

Turkish papers describing the enthusiasm which accompanied the proclamation of the constitution at the ceremonial of the "selamlık" on the preceding day. Liberty of the speech, of the press, of religion, the brotherhood of all Ottoman subjects, the inviolability of the person and of domicile except on legal justification, were proclaimed. Any one of these subjects but a few hours before would have doomed the presumptuous writer to prison. Now, to quote from the paper: "Armenians, Greeks, Jews and Turks, and all classes of people embrace each other in universal joy, mingling with cries of "Liberty! Equality! Fraternity!" heartfelt cries of "Long live our Padishah!" At Constantinople everybody who could read Turkish was reading the newspapers, soldiers, sailors, students, merchants, professional men, and laborers. The apathetic Turk was roused for once. For some time the papers issued three or four editions daily, while at every turn of the street "Ilave! Extra!" would greet the ear, and one man would pay one cent and another five with equal indifference for a small sheet of paper announcing the deposition of another court favorite or the granting of pardon to all political prisoners and exiles. Two or three times a day crowds of all nationalities mixed would besiege the various government buildings and offices and demand the deposition of this or that official. And in this upheaval, which inspired Hamid and his court with panic, the will of the people was law. But in all this excitement, this reversal of the political system, when the police hid themselves because they knew they deserved little mercy from the people,—strange to say, not the slightest insult or injury was offered to any one. There is a perceptible increase in the activity of pickpockets, that is all. But the total absence of drunkenness and fighting in the crowds, the burying of the past with its bloodshed and hatred, the fraternizing of all races and classes, the persistent good humor of the crowd, and the moderation of their demands must needs fill the observer with a new and forcible sense of the innate dignity of the Ottoman people. Some outsiders think that in interfering with his majesty's household affairs and in the wholesale dismissal of government officials the Young Turks are going too far. Perhaps they are. But that the Sultan of Turkey still reigns—indeed that he is allowed to live at all—shows on the part of the revolutionists, who for the present at least have the Empire at their feet, a moderation and discretion which has been displayed in no other revolution. And that the officials who have been abusing, terrorizing and impoverishing the people, should be allowed to depart in safety and, once departed, be free from insult on the part of those to whom they showed no quarter and spared no insult,—this shows that the discretion and moderation of the revolutionary leaders is shared to a great extent by the Ottoman people in general. It is no doubt the fatalism which pervades the East that enables this people to rejoice stolidly even as they stolidly suffered. "Allah taketh away and Allah giveth. Blessed be the name of Allah!"

Among the exiles who have returned since the granting of amnesty, two personages in particular were the recipients of such a welcome as Constantinople has seldom accorded even to her victorious potentates,—these are Izmirlian, ex-patriarch of the Armenians, and Sabah-ed-Dine, nephew of the Sultan. It is twelve years since Izmirlian filled the chair of political representative of the Gregorian