alien scheme foisted from without, which, far from being welcome to the whole of Macedonia, did not even represent the desires of the solid part of the Slavonic element. The Greek Government, and Greeks throughout the world, have given the Constitution a most cordial reception, for its provisions embrace precisely the reforms which Greeks have always been demanding.

We are pleased to observe that the British Government, as the champion of liberty and reform, is well-disposed towards the new arrangement, and in this connection we cannot refrain from quoting from the statement which Sir Edward Grey made before the House of Commons, on July 28:

"These sudden events of the last few days, though attended with violence which in some circumstances might have been expected to lead to further violence and disorder, have suddenly produced, for the time, order, security, even rejoicing. At this moment—so far as my information goes—the bands have melted away, they have dispersed under the influence of the events which have taken place. We welcome the momentary situation and trust it may last. We trust that the Balkan States and also Greece on the border will use their utmost endeavours to secure that it shall last, and that no advantage will be taken of anything which has occurred in Macedonia itself for anything but a good purpose; that those States will do all in their power to prevent bands being recruited from their own territories, and will do their utmost with the Powers of Europe to preserve the present situation. Our object has never been political; it has been truly humanitarian and disinterested. It is known at home, but is not yet credited abroad, that for us the Macedonian question is the question of good *versus* bad government. It has been pointed out that our object in Macedonia has been to derogate from the authority of the Sultan as head of the Mahomedan faith and the integrity of his dominions. There is, of course, no truth in that. Then it has been said our object is to assist the Christians against the Mohamedans; but, as we know, we have only been acting in the Macedonian question because of the treaty obligations we have in common with other Powers in regard to particular parts of the Turkish Empire, and we are well aware that, while the Christian population has suffered from bad government, Mahomedans have suffered as well. It comes back to this, that in the Macedonian question our sole desire is to see good government introduced; and if Turkey is going to improve the whole government of the Empire, if there is to be ensured to Christian and Mahomedan alike the protection of good government, then reform in Macedonia is settled by Turkey taking in hand and doing that which we have long urged, and it will be better done in that way than by pressing partial reforms on a reluctant Government. I have noted apprehensions that things may not turn out so well as they promised at first. Well, of course we must wait events; but at the present time I can only say this, our own sympathy must be with those who are trying to introduce reforms, and I should be the last to prophesy that they will fail. If they succeed, then they must succeed by their own efforts; but our sympathy is with them. I will only say this, we shall continue, watchful and earnest as we have ever been, in pursuing the object of securing good government in Macedonia, and in the other parts of Turkey with which we are concerned. But at the present moment it would be impossible to forecast by what methods that object could be achieved; and I will only say with reference to present events in Turkey that we welcome the news that the Sultan has proclaimed a Constitution. We welcome the news of the strength of the feeling which has brought about the proclamation of the Constitution; and while not relaxing our watchfulness, while not becoming slack in our desire to do all in our power to promote improvement in Macedonia, we shall for the present preserve an expectant and sympathetic attitude."

It is to be hoped that the Powers generally will follow Sir Edward Grey's wise lead, and will assume an attitude of benevolent neutrality and give the new arrangement a fair trial. The conduct of the rising shews that reform from within is quite possible in Turkey; leaders, soldiers and populace have behaved in the most orderly manner, and have proved themselves moderate and trustworthy; and the immediate cessation of the strife of bands speaks highly for the character of the Macedonian population, and shews what it is capable of if left to itself under fair conditions. It is perfectly clear that the aim of all parties has not been for violent revulsions, but for genuine improvement. We are not so sanguine as to suppose that the Millenium is at hand; we do not yet expect to see the lion and the lamb lying down together: but we believe there is genuine reason for hoping that the sectarian strifes which for so long have drenched the soil of Turkey with blood are about to give place to the more pacific struggle of the polling-booth and the Parliament-chamber; and as the races of the Empire are brought together and learn to know one another's good qualities, we trust that before long the struggle will be, not which can gain the most for its own ends, but which can most further the common cause, and add most to the stability, freedom, and civilisation of the Empire.

The Greek Ministry at St. James's.

Among recent changes in the Greek Diplomatic Service we must record the transference of His Excellency D. Metaxas, Envoy Extraordinary and Minister Plenipotentiary to the British Court, who is to occupy a similar position at Rome. His successor, who has already entered upon his duties, is Mr. Athos Romanos, one of the most distinguished of Greek statesmen.

Mr. Metaxas came to England in 1895 as Chargé d' Affaires: in 1904 he was promoted to plenipotentiary rank. The year following brought him into public notice, in connection with the visit to England of His Majesty the King of the Hellenes, and it was at this time that King Edward VII. decorated him as Knight Grand Cross of the Victorian Order.

His social qualities and engaging manners have earned Mr. Metaxas the favour of the British Court, in addition to gaining him much popularity among his colleagues of the *corps diplomatique*. His popularity received expression at the farewell banquet given in honour of Mr. Metaxas, when the departing Minister was presented by the Greek Community of London with a rich silver table service and other valuable gifts. The Currant Company also presented him with a large silver fruit-basket, appropriately filled with choice fruits and especially with currants; this gift commemorated the services of Mr. Metaxas, whose efforts during the promoters' negotiations with the Hellenic Government did much to render possible the formation of this Company.

Mr. Metaxas is succeeded, as we have already said, by Mr. Athos Romanos This gentleman's high personal qualities—his frankness and sincerity, his combination of polished and urbane manners with firmness and devotion to duty—are sure to gain him high appreciation in his present post, as they have done throughout his career. At a moment when striking developments are at hand in the Near East and events of the utmost importance to the Greek nation are expected, it is an excellent and hopeful circumstance that the interests of Hellenism in this country should be in the charge of so capable a diplomat as Mr. Romanos.

Mr. Athos Romanos entered the diplomatic service in 1883, after a brilliant academic career in the Law School of Athens University and the Ecole des Sciences Politiques, Paris. He served awhile in the suite of the Greek Foreign Ministry, and was then promoted to the post of Secretary to the Greek Consulate in Salonica—a position which he filled with great activity. In the course of his duties at Salonica, Mr. Romanos was on many occasions called upon to travel in Macedonia, and he has thus had ample opportunity to become conversant with the intricacies of the Macedonian question.

His zeal and excellent work at Salonica marked him out for speedy promotion, and we next see him as First Secretary to the Greek Legation at Constantinople. He did not long remain in this post, for in 1894 he was called upon to replace Mr. Gennadius in London, whither he came as Chargé d'Affaires. He displayed great skill as a negotiator at the important period when the Greek loans were under arrangement.

In 1895 Mr. Romanos relinquished his post in London, as he had been invited to enter the political life of Athens. He was at once returned to the Boulê as Member for his native Isle Cephailonia, which he continued to represent in the Assembly until recently, having been re-elected at four successive elections. He twice held the portfolio of Foreign Affairs under a Theotokis Premiership; and he only resigned his seat in the Assembly some weeks ago when he was prevailed upon to return to London as Minister Plenipotentiary.

Mr. Romanos' great and distinguished experience as a successful Minister for Foreign Affairs promises well for his representation of the Hellenic Government at the Court of St. James, where he has already begun to earn the golden opinions of all classes.

The New Greek Cabinet.

The present month has seen (July 4) a complete change of the Greek Cabinet, with the exception that Mr. Theotokis still retains the Premiership. The new Ministers are:

Minister for Foreign Affairs: Mr. George Baltazzi.
Minister of Finance: Mr. D. Gounaris.
Minister for Home Affairs: Mr. N. Levidis.
Minister of Education: Mr. S. Staïs.
Minister of Justice: Mr. D. Stephanou.
Minister for Naval Affairs: Mr. E. Embiricos.

The portfolio of the War Office is retained by Mr. Theotokis.

Mr. Theotokis, whose statesmanship and high qualities are well known to our readers, does not call for any account in this place.

Mr. Baltazzi now for the first time attains Cabinet rank. After a brilliant career at the University of Athens and the Ecole des Sciences Politiques, Paris, he passed several years in that centre of diplomatic training, Constantinople, under the skilled guidance of his distinguished father-in-law, the late Mr. Alex. Mavrocordatos. There he rendered great services to Greece, especially during the peace negotiations after the war of 1896. On his return to Greece he represented Almyros in Parliament. His urbanity, personal charm and sincerity, together with his powerful grasp of political questions, have made him a power in Parliament and a prominent figure in Athenian Society. He is equally well-known for his philanthropy and public munificence. The great knowledge of foreign policy which he has always shewn, alike in Parliamentary debates and in his contributions to leading Greek and French reviews, lead us to suppose that he will hold the portfolio of Foreign Affairs with distinction to himself and advantage to his country.

Mr Gounaris, besides having made his mark in Parliament, is known as an authority on financial and economic questions. He was formerly a member of Dragoumis party, but has consented to hold a portfolio under Mr. Theotokis, who has a high opinion of his capacity. He is considered to be one of the most promising men in Modern Greece.

Mr. Levidis is an old Parliamentary war-horse. He is not new to the Ministry, for he has in the past held several Cabinet offices, and has moreover distinguished himself in the arduous duties of the Speaker's Chair. He is a brilliant orator, and is well-known as one of the most puritan of linguistic purists.

Mr. Staïs has twice previously held the Ministry of Education, and has done excellent work in connection with this department. He has made a special study of educational methods, and is recognised as an authority on the subject. We trust that he will add to the excellent work he has already done for Greek education.

Mr. Stephanou is a distinguished jurist. He has previously held the portfolio of Justice, as well as that of Foreign Affairs. He has also held several important diplomatic positions: he is specially well-known for his work in Egypt at the time of the Arabi Pacha troubles, and also in Constantinople during the recent peace negotiations.

Mr. Embiricos is new to the Cabinet. His appointment to the Admiralty is regarded as most appropriate; for in addition to being an authority on naval matters, he is himself a large shipowner. He has contributed largely to naval literature, and has especially written valuable studies on the Greek navy. He ably represented Greece at the recent Bordeaux Naval Exhibition.

The reorganisation of the Ministry has produced an excellent impression in all parts of the Greek world, and we have every hope that at this critical and important period the new Cabinet will justify the highest expectations.

The Economic Development of Macedonia.

One of the most interesting aspects of the Macedonian question, that of economic development, has attracted far less attention than it deserves—partly, no doubt, owing to the difficulty of arriving at particulars, for the Turkish Government attaches little value to statistics. But there is no question that the settlement of the political question must go hand-in-hand with the development of ecomomic resources. A striking feature of the economic situation is the enormous and growing preponderance (amounting almost to a monopoly) enjoyed by Greek industry.

It is also worthy of note that the unsettled political situation has not injured the industry of the country to the extent which might have been feared. To give one example, the cotton industry of Salonica shews an unchecked increase, and fresh factories have continued to spring up, even during the troublous times of the last dozen years. It is not so easy to explain this fact. It may be partly due to the large number of Turkish troops quartered in the country, whose pay exceeds the amount raised by taxation; or it may be one good result from the working of the reforms; or perhaps the 3 per cent. increase in Customs duties is acting as a protective tariff. Or perhaps the best explanation is the simplest—the natural growth of a healthy industry.

The cotton industry is one for which Macedonia is marked out by nature. A considerable amount of cotton is grown in the Eastern regions, while in the West, around Vodena, Verria and Niaousta, an abundance of water power and mineral oil wells invites the establishment of factories.

The chief cotton growing centres are Serres and the Barakli-Djoumaya districts, the latter producing the finest quality. There are two grades of Macedonian cotton; a coarser quality, known as *Vatouta*, used in the manufacture of coarse thread (Nos. 4-14), and the American cotton, which commands a much higher price, and is converted into finer thread (Nos. 16-24). The factories of Western Macedonia manufacture not only Macedonian cotton, but also import raw material of different grades from various parts of the Ottoman Empire, notably from Smyrna and Cilicia; they do not, however, import any foreign cotton. The finished product is all destined for home consumption, but there is a considerable export of raw cotton from the Serres plain.

The machinery all comes from abroad, and is practically all of English make. The only firm not using English machinery is that of Gregory Tsitis, Vodena, which obtains its machinery from Austria. In return for this, the interests of this firm are pushed by the Austrian Consul at Salonica, who has been able to obtain for its principals several important concessions.

The Turkish Government does nothing to help the industry, and in fact often throws obstacles in the way of its development. Before a new factory can be opened, it is necessary to obtain authorisation from Constantinople The request is made to the Governor-General, who sends it with a report to the Minister of the Interior, who in turn reports to the Council of State. The process is always a long one, and may be difficult or impossible if "considerations" are not sufficiently liberal.

The local authorities also severely handicap manufacturers, unless these happen to be foreign subjects. The functionaries are ill-paid, so naturally they supplement their incomes by exactions from those who are under their rule, and police and administrative regulations are framed with a view to facilitate these exactions.

Apologists of the existing *régime* have often said that the Turkish Government might have helped local industries, had its hands not been tied by the Powers, which insist on a uniform import duty *ad valorem* on both raw material and manufactured products, a duty which acts as a sort of inverse protective tariff, protecting the foreign at the expense of the home manufacturer. There is doubtless some truth in the plea. Nevertheless, the Government might have reduced the duties on articles necessary for the home industries, and this has not been done, except that a slight reduction has been made on the duties on machinery. The recent increase of Customs dues from 8 per cent. to 11 per cent. *ad valorem* has to some extent proved beneficial, at least to the Macedonian manufacturers, for it has rendered it not worth the foreign manufacturers' while to send goods to Macedonia, and now it is practically only from India that cotton is imported into Macedonia.

The Cotton Industry of the Vodena-Verria District.

The chief industrial region of Macedonia lies to the North-West of Salonica. In this district are Vodena, Verria and Niaousta, which enjoy a fruitful source of power in the waterfalls and torrents which pour down the slopes of Mount Vermion towards the river Londias. We give a list of the principal factories in this district, with the dates of their establishment.

1° *Loggos, Kyrtsis & Tompali*, Cotton Factory, Niaousta [1875]. The first cotton factory established within the Ottoman Empire. The founders entered upon a somewhat venturesome enterprise, for in 1875 there was neither railway nor even a good cartway in the 50 miles between Niaousta and Salonica. Fortune has once more smiled on the brave. At the outset there were 4 machines (700 shuttles) driven by 60 horse-power engines; but in 1900 the factory was re-organised, and now disposes of 220 horse-power, driving 20 looms (6,000 shuttles), which produce 1,000 to 1,200 ocques of cotton per diem. The factory is lighted by electricity. At first it produced only coarse cottons, but it now turns out products of every grade. Its capital is about £25,000

2° *Belli, Tsitsis & Co.*, Cotton Mills, Niaousta [1885]. Founded on a modest basis, but now much more extensive—150 horse-power, 9 looms, 2,700 shuttles, 150 workmen producing 800 ocques of cotton per diem. Only produces coarser grades.

3° *Gregory Tsitas & Co.*, Cotton Mills, Vodena [1895], the most important Greek factory in the country—deserves a special account, which we reserve for a future number.

4° *Athanasios Sossidis & Co.*, Cotton Mills, Verria [1904]; 12 looms, 3,500 shuttles, 160 workmen, 800 ocques coarse cotton per diem. Capital £14,000. Horse-power 500, giving ample opportunity for expansion.

5° *Gouta, Tourpali & Karatsia*, Cotton Mill, Niaousta [1905]; Capital £12,000, 400 horse-power, 10 looms, 3,000 shuttles, 170 employees, 800 ocques per diem. Has also a branch at Salonica.

6° *Hadjinikolaou Bros.*, Cotton Mills, Verria [1907]. Capital £7,000, 100 horse-power, 6 looms, 1,800 shuttles, 70 workmen, 400 ocques per diem.

7° *Lappas Bros.*, Cotton Mills, Vodena, in process of re-constitution as a Company with a capital of £10,000, will begin with 500 horse-power, 8 looms, 3,000 shuttles.

8° *Pericles Hadjinicolaou, Demosthenes Anghelakis & Co.*, Woollen Factory, in process of establishment at Niaousta.

The textile industry of Macedonia, like the fur trade, is wholly in the hands of Greeks, both owners and workmen belonging to that nationality. Many of the factories are of recent establishment, and there might have been some fear of over-production. This and its attendant evils have happily been prevented by a sort of Syndicate regulating production. The sale of goods produced by the firms is carried out entirely through the medium of the Bank of Mitylene.

As most of the firms are owned by a small number of private individuals, the death of a proprietor has often led to serious misunderstandings and quarrels among his successors, and these have affected the trade most prejudicially. The firm of Loggos, Kyrtsis & Tompali owes much of its success to the good sense with which its proprietors have avoided this sort of trouble. We could wish to see the principle of Limited Liability Companies applied to all the firms, to prevent utterly any disturbances of this character.

The Woollen District—Monastir, etc.

Outside the districts already named, there are two industrial centres near Monastir, at Megarovo and Dihovo.

At Dihovo is the *Joannides Woollen Factory*, producing flannels, stockings and other articles of Turkish attire, which are sold throughout the Empire, notably (outside Macedonia) at Smyrna and Constantinople; they are also worn in the Turkish army. The raw material comes from the Andrinople Vilayet. The motive power is water in summer, and steam when the waterfalls are frozen. There are 300 workmen, all Greeks. Mr. Joannides, the founder of the firm, has been a most munificent benefactor to the Greek community of Salonica.

At Megarovo the chief industry is the manufacture of *gaïtania*, a sort of cords, and laces. These were formerly imported from Bulgaria, but since Bulgarian goods have been subject to the same import duties as foreign products, the Bulgarian manufacturers have not been able to compete with the Megarovo firms. These are all Greek —Mantzes, Penholes, Dokos Bros., Theodorou, Kozanis Bros.

The last-named deserves a special notice. Founded in 1888 by James Kozanis and developed by his sons, the present proprietors, the firm produces *gaïtania*, *sayaks* (fine woollens), *ambades* (coarse woollen fabrics for army use), sashes, cashmere goods, etc. It used to import all its woollen yarn from England, but now relies largely on local wool. The firm has been handicapped by two difficulties—the scarcity of hand labour, due to the emigration of Macedonian peasants to America, and the bitter cold which prevents the use of waterpower at Megarovo during the winter months.

The brothers Kozanis have therefore decided to transfer their factories to Salonica. They are associating themselves with Mr. Isaac Yahel, a wealthy and respected Jew. Mr. Yahel is a French subject, and has therefore had no difficulty in obtaining the authorisation necessary for the establishment of the new works which will speedily be opened in the Aghia-Trias quarter of Salonica.

This co-operation of Greeks and Jews may perhaps be welcomed as the triumph of ideas of tolerance over the old prejudices. We may here observe that twenty years ago there were two large Jewish factories at Salonica. One, Sogia & Co., flourished from 1880 till 1900. The other, Torres Misrahi & Co., was founded in 1885 and has proved most prosperous; it was converted last year into a Limited Liability Company.

ARCHÆOLOGY.

THE BRITISH SCHOOL AT ATHENS.

The British School has, during the past year, carried out a number of important and interesting excavations, resulting in some valuable discoveries. The reports of some of these excavations are not yet complete, and for the present we must hold over the account of Mr. Hasluck's work in Chios and the other Isles.

We hope shortly to be able to publish the results of Mr. Hasluck's researches into the mediæval remains in the Ægean Isles, which supply us with much new knowledge as to the relations between the Genoan Empire and the Greek Isles.

Excavations at Sparta—the Artemesion and the Great Theatre.

The principal centre of the School's work has continued to be at Sparta, where Mr. R. M. Dawkins, the Director of the School, assisted by Messrs. G. Dickins, A. J. B. Wace, J. P. Droop, A. M. Woodward, and M. Thompson, has continued operations upon the temenos of Artemis Orthia. Mr. Dawkins' work upon the 7th century temple had led him to expect that further excavation would reveal a yet more ancient temple, and this has proved to be the case; a little to the side of the 7th century temple the remains of an earlier edifice have been discovered. This appears to belong to the ninth or early eighth century B.C., and is therefore the most ancient temple which has yet been discovered in Greece. The building was of "adobe" or sundried brick, strengthened with wooden beams, erected on a stone foundation, and roofed over with painted terra-cotta tiles. The temple was divided longitudinally by rows of wooden columns supporting wooden cross-beams, for which some of the wall sockets are still visible; the exact arrangement and dimensions have not yet been certainly established, as the ruins are partially concealed by the remains of the adjacent temple. Conjectural reconstitutions of adobe-walled buildings have been made, to explain the massive character of Doric architecture which is supposed to have continued their forms, and probably such reconstructions come near the actual appearance of this 9th Century temple. Within the temple was a primitive wooden image of the goddess, before which Spartan boys were scourged in historic times—a rite which doubtless took the place of an earlier custom of human sacrifice, as Pausanias hints in his account (Paus. III. 16): "They were bidden by an oracle to wet the altar with human blood. A man upon whom the lot fell was sacrificed; but Lycurgus changed the custom into that of scourging the lads, and so the altar reeks with human blood" (Fraser's translation).

Among the temple ruins, and in the adjoining amphitheatre (which has now been completely cleared) has been found a vast assortment of ex-votos. These provide most valuable evidence as to the historical development of archaic art, for they form an unbroken sequence, going back to about the ninth century B.C., and including large numbers of ivories, terracottas, pottery, bronze and other metal objects. Among the most interesting of these we may mention a small ivory plaque of excellent archaic (8th century?) workmanship, representing a divine female head (full face), wearing a diadem or *stephanos*, and bust; a warrior (imperfect) with spear and round shield as in the figures on the well-known "Mycenean warrior-vase," but executed with much higher artistic power—the resemblance is probably only accidental, as no objects of anywhere near the Mycenean period have been unearthed at Sparta: the present warrior wears a crested helmet quite unlike the Mycenean ones. Among the ex-votos are also several metal figurines of animal form ranging from the tortoise to the two-headed eagle and the sphinx, one of which is worthy of special notice—a spirited little bronze, a lion tearing a calf with its claws, and raising its head to face round upon a huntsman who is attacking it in the side. The lion is a favourite subject among the figurines and plaques; both the subject and especially the treatment may suggest some infiltration of Oriental ideas—perhaps Assyrian through the medium of Egyptian art. Another object that appears to indicate Oriental influence is a terracotta plaque of two rearing horses, symmetrically confronted.

Among the terracottas must be mentioned a remarkable series of masks, apparently dedicated copies of masks worn in ceremonies. These vary from the liveliest naturalism to the most grotesque caricature—one, with wide-open mouth and deeply-grooved wrinkles, looks almost like a modern clown.

Another interesting find was a pocket of silver coins of a well-known type, bearing *obverse* a head of Pallas; *reverse*, Heracles seated on rocks, with the letters ΛΑ. It has been a disputed point whether the coins of this type were Spartan or belonging to the city of Allaria in Crete. The compiler of the British Museum catalogue [Dr. B. V. Head] evidently accepted the latter view,* but the discovery of the coins in quantity at Sparta may be taken as final evidence that the ΛΑ is to be expanded as ΛΑ[ΚΕΔΑΙΜΩΝ] and not as [ΑΙϘΑΛ]ΛΑ. The coin is very similar to those of Allaria, but there is this difference: the most usual type of Allaria coin also bears on the *obverse* a head of Pallas helmeted, and *reverse* Heracles, but the Heracles is standing, and the inscription is commonly ΝΑΤΩΙϘΑΛΛΑ.

* In recent editions of the B.M. Catalogue he ascribes the coin in question to Sparta.

The Great Theatre has now been practically cleared. The site is on the West of the Acropolis, just East of the temple of Athena Chalkioikos. There was a theatre before the Persian wars, but the present remains belong to a reconstruction of the 2nd century B.C. The auditorium is partly hollowed out of the slope of the Acropolis, and is one of the largest in Greece—the diameter of the semicircle is 104 metres; the corresponding diameter in the Great Theatre at Megalopolis was 128 metres. The Western entrance to the Theatre seems to have been adorned with a Roman colonnade, of which architraves, columns and Corinthian capitals have been discovered. There have also been unearthed several white marble blocks with festoons and *bucrania*, which appear to have formed part of the Roman proscenium.

Excavations at Rhitsona in Bœotia.

Mr. P. N. Ure has again been at work upon this site, and has made several interesting discoveries. Seven large tombs of archaic period were opened, yielding some excellent Bœotian and archaic figurines, and also some Bœotian and early black-figure vases. There were also several bronze and silver objects - among them a bronze tripod supporting an iron vase with bronze handles. Further excavations along the old wall encountered last summer led to the discovery of a row of Roman graves built with slabs of an earlier period; while parallel to the row of archaic graves and at a distance of 30 metres was found a row of late Greek graves. In these was found a considerable quantity of black glaze ware and "Tanagra" figurines. Mr. Ure considers that these may prove historically important, owing to their similarity to those found in the graves of the warriors who fell at Chaeronea —they may suggest a revival of Mycalessus after the destruction of Thebes.

Excavation of Thessalian Sites.

Messrs. Wace and Droop are at work upon some operations at Zerelia which promise to yield results of the highest importance. The site, on a prominent mound between two lakes, about an hour South-West of the town of Almyro in Thessaly, has always shewn abundant signs of human occupation in antiquity, and has been accepted by recent Greek and German topographers as the site of Itanos, and of the famous temple of Athena Itania. Whether this identification be correct or not, Messrs. Wace and Droop believed that the place would repay systematic excavation, and such has proved to be the case.

Directly below the surface of the hill were found one or two walls, and in connection with them Greek pottery of a date not earlier than late IVth Century B.C. Some fragments of Byzantine pottery were also found. The Greek walls were badly built, and did not form a circuit, so presumably the place cannot be the site of Itanos. At a depth of about ¾ metre the late Greek deposit ceases, and no earlier Greek remains have been found, but below the Greek deposit layer upon layer of primitive remains have been discovered. Deep shafts have been sunk, and the fact is revealed that the whole hill—some 8 metres high—consists of superimposed layers, remains of primitive settlements. Large quantities have been found of primitive pottery, hand-made and polished, and red or black in colour.

The remains are in at least six well-marked strata, separated by layers of ash, which apparently indicate that the settlements were successively destroyed by fire. The settlements appear to have been collections of huts in mud, brick, and wattle, with occasionally stone foundations. The pottery in the lowest layer consisted partly of hand-made fine red ware, partly of highly decorated ware with red patterns on white ground; there were gradual variations in the successive layers, and the topmost contained very little painted ware, almost all the pottery being highly polished black and red. In this top layer were cist graves built of large slabs, with bodies placed in a crouching attitude. These graves seem to belong to the bronze or early iron age: the lower layers contain stone axes, etc., but no metal implements.

The lower layers contained a few fragments of the chocolate or cream Neolithic Thessalian Geometric ware, which has previously been found at Phthiotic Thebes and other sites. This chocolate ware is, then, apparently contemporaneous with the red-on-white ware, but they belong to different districts—the latter extending from Chaeronia to Phthiotis, while the former is found in the sites (Dhinium near Volo, Velestino, etc.) North of Phthiotic Thebes.

It is already possible to make a preliminary estimate of the date of these remains. Among the hand-made-and-polished black and red ware of the topmost layer have been found several sherds of true late Mycenean pottery, with which we may thus regard it as having been contemporary. This would give the date of the upper layer as *circa* 1200 B.C.; and the thickness of the deposit, 8 metres, warrants us in dating the lower strata, with the highly decorated painted ware, at 2500 or 3000 B.C.

The further progress of this most important excavation will be watched with eager interest. The excavators are to be highly complimented on the results of their work, which must rank among the most valuable achieved during recent years. For the first time we have the beginnings of a chronology for the North Greek prehistoric pottery, and Messrs. Wace and Droop are on the way to do for North Greece what Dr. Evans has already done for Crete and the Ægean.

THE EXPLORATIONS AT KNOSSOS.

The sites of excavation at Knossos seem almost inexhaustible, and Dr. Evans's most recent finds add considerably to our knowledge of the Minoan civilisation. The complete report of the season's work will shortly be presented, and we hope to be able to lay an account of it before our readers in the next number of the *Hellenic Herald*. This season's work has been mainly devoted to the surroundings of the Palace. The large house to the West has been completely explored; the chief discovery was a magnificent steatite vase in the shape of a bull's head, with cut shell inlay about the nostrils, and eyeballs of crystal, with the iris painted on the back of the ball—a novelty in technique.

To the South of the Palace, explorations have been made among a lower range of buildings. Several objects of interest have been found, the most important being some silver vessels. The influence of goldsmith's—and metal-work generally—is one of the most striking features of Middle Minoan pottery, but hitherto no actual examples of work in precious metals has been found. The present find arouses the hope that other examples of metal ware may have escaped the notice of the sackers of Knossos, and that we may be on the eve of important discoveries.

North of the Palace have been found a number of bronze objects, including a tripod cauldron and other finer Minoan domestic implements. With these were found several vases, which should make the dating of the implements an easy matter.

AMERICAN EXCAVATIONS IN CRETE.

Mr. Singer, of the American School of Archæology, has carried out some very successful excavations at Sitia. His results derive a peculiar importance from the fact that he has unearthed a large quantity of the metal work which was made in such great perfection in pre-historic Crete, but of which the British excavators at Knossos and elsewhere (until this year) and the Italians on the sites in Southern Crete have met with few examples

Mr. Singer has opened twenty-four tombs, which apparently correspond in time with the late Minoan period. The remains found included five bronze vessels, one being richly chased, some gold brooches with rosettes and floral designs, gold diadems with carved ornamentation, gold bands, gold necklace-fastenings, collars and bracelets of gold studded with precious stones. There were also ivory and stone seals, bronze swords and lance-heads, and a rich collection of articles in alabaster and coloured marble. Many of the objects bear a striking resemblance to those found in the graves at Mycenæ.

Perhaps the most important find was a gold ring, with a long bezel on which was graven a ship in the form of a dragon. Seated in the ship is a goddess, bearing in her hands an object of cultus, and near her is growing a sacred tree. At one end of the bezel is an open portal, through which appears an altar, from which the boat is sailing. Around the bezel are shewn a number of small cult-objects of an unusual character. It will be seen that the ring provides important evidence as to the religion of the pre-Mycenean age, and doubtless we shall hear more of its significance.

CORRESPONDENCE.

CHIVALRY IN ANCIENT ATHLETICS.

To the Editor of the HELLENIC HERALD.

SIR,

In the interesting article on the Olympic games which appeared in your June issue you repeat a statement which seems to me to be a libel on Greek sport.

"The vanquished," you say, "hid their shame and slunk away under cover of night. . . . A youth of athletics, a year of hard training and a strenuous and gallant struggle which came, it may be, within an ace of victory—all these earned nothing but disgrace and contumely, the hisses of the mob, and perhaps yet harder tokens of contempt."

The statement has the authority of Prof. Mahaffy, and, I believe, originated with him. But I venture to suggest with all diffidence that the evidence which he adduces is utterly inadequate. He quotes two passages from Pindar, a somewhat unimportant fragment, and the passage in Olymp. VIII. where Alcimedon is said to have put off on his four opponents.

Νόστον ἔχθιστον καὶ ἀτιμοτέραν γλῶσσαν καὶ ἐπίκρυφον οἶμον.

Now even if these words implied all that is read in them they would not justify so sweeping a charge. We must make some allowance for poetical exaggeration, especially in the case of a poet so rhetorical as Pindar. But do they imply anything of the sort? do they express anything more than the bitterness of disappointment and defeat? do they not express the feelings of the vanquished rather than his treatment by the spectators? When such honours were paid to the victors in the games, the bitterness of defeat must have been proportionately great. Compared with the triumphal return home of the victor, the return of the vanquished must have seemed "most hateful;" compared with the hymn of victory and cheers that greeted the victor all speech must have seemed to the vanquished "more dishonourable;" compared to the processions that escorted the victor, and the honours that attended him all his days, the path of the vanquished was truly "obscure." But where in all this do we find any evidence of hisses, of disgrace and contumely? The passage in the fragments merely tells us that the vanquished are withheld by speechlessness from consorting with their friends. It is not that their friends shun them, but that in their disappointment they shun their friends.

The charge then is unproven. Cannot we go further and say that it is false? I think so. To me at least it seems utterly inconsistent with the spirit of athletic art and literature, and with the whole history of the athletic festivals down to the times of Pindar at all events. For more definite evidence we must go back to the XXIIIrd Iliad. I will take the record of the boxing match. Epeios had just knocked Euryalos out. "But great-hearted Epeios took him in his hands and set him upright and his dear comrades stood around him and led him through the ring with trailing feet." No hisses, no contumely, rather that courtesy of true sport which characterised all the Homeric sports. The date of the XXIIIrd Iliad matters little; indeed the later we place it, the more valuable is its evidence for the games of the IVth and Vth Centuries; while if it is earlier, we must assume that, if the charge is true, the Greeks of Pindar's time had degenerated greatly from their Homeric ancestors.

Apologising for the length of this letter,

I am, Sir,

Yours faithfully,

E. NORMAN GARDINER.

[The passage to which Mr. Norman Gardiner takes exception may be overstated, but it is difficult to believe that any ancient people had the modern feeling of compassion for the vanquished; one may readily admit that the Greeks were more likely than any other ancient people to display this sentiment. Throughout the games in Iliad XXIII. the magnanimous courtesy extended to the defeated is undoubtedly most striking. It ought to be noted that these games differ from the Olympic contests in that they are confined to a small and very "select" circle of chiefs who were more or less intimate associates. Without attaching undue importance to a flimsy argument, I may observe that there is a much lower tone of chivalry in vv. 788-883, an interpolation of later date. Mr. Norman Gardiner's opinions on any subject relating to ancient athletics must carry great weight, and I take this opportunity of acknowledging my indebtedness to his papers on these subjects read before the Hellenic Society, and to his articles in the *Journal of Hellenic Studies*.

THE WRITER OF THE ARTICLE.]

The London Olympic Meeting.

At last the games are over, and it becomes possible to describe in retrospect the greatest athletic gathering of modern times.

The keynote of the meeting was sounded on the first day, when the hundreds of competitors from a score of nations marched through the Stadium, in parade before King Edward VII, who had come to inaugurate the games. Unhappily a heavy downpour of rain took away from the attractiveness of the scene, and to some extent obscured the gay decoration of bunting and flags, among which the Byzantine eagles, and the blue standard with the white cross of the Kingdom of Greece were honourably conspicuous. So varied a display of athletic perfection has never before been seen, and it was most interesting to compare the different national types—the stalwart forms of the Northerners from Denmark, Finland and Scandinavia, the broad-shouldered clean-limbed fresh-complexioned British competitors with the modified Colonial type from Canada and South Africa, the rakish build and eager faces of the Americans, all contrasting with the lighter Southern figures, graceful French and lissom Greeks; and it was difficult to say which looked the most fit and athletic.

It is undeniable that something of the Athenian atmosphere was wanting. One felt that the Olympic games ought to have as their accompaniment the clear air and deep cloudless sky of Attica; half unconsciously one looked for the dazzle of the marble Stadium, with the Acropolis rising yonder towards the sinking sun, and all round the stately circuit of the Attic mountains. Yet, more one missed that indefinite electric atmosphere, that feeling that a whole city had for the moment its whole interest centred on the games—a feeling which is the nearest approach possible in the modern world to the religious and patriotic spirit which pervaded the ancient festivals at Olympia. But to London the Olympic games were but a small matter, a drop in the ocean of its interests—an ocean far too vast to be filled by any single event. Perhaps millions of Londoners hardly knew that the games were taking place, or at most were but languidly concerned, while the others looked upon the festival in a strictly matter-of-fact way, simply as a big athletic meeting—greater, it may be, than a football cup final, or an England *v.* Australia cricket match, or an Oxford and Cambridge boat race, yet, after all, but one

big athletic event among many. But when all allowance is made for the lack of "atmosphere," and also for an occasional hitch in the working, this 1908 Olympic must be admitted to stand out as the greatest and most successful of all athletic meetings.

With regret we have no long list of Greek victories to record. But this was to be expected. The climate of England is trying to Southerners who are unseasoned to it, and the fortnight of the games was marked by some of those changes for which English weather is proverbial. "England has no climate, but only samples," a caustic American once said. The first week gave us a sample of the cold rains and cheerless skies which are so depressing to the Southern organisation, while the next week provided us with quite different samples—first a damp heat like the sub-tropical house of a botanical garden, then a blazing merciless sun, which our Greek athletes would have found ideal if their bodies had not begun to adapt themselves to the "summer cold."

But climate was not the only nor the chief difficulty. It is unquestionable that at present the Anglo-Saxon world is incomparably ahead of other countries in athletic prowess, and everyone knew that this gathering was to be marked by a keen and determined struggle between the United Kingdom and the United States of America, and other countries had to be satisfied with what crumbs they could pick up. Of the 60 events in the Stadium, 23 were won by the United Kingdom and 18 by the United States; while of the full total of 89 events, the United Kingdom won 42 and the United States 22; Sweden coming next with 7, France with 4 and Hungary with 3.

The shooting events took place before the formal opening of the sports. The long distance rifle-shooting was won by the United States team, closely followed by the United Kingdom and Canadian teams; Greece, like the other countries, was a long way behind the three English-speaking countries. In the short-distance shooting, however, our countrymen were more successful; and in the "Clay-Pigeon Shooting Competition," Mr. A. Metaxas took the third place and the bronze medal. The first and second places were both won by Canadian shots, so that Mr. Metaxas beat all his European competitors as well as the United States contingent.

In the Stadium, the opening day's sport was marked by a stroke of bad luck for Greece. Santorinaios, who was much fancied for the cycling events, displayed a great turn of speed in his preliminary heat. He so soon left his competitors behind that he made a strong though unsuccessful attempt to overlap them. This was perhaps his undoing, for just as the first place seemed within his grasp he fell off his machine. Unhappily he was bruised somewhat, and so not only lost this race, but was also obliged to stand down from the others. But for this untoward accident, Santorinaios might have done something to spoil the British record of 5 wins out of 6 events, the odd event, the 2,600 metres tandem race, was won by the French representatives, who generally shewed up well in cycling.

The running events resolved themselves into a keen struggle between the United Kingdom (6 wins) and the United States (5 wins), who took everything except the 100 metres (R. E. Walker, South Africa) and the 200 metres (R. Kerr, Canada). G. Scoutarides made a good show in his heat of the 110 metres hurdle race, coming in second; but none of our men achieved any success in the final ties in this section.

In "Field Sports," as the English term discus throwing weight-putting, jumping, etc., the Greek representatives were much more prominent. C. Tsiclitiras distinguished himself most; under ordinary circumstances he would have won more than one of the jumps, but it was his misfortune to have a redoubtable opponent in Ray S. Ewry (U.S.A.), who has swept the board in standing jumps at previous Olympic meetings. In the standing high jump Tsiclitiras was within one inch of the winner, and in the standing long jump he actually tied with Ewry for the first place, but lost when the judges ordered a deciding jump. The actual figures were:—

Standing High Jump.

R. S. Ewry (U.S.A.) 5ft. 2ins. 1*st Prize.*
C. Tsiclitiras (Greece), 5ft. 1in. 2*nd Prize.*

Standing Long Jump.

R. S Ewry (U.S.A.) } After a tie at } 5ft. 11ins. 1*st Prize.*
C. Tsiclitiras (Greece) } 10ft 7½ins. each. } 5ft. 7½ ins. 2*nd Prize.*

We highly commend Mr. Tsiclitiras for his fine performance, and condole with him in so narrowly missing the gold medals. In throwing the discus (Athenian style) M. Doriza won first place in his heat with a throw of 109ft. 4½ins., but did not succeed in winning any medal in the final tie, when M. J. Sheridan (U.S.A) took first prize with 124ft. 8ins.. Georgandas (108ft. 11¼ins.—a very good throw) was second in his heat, but he too failed to win anything in the final. Doriza was more successful in throwing the Javelin (free style). Once more he won his preliminary heat, and this time he came in second in the final, the result being:—

E.V. Lemming (Sweden), 178ft. 7½ins., 1*st Prize, Gold Medal*
M. Doriza (Greece), 168ft. 6ins., 2*nd Prize, Silver Medal*

Mr. Doriza gained much applause by his graceful and easy style, and we offer him our congratulations. C. Zouras, though unplaced in the final, was third in his heat with a throw of 159ft. 5¾in. Another Greek, who did well in the field events, was Müller, whose hop-skip-and-jump of 42ft. 11½ins, though insufficient to win a prize, was yet a very creditable achievement. It will thus be seen that our countrymen gave an extremely good account of themselves in the field sports. A striking feature of these events was the success of the Americans, who won nine firsts, the United Kingdom and Sweden each taking two. Of the other countries Greece was about the best—not an unsatisfactory position. We may here mention that a Greek, Rodocanachi, played a part in the victories of the French fencing team; while another Greek, Mavrogordato, helped the United Kingdom to make a clean sweep of the lawn tennis events.

What memory needs jogging with the tale of the Marathon race? Who does not know every detail of that grim struggle, under a blazing midsummer sun, from the royal courtyard of Windsor over 27 miles of English country lanes to reach the post in the Stadium? Who has not heard of Dorando, of the pitiful figure which staggered and stumbled through the Stadium to the winning post, only to be disqualified for receiving assistance across the tape, of Hefferon's chivalrous refusal to protest—"I will win through coming in first or not at all. Dorando came in first; he is the best man, let the best man win," and, finally, who does not know how Queen Alexandra gave shape to the popular sentiment by her graceful gift of a special gold cup to Dorando, "as the first man home, if not the *de jure* victor."? We may expect that Dorando will take his place in myth alongside Pheidippides; some day learned professors will write treatises to prove that he never existed, or that he was a variant of the sun-god, or some Italian spirit of the vine, triumpantly wandering Dionysos-like from the sunny vineyards of Italy to the thirsty streets of London.

Our two Greek representatives, Coutoulakis and Coulcoumberdos, were expected to do well in this race, and unquestionably the expectation was reasonable. But they made the mistake of not coming to England some weeks before the race and training over the actual course. The heavy and moist atmosphere of England is at first most enervating to one used to the clear keen air of Greece; and Coutoulakis and Coulcoumberdos, neither of whom had become acclimatised, both failed completely to do themselves justice. It is some mitigation that, in this respect, they were no worse than the British team, who certainly ought to be used to the vagaries of their own climate. The British runners included some famous long-distance champions, and were probably, on the whole, much the best set entered. But they failed utterly to gauge the conditions, and, after leading for the first part of the race, in the end gave but a poor display. The United States and Canadian teams ran with much better judgment, and fully deserved their success. Hefferon (South Africa) was perhaps unfortunate in not winning; in truth there was little to choose between Hefferon, Dorando, and the actual winner, Hayes, of U.S.A.

The swimming events, the Olympic Regatta at Henley, and the yacht racing on the coast did not attract any entries from Greece, and do not therefore call for any lengthy account in this place. "Britannia rules the waves," and it is perhaps fitting that the British team should claim the lion's share of the aquatic prizes. But we cannot forget that Greece was once Mistress of the Seas and is still and must always be a nation of seafarers, and in future Olympic gatherings we should like to see a strong team of Greek swimmers and oarsmen challenging the supremacy of England. Twenty four centuries ago the world could not provide any rivals to the Athenian *triremes*: at present English rowing finds no worthy opponents outside Belgium (the gallant fight of the Belgian eight against England's most powerful crew was the chief feature of the Henley Olympic), but some day we hope to see the white cross on the blue standard of Hellas borne in first by a crew of victorious oarsmen.

Taking the games as a whole, Greek athletes have no reason to be downcast. In the field sports the small team of eight Greeks accomplished many fine performances, and won three second prizes, of which two at least would have been converted into firsts by the least shade of luck. It was not to be expected that our men would score many wins against the pick of British and American athletes; but they did well enough to shew that Greek athletics have progressed wonderfully during the few years of their revival; and we may with good reason hope that the new generation, which is growing up amid athletic sports, will soon prove to the all-victorious Anglo-Saxons that Modern Greece has not lost the athletic prowess which was one of the glories of Ancient Hellas.

We believe that the spread of Athletics in Greece will soon enable us to put in the field a team worthy to compete with the best of England and America. But after all, that is not the essential matter. It is of little importance that this or that athlete should "break the world's record"; what does matter is that a whole nation, by its reasonable devotion to sports and games, should develope that hardened and robust physique which is so excellent a preparation for success in life. If England gave us nothing of the electrical atmosphere of the Athenian Olympic gathering, it shewed us on the other hand much of the athletic spirit which in the best days of Ancient Greece was so potent a factor for good. It is impossible not to realise the devotion of this people to sport: every open space, every scrap of green (and there is much green park even in London) is covered every evening and every Saturday with troops of youths pursuing with vigour their national games of cricket and football: and every river and lake is covered wiih rowing and swimming clubs. It is this spirit which we desire to see in Greece, and of which we rejoice to observe a rapid development. The saying ascribed to Wellington, "Waterloo was won on the playing fields of Eton," may be apocryphal; but it is certain that every club on an English village green no less than the games in the great Schools and Universities had its share in preparing the victory. So too in Greece; we have taught England much—let us learn this from her: our nation will have its fibres braced and stiffened for the great tasks before it and will have its welfare served far more by the games of our school playgrounds or our village fields than by the vapourings of amateur politicians round our café tables.

* * * *

The following notes, by a Foreign Observer, seem to us to contain much that is sound. It is not merely national partiality which makes us consider Athens the ideal place in which to hold future Olympic Games. But we should welcome the criticism of any of our readers who may see reason for thinking differently.

From the purely athletic point of view the games have without question been a splendid and unparalled success. They were carried out on a much more elaborate scale than anything which has been hitherto attempted, and there were remarkably few hitches. The accuracy and punctuality of the arrangements merit the highest praise. It was an excellent idea to have the swimming tank and the cycling track within the ring of the Stadium.

For all that, there are many reasons which seem to mark out Athens as the natural centre for Olympic games. There is the wealth of classic tradition, which in the birthplace of athletic games inspires every competitor to the utmost. Add to this the enthusiasm of the people when the whole city—indeed the whole country—is *en fête* and gives itself up entirely to the games. The climate is ideal for the purpose, with the fresh sharp air of an Athenian April, and especially the absence of rain —though it must be admitted that the Athenians are put to flight by a downpour which would simply be laughed at by the more phlegmatic English spectators. The organisation of past Athenian gatherings has been excellent, in some respects (punctuality, for example) no doubt falling short of the recent London meeting, but certainly surpassing it in the treatment of the athletes, who received full hospitality, and had every care taken of their comfort, private rooms, with hot and cold baths and medical attendance being at their service. There is at Athens a permanent Stadium. There is also a permanent International Olympic Committee to manage the games; as every nation which sends athletes is represented on this Committee, the risks of disputes is minimised. Again, one of the aims of the Olympic gatherings is to promote international fraternisation and the calming of national antagonisms; and just as the little neutral State of Holland is selected as the *venue* of the International Peace Congress, so these objects are best obtained by holding the Olympic Games in one of the smaller capitals, and where will they find so suitable a home as Athens?

The games held in Paris and St. Louis were almost failures, attracting little outside attention, and it is very doubtful whether any other European city would do better than Paris. The London meeting was of course a magnificent success, and any similar international gathering in England may be expected to prove an *athletic* success; but the *Olympic* air belongs to Greece.

Official Banquet to the Greek Olympic Athletes.

At the close of the Olympic Games on July 25, the Greek contingent was entertained by His Excellency Mr. Athos Romanos, the newly-appointed Greek Minister to the Court of St. James, to a farewell banquet, at the Garden Club, Franco-British Exhibition. Besides the Greek athletic team, their leaders, Messrs. Negropont (of the Athenian Olympic Committee) and Mercati (Greek Representative on the International Olympic Committee) and representatives of the leading Greek journals, there were invited the staffs of the Greek Legation and Consulate, and also two distinguished Englishmen — Mr. Robertson, of the International Olympic Committee and an ardent Philhellene, and Sir Edward Low, who may be regarded as an embodiment of the purest British Philhellenism—a spirit which has never ceased to grow in this great country, the home of true liberalism, and the most classically "Grecian" of all nations.

When the time came for toasts, Mr. Romanos arose, and amid loud applause proposed "The King of the Hellenes and all the Greek Royal Family," then "His Majesty King Edward VII., and his gracious Consort Queen Alexandra, who had personified the noble qualities of the British people, bounteous hospitality combined with charming cordiality, and who had thus contributed in no small degree to the success of the games, and to the pleasure and comfort of the competing teams during their stay in England."

Mr. Romanos next raised his glass to the health of the guests of the evening, the Greek Athletic Team and Journalists. It gave him joy, he said, to see Greece so well represented in these games. He advised the athletes to continue their training, in preparation for a yet more successful display in the future. But let them not be discouraged with their present results: when it was considered how recently sports had been revived in Greece, the number of prizes they had actually won this year was most honourable to them. In conclusion he once more urged upon them perseverance and systematic

training, which he was sure would one day enable Greece to surpass or at least to multiply the successes already achieved by those splendid athletes, Messrs. Tsiclitiras, Doriza and Metaxas.

Mr. Mercati, replying on behalf of the Greek Athletic team, thanked Mr. Romanos for his good wishes and advice, which, he might assure him, would be appreciated and acted upon. He added that the Greek team had come not so much in the expectation of winning prizes as in the hope of learning something; and they had learned much. Some day they would shew the fruits of their lessons.

His Excellency could not allow the banquet to close without warmly drinking to the health of the English guests, Sir Edward Low and Mr. Robertson, to whom all their thanks were due for the invaluable aid rendered by these two gentlemen to the Greek athletes during their stay in London. Sir Edward Low, acknowledging the toast, said that ever since he had been in contact with the Greeks he had loved the race, not only for its glorious past, but for the high qualities of the present race, which follows in the footsteps of its ancestors and earns distinction alike in the fields of constitutional, commercial and artistic activity. He had, too, a special and personal reason for loving Greece, for it had been his honour and his happiness to find a wife among the daughters of that race—a declaration which filled the chamber with applause. Mr. Robertson also replied suitably, complimenting the team on its present success, and expressing the best of hopes for the future of Greek athletics. While these speeches were in progress the strains of the Greek National Anthem floated in from the grounds, where, at the instance of Sir Edward Low, the Exhibition Band thus honoured the guests within. The incident produced the happiest impression, and the meeting afterwards broke up amid great enthusiasm.

The Constitution of 1876.

The Constitution of 1876, which embodied the programme of Midhat Pasha and the Young Turkish Party, was granted by Abdul Hamid II. during the Conference of the Powers in Constantinople to consider the reforms necessary for the better government of Bulgaria and Bosnia. It was drafted in secret by a committee of officials, and promulgated unexpectedly but with solemn ceremony on December 23, 1876. In laying it before the powers, care was taken to point out its lack of theocratic tendencies, the fact that it "established in the Empire the reign of liberty, justice, and equality, and the triumph of civilisation," and above all that "the Constitution was not a promise, but a real and formal act which has become the property of all Ottoman subjects." Consequently when in January, 1877, the Powers presented their reform ultimatum, a great Council, composed of high officials, replied that these demands were contrary to the Constitution. The Parliament met in the following spring, and showed no little aptitude for the discussion of public affairs. It was dissolved in the following February, when the articles of the Constitution providing for a Parliament were declared to be in abeyance. The Constitution consisted in substance of the following provisions:

Indivisibility of the Empire.

The Sultan is the Caliph of the Mussulmans and Sovereign of all the Ottomans. His prerogatives are those of the Constitutional Sovereigns of the West. The subjects of the Empire are called Ottoman. Their liberty is inviolate. Islamism is the religion of the State, but it shall not have any other distinction or theocratic character. The religious privileges of the communities and the free exercise of the public worship of all creeds are guaranteed. Liberty of the press and liberty of education are granted.

Primary education is declared compulsory. The right of association and the right of petition to the Chambers are accorded, and all are declared equal in the eyes of the law. All persons are eligible to public offices without regard to distinctions of religion. The taxes are to be equally distributed and their collection to be regulated by a special law. Property is guaranteed and the domicile declared inviolable. The functions of the Tribunals are defined. No one is to be deprived of his national judges. The proceedings are to be public. The right of defence is recognised, and all judgments are to be published. The Ministry has no right of interference in judicial affairs. Confiscations, statute labour, torture, and inquisitions are prohibited. Ministers impeached by the Chamber are to be judged by a High Court composed of the chief judicial and administrative functionaries. No public official can be dismissed without legitimate grounds. Their responsibility is maintained, and they are not released from it by the fact of having received orders from a superior if those orders are contrary to the law. Two Chambers are to be established, namely, a Chamber of Deputies and a Senate; they will receive messages from the Sultan and the liberty of voting and of expressing their opinions is assured.

The system of an imperative mandate is prohibited. The initiative in framing laws appertains to the Ministers and to the Chamber of Deputies. The laws submitted to the Chamber and revised by the Senate receive the Imperial sanction. The Senate is entitled to reject laws which are contrary to the Constitution or to refer them to the Chamber. The persons of the Deputies are declared inviolate. The Chamber votes the laws by articles and the Budget by chapters. Judges and functionaries are to be irremovable. A court of accounts is to be formed, the members of which are to be irremovable except by decision of the Chambers. The court will present to the Chamber at the end of each year a complete financial account. The provincial administration is to be established on the broadest basis of decentralisation. General and municipal councils are to be formed by means of election. Finally, no modification can be made in the Constitution without the vote of both Chambers sanctioned by the Sultan.

"A Tariff for Murder":

The Balkan Committee and Macedonian Lawlessness.

At such a time as the present, when the granting of a Constitution to Turkey seems like the holding-out of an olive-branch to the various peoples which own the Sultan's rule, we are loath to touch upon the unhappy dissentions which have so long divided the races in Macedonia. But we are bound to protest once more against the partiality displayed by the Balkan Committee, the self-appointed "Champion of all the Christian races of Macedonia."

Nothing is more evident than that the Christian races of Macedonia could have been helped enormously by the championship of a powerful and impartial body, which would endeavour to secure justice and security for all the races without identifying itself with the exclusive political claims of any; and if the Balkan Committee had chosen to sustain this honourable *rôle*, it would have conferred an inestimable benefit upon Macedonia and upon humanity. There have been times during the past year when it has almost appeared as though the Balkan Committee had begun to be ashamed of its earlier reckless partisanship, and was seeking (not very vigorously, it is true) to enter upon a new path and to promote in this manner the happiness of all the Macedonian peoples. But the dog returns to its vomit, and the Balkan Committee cannot keep away from its old Hellenophobe virulence. And so the last few weeks, during which the sections in Turkey have drawn closer than they have ever been before, have been marked in England by a petty and spiteful revival of the Balkan Committee's anti-Greek calumnies—its utterances are not modified by the most patent facts, the most glaring disclosures, the most striking developments; they can only be compared with the meaningless ravings of a madman driven by his obsession into a wild delirium.

At its recent meeting, held on July 22, and reported [under the title, "A Tariff for Murder: Operations

directed by Bishops and Consuls "] in the *Daily News* of July 23, this Committee confined its attention to a denunciation of the Greek element in Macedonia and to an attempt to saddle that element with responsibility for all the lawless acts which have disturbed the peace of Macedonia. The *piéce de résistance* was a speech by Mr. J. D. Bourchier, who gave a highly-coloured account of the depradations committed by Greek bands. According to the *Daily News* report, Mr. Bourchier made the amazing assertions that "there are now in Macedonia some 3,000 mercenaries, 2,000 of them being Cretans and the rest natives of the Greek Kingdom. . . . . Lately the Greeks have carried out many assassinations, the tariff being £3 for a murder in Salonica, . . . and £6 in Drama. . . . All this work of murder is directed by Greek bishops and consuls, who appear to regard the Bulgarians as vermin to be exterminated."

Such statements, which have been widely disseminated under the auspices of the Balkan Committee, are, as we need hardly remind our readers, impudent and unfounded fabrications—much stronger expressions would be required to describe them adequately. The total number of Greek "Antartes" in Macedonia has probably never risen above 500 or 600; and the talk of a large number of Cretan or other mercenaries, of a "tariff for murder," of "operations directed by bishops and consuls" is simply deliberate untruth. Mr. Bourchier's assertions have not passed without notice, and in the *Daily News* for July 30 he published a disclaimer, considerably modifying the remarks in that journal's previous report. Mr. Bourchier admits that the Bulgarians and Servians, especially the former, have committed great atrocities in Macedonia: in fact, he now suggests that each of the interested States does all the harm in its power. So far as the Greeks are concerned, we utterly deny this; though if it were true, it would be far from justifying the persistently one-sided attitude of the Balkan Committee. Mr. Bourchier also tones down the remarks about the Greek bishops and consuls, and further observes that "the number of Cretans employed in Macedonia is, of course, only approximate"—he would have been well advised, we think, to admit frankly the over-statement, and to withdraw it altogether.

Mr. Bourchier's explanations, despite their obvious tone of unwillingness, may be accepted as an *amende* on his part. But the *Daily News*' report, though it may have unduly emphasised Mr. Bourchier's part in the anti-Greek utterances, gives an unquestionably accurate representation of the position taken up by the Balkan Committee. We see that the Committee has made no change in its attitude, and that as it has long fostered the most ambitious dreams and condoned the worst excesses of aggressive Bulgarism, so it is ready to continue fomenting sectarian hatreds at a moment when peace is almost in sight. And here we have the most striking proof of the blindness and ignorance which is so characteristic of the Balkan Committee. At the very moment when the Committee was vapouring about the impossibility of solving the Macedonian Question in any other than its own ridiculous manner, a totally different solution was on the point of being accomplished; and hardly had the members of the Committee completed their tirades against the "unceasing blood-thirstiness of the Greek bands," and curled themselves up to the comfortable slumbers of the mischief-maker, before the Greek bandsmen were returning to their villages or trooping into the cities and laying down their arms. Really, it was too bad to expose in this way the Balkan Committee's total ignorance of the state of affairs in Macedonia! Small wonder that the Committee has ceased to be able to arouse either the enthusiasm of one party or the indignation of the other, or that it is treated on all sides with a contempt which makes it as impotent for harm as its own partiality and incapacity have rendered it powerless for good.

L'IMBROGLIO MACEDONIEN

Par MICHEL PAILLARES.

PARIS. P—V. Stock, Editeur, 155, Rue St. Honore.

The Greeks and Macedonia.

From the *Globe*, July 27, 1908.

Sir,—Under the heading, "A tariff for Murder," what I can only describe as a most audacious and amazing article appeared in yesterday's "Daily News." As the statements which are made therein are supposed to be based on the experiences of Mr. J. D. Bourchier during a recent journey in the Near East, I can only conclude, as one who is well acquainted with the facts of the case, either that Mr. Bourchier was "pulling the leg" of your Radical contemporary, or else—and I think this much more likely—he has been seriously misrepresented.

Every allowance can be made for partisanship, and when Mr. Bourchier talks about "the murderous activity of the Greek bands" of course one need not expect to hear anything in disparagement of the Bulgarian bands, but it is absurd to say that there are 2,000 Cretan mercenaries in Macedonia. The number probably does not exceed twenty. To mention that the Greeks are paying £3 for a murder in Salonica, and £6 in Drama would be almost laughable if it were not a libel on a friendly nation, and as for the remark that respectable Greek citizens in Liverpool are providing funds for a campaign of assassination it carries its own refutation. Perhaps the most serious allegation in the "Daily News" article is that "all this work of murder is directed by the Greek bishops and consuls who appear to regard the Bulgarians as vermin to be exterminated." This is a monstrous statement for which there is not a shadow of foundation.

I feel perfectly convinced that Mr. Bourchier does not approve of everything that is alleged in the article in question, and that if he were shown it he would instantly admit that it did not absolutely represent his views, and that it was not a fair and full account of all he said.—Yours, &c., N. K. KERNEY.

6a, Blackett-street, Putney, S.W.,
July 24.

THE NEW SPIRIT IN TURKEY.

To the Editor of the NATION.

SIR,—In the course of the interesting, and otherwise, I believe, accurate article under the above heading in your issue of the 18th inst., you make statements which I cannot but think ill founded in fact, and which are certainly mischievous in their effect on British influence in the Near East. You state that the Turkish force in Macedonia "massacres Bulgarian Bands to the last man," and "allows the Greek and Servian bands to prey on the Bulgarian villages."

I have pointed out before that our strength as a nation in relation to this tangled problem of the European provinces of Turkey largely depends on our retaining the confidence of the minor states of the Near East in our impartiality and disinterestedness; and that even were such statements correct, no good purpose can be served by emphasising them.

But I venture to contend that you are seriously misled. Firstly as to the massacre of Bulgarian bands. Although it appeared a few months ago as though there were a diminution of activity on the part of the comitadjis, it was not due to any efforts put forth by Hilmi Pacha, but to internal dissensions and lack of funds on the part of the rival Bulgarian organisations, and to the renewed overtures for an understanding with Turkey made by the party now in power. This party, to quote from its official organ, the "Courier de Sofia," of the 11th inst., "is convinced that it is only by entertaining good relationships with Turkey, and not by the action of the bands, that the situation of the Macedonian people can be ameliorated." Now, I am not for the moment concerned to take exception to this policy, if loyally carried out. But I do take exception to your reading of the situation, according

to which Bulgarian activity in Macedonia meets with extremely active hostility on the part of the Turks, whereas the Greek movement is encouraged. And when I learn from the "Dnewnik," the "Kampana," and other Bulgarian papers during the past few weeks, of the passage into Macedonia of one armed band after another, under Tchernopeef, Goremtseko, Delgradef, and others, and then hear even more recently of their appearance and baneful activity in districts hitherto recognised as preponderatingly patriarchist, I find it quite difficult to believe either in the sincerity of the new Bulgarian Ministry in carrying out its policy or in the earnestness of the Turkish troops in repressing these Bulgarian bands. How much more difficult, then, is it to credit your statement that the Bulgarian bands are "massacred to a man" by the Turkish pursuing columns.

Then as to the alleged impunity of the Greek and Servian bands. At the present moment there are literally hundreds of Greeks, Servian, and other patriarchists in Turkish gaols, either awaiting trial or serving their sentences, for connection with the bands. Only a fortnight ago the Bulgarian Press related with gusto that Dimitri Rochka and Nicolas Papageorghi had been sentenced to imprisonment for life; that Yorghi Timio had "got ten years"; and that a long string of other patriarchists had received sentences of from one to five years for their alleged complicity in the deeds, or, rather, misdeeds of the antartes. And in the "Courier" of the 4th inst., I read of the members of a Greek band, captured near Monastir, being sentenced to seven years imprisonment, and in another case, of Leonidas Euthime and Traiko, a courier, receiving five years. And I could quote many other recent cases. True, this isn't "massacring to the last man." But it is hardly impunity to anyone who has the faintest conception of a Turkish prison. And even the Bulgarian organs, for the most part, have given up talking about "complicity" and "impunity." "Greco-Turkish relationships have been for some time past very strained," says the official organ of Mr. Takeff on the 8th inst., and proceeds to enumerate some of the causes, including the Cretan question, the crisis in Samos, and the alleged augmentation of the Greek bands.

I believe, sir, you are in complete agreement with me as to the desirability of putting a stop to the murderous action of the bands, whether Bulgarian, Servian, Greek, Albanian, Roumanian, Turkish, or nondescript. But where and how to begin? That is the problem. I cannot blind myself to the fact that this policy of armed propaganda was begun by the Bulgarians. Then let them be the first to withdraw. The Greeks looked on and restrained themselves for quite six years. But I am absolutely confident, as the result of exhaustive enquiries I have made, that they would not take six months, nor even six weeks, to follow suit were once the Bulgarian comitadjis withdrawn.

But how is this to be brought about? I have as little faith as you in the reforms and mobile columns of the new Anglo-Russian partnership; and feel sure we shall all come eventually to unity on the only just and practical solution, namely, a partition of (what is so loosely called) Macedonia by an International Commission on the basis of the wishes of its people—a solution deemed practicable, I believe, by the President of the Balkan Committee, and one which I should be glad to discuss at closer quarters dared I trespass further on your space.—Yours, &c.,

T. PALMER NEWBOULD.

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The Hatred of Kamenas.

(From the Greek of Demosthenes N. Voutyras).

As soon as night, the old witch of the lamp, had set lanterns gleaming, Kamenas went to the top of the old tower, and gazed out at the house of Parias.

The house was ablaze with light. The firelight gleamed through the drawn curtains, making the dark, motionless trees, the benches, and the cistern, stand out in bold relief.

He had hidden himself in the bowels of the ancient tower, as he called its subterranean passages, and his pursuers, the police, had been unable to find him. Ah! the old tower was his protector, its ghosts were his friends, and whenever the police came searching below, they straightway cast over him their magic robe and made him invisible to the eyes of his foes!

Rats ran around him and past him, but they were all his friends. They too loved the darkness, they too were enemies of the light. Like himself, they loved night, black, pensive night, which envelopes in her midst so many ghostly forms, so many mysteries! Like himself, they would go forth into the darkness, to return to their ruinous abodes, to their crumbling towers.

The wind which had been shrieking, shaking the ancient tower, and making it groan and wail, was now blowing gently. It was a still night, a night whose deep silence was intensified by a vague sound, like the murmuring of love-lorn ghosts, or a song of silence to the stars.—What would they be doing? They would be dancing! The rich!

He ground his teeth.

Now they should see what a poor unfortunate would dare! Would police, would judge and jury be able to avert his vengeance?

And pensive night looked down upon him from above with her myriad eyes.

Yes, he would climb to the window, there where the ivy grew. . . . .

And Kamenas saw with his mind's eye the gnarled ivy stems upon the walls, stems dense with variegated leaves. He would climb the projecting rock. The fires, the candles, the chandeliers would be shedding floods of light, and the ladies would be whirling in the dance, visions in white, in their partners' arms, showing their white teeth when they smiled.

The window would be shattered, would fly open, leaving a fragment in the catch above, and in the midst of the confusion, he would shout:

"Vengeance!"

Everything would cease— the whirling of the dancers, the laughter, the merriment!

Another voice would be heard:

"Fire!"

Soon the dynamite will explode! They will not escape, no, the door is barred, the keys thrown away, the vengeance of the unfortunates is beginning!

He would descend nimbly but cautiously, even though he knew the whole rock perfectly. It would be certain death for any other to essay the self-same path.

A leap to the ground, and he would conceal himself among the trees, where his laughter would mingle with their shrieks!

The earth would shake with a mighty noise; everything would be heaved on high; a flash, a cloud of dust and dense white smoke would veil the stars!

His vengeance would be complete!

—"And then?" Kamenas asked himself.

He turned to the ancient tower.

—Ah! old tower, what counsel would you give me, could you but speak?

The echo of the old tower tried to repeat his words.

Suddenly he thought that he heard a sob. Someone was weeping in the tower! He shuddered. A memory of the past stole into his mind. So did his mother weep, when ruin fell upon their home. He went forward, and peered around. Nothing! Through the crumbling roof he saw the twinkling stars in the mighty vault of heaven. It must have been some pattering, some scratching of vermin. Surely it could not be his mother's spirit?

—"Mother," he murmured, and believed it to be so. The hours pass, good and bad, but the black hours are the dark hand-maidens of night, the old witch of the lamp.

Kamenas, leaning on a stone, saw the windows of the rich man's house still gleaming. His desire had become fixed in his breast. He would crush them, slay them! Why should they live and gaze upon the light, while he endured the tortures of a living death? That this scene should flaunt itself before his eyes like an everlasting picture, like a never-ending spectacle. . . . .

Kamenas ceased from his reflections, and sought to flee. But he did not escape. The old tower, worn by a thousand years of strife and battle with the elements, fell with a crash, burying in its ruins a little man and a mighty hatred!

Translated by J. C. CALDWELL, M.A.

A Bulgarian Secret Document.

The Bulgarian Foreign Office is no more exempt from "leakages" than State Departments in other countries; and a series of confidential reports on the Bulgarian movement in Macedonia, recently captured by an enterprising German agent, has just appeared in the *Vossische Zeitung* of Berlin. In one respect these documents are more important even than the revelations so plentifully made of late about Bulgarian policy, since they are not disclosures by ex-Ministers, but actual secret reports sent to the Bulgarian Government by its accredited agents. The English press has not paid sufficient attention to these documents, though the *Standard* recently took them as the starting-point of a powerful and able indictment of Bulgarian policy.

The facts which stand out clearly from these secret reports, though of course they were already sufficiently clear to all competent observers, may be thus summarised:

i. The Bulgarian movement in Macedonia has been supported by the Bulgarian Government, and engineered in Sofia, where money has been raised and bands recruited and equipped.

ii. The bands have been mismanaged and have got out of hand, they have quarrelled among themselves, and they have behaved as murderers and brigands, oppressing the population and being regarded as enemies even by the Bulgarian element of Macedonia.

iii. The bands have therefore done harm to the Bulgarian cause; the writer of the reports urges the Government to reorganise thoroughly the whole revolutionary apparatus and especially to employ Macedonians in the bands—"*because the present system of recruiting bands in the Principality is costly, keeps the Bulgarians of Macedonia opposed to the movement, and involves the risk of trouble with Turkey.*"

We give a few quotations from the documents. Those relating to the criminality of the comitadjis are peculiarly instructive. The Bulgarian agent gives them as examples of the necessity for overhauling the discipline of the bands; an unprejudiced reader will rather see in them the inevitable result of fostering lawless elements.

"The continued existence of the Committees as the chief factor in the Macedonian question is absolutely essential.....Our commercial agents should support every Bulgarian Committee."

"The organisation of bands must be carried out in conformity with the experience gained in the past..... The formation of bands in Bulgaria to pass the Bulgarian frontier should be forbidden, as such a course of procedure cannot be followed with secrecy."

We should think not, indeed!—though there are still pro-Bulgarians in England who profess to believe that the comitadjis are native Macedonians.

"A band set fire to the house of the only Greek who lived in the locality (Dolak). The men did not succeed in murdering their victim, and were compelled to take to flight. In consequence of this act of aggression, the Ottoman authorities arrested 10 of the most intelligent Bulgarian inhabitants of the village, who were subsequently sentenced to 5 years' imprisonment. For the Bulgarian cause this was the sole outcome of the foolish undertaking."

Observe, the Bulgarians tried violence; this, said their Government Inspector, had not paid—another plan must be tried. But the violence continued:

"After the Dolak incident the bands attacked the village of Kleposhna. Five of the 7 Greek inhabitants were murdered, while the houses of all 7 were burnt and 2 children killed. Meanwhile the local authorities sent 27 Bulgarians to gaol, and Greek bands were raised in the village, a departure which was extremely detrimental to the interests of the Bulgarians."

Greek bands of Macedonian villagers were raised on the spot in reply to Bulgarian outrages—a valuable though unintentional admission. English pro-Bulgarians make much capital out of the great number of Bulgarians dealt with by the Turkish police. These two passages throw some light on the subject. They also shew us why the Macedonian peasantry display so little cordiality towards their Bulgarian "liberators."

"Near Melnik dissensions between the two Bulgarian Committees which are operating there, are carried so far that there is not one village where houses have not been burned and scores of murders perpetrated. The Committees, which have slain hundreds of persons, have compelled the population to rise against them and to make common cause with the Turkish soldiers.....The inhabitants of Melnik, Djoumai-Bala, Petretch, and Nevrocop, also informed the Committee that its protection was not required. Animosity against the Bulgarian bands also prevails at Keupruli, Isthip and Salonica."

The passage goes on with instances of villages which have refused to pay money to the Committee, and have been punished by outrage and murder, and this in districts which we are told by pro-Bulgarians are wholly devoted to the Bulgarian cause.

There are pages of such reports; the Bulgarian agent's suggestions are to the effect that all the committees should be dissolved and the whole movement put under the direct control of the Government, its heads being directly responsible to the Foreign Ministry; a sum of £20,000 p/a., he urges, should be voted for the purposes of the bands, and the voïvodes should have to account to the Minister for the use of the money; the bands themselves, he said, should be recruited from among the Macedonian villagers, such a course being more economical, safer and more effective.

We heartily agree with the agent that the present state of discipline among the bands is deplorable, and the Bulgarian Government would do well to dissolve all the committees. But if it goes on to assume direct control, instead of according a secret support to the committees, it may find itself in conflict with Turkey. In any case, the peasantry of Macedonia will continue to be bandit-ridden under the new system of Bulgarian action just as under the old.

The agent has much to say about the Greek bands. His views on this subject are not so valuable as his admissions about the comitadjis, and we refrain from quoting. But the Bulgarian agent's views on the Austro-Russian agreement are interesting:

"The Austrian and Russian reformers have caused the greatest disorder in Macedonia. It is Austria which has benefited by this double action. Austria, profiting by the difficulties of Russia in the extreme East, has developed in Macedonia much too great activity. By not respecting the *status quo* of the different Churches,

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Austria has excited the jealousy of the nationalities between themselves."

In conclusion, the documents appear to be genuine. They have received wide publicity on the Continent, without calling forth any Bulgarian disclaimer, which would certainly have been forthcoming had the reports been spurious. Moreover, the intimate knowledge shewn of Bulgarian Cabinet secrets, some of which has since been verified by other disclosures, is strong evidence of authenticity.

The following criticism upon the documents was sent to the *Standard* (July 8) by its Berlin correspondent. We note that the correspondent has apparently confused Mr. Noel Buxton, President of the Balkan Committee, with his relative the Postmaster-General. The error is unimportant. It is well known that the trouble which has been sometimes caused by the misleading and arousing of small peoples into action and then abandoning them to their fate, has been caused, not by the action of the British Cabinet or of the British people as a whole, but by the reckless rhetoric of a small knot of well-meaning but ill-balanced and misguided enthusiasts.

"The third instalment of the verbatim copy of a secret report on Macedonian affairs by a distinguished Bulgarian Government official, which the *Vossische Zeitung* is publishing day by day, lays bare a state of things which, if true, constitutes a political scandal in which the present Liberal Cabinet in England is involved. The dangerous *rôle* played by the Bulgarian bands in Macedonia has long been notorious. These bands, according to the writer, nominally organised to champion the cause of Macedonian Bulgarians against the Turks, have systematically exercised a tyranny far more barbarous than the worst excesses of Turkish misrule. They have blackmailed, plundered, outraged, tortured, and murdered their fellow-Christians, and even their own fellow-Bulgarians in Macedonia, where they have maintained for many years a veritable reign of terror.

"Mr. Buxton, however, appears to regard them as a useful factor in Balkan politics. The Bulgarian author of the secret memorandum writes, 'Buxton told me he believes that in the event of war between Turkey and Bulgaria, the Bulgarian bands in Macedonia could be used to advantage. Buxton added that England did not consider it advisable to give actual support to Bulgaria, but the friendly relations between King Edward and Prince Ferdinand were a moral help for Bulgaria.'

"Mr. Buxton's words are, first, an acknowledgment that the Bulgarian bands are useful and desirable organisations; second, an incitement to employ them against Turkey; and, third, an unmistakeable, though indirect, incitement to the Bulgarians to make war on Turkey. The date of this conversation is not given, but the *Vossische Zeitung* stated in its introductory article that the secret Bulgarian memorandum deals with the events of 1906. If this applies to the conversation reported above, Mr. Buxton perpetrated this amazing indiscretion when a Cabinet Minister.

"Whether this be the case or not, such support given by a prominent British Member of Parliament of Cabinet rank to the Bulgarian revolutionists who terrorise Macedonia is a grave scandal. The irresponsible Radicals who misled Greece into the disastrous war of 1897 are evidently pursuing the same reckless policy in encouraging Bulgaria to war against Turkey. The deep mistrust with which Turkey regards British policy, under which any improvement of Anglo-Turkish relations is an almost hopeless task, is quite comprehensible when a front bench parliamentary leader of Mr. Buxton's prominence is accused of committing such a blunder."

The Commerce of Salonica.

The subjoined table gives the statistics of the movement of the Port of Salonica during the year 1907.

Nationality.	Steamships.		Sailing Ships.	
	No.	Tonnage.	No.	Tonnage.
Greek	468	174,559	246	10,074
Turkish	249	57,642	2,092	50,074
Austro-Hungarian	113	161,654	—	—
French	93	139,833	1	419
British	58	99,829	—	—
Russian	51	41,766	—	—
Italian	53	92,564	—	—
German	44	65,057	—	—
Dutch	26	25,882	—	—
Belgian	11	15,712	—	—
Danish	8	7,825	—	—
Norwegian	1	862	—	—
Samian	—	—	1	274
Total	1,175	883,185	2,340	60,841

These figures display a notable increase in Greek shipping, the number of ships flying the Greek flag having been in 1906, 367 steamships (tonnage 159,057). It may be added that four-fifths of the vessels flying the Turkish flag belong to Greek merchants and are manned entirely by Greek crews. The figures shew not only the progressive activity of the Greek merchant marine, but also continued increase in Greek Commerce with Macedonia. An increasing number of Hellenic vessels of large tonnage are trading with the Thermaic Gulf—not to mention the number of smaller ships which serve the Greece-Salonica-Constantinople line.

The increased activity of the Greek mercantile marine has made inroads on the trade of other nations with the port of Salonica. Thus, the number of British vessels touching at the port has diminished by 8 from the 1906 total, Austrian shipping by 6, Belgian by 2, German by 13. The Hellenic flag now takes the premier place in the shipping of Salonica, both in respect of number and of tonnage.

The importation of cereals from Russia, Roumania and Eastern Bulgaria, into Macedonia has been carried entirely under the Hellenic flag. On the other hand, the imports from Liverpool, Antwerp, and Trieste, and the general trade of Macedonia with the West, have been carried in foreign bottoms.

Servo-Bulgarian Relations.

The *Vetcherna Pochta* has just published an interview with Mr. St. Simitch, Servian Diplomatic Agent at Sofia.

The Editor of the *Vetcherna Pochta* had asked, "can you give me any information as to the prevalent rumours of a Servo-Greek entente, involving a common campaign against the Bulgarians of Macedonia, supported by the sending into that province of Servian bands, which are said to have been equipped by the Crown Prince of Servia himself?"

Mr. Simitch gave a flat denial to the rumours. "I am surprised beyond measure," he said, "that any credence should be given to these rumours: and I cannot understand the objects with which they have been promoted. As you are well aware, the Greek and Servian spheres in Macedonia do not come into contact. Moreover, it is four years since the first Greek bands appeared in 1904, while the Servians entered the scene a year later: during that time, have you observed any signs of collusion between the Greek and Servian leaders? No, you admit. Then why should it be supposed that an alliance has suddenly come into being during these last few days?"

Mr. Simitch went on to discuss the assertions that the Crown Prince of Servia had played a part in the formation of bands. "What is the use of repeating these trumped-up stories, in view of the Servian Government's official denials? Why, there is no Macedonian Committee at all in Servia—there was one, but I myself saw

to its dissolution two years ago. We do not form any bands, we do not send any forth, and the Servian Government is firmly resolved not to give any bands the slightest support.

"These tales about the Crown Prince appear to have taken rise from a false statement made by an ill-disposed journalist, to the effect that the Crown Prince had expresed a desire to meet the band-leader George Skopliantcheto, now in exile."

The Minister spoke in conclusion about the relations between Servia and Bulgaria. "When I was last in Belgrade, His Majesty the King expressed to me his strong desire that the relations between the two countries should resume their old cordial character, and that all misunderstandings should be cleared away. My attitude as Servian Representative at Sofia has always been and will always be in accordance with this desire."

* * * * * *

These declarations of Mr. Simitch, which obviously aim at establishing closer relations between the two neighbouring states, were backed by an article in the semi-official Servian *Samoouprova* [quoted in the *Preporetz* of Sofia, June 5, 1908], which refers in sympathetic terms to the Bulgarians, disapproves of the anti-Bulgarian tendencies of certain Servian journals, and repeats the repudiation of the statements made in Bulgaria about the Servian Crown Prince's support of the bands. The *Samoouprova* denounces the policy of the bands and the fratricidal struggle between the two peoples. It declares that the Servian Government has never supported the action of bands, and is in no sense responsible for any bands which may happen to be on foreign territory.

Nevertheless, these official declarations have not quieted Bulgarian opinion: and a bloodthirsty struggle between the two peoples continues to rage in Macedonia, involving on both sides a large loss of life and a considerable destruction of property.

The tone of the Bulgarian press is increasingly violent. The *Vetcherna Pochta*, which published Mr. Simitch's declarations, denounces them as inadequate, and its anti-Servian campaign is backed up by other Governmental organs, such as the *Vremie*, while the *Chungova Vetcherna Pochta* demands a rupture of diplomatic relations.

Without taking any side in the quarrel, we may observe that the Bulgarians, who initiated the methods of violence in Macedonia, have small cause to complain if the Servians make reprisals.

* * * * * *

A Bulgarian Chief of bands, one Peter Tsaoulef, has just published (*Campana*, Sofia, June 12, 1908) an article on "*The Servian bands in Macedonia*," in reply to Mr. Simitch's statements, "which are calculated to deceive Bulgarian opinion." Tsaoulef writes on behalf of the Interior Organisation.

Tsaoulef states that the Servian bands at first concealed their true aims, and were in consequence welcomed by the Bulgarian leaders. With the watchword, "*Union and Fraternity*," they were not only allowed to pass through regions held by the Bulgarian bands, but were even aided in their work. At present, he says, the Servian bands are openly anti-Bulgarian, but he maintains that from the outset they have been so, though not openly. In evidence of this he quotes his own experience. Tsaoulef was in a subordinate command of some Bulgarian comitadjis near Ochrida, when there arrived the notorious George Tsfetkovitch, accompanied by Lazar Stefanof and other Servian partisans. These said at first that they had come from Sofia, but afterwards admitted that they had been sent from Servia (among those responsible for their presence in Macedonia being, according to Tsaoulef's account, Mr. Simitch himself). Tsaoulef came to the conclusion that the men were opposed to Bulgarian interests, and he had them disarmed. His superior, Damë, however, ordered the Servians to be set at liberty, and for a time they co-operated with the Bulgarians. This did not last long. "Is it possible," asks Tsaoulef, "for any understanding to exist between the Bulgarian Governments' bands and those sent by the monarchists of Belgrade?" Tsfetkovitch pursued the Servian aims, which brought him into collision with the Bulgarian Committee. The Interior Organisation decreed his death, and he was duly murdered by the comitadjis.

From this and other tales Tsaoulef draws several edifying conclusions. What appears to an outsider is that both parties were pursuing a policy of national aggrandisement, which naturally brought them into collision, and rendered impossible any entente. As the Bulgarians were the first to employ the methods of barbarism, and to pursue a policy of selfish nationalism, their complaint of Servian anti-Bulgarism will not, perhaps, gain much sympathy.

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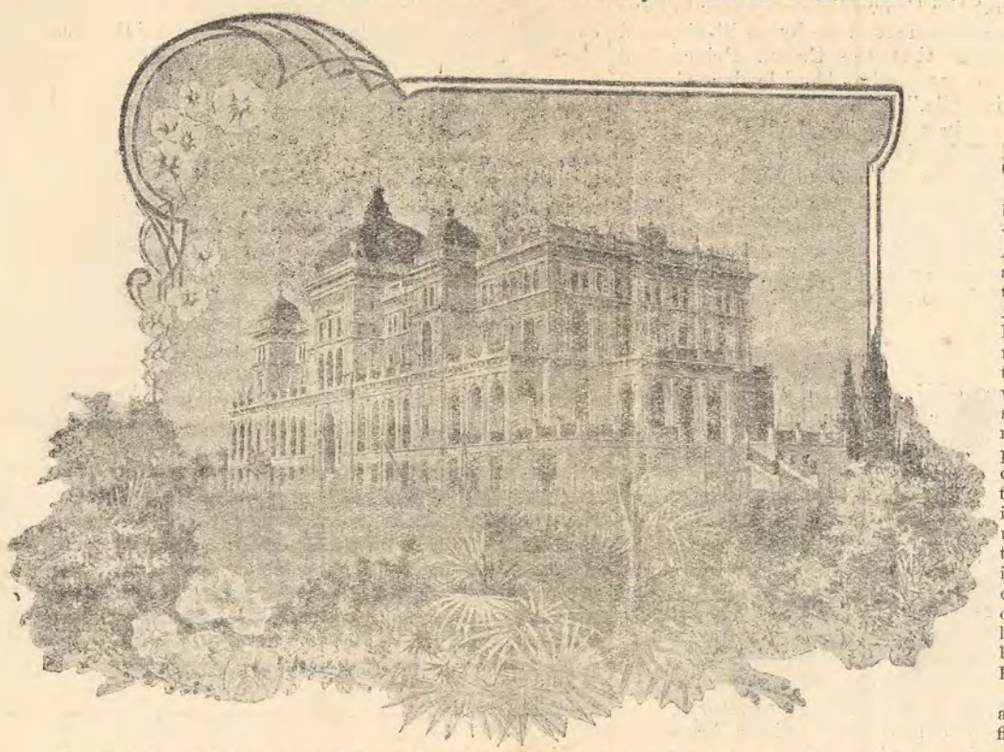
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THE NEW ERA IN TURKEY.

PITFALLS TO BE AVOIDED.

The orderly development of recent events in Turkey has confirmed the good impression which was given by the reformers and has even aroused much enthusiasm for the wonderful inauguration of a new era. From all quarters, even from those where for years past the favoured policy has been to foment disorder and weaken the power of Turkey, now come expressions of encouragement and of a genuine or feigned benevolent disposition. But in proportion as the time approaches for the practical execution of the reforms which are to mark the new order, it becomes increasingly evident how enormous and abiding are the obstacles to be removed. Unless these difficulties are handled with statesmanlike prudence and moderation, there is a possibility of creating dangers more acute than the longstanding chronic menaces to the peace and welfare of Turkey.

The preliminary schemes and early steps of the Young Turkish reformers have generally been wise in conception and able in execution, but there have lately been some tokens of a desire to tamper with the fabric of the Empire. Thus we have heard rumours of a wish to dispense with the "capitulations," to curtail or suppress the long recognised rights and privileges of the Christian Churches and especially of the Œcumenical Patriarchate, and there has been some talk of regaining lost provinces, such as Bosnia, Herzgovina, Crete, Samos and Eastern Roumelia, and even Egypt. It is quite possible that a time may come when some of the first-named of these questions may profitably be opened [the young Turks would do well to dismiss the last, which are outside the range of practical politics], but for the present we have no hesitation in saying that they can only be touched upon at the imminent risk of raising trouble and of defeating the most urgently needed schemes of internal reform. We say nothing of the incredible project of "Osmanising" the entire population, and obliterating as with a steam roller all differences of race and language. Such a plan is obviousiy impossible of realisation, and merely to raise and discuss the question can only wound deep-rooted national feelings, and excite alarm and resentment which may undo all the good which has already been achieved.

Among the factors which have contributed to make all parties unite in hurrying on the recent change of *régime*, two stand out prominently. The first of these was the ruin due to centuries of corruption and misgovernment of every description. The second, arising out of the first, was the danger of a direct intervention by the Great European Powers. The Young Turkish party must not forget, and indeed common prudence and the law of self-preservation should compel them to remember, that the danger, although at present in abeyance, is by no means past, and can only be avoided by the close confinement of all efforts to the actual remedy of existing internal evils. Until this remedy has been provided, it will be nothing less than suicidal to dabble in far-reaching complications of "*la haute politique*."

These internal evils can be remedied by, first, thoroughly cleansing and reorganising the administration, and putting it on a sound basis for the future; and, secondly, by pursuing a policy which will inspire the Great Powers with confidence, and will thus naturally put an end to the danger of active intervention. But it is not to be expected that the Powers will at present surrender the rights which their subjects enjoy under the "capitulations" and treaties, and it is equally futile to dream about the return of lost provinces. The untimely raising of such knotty questions is not only doomed in advance to defeat its own end; it will also inevitably breed suspicion and uneasiness and may involve the Ottoman Empire in sudden and acute danger. Despite the universal acclamation of the reforms, it is well-known that certain of the Great Powers are watching with covetous eyes for some pretext which will serve them as an excuse for interfering to crush the new movement and to realise their old selfish projects, and it would be deplorable if any misguided enthusiasm should furnish them with the pretext they so eagerly desire.

It is equally dangerous even to discuss any abrogation of the privileges long enjoyed by the Christian Churches, especially those rights in which the Œcumenical Patriarchate has been, centuries ago for the first time and repeatedly since then, confirmed by the solemn decrees of the Sultans. If any confidence is to be felt in the new order of things, it is absolutely essential that these Imperial Firmans should be rigidly and faithfully observed. The importance of this cannot be over-estimated, for the

hopes of progress in Turkey depend to an enormous extent upon the Christians and especially upon the Greeks, whose numbers, wide distribution over Macedonia, Thrace, Asia Minor and the Isles, and even more their pre-eminence in culture and commercial and manufacturing energy, constitute them the main pillar of Turkey and the principal factor in its advance towards civilisation and freedom. Any premature interference with the privileges of the Churches can only wound the most cherished sentiments of the Christians and arouse their fears and suspicions; far from tending to promote internal peace, it will reawaken old feuds in an embittered form.

It is therefore evident that the reforming party must be careful lest its own excess of zeal defeat its most cherished aims. The only sound system is to lay aside entirely for the present all far-reaching schemes of internal or foreign policy, and to concentrate all attention upon those abuses which have destroyed the happiness and well-being of the country. When peace and confidence and prosperity have been restored, but not until then, it will be time to consider those more complicated problems of "high politics."

The New Turkish Ministry.

On the 6th of August took place a not unexpected change in the Turkish Ministry, the old nominees of the Sultan being replaced by the following Ministers—a change in keeping with the liberal spirit which at present animates the government of Turkey.

Kiamil Pasha	Grand Vizier
Jemal-ed-Din Effendi ...	Sheikh-ul-Islam (unchanged)
Reshid Akif Pasha ...	Minister of the Interior
Tewfik Pasha	Minister for Foreign Affairs (unchanged)
Redjib Pasha	Minister of War
Mehmet Tewfik Pasha ...	President of the Council of State
Zia Pasha	Minister of Finance
Mahmoud Ekrem Bey (the well-known author and poet)	Minister of Evkaf (Pious Foundations)
Riza Pasha	Grand Master of Artillery
Ziver Pasha	Minister of Police
Arif Pasha	Minister of Marine
Hassan Fehmi Pasha ...	Minister of Justice
Hakki Bey	Minister of Education
Prince Mavrogordato ...	Minister of Mines, Forests, and Agriculture.
Gabriel Nouradunghian	Legal Adviser to the Porte and Minister of Commerce and Works

Kiamil Pacha, the new Grand Vizier, has always been sympathetic towards liberal tendencies, and his past history shews that he will not be easily amenable to Palace influence. The appointment is welcomed by all classes.

Redjib Pasha, recently Vali of Tripoli, is one of the ablest men of the Empire, and is the best man who could have been appointed to the important post of Minister for War.

Hassan Fehmi Pacha is another man who finds his right place. He is universally trusted, and may be relied upon to introduce needed reforms in the corrupt judicial administration.

Jemal-ed-Din-Effendi and Tewfik Pacha, the two unchanged Ministers, are too well-known and highly respected, both at home and abroad, to require more than passing mention; and we may say generally that the names of the Moslem Ministers are such as to gain the confidence of all parties.

Gabriel Nouradunghian, the Legal Adviser and Minister of Commerce and Works, is an Armenian and a Christian, and is well-known as a distinguished lawyer, and is a man of considerable culture and influence. An excellent impression has been produced by the appointment to the Ministry of two Christians, representatives of the most important and numerous Christian races of the Empire, the Greeks and the Armenians.

Prince Mavrogordato is a representative of one of the most famous Phanariot Greek families. He is a man of great wealth and influence; he enjoys the highest respect and almost the veneration of all the Greek and other Christian communities in Constantinople, and he is no less thoroughly trusted by the Moslems. He is widely known as a philanthropist, and has also built and endowed whole wings of the famous hospital and benevolent institution, the Ἐθνικὰ φιλανθρωπικὰ καταστήματα, which is the pride of all Greeks. His great ability, coupled with his other distinguished gifts, will make Mavrogordato one of the most useful members of the Ministry.

The following are the chief points of the programme of the new Ministry. The Budget prepared for the next financial year is drawn up on very economical lines. An inquiry will be held into the methods of collection of the revenue and its expenditure. The number of officials in each Ministry and the amounts of their salaries will be increased or reduced, as circumstances demand. To avoid the infliction of unnecessary hardship on the *employés*, they will receive part pay while on the retired list, and be eligible for re-employment according to their capacities. The Treasury is empty. It is hoped, nevertheless, that by raising loans and effecting economies, it will be possible to find the sums urgently needed for the expenses of administration till the meeting of Parliament, to which a statement of the financial situation will be submitted. While the suppression of abuses will certainly benefit the revenues, the increase will be more than counterbalanced by the necessary expenditure of the revenue-earning administrations. The Cabinet hopes that the finances will in time be put on a sound basis by improvements in the method of collecting revenue, the revision of certain commercial treaties, and the development of agriculture and commerce, schemes for which will be laid before Parliament.

While a policy of economy will be followed in these Departments, the Government gives the assurance that all possible attention will be paid to the increase of efficiency in the army and the fleet. In the military service the military career will be henceforward thrown open to all citizens of the Empire without distinction. Regulations to this effect will be submitted to Parliament.

While the spirit of the old laws will be maintained, their application will be rendered more equitable by the revision of the Code. Steps will be taken to do away with the uncertainty of real property tenure, previously among the principal impediments to economic progress. The system of education will be improved, and the Government schools and colleges will be open to all creeds and races.

It is the will and policy of the Government to do the utmost to preserve internal tranquillity, and, while maintaining the integrity of the Empire, to maintain friendly relations with foreign Powers. It is hoped that the future moral and material development of the Empire will be such as to render the Powers willing to surrender the privileges now enjoyed by their subjects residing in the Ottoman territories. Time and labour will be required before these objects are attained, but "the Government is fully conscious of the difficulties before it puts its hand to the task, trusting in divine aid."

An Interview with Kemal Bey.

At the present time, when there are so many indications that the Ottoman Empire is about to enter upon a new era of peace and prosperity, always provided that the plans of reform do not come to shipwreck on the many grave difficulties which undoubtedly beset the way, we have thought it desirable to set before our readers the opinions of an enlightened and patriotic Turkish subject, who possesses an unrivalled knowledge of the many phases of the complicated Near Eastern Question, and whose actions have always been prompted by sound judgment and a genuine solicitude for the welfare of all the Balkan peoples. A representative of the HELLENIC HERALD therefore called recently upon Ismail Kemal Bey, at that time staying in London, and was fortunate enough to be able to elicit the famous Albanian Statesman's views on the situation.

Ismail Kemal Bey, the most capable and distinguished of present-day Albanians, has grown white-haired in the pursuit of Turkish reform, but repeated disappointments have not yet damped his youthful ardour, and the success of the present movement has kindled his enthusiasm and confidence. He is himself one of the oldest of reformers, and was a "Young Turk" half-a-century ago. He was a colleague and personal friend of Midhat Pasha, and took a prominent part in the Constitutional movement of 30 years ago, acting as Midhat's private secretary, and afterwards holding several administrative posts of high importance. "Now, unhappily," he said, "I am one of the last survivors of those who shared Midhat's dreams and labours. Midhat Pasha lived before his time, but his work was not a failure. It did not succeed in his day, but the present generation of Turks has learned to appreciate his ideas, which are about to yield good fruit."

After the suppression of the Constitution in 1878, Kemal Bey continued to stand high in the Imperial service, but it was impossible that his liberal views should meet with the Sultan's favour. He became an object of suspicion and was marked out for degradation. Finally he was sentenced to death; he succeeded in escaping the country, but all his possessions were confiscated. In exile he continued to work for the freedom of Turkey, and he has his share in the success of the Young Turks. The recent amnesty has put an end to his exile; his property has already been restored, and he is now on his way back to his native place. Avlona.

"I am delighted," said Kemal Bey, "at the recent developments. I have worked and hoped for reform in Turkey all my life, and I rejoice that I have lived to see the triumph of liberal ideas. The one condition necessary for the complete success of the new order is a sincere understanding and fraternisation between all the races of the Empire, and this must be accompanied by an entire forgetfulness of past animosities and racial strifes."

"Do you believe such co-operation is possible? our representative then asked.

"Undoubtedly, as between Turks, Greeks and Albanians;" said Kemal Bey, "these three races form the great majority of the populations, and their interests do not necessarily clash and can easily be accomodated. With regard to the Bulgarians, the matter is not so certain. They have in the past pursued a separatist policy, and if they continue to cherish their selfish designs, friction must inevitably result. Some of the Bulgarians are inclined to accept the present arrangement as a practical measure which will make for their security and welfare, even if it gives less than they have sometimes demanded. There can be no question that this is a wise attitude, and if it were loyally adopted by the Bulgarians *en bloc*, it would pave the way for a co-operation of all the races. Certainly we others have no desires but for union and harmony between all subjects of the Ottoman Empire, and the hand of fellowship will be most cordially extended to the Bulgarians. But even if the Bulgarians continue to have separatist aspirations, their vast inferiority in numbers and still more in culture will render them powerless so long as the other national elements are united. The Bulgarian separatists base their hopes on the prospect of strife between the other races, which if continued will doubtless lead ultimately to the direct intervention of the European Powers. If the Bulgarians persist in the arrogance and bluster of the past, the other races, acting in union, have nothing to fear, and may find it necessary to give a severe lesson to those who threaten the internal peace of the Empire."

"What are your views, Kemal Bey, with regard to Greco-Albanian relations?"

"My hope and my aim has always been that the ties which unite Greeks and Albanians should be strengthened and made closer and more intimate. The two races have common tendencies, in the past they have often stood side by side in the struggle for freedom, and at the present time they are threatened by the same dangers. They are marked out as natural allies, for the characteristics of the two races are in a sense complementary. We Albanians will always be grateful to Greece, from whom we have obtained all that we possess of culture and civilisation, and from whom we shall in the future receive yet more of these gifts. We cheerfully acknowledge that Greek wealth and culture and organisation are necessary to us, and that the work of freedom and reform cannot develop without the guiding brain of the Greeks. On the other hand, the warlike renown and prowess in arms of the Albanian indicate that they too have an important part to play in coming developments."

Our representative remarked that Greeks still remembered that Greeks and Albanians had stood shoulder to shoulder in many struggles for freedom during four centuries, and notably in the Greek War of Independence. Kemal Bey then continued:

"The co-operation of Greeks and Albanians will not only enable them to repel attacks on their joint interests, it will influence the decision of all questions which may arise."

"From many quarters of the world," our representative here observed, "there come rumours of impending Pan-Islamic developments. Do you anticipate any trouble in Turkey from this direction?"

"Undoubtedly an excess of Pan-Islamic zeal might threaten the freedom of the Balkan peoples no less than the Pan-Slavism of the past thirty years. Still, if the Turks display any desire to reassert the old Moslem ascendency and to trample on the liberties of non-Moslem races, a resolute attitude jointly maintained by Greeks and Albanians would undoubtedly give the Turks pause, and would in fact prevent the execution of any plans of renewed oppression. But my desire is to see Greek and Albanian, Turk and Bulgarian and all the other peoples of the Empire working together for the common welfare. And while one sees with regret that some of the Bulgarians are inclined to be lukewarm in their support of the present order, justice compels me to recognise that the Young Turks have so far behaved with conspicuous wisdom and moderation. Their conduct inspires me with pleasure and confidence, and furnishes one of the chief hopes for the future of Turkey. There are many difficulties in the way of Turkish reform, but I am confident that by the exercise of wisdom and patience and forbearance they will all be overcome."

"A final question, Kemal Bey: do you think that the Sultan will loyally observe the new constitution?"

"I think so, indeed—it is to his own interest. There may be some truth in the prevalent impression that he granted the reforms unwillingly, but he must now see clearly that he has greatly increased his own security and popularity by so doing. He is no longer a self-immured prisoner in Yildiz Kiosk, and wherever he goes he is greeted by the acclamations of his people. He has done the one thing necessary to preserve the throne of the House of Othman. The gift of perfect liberty to all the subject peoples has taken away the causes of the late deplorable racial strifes: sooner or later the different races and religions will learn to live in harmony with each other, and Turkey will enter upon a new period of strength and prosperity."

At this point our representative took his leave of Kemal Bey, who was pressing on the preparations for his return to Turkey. "My exile is drawing to a close," said the great Albanian, "my property has already been restored, and I am hastening to return to Constantinople, where I shall at once lay what powers I possess at the

disposal of my country." Kemal Bey's high culture, wide knowledge of men, brilliant abilities and sound character mark him out for high office in the new régime. As moreover he is a recognised leader of the Albanian people and as none of his countrymen has yet been appointed to the Ministry, we confidently expect to see Kemal Bey shortly entrusted with one of the most important portfolios. All Greeks would welcome the promotion of so stout and seasoned a champion of freedom; and his own Albanian people are preparing an almost royal public reception and rejoicing for his return: it is even stated that 5,000 Albanians are crossing to Brindisi, there to receive Kemal Bey and to escort him home in triumph.

The First Ottoman Parliament.

The First Ottoman Parliament met on the 19th of March, 1877, under the presidentship of Ahmed Vefik Effendi, whom the Sultan had chosen from the list of candidates submitted to him, in accordance with Art. 77 of the Constitution. This first President of the first Ottoman Assembly was a former pupil of the Lycée Saint-Louis at Paris. Vefik was a devoted lover of literature, and had translated Shakespeare and Molière: he was, however, far from sympathising with the young Turks, and was in fact a bitter opponent of Midhat and his associates. He was none the less a man of great capacity, a brilliant orator and debater, and in many respects eminently qualified to direct the discussions of the 115 deputies (69 Moslems and 46 non-Moslems) who formed the first Turkish Parliament.

The Chamber occupied itself at first with its own internal arrangements, and with the reply to the address from the Throne. The settlement of interior arrangements followed the usual course, though some manœuvres on the part of the Speaker have to be recorded. Thus, a joint request was sent in by a number of the non-Moslem deputies, that, as they were not fully conversant with the Turkish language, the proposed rules and regulations should before being voted upon be translated into the various languages spoken by the representatives. Vefik Effendi said there was some justice in the request, and he gave instructions that the Standing Orders should be translated into all the languages spoken by representatives —after the rules had been passed.

The Debates on the Address took a lively turn, but revealed the fact that all nationalities and all classes were actuated by a spirit of genuine patriotism. We may refer more fully to two questions which arose out of these debates: the question of languages, and the question of peace with Montenegro.

The Crown Speech had contained the passage "it is beyond question that it is a natural consequence of this same principle of justice and right that my devoted subjects have been able to maintain for six centuries their national character, *their language* and their religion," but when the speech was read out, the words "*their language*" were omitted, and the same omission was made when the address was translated and published.

It is well-known what importance the Greeks attach to this question of language, and it was natural that they should make a lively protest against the omission. This was done in eloquent, but measured terms by Vasilaki Bey Sarakiotti, a Deputy from Constantinople, and also by Seboukh Effendi on behalf of the Armenians. The objections raised by these two Members were obviously just and well founded, but, at the President's command, the Assembly passed them by and went on to discuss the next article of the Address, concerning the proposals of peace with Montenegro. A long discussion ensued, in which numerous speakers took part, but it was ultimately resolved by a majority of 67 to 18, that no concession should be made to Montenegro. The minority was composed of Greek and Armenian deputies.

Apart from the Debate on the Address, there were several discussions of importance. Among these a leading place must be given to the debate on the "Law of the Three Vilayets," which was to provide for the nomination of three Moslem and three non-Moslem representatives. The deliberations showed that the old racial feuds were not yet dead. Mikhalaki Effendi, a Greek deputy from Serres, opened fire by insisting that it was totally unconstitutional to make any distinction between Moslem and non-Moslem. Another Greek, Catardji of Larissa continued by pointing out the flagrant contradiction between the principle of absolute equality of all the Sultan's subjects, formally recognised in the Constitution, and the inequality which the proposed law was introducing into actual practice. These speakers were supported by Mr. Sarakiotti, who made a magnificent appeal. Referring to his oath of fidelity to the Constitution, he terminated with the words "I can never subscribe to the articles of this law: to do so would be to commit perjury towards the Constitution."

The question stirred up much feeling among the Greek representatives, and several others spoke on the subject—Simionaki Effendi, Deputy from Koniah, Tchanaka (Janina), Parelidis Effendi, (Broussa) and many others. The other Christian deputies did not give the Greeks that support they had a right to expect, and on April 17 the proposals passed into law.

After this came the Russo-Turkish war. The Moslems were incensed by the overbearing attitude of Russia culminating in the declaration of war, and it was inevitable that some of their exasperation should shew itself in the Parliament-Chamber. The Moslems, despite just objections from the Christian deputies, declared that the struggle with Russia was a Holy War. While this was going on, there was submitted for the ratification of the Assembly an arrangement made between the holders of 1854-1871 bonds and a syndicate of bankers. The project was admitted in principle: the event is however noteworthy, as it gave opportunity for the Parliament to extend its influence into the domain of finance and economics—an opportunity which was enlarged in the course of the discussion on the budget. A brilliant speech in which Sarakiotti luminously explained the entire financial situation gained him the loud applause of the entire Assembly, and led to a frank and complete discussion of the position, resulting in the issue of a new interior loan of £6,000,000.

The last sittings of this first Parliament were marked by stormy scenes. Ahmed Vefik Effendi shewed himself more arbitrary even than his wont, and finally a group of Deputies, no longer able to endure his airs, left the Assembly in a body. The Sultan then conceived the project of closure, and put it into immediate execution. Before their departure the Deputies awaited a message from their Imperial master and they were meanwhile subjected to a Presidential discourse, closing in the following uncomplimentary terms, "Return to your respective provinces and prepare for the coming elections, so that Deputies may be sent who are rational men and in touch with the needs of the country."

The new Chamber was to have been convoked on November 13, but did not meet till a month later. As before, the Session was opened by an address from the Throne, in which the Sultan stated that "the Empire's sole hope of success lay in loyalty to the Constitution."

The "Father of the Assembly," Mikhalaki Bey, was elected Provisional President, somewhat to the disgust of the Moslems. The sittings of the Assembly were often lively, and criticisms passed on the faulty conduct of Generals in the war with Russia led to stormy debates, in which the question of Ministerial responsibility was loudly bruited. This finally led the Sultan to fear that the Assembly might possess itself of some real power; he decided to cling to his prerogatives, and on February 14, 1878, he decreed the indefinite prerogation of the Chamber.

The Ottoman Parliament "abode its destined hour and went its way": its days were ended.

In London Town.

A Greek Journalist's Impressions of England.

Here I am, tossed like a plank on this noisy and stormy ocean which is called London. But while a plank on the waves is borne hither and thither, unresisting and unheeding, this complicated machine of living humanity is impelled by many urgent needs, chief among which is that of communicating with and understanding its fellow-creatures.

Then let me go through with the business, and get into contact with the English people. Alas! They speak only their own language, and despise all babble of lesser breeds; and I too know only my mother-tongue. True, I have some broken French; they tell me this will serve, for every Englishman knows French.

I have tried French. Mine is broken, and as for the Englishman's.....! We will put the matter mildly, and say that my French is broken, and the English French is broken—but they are not broken in the same place, and do not fit together! It is heart breaking; "*Parlez-vous français, Monsieur?*" I say to my neighbour at table—at least that is what I mean, and he seems to understand my pronunciation, for he replies with a confident English, "Wee!" So I pour out a volume of my best French, and at the end of it he says, "*Pardon, je ne connais pas le grec moderne!*" I am aghast; then I enter into a long explanation, and my neighbour calmly says, "Wee, wee," and continues to plough his way resolutely through the rosbif.

This language difficulty looks like preventing all intercourse. But already, on my first day, I see that we on the Continent have many false impressions about the English. We picture them as compounds of selfishness, taciturnity, long legs, long jaws, long teeth and faces like caricatures. The very reverse is true. Nearly all the English I see are fine well-built people, with a delightfully fresh and healthy appearance; and they are certainly the most amiable and obliging people I have met in the West. You accost a man in the street, and make him understand that you want to get to some part of his wilderness of a city. He answers most politely, carefully indicates the best route, and generally accompanies you part of the way, to make certain that you are on the right track. If he is a shopkeeper, as often as not he will leave his counter to speed you, or perhaps he will even send one of his boys to conduct you for some distance.

And the policemen! Here you see the finest examples of John Bull's most brilliant qualities. They are the personification of health and virility, and the mere sight of these calm and stalwart forms is in itself sufficient to impose respect. They are endowed with a patience and coolness which seem almost beyond the capacity of human beings; they are the most urbane representatives of the law to be found anywhere, and at the same time they exercise a control and a power to which no other police can attain. Their kindness is beyond words. You ask some information in some sort of broken English-French, or in your own yet more incomprehensible mother-tongue. The policeman, with a fatherly smile, most religiously endeavours to interpret your meaning; then he directs you on your way and, if need be, conducts you across the road, and saves you from falling into one of those countless vehicles which throng the streets of London and threaten to run over you and leave your body shorn of one or two stray limbs.

What is most remarkable about the English police is that they wear no arms of any description: no sword, no revolver—not even the huge waxed and twirled moustache of our Greek gendarmes, which awes and threatens the passer-by almost as much as a drawn sword. When I see these English police in their simple tenure, I begin to doubt whether they are men at all. They must surely be some spirit of law and order which has assumed human shape and clothed itself in the famous blue uniform. That is why these men, with such apparent ease, direct the enormous flow of vehicles and crowds in the streets, permit passage, close the road, stay, save and punish, all with a simple movement of the hand. To see the English policeman at work is to understand the secret of this nation's greatness. He is one of the wonders of the world.

Now for the English women. Another error dispelled! Perhaps the learned ladies who visit our archæological sites are not the best specimens of their kind, and certainly we in Greece think of English women as tall, lanky, ill-shaped, and strangely attired creatures. I find, on the contrary, that they are tall indeed, but graceful and well set: they have the finest figures in Europe. They are well dressed, with a certain quiet taste and distinction which is entirely their own. It is true that they lack the vivacity, alluring eyes, and provocative air of an Athenienne or Parisienne, and when you first talk to them they are as sober as professors of theology. But they have perhaps a more natural and wholesome attractiveness, with the robust grace of their forms and above all that wonderful English complexion, which looks like morning dew on a rosebud and makes you long to sip its nectar. They aim rather at companionship than fascination, and it is the qualities of the English woman that makes the Englishman love to sit with his family round his own fireside, in preference to spending his evenings in the café, after the continental fashion.

Bavardage is not a quality of the English. They usually speak little and do not indulge in gesticulation, and they do not, like our own people, weary you by the interminable demand for your views on current politics. Some of them seem reserved, and do not utter more than about 120 words a day, and of these about 50 are "please." "Please!"—it is the cheapest thing in England. But it is a very pleasant-sounding word: I do not think any other language possesses a word at once so brief, so expressive, and so sweet.

ΣΤΑΜ.

(*To be continued*).

Impressions of Greece:

The People of To-Day.

By Professor Tucker.

[*We extract the following from an interesting article in the Melbourne* Argus *by Professor Tucker, giving the Professor's impressions of Greece and the Greeks*].

Fiery as is the modern Greek for the claims of his assumed descent, and valuable as such stimulus may be, the fact cannot be blinked that the population now speaking Greek is one of the most mixed upon the surface of the globe. This is no place for historical disquisition concerning the early Hellenes, their slave population, the Anatolian influx, the Romans, Slavs, Franks, Venetians, Turks, and Levantines. But perhaps it is the place to say that the persistence of the Greek language itself proves practically nothing, as any tiro in philology could demonstrate. Nor is anything proved by the retention of ancient pagan ceremonies and cults under the thin disguise of Christian forms and names.

Nevertheless, the old Greek traits are by no means all extinct. If I were asked what features among modern Greeks remind me most forcibly of ancient Hellenic character, I should name their almost unique sentiment of democratic equality, their keen intellectual tastes, their pleasant sociability, their extraordinary love of personal politics, and their undisguised curiosity about new people and new things. Outside the Royal Family, there are no titles in modern Greece, no social barriers, and, so far as I could perceive or learn, scarcely any recognition of class distinction. So far, we might almost

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be back in the fourth century B.C. Nor does the resemblance end here, though here it is most obvious. That which most recalls ancient Athens is not the new Academy, built with such fine generosity and in such excellent local keeping, but the lively discussion in the cafés concerning some entirely transitory item of politics. It is not the archaizing Greek titles of the streets and squares—the "Hodos Euripidou" and the "Plateia tês Homonoias"—but the eagerness of every bootblack (the one indispensable person amid the mud and dust of Athens) for information of every sort. It is not a survey of the Dörpfeld excavations or of the ancient relics so scrupuously and admirably exhibited by M. Kavvadias, but the frank and easy courtesy of the people in city alleys or in country lanes.

According to the maps, Greece is in Europe. In Greece itself they know better. It is indeed the bridge of East and West, but in practice the country is as separate from Europe as if it were an island. Your news (two days old) is said to come "from Europe." Coffee and bread, as we know these entities, are styled "European." The unmistakable odour of the East betrays itself already at Corfu. Suggestions of the Orient are everywhere Yet, strange to say, the good people of Athens themselves strike almost every traveller as far more "European" in deportment than any denizens of the rest of Southern Europe. Their demeanour, indeed, is almost English, for England has been to Greece in many ways an admiration and a model. In the build of their newer streets and edifices it is rather the German who has prevailed. The narrow, crooked, ill-kept streets of the older order, certain mosque-like features of their church architecture, and sundry species of effluvia may inform the wayfarer that he is within the old Oriental sphere of influence. On the other hand, what may be called the street manners of the people are scarcely distinguishable from those of London or of Melbourne. To leave the clamorous, filthy streets of Southern Italy—even of Rome itself—with their disgusting exhibitions of personal indecorum, and to arrive in the capital of Greece, is to realise the superior civilisation of the Hellene. Politely curious as is the provincial Greek about the pilgrim and his concerns (at least a dozen persons stood blandly round me at Corinth to see me address and stamp a post-card), the Athenian Greek is no vulgar starer. The poorly-clad little common soldier, the frugally equipped but spirited young officer, the big, handsome, white-stockinged "euzonos," and the ordinary citizen pass you and yield you place with no more than a glance of quiet interest. If in country places you gather about you a somewhat disconcerting audience, there is no noisy comment, no pestering for backsheesh. The Greek means simply to be sociable, and to help you if he can.

This quality of essential civilisation goes far deeper than street behaviour. In the first place the Greek, especially in the country, is a pattern of hospitality. In the second, he is morally a clean and wholesome man, if one may judge not only by what one hears, but also by his literature and his newspapers. These contain nothing of the pruriency of the Parisian press, nothing of the nauseating grossness which flaunts itself on many a bookstall in the Florentine side street. The one thing which particularly struck me in the average Athenian bookshop (and I visited many) was the serious character of the literature most conspicuously provided. It is true that the favourite novels are translations of Rider Haggard, Conan Doyle, and Marie Corelli. But always chief in evidence are works of history, sociology, and science. It is true, again, that the newspapers of Athens or Patras are thin in matter and strangely naive in tone, and that the average Greek devours these slender prints in quest of personal politics—which are scarcely ever virulent—and in the hope of finding that some set-back has been administered to loathed Bulgaria. But this addiction to the shallow writing of the ephemeral press forms no true index to his intellectual tastes or powers. If Aristotle found in all men of his day the wish "to exercise the intelligence," he could find it still in the Athens of the present. The lounges of the Lyceum, the Academy, and the Porch exist no more, but the coffee-house of Zacharatos serves a purpose not greatly dissimilar. If Greek ambition could be realised, and all the Greek-speaking world brought into one powerful nation; if Greek politics could thereupon take some higher form than the mere struggle of "ins" and "outs," between some worthy gentleman whose name ends in "poulos" and some other whose name ends in "akes;" if the "spoils" system could be abolished and education more wisely directed to practical needs; then, in my belief, the intellectual output of the Hellenic people would be both plentiful and brilliant.

Good and hospitable manners, cleanly minds, and bright intelligences are not the only merits of the modern Greeks. They are intensely patriotic in a peculiarly romantic way. I have seen abundant evidence of the generous home-love of the Greek abroad, whether of the wealthy Baron Sina in Vienna, or of some modest trader at the Antipodes. Pride in the past goes with great aspiration and effort for the future. The observant visitor who can read Greek and talk fair French can hardly be in the country for a week without realising that the national sense is as strong as that of any patriot of the Emerald Isle, or from the Land o' Cakes. The Greek will be satisfied with nothing less than the eventual union of Macedonia, Constantinople, Crete, Cyprus, and all the Ægean coasts with the Hellenic Kingdom. So far as I can perceive, this is no mere aim of vanity, nor grasping for aggrandisement. It comes of a sentiment which deserves respect. How little that sentiment is sometimes respected may be gathered from the doctrine (which I believe is in no way new, but which I heard for the first time from a bold, bad Mississippi man), that Greece would do best to disband its army, turn its little warships into yachts, put itself under the joint protection of the Powers, and lay itself out for a park for tourists, where the revenues from ruins and scenery might combine to keep the people in a state of genteel pauperisation. An amiable doctrine, particularly for your neighbour. It was some days later than this conversation that I was for the second time on the Acropolis. I had been, like every other guest of Greece, admitted there without fee or backsheesh. There was no reminder of the everlasting greedy demand for francs, which meets you at every public door in Italy. Museum, Acropolis, theatre, what you will, are there for you to see, and no man dogs your steps, lest you may, perchance, like Mark Twain's friend, carry off a clandestine "chunk busted from the pulpit of Demosthenes." I was just turning the corner of the Erechtheum, when there struck upon my ear from the splendid front of the Caryatid porch a well-remembered voice, which remarked, "Waal, I'll guess I'll change, and come to your hoh-tel." This sort of thing, increased a thousandfold, and made tolerable by the receipt of many drachmae, was to be the compensation made to Greece for the loss of all her public energy and spirit and all her moral and intellectual future.

I do not know why the Greek has so widely incurred the charge of over-sharpness in money matters. The boatmen at Peiraeus, Patras, or Corfu, may, doubtless, ask for more than men of sanity will give. It is also apparently a fact that over-production of the professional classes has made some of their members none too scrupulous in the struggle for a fee. But, if I am to judge by my own experience, the extortionate and over-reaching Greek is no typical product of the country. Neither in hostelry nor shop did I find anything but honest service. The bootblack asked his legitimate number of lepta, and the cabman his legitimate quantity of drachmae. I remember well a specimen of the latter worthy. He talked modern Greek, Bulgarian, and Albanian. I assailed him in adapted Ancient Greek, French, or Italian. Together we drove along shocking roads, the while he cheerfully explained, as best he could, where we were, and what we saw. His manners were perfect, and his price—which I could scarcely have brought myself in any case to dispute—was precisely what it should have been. Would this occur in London or in Melbourne? I have no reason to think such experience exceptional. And honest or not it is a proud relief to travel in a country where the outstretched hand, however rough, is meant to be shaken, and not (without insult) to be lined with unearned and reluctant coins.

ARCHÆOLOGY.

THE GREEK ARCHÆOLOGICAL SOCIETY AND THE FRENCH SCHOOL AT ATHENS.

Excavations at Delos.

The last campaign was confined to the Temenos of Apollo and the Agora of Theophrastos, but nearly the whole of the ancient city now stands uncovered. Mr. Staïs, the Greek Minister of Education, who recently visited the scene of operations together with a body of Greek archæologists, made the welcome announcement that the Government hopes shortly to purchase the Isle from its present owners, the municipality of Myconos, and thus to be able to render greater assistance to the excavations undertaken by the French School, which have already been much helped by the Greek Archæological Society.

The excavations in the *Temenos* have continued South and West from the Great North Portico (of Antigonos) towards the temple of Apollo and the Portico of the Artemeseion. Scanty remains were found of two long rows of votive offerings: a more substantial find was a large pedestal, 70ft. long by 5ft. by 5ft., at the extreme West. This was of marble, on a foundation of *poros* and granite; the plinth and cornice were adorned with mouldings. There were signs that the pedestal had borne a row of bronze statues (some 15). Two slabs bear inscriptions, one of which reads (the portion in brackets being conjecturally restored):

[*Βασιλεὺς* . .]ς **Βασιλέως Δημητρίου Μα**[*κεδὼν*]
[*τοὺς ἑ*]**αυτοῦ προγόνους Ἀπόλλωνι** . . . .

The statues are therefore portraits of Macedonian kings, whose names are given. Other inscriptions were apparently lists of names, ...ος and .....ας being two of their terminations: it is possible that Gonatas, whose name occurs elsewhere, may have been one of the dedicators. This pedestal appears to be the oldest of the *ex-votos*: the shape of the letters on the other fragments appears to indicate a date of 150-100 B.C.

The "treasuries," which lie in a semicircle before the Temple of Apollo, have also been more fully excavated, but the remains are so scanty as to throw little light on the architecture of these buildings. In one of them a few stones of the walls are in position, and sufficient fragments have been discovered to render possible an attempt to reconstitute the edifice. Its appearance was that of a temple *in antis*—the site of the two *antae* is clearly visible. There was a Doric frieze of eight metopes, and the central entrance was flanked by two columns, completing the façade. In the interior is a simple mosaic pavement, with at the end of the *naos* a rectangular depression, where doubtless stood a statue. In front of this are two marble supports, apparently of an altar-table: and there appear also to have been four other pedestals, two on each side of the central statue. Under the pavement have been found some fragments of late Attic red-figure pottery; and the decorative details of the building seem to indicate a date not earlier than the 3rd Century B.C.

Two of the other "treasuries" have a singular feature in their plan. Each was divided by a medial row of columns, beginning with one in the centre of the doorway, and ending with a half-column in the rear wall.

Two other temples have been explored. One appears to be a very early building (7th Century B.C.?)—the *νεὼς ὁ πώριν*ος or *πώριν*ος *οἶκ*ος of the inscriptions. It was a temple *in antis*, facing West, built of carefully squared *poros* blocks on a granite foundation. The *naos* was about 35 feet long: the *pronaos* had a front of four columns. No marble appears to have been used on this building.

Of the other temple considerable fragments have been discovered. It was built of Parian marble on a foundation of tufa. It was of Doric architecture, consisted of *pronaos* and *naos*, and was amphiprostyle, having a row of six columns at each end. A curious feature is the row of four square columns at the entrance, and four corresponding pilasters on the rear wall. The *naos* is marble-paved, and contained a large semi-circular pedestal on which was a group of statues—apparently seven in number, thus confirming the suspicion that we have here the *νεὼς οὗ τὰ ἑπτά*. The fragments of sculpture and architecture shew affinity to those of the Parthenon and the Phigalean temple of Apollo, and justify us in identifying the temple with the *νεὼς ὁ Ἀθηναίων* erected by the Athenians in 420 B.C.

Among other discoveries were the Roman market and also the ancient market, vast quantities of pottery of all periods, the great sewer, several ancient tombs, bas-reliefs, and nearly 2,000 inscriptions, many of them bilingual, Greek and Latin. It is clear that when these are set in order much light will be thrown upon the history of Delos, both in classical and Greco-Roman times.

The Altar of Apollo and the "Delian Problem."

A most interesting discovery is that of a large archaic altar, in the form of a cube of rough stone, which is supposed to be the one which was venerated as the work of Apollo himself. This was the altar which gave rise to the "Delian problem" of the duplication of the cube. The story, which is curious enough to merit a digression, is related by Philoponos with reference to the Plague of Athens during the Peloponnesian War (430 B.C.). Suppliants appealed to Apollo for succour, and the god commanded them to double the size of his altar. The suppliants then doubled the length, breadth and thickness of the altar (thus increasing its volume eightfold) and went on their way rejoicing, whereupon the god very properly smote them with disease yet more sorely than before. Placing a second cube alongside the first was equally unavailing, and then the bewildered envoys saw that there was some trick in the matter, and sought the advice of Plato. The philosopher replied that to make another altar a perfect cube and exactly double the volume of the first was no easy matter, and he referred them to the geometricians. As the plague was still raging a year later, the geometricians would appear to have had some difficulty in finding a solution. The introduction of Plato's name is an evident anachronism, as the philosopher was not born till 428 B.C.; but it is likely enough that he may have attempted to solve the problem: and indeed a solution of a sort still bears his name.

Mr. Rouse Ball (who gives an interesting account of the problem in his "Mathematical Problems and Recreations") cites the following extraordinary account from the Arabian *Tarikhu-l-hukama*: "Now in the days of Plato a plague broke out among the children of Israel. Then came a voice from heaven to one of their prophets, saying, 'let the size of the cubic altar be doubled and the plague will cease; so the people made another altar like unto the former, and laid the same by its side. Nevertheless the pestilence continued to increase. And again the voice spake unto the prophet, saying, 'they have made a second altar like unto the former, and laid it by its side, but that does not produce the duplication of the cube.' Then applied they to Plato, the Grecian sage, who spake to them, saying, 'ye have been neglectful of the science of geometry, and therefore hath God chastised you, since geometry is the most sublime of all the sciences.' Now, the duplication of the cube depends on a rare problem in geometry, namely....." And here follows a solution. The problem, we may observe, though not a particularly difficult one, cannot be solved by Euclidian (*i.e.*, straight line and circle) geometry. As an *ignis fatuus* it has always been dear to the heart of the self-taught mathematician, though the degenerate spirit of this base mechanical age find a more congenial chimera in the perpetual motion machine.

The Explorations in Crete.

DR. EVANS' LATEST CAMPAIGN AT KNOSSOS—THE MINOAN PALACE.

The excavations on the Palace area led to the unexpected discovery of a large building on the lower terrace level to the South. It was found that, to afford additional room for this building, the corridor on the Southern front, of which the first traces were uncovered last year, had been deliberately cut into. In this newly-discovered building were found countless fragments, which had doubtless been hurled there at the time of the final sack of Knossos. These were of the most varied description, and are described by Dr. Evans as an "epitome of the whole of the later civilisation of the Minoan lords." There were painted jars of the later Palace style, portions of a series of large jars with pictures of sacred double axes and altar horns, and remnants of brilliantly-coloured stucco wall paintings. One of these represents the profile of a youth, and at a slightly higher level appears the richly-embroidered loincloth and girdle of another youth: doubtless this formed part of a processional design on a staircase wall. A curious discovery was a rough stone box, containing *tesserae* for mosaic work, made of rock crystal (clear and smoked) amethyst, beryl, lapis-lazuli, copper, and solid gold. The fragment of highest artistic interest was a portion of an ivory plaque, apparently from a casket, on which was carved in relief a griffin seizing a bull. "The fine modelling of this relief, its concentrated force, and the imaginative anatomy of the monster's skull, proclaim it to be from the hand of a master. This object alone . . . . . would sufficiently attest the extraordinary high artistic level of the civilisation that produced it."

There appear to have been several large buildings to the South, and it is possible that these were official residences. An architectural peculiarity is their use of stone door jambs, whereas in the Palace proper we find wooden posts: this may indicate a growing scarcity of timber in Crete. In one respect these buildings have been more fruitful in their yield than the Palace itself: their basement storeys contain a large store of metal work. The silver vessels referred to in our last issue were found here, and there have also been unearthed a large number of bronze implements, including several saws, some basins and caldrons, and a magnificent tall ewer.

THE "LITTLE PALACE."

The range of buildings to the west of the Palace, and connected with it by a paved way—"the oldest road in Europe"—has been more fully explored. This was a task of much difficulty, owing to the enormous mass of superincumbent material which has had to be cleared away. Previous excavations had revealed a shrine, containing fetish idols, grotesque natural concretions of stone. This shrine belongs to the age of Minoan decadence; but the large hall beyond, with peristyle and colonnade, was worthy of the Palace itself, and the range of which it forms part must have been a building of considerable importance. This "Little Palace" covers an area of (according to present excavations) some quarter of an acre, and its frontage has a length of 114 feet. Portions have already been uncovered of four flights of stairs, and the remains of some stairs, which had evidently fallen from above, prove that it had at least two storeys, besides the basement rooms.

Relics found within this edifice indicate that it was built at the close of the middle or beginning of the late Minoan period—say 1700 B.C. Among the objects found were a stone with linear inscriptions (at present undecipherable) and some vases of unusual shape. One of these, with a high spout, was decorated on each side with a relief of papyrus groups suspended from triple knots with fish between them. Another, a "rhyton," was shaped like a bull's head, and had the mouth perforated, suggesting that it had been used for libations, and leading the explorers to suspect that a domestic shrine might not be far away.

This proved to be the case, a characteristic chamber with two pillars shortly coming to light. In a neighbouring drain-shaft was found a stepped base of steatite, with a socket above—a typical base for the Minoan "double-axe" column. In this chamber was found the magnificent vase described in our last issue (p. 134). This is similar to the "bull-rhyton" already mentioned, but the execution is incomparably superior. Dr. Evans praises the beautiful modelling of the head and curly hair, and the unique character of some of the details of technique, especially the rock-crystal eyes with colour of iris and pupil applied to the back. The horns, which were of wood, have disappeared, but the gold-foil with which they were covered yet remains. Like the other rhyton, this was used for ritual purposes.

The "Little Palace" has been found to have a South-Eastern extension, which awaits exploration. There is also a South-Western extension of the Palace proper to explore which, Dr. Evans considers, "it is reasonable to hope may throw some new light on the Early Minoan culture that immediately precedes the great age of the Cretan Palaces."

AMERICAN EXPLORATIONS IN EASTERN CRETE.

Last month (p. 134), we gave some account of the remarkable discoveries made at Sitia (Mochlos) by the American archæologist, Mr. Seager (not Singer, as through a correspondent's error we printed the name in our last notes). Our readers will remember that the tombs opened by Mr. Seager yielded a wealth of gold articles, such as have not rewarded the efforts of any of the other archæologists on Cretan sites. These are of exquisite workmanship. Among them were chased gold bands, modelled in *repoussé* to fit as bandages over the eyes and brows of the dead. The gold masks of the Mycenaean graves doubtless represent a later development of these bands.

Mr. Seager also discovered a number of small vases of every shape, beautifully carved out of the finest native stones. These bear evidence of the influence of Egyptian art of the early dynasties, a fact which may help us to date them. Dr. Evans found in the Early Minoan II. stratum at Knossos two fragments of diorite bowls of Egyptian make closely resembling a diorite bowl which was found in the tomb of the IVth Dynasty Egyptian King Snofru. Thus the evidence both of Sitia and of Knossos appears to indicate that the earliest Cretan Palace period coincided with the early Egyptian dynasties, though it must be admitted that the evidence is far from absolute certainty. Egyptian chronology is so indefinite that this does not give us anything like an exact date for the Minoan civilisation. The latest date given for the reign of King Snofru is about 2,830 B.C.; if we accept this, it will indicate about 3,700 B.C. for the beginnings of the first Minoan Palace; it is quite possible that some centuries earlier would be a more correct date. Setting aside the somewhat doubtful Egyptian evidence, the discoveries in Crete itself would appear to suggest about 3,500 B.C. as the beginning of the first Minoan Palace Period, and perhaps 11,000 B.C. for the first stone-age settlements on the hill at Knossos.

Demetrios Bikelas.

Obiit July 20, 1908.

The death of Demetrios Bikelas has robbed Greece of one of the most ardent of her patriots and one of the most enlightened of her benefactors, and has left the world of learning and literature poorer by the loss of a distinguished ornament.

Mr. Bikelas was almost as well known in London and Paris as in his own country, and throughout the West his literary, critical and historical writings enjoyed a deservedly high reputation. He was born in Crete in 1835, but his early years were passed in London, where he embraced the career of a merchant. His literary bent

early displayed itself, and took shape in 1862 in a volume of verse. The cares of business life, however, for some time prevented his following up this first literary success, and his second book did not appear till 1872. This volume contained Modern Greek renderings of the VIth Book of the Odyssey, and of a portion of Goethe's *Faust*, together with other poems. The following year, 1873, he retired from business, having at the early age of 37 amassed a considerable competency. He returned to Greece, settling in Athens, where he devoted himself to literary pursuits.

In 1874 he published a remarkable essay on the Greeks of Byzantium, their place in the Eastern Empire, and their influence on the culture of medieval Europe. This paper, which attracted much attention and was translated into all the chief European languages, was republished in a collection of essays which Mr. Bikelas brought out in 1893—a volume which appeared also in French, under the title "La Grèce byzantine et moderne," and of which selected essays, translated by Mr. Bikelas' warm friend the Marquis of Bute, were published as "Seven Essays on Christian Greece."

In 1879 appeared perhaps the most notable work from the pen of Mr. Bikelas, "Loukis Laras," a story of the Greek War of Independence. This novel, which first appeared in a Greek newspaper, was translated into almost every European language, the admirable English version being due to Mr. J. Gennadios, a former Greek Minister at the court of St. James. "Loukis Laras" shewed Bikelas to be a story-teller of considerable ability, and several editions have subsequently been called for—and that it is not yet dead is proved by the reissue of the French translation a few years ago.

The year in which this book was published, 1879, marked Mr. Bikelas's return to the West—this time to Paris, where he lived for several years. Here, in addition to being at once recognised as a leader of the Greek Community, he became a familiar figure in the French literary world, his circle of friends including all who are prominent in French letters, art and learning. He was one of the most active members, and subsequently President, of the "*Association pour l'Encouragement des Etudes grecques*"—thus again manifesting that interest in scholarly pursuits which was proved by his life-long membership of the English "Hellenic Society."

This Hellenic Society was not his only connection with England, for Mr. Bikelas never ceased to cherish a deep affection for the country where so many of his earlier years were spent, and he was a warm admirer of her institutions and literature. He made it a duty to bring some part of this literature within the reach of his own countrymen, and his translations of Shakespeare are equally admirable, whether we regard their vivid reproduction of the spirit of the original, or their merit as poetical drama in Modern Greek. His versions of Romeo and Juliet, Othello, King Lear, Hamlet, and Macbeth, entitle him to a high rank among Modern Greek poets. In a volume entitled "Essays and Recollections" (Athens, 1893) Mr. Bikelas again shewed his devotion to things British. This book contains some essays on Education and Philology, a series of biographical sketches of famous Hellenists, among which appear several honoured names of British scholars, and an account of the author's travels in England and Scotland—the romantic scenery of which latter country and the character of its people he appears to have found peculiarly fascinating.

The position held by Mr. Bikelas among French men of letters is partly responsible for the charming volume "De Nicopolis à Olympie" (Paris, 1885), which consists of his letters to his friend the Marquis de Queux de Saint Hilaire, the translator into French of so many of his books. It is to Saint Hilaire that we owe the translations of Bikelas's short stories, which appeared in Paris (1897) under the title: "Nouvelles Grecques."

In 1901 Mr. Bikelas returned to Athens, where he remained until his death. Here he devoted all his energies to the spread of learning and to works of benevolence, and especially to the endeavour to realise his long-cherished ideal, the regeneration of Greece through a loftier standard of education. As President of the "Society for the Promotion of Useful Knowledge" he did much to raise the moral and intellectual tone of Greek school and student life, but his chief work was centred in a kind of "Educational Institution" which he founded and equipped and served untiringly and unceasingly. In the hope of enlarging the recources at the disposal of teachers, he supplied this Institution with a magnificent collection of maps, treatises on education and biographies of great educators, and works of reference in every department of learning. Not content with obtaining Greek books or trusting to the teachers' ability to read the books supplied in other languages, he had these foreign treatises translated or adapted to Greek needs, and in many cases he provided for the writing and publication of new books where none already existed to supply the requirements of his students.

Mr. Bikelas was most hospitable to scholars and literary men of all countries, and he played a large part in the success of the 1905 Archæological Congress. By a melancholy coincidence, one of his guests on this occasion, the distinguished English Hellenist Louis Dyer, died on the same day as Bikelas himself.

Mr. Bikelas was equally at home in London, Paris, and Athens; he both wrote and spoke English and French with fluency and precision and indeed with literary power. His works of learning are sound and reliable, and his essays, stories and poems contain much that is valuable, much that is wise, much that is beautiful: but the man was always more than his work; he was loved and honoured by all who came into contact with him and his death, which leaves Greece the poorer for a soul of singular beauty, is mourned as a personal loss by all who have known Demetrios Bikelas.

In his will Mr. Bikelas leaves a large portion of his fortune to educational institutions, his rich library is bequeathed to Crete, and he also leaves a legacy to the French "Association pour l'Encouragement des Etudes grecques."

The Recrudescence of Bulgarian Aggression.

Even amid the general rejoicings which greeted the grant of the Turkish Constitution, there were acute observers who predicted that the cessation from action of the Bulgarian comitadjis would prove to be purely temporary. Unhappily these fears have been shewn to be not devoid of foundation, and there has been a renewal of aggression and discord. This has assumed such considerable proportions as to compel the Greek Government to address to the Powers a special note dealing with the outrages and citing facts and dates.

There was the usual attempt to minimise the importance of this note, and the Bulgarian Government found ready supporters among the English pro-Bulgarians, at whose head was found (as usual) the arch-Bulgarist Mr. Bourchier, who used to be known chiefly as the apologist of the comitadjis, but whose ambition now appears to be to pose as a more or less official diplomatic representative of Bulgaria. Mr. Bourchier and his fellow Bulgarophils, while wisely avoiding coming to close quarters with the facts, attempted to make light of the Greek accusations, and even went to the extent of justifying Bulgaria's most manifest diplomatic blunders.

The Bulgarian Agent in London next appeared on the scene, issuing *a communiqué* couched in the most impertinent terms. This note is devoid of all weight, for it makes no attempt to refute the accusations: it is only worthy of notice because the Agent, in a passage referring to the disposition of the comitadjis as identical with that of the Bulgarian people, practically associates himself with the comitadji movement.

The aggression has shewn itself on numerous occasions: we reprint from the *Times* of Aug. 15, the following notes on one instance.

"A band of Bulgarian *komitajis* has proceeded to the village of Baldoenji, in the Morihovo district, and other

neighbouring villages, and has endeavoured by threats of violence to force the Greek peasants to abandon their Patriarchist doctrines. Comparing these acts with telegrams from Sofia, which, undoubtedly reflecting Bulgarian official opinion, predicted that the race conflicts, appeased for the moment, would inevitably recommence in the near future, the people here take a pessimistic view with regard to the duration of the truce in the national struggle in Macedonia. The opinion is gaining strength that the Bulgarians will attempt to disturb the new state of things by acts which must assuredly lead to a recrudescence of the regrettable conflicts of the past. The hope is, however, entertained that the Young Turk Committee will be able to bridle dispositions so manifestly hostile to the new *régime*, and take the responsibility for future events."

Anglo-Turkish Relations in the Past.

At this moment, when the relations between England and Turkey are once more exhibiting a degree of cordiality which did not characterise them during the last thirty years, it is interesting to recall the origin of the intercourse between the two countries. The first Englishman to visit Turkey was the adventurous traveller Anthony Jenkinson, who in 1553 obtained from the Sultan, Sulieman the Magnificent, not only a safe-conduct but also permission to trade in the Ottoman Empire on the same terms as had already been accorded to the Venetians and the French. But this beginning was not followed up, until some twenty years later two English merchants sent to Constantinople an agent who succeeded in reviving the Sultan's favour. The emissary in question, William Harborne, reached the Sultan's capital in 1578 and he speedily proved himself an energetic and skilful diplomat. In those days the Sultan's court was, as it still is, the battlefield of international rivalry; with the difference that in those days favours were obtained by humiliating supplications and *bakshish*, whereas to-day, although *bakshish* retains its popularity, the supplications are replaced by threats. The difference is very vividly illustrated by the tone which Queen Elizabeth's ambassadors considered necessary to adopt in their dealings with the Grand Seignior. They made the most of the Queen's protestantism, describing her—as, indeed, she described herself in her letters to the Sultan—"the invincible and most mighty protectrix of the true faith against the idolators" (thereby meaning the Catholics) and striving to gain the Sultan's sympathy in the struggle against the Pope and Spain. Harborne threw himself eagerly into this conflict of interests and, if he failed to induce the Turks to attack the Spanish coasts when the Spanish Armada threatened the coasts of England, yet he obtained from the Sultan a letter to the Queen, in which Murad III. promised to open up his dominions to English traders on condition that Turkish traders—that is, mostly Greek and Jewish subjects of the Sultan—should be allowed similar liberties in England. A few months later was issued a charter, which, after a good deal of opposition from the French and Venetian Ambassadors and many intrigues, was finally ratified in 1583. The first English vessel reached Constantinople in June, 1584, and this was the origin of that Anglo-Turkish commerce which was destined in after years to play so important a part not only in the commercial but also in the political history of the Levant.

The story of these transactions and of the development of the famous Levant Company, down to 1640, is excellently told by Dr. M. Epstein in his recent work (*The Early History of the Levant Company*. London: George Routledge and Sons, Ltd.) The author traces the progress of that company and its vicissitudes in detail, basing his statements on documents for the most part never published before. But it would be a mistake to assume that the book is a mere complication of dry figures and hardly less dry names. Although both figures and names abound in its pages, the narrative is enlivened by numerous sidelights upon contemporary conditions of life, and the whole is bound together by a sense of historic unity which renders the work as interesting to the general reader as it is instructive to the special student.

One of the most interesting chapters in the book is the account of the Company's relations with the Crown. According to the Charter granted by James I. in 1605, the Company had the right to appoint the British Consuls in the Levant. These officials originally were magistrates elected by the merchants to watch over their interests and to govern the little English colonies resident in the Sultan's Dominions. They were paid by the Company and therefore it was only just that they should be appointed by it. Charles I., however, in pursuance of that policy which was to cost him his head, endeavoured to interfere with the rights of his subjects abroad as much as he did at home. He insisted time and again on recommending for Consular posts—even when they were not vacant—his own candidates. The Company, jealous of its privileges, resisted these encroachments, and hence serious friction arose. Even more important, however, were the disputes between the Company and Charles I. concerning the appointments of Ambassadors in Constantinople. The position of a British Ambassador was, as Dr. Epstein clearly shows, very anomalous. He received his salary from the Company, and his business, in the first instance, was to look after the interests of the Company. But, in addition to his commercial duties, he also had political functions, and in so far as the latter were concerned he was a servant of the King of England as well as of the Company. This obviously complicated his position, all the more so because the Ambassador's dependence on the Company for his salary made him, to some extent, an object of contempt on the part of his Venetian and other colleagues. On the other hand, the Company also had already in the time of Queen Elizabeth realised that, if the Sultan knew that the Ambassador was nothing more than a mercantile agent, his power of protecting its interests would be considerably limited. Therefore the shrewd London merchants arranged with the Crown that the Ambassador's commission should be made under the Great Seal, "but only as a pretence." The pretence, however, tended more and more to become a reality.

Matters came to a head in the reign of Charles I., whose high-handed treatment aroused indignation. When Sir Thomas Rowe's term of office at Constantinople was about to expire, the King presumed to nominate his successor. The Company demurred, insisting that they should be allowed the privilege, which they had always possessed in the past, of freely electing their own Ambassador. Charles was obdurate. The Company, on its part, decided to abide by its rights. The King promised a hearing, but broke his promise, and the result was a dramatic scene between the Court of merchants and the King's nominee. A unanimous protest was addressed to the Privy Council, and on its proving fruitless, it was followed by a petition to the House of Commons, begging its mediation with the King. But nothing came of this, the King obstinately pursuing his high-handed policy. The situation grew critical, and there seemed to be no way out of the impasse when, fortunately, the King's nominee died, and the struggle, so far as that particular occasion was concerned, ended. But Charles found another candidate, and the feud would have been resumed, if the new candidate had not the good sense to declare that he would not go to Constantinople unless he enjoyed the support of the Company. This conciliatory attitude mollified the merchants, who unbent so far as to give Charles the choice out of three names, one of which was that of his own candidate. The King naturally chose his own man, and the Company, having thus preserved its dignity, acquiesced. But on the expiration of this ambassador's term, Charles once more, with characteristic tenacity, insisted on nominating his successor. For some reason or other, the Company this time accepted the King's interference without a murmur. At the last moment, however, as the new ambassador, Sir Sackville Cross, was on the point of sailing, a quarrel arose as to certain emoluments, and, although the dispute was seemingly settled, it led to further disagreements. Sir Sackville Cross appears to have been a man of very little sense of honour. He began his career by playing the

Company a scurvy trick, which was only the preamble to a series of disgraceful incidents, of which however, Dr. Epstein tells us nothing. For some information the reader interested in the subject may turn to a very curious pamphlet which came to the present reviewer's notice a little time ago. The mere title of the work, which was printed in 1646, is suggestion of its contents: "*Subtilty and Cruelty*, or a True Relation of the Horrible and Unparalleled Abuses, and Intolerable Oppressions exercised by Sir Sackville Cross, His Majesties Ambassador at Constantinople, and his Agents, in seizing upon the Persons and Estates of the English Nation resident there, and at Smyrna."

But though Dr. Epstein takes no notice of that questionable diplomat's proceedings in Turkey, he pays due attention to his master's arbitrary conduct at home. He describes how Charles I. not only tried to override the Company's privilege of appointing their own officers, but also attempted to fleece the Company, repeatedly demanding grants of money and often appropriating them without even asking. His exactions, indeed, were so grave as to threaten "the ruin of the whole Turkey trade." This policy, contrasting with James I.'s equitable attitude, harmonises well with the King's general character and supplies one more explanation of that popular animosity which soon found expression is the overthrow of the Stuarts. But enough has been said to indicate the scope of the work and its value for all students of England's relations with Turkey. Dr. Epstein would add to our gratitude if, in a subsequent volume, he carried the story on to the year 1821, when the Government took over the Company, although its charter was not surrendered till 1825—an epoch of momentous importance in the History of the Levant, covering as it does the first part of the Greek War of Independence and Sultan Mahmoud II's efforts at reform under the instigation of the great British Ambassador, Sir Stratford Canning. Surely the Record Office must contain documents which would throw new light upon those stirring events. The crisis could not but have had a serious effect upon the fortunes of the Levant Company, if, indeed, it did not actually lead to its dissolution.

G.F.A.

Some Reminiscences of the First Turkish Parliament.

By an ex-Deputy.

After the exciting times of the Constitution and the elections, we were at last in the Chamber, some 130 Deputies and 30 Senators attending- the advent among us of the Sultan—the "Khalif of the True Believers and and the Vice-gerent of God." We awaited his coming with varying emotions: some of the simple peasant Deputies from the country dreamed of a regeneration and a cessation of misrule, a sort of return to the Age of Gold, but those of us who had lived in the shadow of court intrigue had only too well-founded fears that the whole display of liberality and freedom was but a comedy, played for the benefit of European diplomacy. But the crowd outside recked little of this, and the streets were thronged with enthusiastic crowds, eager to acclaim the Sultan as Father of his People, or to welcome the Members as ministers of freedom.

The opening ceremony took place not in the edifice set apart for the Houses of Parliament, but in the famous palace of the Dolma Baghtcheh, where the Sultan was in readiness. We assembled, according to the programme arranged by the Grand Vizier, in a vast hall of the Palace, which was lined by 500 soldiers. At the bottom of the room, near the door leading to the Hareem, was the Sultan's throne, on one side of which sat the Ministers and other high dignitaries of Church and State, while on the other side were the Ambassadors of the Great Powers and other members of the diplomatic body. The seats for the Deputies and Members of the Senate faced the throne.

We were kept waiting some time, then the door was flung open and the Sultan entered from the Hareem. At once all present, with the exception of the Ambassadors and the high religious dignitaries, fell to their knees, and remained in that posture as His Majesty advanced. The Sultan, who acknowledged their obeisance by a slight salute with uplifted right hand, was in civilian dress, but wore a light sword. He stood by the throne, and had a trick of continually fingering and playing with his rosary of beads.

The First Secretary, Koutchouk Saïd Pacha (the recent Grand Vizier) humbly advanced, and received from the Sultan a scroll on which was written the Imperial Address. At once he began to simulate trembling, a foolish pantomine intended to express the awe with which he held in his hand the speech of the Chief of True Believers. This continued until he had finished reading the speech, immediately after which the Sultan retired; and the Deputies withdrew to reassemble in the building near Sancta Sophia which was set apart for the sittings of the Chamber.

The Assembly at once proceeded to business, discussing the control of the elections; it was duly registered that these had been carried out in order The Deputies were all eager for work, but their ardour was checked at the outset by the unconstitutional conduct of the President, and especially by the restrictions imposed on fair debate. Deputies were instructed to avoid discussion, and to confine themselves to a simple notification of the needs of their constituencies or of any administrative abuses they might have observed. This embargo on debate prevented the proper consideration of a number of important judicial and administrative measures, and did much to hamper the work of reform.

One incident which took place in the early days of the Parliament will let the Western reader see how the high-sounding phrase "Freedom of the Constitutional Representatives of the People" was understood at Constantinople. An Armenian Deputy rose one day and asked if the Government could enlighten the House about the mysterious disappearance of certain Oulemas. No reply was given, but that night the Deputy received a secret message, "if you dare to ask such an impertinent question again, you will be sent the same way as the Oulemas have already gone." The poor Armenian, who probably had a shrewd suspicion that the Oulemas had gone a way from which no traveller returns, did not wish to learn their fate by following, and from that time he preserved a most religious silence in the House. This did not prevent his being shortly exiled on a trumped-up pretext.

The Chamber had been sitting some four months, when one fine spring morning the Grand Vizier and President of the Chamber, Ahmet Befik Pasha, mounted the rostrum and spoke somewhat to the following effect:

"Gentlemen,

"His Majesty asks me to thank you for your good conduct during the Session of this House. As the State is now passing through a very critical period, His Majesty asks you to suspend your Constitutional functions, and to return to your constituencies and endeavour to obtain a better and more practical knowledge of their needs. When His Majesty shall deem it necessary, he will again call for Deputies to be sent to this Assembly."

In this way the First Turkish Parliament, the "first-fruits of national regeneration," came to an inglorious end, at the off-hand bidding of a functionary, without even the consolation of an official valedictory address from the Throne.

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L'Imbroglio Macedonien, par Michel Paillarès.
[Paris, P.-V. Stock, 5 Francs.]

Among the many publicists who, during the last half-dozen years, have covered our library tables with studies of the Macedonian question, M. Michel Paillarès is justly entitled to take a foremost place. M. Paillarès, who has been Eastern correspondent to several leading Paris journals, has paid a number of visits to Macedonia, making each time a protracted stay, so that the total time spent by him in the unhappy provinces amounted to several years—a fact of some importance, when we reflect how many journalists have thought fit to enlighten the world about Macedonian politics on the strength of a few months' hurried tour through European Turkey. M. Paillarès' "roving commissions" have taken him into every locality, and brought him into contact with European consuls and gendarmerie officers, Turkish functionaries, officers and soldiers, Greek, Bulgarian and Albanian peasants, notables and priests, and, in short, with every constituent of that extraordinary medley which makes up the population of Macedonia: and the result is that he has acquired an intimate acquaintance with even the tiniest local undercurrents of Macedonian thought and feeling, which can be matched by few other writers on the Near Eastern Question. Add to this that M. Paillarès speaks fluently all the languages of the region, and that he went out to Turkey, without any *parti pris*, as an independent observer of the situation, to form his opinions on the spot. It will be seen that *l'Imbroglio Macedonien* must take its place among the most important of recent books on Macedonia.

The book opens with a brief account of the "insurrection" of 1903. M. Paillarès was in Salonica just after the outrages on the Quadalquivir and the Ottoman Bank. He interviewed consuls, notables, and officials, to probe the truth about the Salonica affair, and afterwards travelled through the terrain of the "revolution," gathering information as he went. Everywhere he found the same thing: the Bulgarian comitadjis were acting simply as brigands, turning their arms upon the Greek peasantry (and to a less extent on the Servian peasants) far more than against the Turk. At first the Bulgarians had professed to be acting for all the Christian races, and had obtained money and recruits from the Greek villages. The conduct of the rising soon began to excite the suspicions of the Greek-Macedonians. The co-operation continued for more than a year, yet the organisers found it impossible to place any Greek in a position of authority, and at the same time they found all along that it was "temporarily necessary" for the Greek Antartes to worship in the Exarchist Churches. Finally the Greek villagers sent Christos Hadji to Athens, to inquire whether the Bulgarian tales of co-operation between the governments was true. Everybody knows the result of his inquiries, "there was no co-operation, nor had such a thing been suggested: the rising is worked by the Bulgarian Government alone, and is to serve its ends only." We all know what followed: the Bulgarian leaders threw off the mask, openly preached the extermination of Hellenism; and robbed, pillaged, tortured, outraged, mutilated and murdered the Greek peasantry. It is a melancholy story, and some of the details of torture and mutilation by the Bulgarians are shameful and sickening. M. Paillarès describes numberless cases to which he can bear personal testimony: we will spare our readers' feelings the recital of any of these horrors.

There are interesting descriptions of the towns which the author visited—Vodena, Castoria, Melenikon, Nevrocop, Drama and others. M. Paillarès carried out everywhere his plan of interviewing and discussing the situation with local notables and officials. Before going to Macedonia he had been led to suppose that the country was Bulgarian, with a fringe of Greeks along the seacoast: to his surprise he found the Greeks strongly represented everywhere, and in overwhelming majority in large parts of the country. At Nevrocop, which we are often told is wholly Bulgarian, he found Greeks and Bulgarians in equal numbers, and even at Djumaïa, on the Bulgarian frontier, he found a strong Greek element. Here we must mention a defect, which we hope will be rectified in subsequent editions: statistics of the various localities are given in the different chapters, but there is no general table which will give at a glance a summary of statistics over the entire country. [*En passant*, we may refer to the only other fault we find with the book: it has 555 pages, and no index or table of contents. This should be seen to in a subsequent edition.] The statistics are arrived at in a way which must be regarded as being as just and fair as is possible in Turkey. For Greek statistics the author goes to Greek sources, with their lists of schools, houses, church-members etc., for Bulgarian figures to Bulgarian sources, and so on. The result is to show an overwhelming Greek preponderance in the Southern half of Macedonia (a result borne out by M. Paillarès' own experience), while the Northern half is in the main Slav, with a considerable sprinkling of Greeks. We say *Slav*, rather than Bulgarian, because there is a strong Servian element. Writers on Macedonian ethnography are too ready to take it for granted that all "Slavophones" in Macedonia are Bulgarian. M. Paillarès is of opinion that, from the political point of view, this is not altogether unjust: Bulgaria has been active and Servia apathetic, with the result that all the Slavs tend to regard Sofia as their metropolis. He quotes with approval a saying of Count Goluchowsky's: "Servia does not exist. It is a country whose interior politics have rendered it insignificant." But, from the Greek point of view, this is of slight importance: whether the Slavs are Bulgarian or Servian is immaterial; what does matter is that, as all statistics prove, and as M. Paillarès found, a considerable belt of Macedonia can be marked out which is incontestably Greek.

There are some interesting conversations with "Slavophone Greeks"—that class of which many partisan writers deny the very existence, and which M. Paillarès found in great numbers. "We are unswervingly faithful to Hellenism," said one of them. "But" replied M. Paillarès, "many writers insist that you are Bulgarians, though you may be Grecisants."

"What are their grounds for the assertion?"—"The language you speak at home."

"Ridiculous! . . . . to begin with, the Macedonian *patois* is not Bulgarian: it is a mixture of Bulgarian, Servian, Albanian, Greek, Latin, Turkish—the language of every conqueror who has ever set foot in the country. What does that prove about the nationality: I defy any ethnologist to prove that we are descended from Scythian and not from Pelasgian stock. In any case, our spirit is Greek—just as Napoleon and Gambetta, though of Italian origin, count as French and nothing but French. To call us Bulgarian is a slander: we are Greeks."

And so it was everywhere—"*Zito i Hellos*, we are Greeks!" proclaimed these men on every occasion. Most instructive was Mr. Bourchier's conversation with one of them. The notorious *Times* correspondent has had too much success in persuading English readers that there are no Slavophone Greeks, but even he might have been expected to shrink from endeavouring to convince a Greek that he was a Bulgarian. The Greek in question (a boatman who was ferrying Mr. Bourchier and M. Paillarès) resented the imputation with some heat, and threw out a few hometruths at Mr. Bourchier, at whose discomfiture we may suspect our author of having felt some amusement.

M. Paillarès devotes a lengthy chapter to each of the Macedonian races, summing up with acuteness their strong and weak points. For the Greeks he has little but praise: he sees in them a race which is vastly predominant in the Southern regions, and represented in every part, and which is everywhere the *brain* of the country. Doctors, merchants, lawyers, engineers, professional men generally, were almost wholly Greek, even in the Slav districts; so among the workmen, wherever an occupation calls for special intelligence, it is sure to be in the hands of Greek craftsmen or overseers: and the vigour and excellence of the Greek educational bodies is too well known to need recapitulation.

In direct contrast to the Greeks are the Roumanians: whereas the Greeks are predominant, the Roumanians are

simply non-existent in Macedonia, and is only intrigue which brings the name of Roumania into the question. The cynical Roumanian plan of "manufacturing" a Roumanian population in Macedonia, with a view to bartering it against a slice of Bulgarian territory when the Ottoman Empire is partitioned (when!), is well known. M. Paillarès discusses the machiavellian plan, and quotes Roumanian government reports (notably those of Mr. Haret and Mr. Lazaresco Lecanta) to show that the scheme has met, and is meeting, with merited failure and contempt. "The propaganda"—M. Paillarès cites from Mr. Lecanta's report on Monastir, the chief Vlach centre,—"costs £6,000 a year. And while the Vlachs of this city remain devotedly attached to Hellenism and pour out their wealth for its purposes, our propaganda has not, in 40 years, attracted a hundred persons all told." As our author's evidence proves, and as is otherwise well known, the Rumanist propagandists have not only employed bribery: they have also acted in co-operation with, on the one hand, the Turkish authorities, and on the other, the Bulgarian bands. But Rumanism in Macedonia is, now as ever, negligable.

The position of Bulgaria is obviously vastly stronger. M. Paillarès feels a certain sympathy for the Bulgarians, but he is shocked at the chauvinism and brutality of Bulgarian politicians, and of their tools or accomplices, the comitadjis. Everywhere he sees evidence that the Bulgarian Government is implicated in a systematic attempt to exterminate the Greek element. He quotes from the official Bulgarian *Vetcherna Pochta*: "The Balkans ought to be dominated by one race only, and that race is the Bulgarian. To this end, Hellenism in Macedonia and Eastern Roumelia ought to be stamped out and destroyed. The extermination of Hellenism ought to be an article of faith for the Bulgarians. The war against Hellenism ought to be commenced in the cradle. Bulgarians! Remember your duty!" How they have "remembered their duty" is shown by a long series of outrages, which have drenched the soil of Macedonia with the blood of inoffensive Greek peasants, and have culminated in the spoliation of Greeks in Eastern Roumelia, although they were subjects of Bulgaria, and in the destruction of Varna, Anchialos and, other Greek cities in Eastern Roumelia. M. Paillarès' pages are full of these Bulgarian atrocities, for he found them staring him in the face, wherever he went. He refers to the courageous conduct of those upright Bulgarians who boldly denounced the action of their government. The revelations of Messrs. Natchevitch and Michaelovsky are well known to our readers; and though the English press has ignored them, they have been laid before the British public in the striking brochure "*A Searchlight on the Balkans*," which was reviewed in our April number. M. Paillarès refers to these disclosures: he also quotes Mr. Daneff, ex-Premier of Bulgaria: "We have been deceived: we have been on the wrong tack. For twenty years we have believed that Macedonia was a Bulgarian country: now we find that others have rights there, and we have lost our heads. We have seen red, and our committees have been guilty of monstrous crimes." M. Paillarès quotes from many of the weightier Bulgarian organs—from the *Mir*, for example, which thus refers to the Eastern Roumelian outrages. "It is a patriotic duty to protest vigorously against the violence committed upon Greeks, subjects of Bulgaria. Our country has need of the sympathy of Europe: and in any case the Greeks of Bulgaria are in no sense responsible for the Greco-Macedonian bands. The responsibility is rather with the Turkish Government, which does not suppress the bands, or with the Greek Government, which does not close its frontiers, or with our own Government, whose crimes have armed the world against the Bulgarian nation," and the editor goes on to say that the Bulgarians are behaving exactly as the Turks did in Bulgaria 30 years ago. Unhappily, Bulgaria has rejected the measured counsel of men like Daneff and Natchevitch, and has thrown herself into the arms of such brigands as Sarafof, Daskalof, Tchernopeieff, Garvanoff, Daieff, Tchakalarof and others of the same kidney; and it is still Bulgaria which disturbs the peace of Macedonia.

But after all, the Turk is at the root of the matter. M. Paillarès gives us the picture of the Turk which has become so familiar—the careless, ragged, good humoured, kindly individual: the corrupt, ferocious and inept governor. Once more we see the picture of the armed ruling class, with the Christian "cattle" (*rayah*) under its feet, at its not always very tender mercies. For the Turk as a ruler, M. Paillarès, like other observers, finds no good word to say. He sees everywhere greed, oppression, cruelty, disregard of the most elementary principles of honour and justice. He blames the Powers severely for giving the Turks *carte blanche* in 1901 and 1902—this, though provoked by the wanton cruelties of Bulgarian bands, was none the less a great mistake—and he is equally dissatisfied with the 1903 (Muersteg) arrangement. M. Paillarès had a lengthy interview with Hilmi Pacha, of whom a most vivid sketch is seen. "What!" said Hilmi, with the gentle and melancholy smile of a misunderstood benefactor, "*divide et impera*! foster dissentions between the Christian nationalities! oppress the peasants! you have been strangely misinformed. H.I.M. has but one wish, to rule over a peaceful, contented and prosperous population. Atrocities? Why, there are none—I will give you a pass to travel through the country, and you shall see for yourself." And certainly there were none *in the places named on the pass*—but all around were smoking ruins and mutilated corpses. "Ah, yes," said a British Gendarmerie officer to whom M. Paillarès recounted this, "Hilmi Pacha has the wisdom of the serpent." However that may be, the author satisfied himself that Hilmi is a thoroughgoing reactionary, opposed to all reforms, and that in this he is at one with the Turkish officials generally. The Turk is determined at all costs to maintain his position of privilege: his policy in dealing with the subject races is *divide et impera*, punctuated with a little blood-letting now and then; and in dealing with the Powers he relies on subterfuges to gain time, and he plays off the mutual jealousies of the Great Powers: but he takes care that nothing really changes in Turkey.

"The mutual jealousies of the Powers"—the phrase furnishes M. Paillarès with a long chapter, which might be indefinitely enlarged, for to these jealousies must be ascribed the continuance of Turkish misrule. The author has no great faith in any of the Powers, but Pangermanism and Panslavism are in his eyes the chief obstacles to reform. Austria (backed up by Germany) and Russia are ready to sacrifice all the Christian peoples of Turkey to their own ambitions. The two "friendly" Powers watch one another with suspicious eyes, each ready to prevent any step being made by the other: the game stands at stalemate, and meanwhile murder and rapine are rife in Macedonia. Italy our author regards as self-seeking and regardless of humanity as the other Powers: she would see all the Christians of Macedonia massacred rather than have Albania under Austrian influence. Britain he considers "sphinxlike": not "showing her hand," relentlessly opposed to any Russian advance, determined (with certainty of success) to turn to her own advantage whatever may happen. He marvels at the astuteness of British diplomacy (though he is inclined to give the palm for *finesse* to Austria), but he thinks Britain is "putting her money on the wrong horse" in supporting Bulgaria, which must always be a catspaw of Russia. *Per contra*, he readily admits that the British are most humane in their intentions, and well disposed towards the Greeks. Like other publicists, he insists on the distinction between the people and the governments of Europe: especially he says while, the people of England and France, and to a less extent of Europe generally, ardently welcomed the Greek struggle for freedom, "*the Chancellories have never been Philhellenic*"—and this is an adequate answer to those who bid Greece be mindful of what she owes to other countries (as though she had ever ceased to be grateful!). The attitude of France is a melancholy subject to our author, "each year sees a decline in the Oriental *prestige* of France," and he bitterly complains that the efforts of France are everywhere thwarted by Russian agents, and that the Dual Alliance has definitely thrown the weight of liberal and humanitarian France on the side of the enemies of progress.

Such being our author's views, he expresses no surprise at the failure of the Muersteg scheme—the wonder

would have been if any good result had accrued. He gives a vivid picture of the scramble of the Powers for "sectors of influence"—it is not without its comic aspects, though we may well doubt if the Macedonian peasants fully appreciate the humour. The Gendarmerie scheme he finds to have resulted in little good. The officers are eager enough, but they have no troops and no powers of separate action. "Give us troops," several of them said, "and we will soon clear the country of bands." "We are gendarmerie officers without gendarmes," said the Italian Commandant Manera, while the Russian colonel Svirsky put it more strongly, "we are no more than clerks, who send home reports which are tossed into pigeon-holes." And so the game goes on, "our condition is more unendurable now," said an old peasant, "than before the *reforms*, when the Ottoman Government had its own way."

What is to be done? The present position cannot be allowed to rest for ever unchanged: the equilibrium is too unstable: sooner or later, if we do not remedy the evils, they will lead to a general conflagration which may involve the whole of Europe. M. Paillarès proposes a solution very similar to one already set out by M. Ed. Engelhardt: it is in the main, a very sound and satisfactory proposal. The South of Macedonia is Greek: let that be put under some sort of Greek Governorship—there would be no need to destroy the overlordship of the Sultan. Similarly the North would be put under Bulgarian, and perhaps the North-West under Servian governorship. There remains a central region of fierce rivalries. Let an International Commission invite the inhabitants of this region to make a profession of nationality, and group them for rule according to their declaration. If this could be carried out in good faith by the Ottoman Government in concert with the Powers, M. Paillarès is confident that it would do good in every direction. It would relieve the Powers from the continual fear of an explosion dangerous to the peace of Europe; it would endow the Ottoman Empire with fresh wealth and stability, and give it a new lease of life; and it would put an end to the wretched jealousies and murderous strife of the Christian nations of the Balkans, and would enable them to live side by side in peace and friendship, and to develop whatever is good in their respective civilisations.

MISCELLANEOUS.

Obituary.

A. SIMOPOULOS.

We regret to announce the death of Anarghyros Simopoulos, who repeatedly held the portfolio of Finance in the Greek Ministry. Mr. Simopoulos, who rose through character and ability from the position of simple functionary to Cabinet rank, was a friend of Mr. Tricoupis, during that statesman's life, and afterwards became one of the most important and influential supporters of Mr. Theotokis. He displayed much financial ability, especially in his capacity, not too common among Greek Ministers of Finance, of keeping within the budgetary resources, and often even succeeding in presenting a surplus. This is the more remarkable, as he had to deal with a position of great strain, since he came into power at the close of the unfortunate war of 1896.

REDGIB PACHA.

Another death of which we regret to hear as we go to press is that of Redgib Pasha, who was the most able of Turkish soldiers, and one of the most upright of administrators. He had just been appointed Minister of War, and was regarded by all as the most competent man to set the Ottoman Military organisation on a sound basis.

Macedonian Reform:

Text of the Russian Note.

"At this moment we find ourselves in the presence of a spontaneous act of the Sultan granting Turkey a charter, at the head of which are inscribed the generous principles of equality before the law for all the subjects, of the regular organisation of public powers, and of good and honest administration. It is evident that a complete and and sincere application of these principles would tend to assure the lot of the Macedonian population in the sense of the views by which the Powers were inspired in pursuing the ulterior development of their reforming action. This the Imperial Cabinet does not hesitate, for its part, to recognise. It is, therefore, quite ready to suspend for the moment every step which might be considered by Turkey as marked by distrust in regard to the will of the Sultan and of the Ottoman Government to realise the general reform which has just been decreed. Following in this the example of the British Government, which in view of the cessation of the activity of the bands, has abandoned for the moment its intention of presenting for the acceptance of the Sublime Porte, its Note relative to the formation of mobile troops, we, on our side, provisionally renounce the presentation of our project of reforms, which we only transmit at present to the Cabinets, so to say, for their information, and to be used only eventually if events oblige the Powers to revert to their original method. For it should be well understood that the desistance of Russia and, we are convinced, of the other Powers can be neither absolute nor unconditional."

RUSSIAN ATTITUDE.

"The rights acquired by the Powers by treaties and the advantages assured to the Macedonian population in virtue of what has been agreed upon between the Cabinets and the Sublime Porte on the basis of these treaties are, and remain, obviously intact. Russia will follow with the most sympathetic attention the efforts of Turkey to ensure the working of the new régime. She will abstain, for her part, from all interference calculated to complicate this task, and will exercise all her influence in order to prevent and hinder all disturbing action on the part of the Balkan States. But, on the other hand, faithful to the traditions of her policy, she will not consider her reforming rôle or that of the other Powers as terminated unless the work undertaken by the Sultan results in a real improvement of the state of affairs in Macedonia, an improvement which would have for its first effect to put an end among the Balkan countries to a natural disquietude essentially dangerous to the general peace. In a word, Russia could not renounce her power of judging whether the reform granted by the Sultan attains the desired degree of effectiveness, and if it is found that the situation of the European provinces of Turkey remains in a precarious state, it will be her duty to report to the Powers the necessity for resuming in the most resolute manner the work, now interrupted, of their common reforming activity. In the firm hope that the ideas that I have just expounded will meet with the approval of all the Governments I permit myself, to sum up, to express the conviction that in the present phase of Balkan events the Cabinets should postpone any fresh step in regard to the Porte tending to complete the work of reforms until a fresh decision has been taken in common agreement by the Powers."

The Inspector of Cretan Finances.

The representatives of the four Protecting Powers have at last agreed to accept the conditions formulated by the Cretan Federal Council for the appointment of a Financial Inspector—the officer chosen, as our readers are aware, is a Swiss. It will be remembered that the British Representative had desired a proviso that the

Inspector should be removable at the will of the Powers in case he should prove incapable. The Federal Council regarding this as a reflection upon its capacity to choose a qualified Inspector refused to accept the proviso, which the British Representative subsequently withdrew.

It was then proposed that the power of dismissal should be vested with the Federal Council. But while the Council is willing to carry out the wishes of the Protecting Powers to the extent of appointing an Inspector, it does not wish to accept any further responsibility. The position of the Inspector will be fixed by a law voted by the Cretan Assembly, and the official will be irremovable during the period designed in the vote.

An agreement on this basis having been arrived at, the Federal Council has proposed the name of Dr. Milliet, the Director of the Alcohol Régie. Dr. Milliet, a native of Basle, is 52 years of age, and is a man of wide culture and distinguished intellectual gifts. As an economist he has gained repute by his statistical works and by his studies on monopolies. In 1905 he was sent by the Federal Council to travel in Greece and to study the wine industry. We understand that considerations of health have induced him to accept his new position.

The Federal Council's proposals have been transmitted by the Powers to Mr. Zaïmis, the High Commissioner for Crete, with whom rests the final appointment. The Inspector of Cretan Finances will enter upon his new duties towards the end of the present year.

The Greek Army—Autumn Manœuvres.

The manœuvres this year will take place in September, and will engage 30,000 men—a number greater than that of last year, owing to the notable diminution in the movement of emigration which has previously played havoc with the reserves. The 1898, 1901, 1903 and 1905 classes are to assemble on August 26 for a period of 28 days. Until September 12 they will be occupied with rifle practice and with company and battalion drill, while September 13-16 will be given over to regimental manœuvres.

Afterwards will follow the concentrations: at Pharsalea, the 1st, 4th and 5th regiments of Infantry, the 4th and 6th Sharpshooters (Evzones), the 1st Regiment of Artillery, and the 1st Cavalry; between Athens, Kassia and Kiphissia, the 2nd, 7th, 8th, 9th and 11th Infantry, the 2nd Artillery (36 guns), the 2nd Cavalry, the 1st and 2nd Evzones, the 2nd and 3rd Engineer Battalions except the telegraph company; between Agrinion and Kravassara, the 6th, 10th and 12th of the Line, the 7th Evzones, the 3rd Artillery, the 3rd Cavalry, and the Telegraph Section of the 3rd Battalion of Engineers. The Mountain Artillery will be divided between the Athens and Larissa divisions. The 3rd of the Line will remain at Chalcis, and the 3rd Battalion of Evzones at Calamata.

From September 17 to 21 there will be manœuvres of mixed units and Brigade movements. On Sept. 21 will be a review of all troops by the Crown Prince, Commander-in-Chief of the Army. Sept. 22 and 23 will be devoted to demobilisation and the return of troops to their respective garrisons.

Foreign Residents in Greece.

On October 27, 1907, when the last census of the population of Greece was taken, there were resident within the Kingdom 49,407 foreign subjects. These were divided among the different nationalities as follows: Turkish subjects, 27,271; Italian, 6,382; Bulgarian, 4,873; English, 3,280; Cretan, 2,840; German, 1,173; French, 1,122; Austrian, 890; Russian, 446; Swiss, 197; Roumanian, 142; Belgian, 93, American, 87; Spanish 64; Montenegrin, 57; Servian, 40; Danish, 14; and 336 of other nationalities.

Of these the largest colony (17,423) resided in Attica, other centres being Corfu (5,131), the Larissa prefectoral district (4,286), that of Achaea (3,151), of Magnesia, (3,061), Trikkhala (3,019), Aetolo-Acharnania (2,333), Cyclades (2,165), Euboea (1,324), Phthiotis (1,170), and Corinth (1,149). The districts of Carditsa, Argolis, Elea, Arta, Bœotia Zante, Cephallonia, Messenia, Lacedaemonia, Arcadia and Leukas each contained less than 1,000 foreign subjects. Most of the American, Austrian, Belgian, Bulgarian, French, Russian, Spanish, Servian and Swiss *xenoi* reside in Attica, which is also favoured by the bulk of the Turkish subjects; while the English and German residents are chiefly congregated in Corfu, and the Montenegrins in the Larissa district.

THE GREAT POWERS AND THE REFORMS IN TURKEY: "BENEVOLENT NEUTRALITY."

We are glad to observe that the other Great Powers, following the admirable lead given by the British Government have officially adopted an attitude of benevolent neutrality towards the Ottoman Government, which is to be allowed "a reasonable time to prove its capacity for genuine reform." In accordance with this attitude, the Muersteg Programme is in provisional abeyance, and the two Powers have withdrawn their military representatives. Several of these have been given leave of absence, the rest are for the present withdrawn from active duties, but left in Macedonia, the Austrian officers being concentrated in Uskub, the Russian in Salonica.

In reply to repeated enquiries, we beg to inform ou readers that complete sets or single numbers of past issues of the Hellenic Herald can still be obtained from our offices. New Subscribers and students of Eastern affairs generally are reminded that the Hellenic Herald furnishes a complete account of the progress of Hellenic and Eastern social, political and other movements, and that in its pages are preserved many important documents, indispensable to students of the affairs of the Nearer East, which are not otherwise easily accessible.

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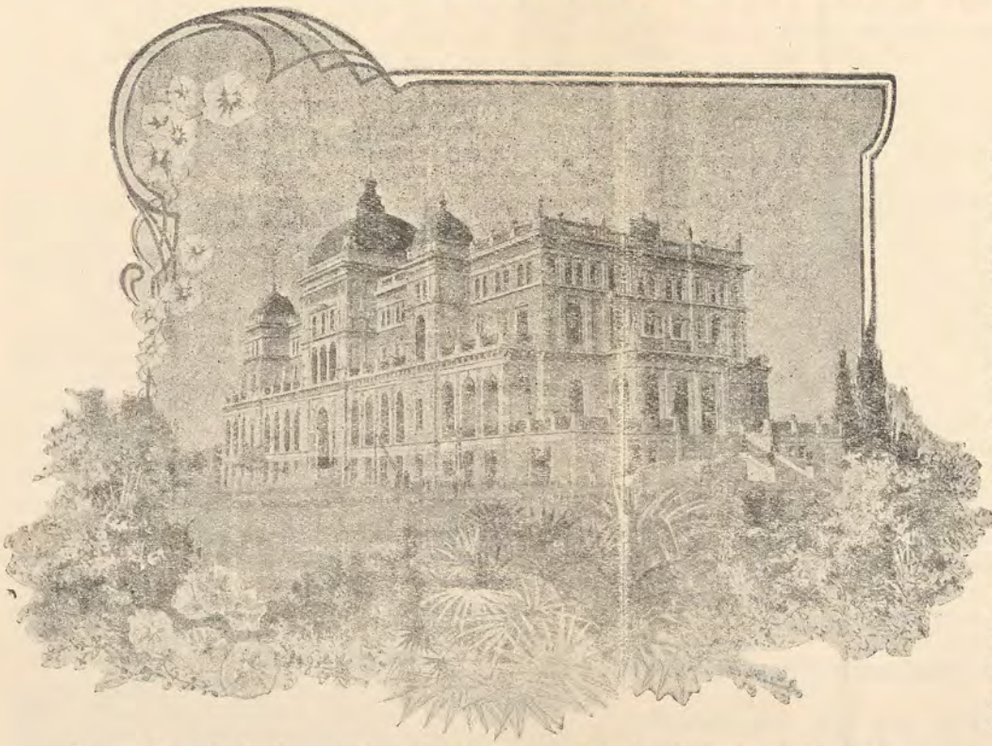
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