

Armenians. At that time he urged the cause of his down-trodden people, and neither threats nor bribes could make him tell the lie that should discredit with the foreign governments the ugly stories of the massacres. "I am answerable first to my God, then to my people," he would say. He must needs be got rid of. The timely interference of one high in diplomatic circles in Constantinople saved him from the silent fate which removed so many of the Sultan's enemies. So he was exiled to Jerusalem, a political suspect and the hero of his people. His return was welcomed as enthusiastically by Turks as by Armenians, for the Turks recognize the debt of gratitude which they owe to the Armenians who first taught them they were slaves. There went to meet Izmirlian more than thirty steamers chartered by various revolutionary committees, national clubs, schools, etc., all flying banners, most of which were but some weeks before forbidden. The most interesting of these boats was one filled with Turkish women, all with faces unveiled, who greeted the ex-patriarch in his own tongue, with cries of "Long live Izmirlian! Gé-tsé!" Dense crowds filled the bridge and the Galata quays and the water was covered with small craft; while cheers for Izmirlian and for liberty filled the air. It is said, however, that when someone raised the once usual cry of "Padisha him chok yasha!" (Long live our Padishah!), a soldier who was standing near by rebuked him with, "Shut up, dog!" On the Marmora, Izmirlian conducted prayers for the repose of the souls of those martyrs who were drowned in the sea by order of the court. It is estimated that in comparison with the 80,000 Armenian men, women and children killed in the massacres, the Turks have lost 60,000 of their best and brightest young men, mostly military students, some the relatives of officers now in the army,—these young men drowned in this way—a dozen at a time, their feet weighted, chained together. Izmirlian's first act on stepping ashore was to offer the Lord's prayer, to which Mohammedans as well as Christians listened with respect.

The reception recorded to Prince Sabah-ed-Dine* was even more enthusiastic and imposing. Forty odd steamers went to meet him. In the crowds that welcomed him all nationalities were in evidence. The crowd was wild. For Sabah-ed Dine came not only as a martyr hero of the old regime, but also as one of the successful leaders in the establishment of the new. Though of royal blood on his mother's side the Prince went into voluntary exile nine years ago, that he might work more freely for the advancement of those principles for which his father died in exile, leaving, like Joseph, the command that his bones should be carried back to rest in his native land when the day of freedom should have arrived.

Sabah-ed-Dine is the leader of the Turkish Decentralization party which has as its platform political reform on the principle of local management of local affairs and social reforms of a moderate socialistic tenor. The Armenian Federative party has practically the same platform, and was instrumental in bringing about the coalition between the Armenian and Turkish revolutionary parties which proved so important a factor in the present revolution. The third strong party, and the one in whose name the coalition issues its proclamations, is Ahmed Riza's party, the Committee of Union and Progress. This party favors the employing of

*Pronounced Sa-ba-ed-deen.