

Much public interest has centred around the translation into Turkish of Professor Dozy's "History of Islam." This work was done by a Moslem and is not mission work. Yet I cite it as illustrating the attitude of the government towards critical religious literature. The Cabinet and the Chamber of Deputies united in condemning the publication, so the book remains under an official ban. Nevertheless the reading public has become aware of its "radical theories" by the lengthy and fervent rebuttals published in leading Mohammedan weeklies.

Awetaranian's translation of "Pilgrim's Progress" into Turkish, Herrick's booklets, "The Dawn of Liberty," "The Greatest Force in the Moral World," "Universal Brotherhood and the Founder of Christianity," as well as Krikorian's tract, "Points of Similitude Between Islam and Christianity," are permitted to circulate freely.

The sale and distribution of the Bible is very extensive in Turkey. It is one of the strongest and surest methods of making known the Gospel. The printing of the Scriptures has long been permitted by the government. But the work of *colporteurs* was made indescribably difficult, until the Constitution two and a half years ago gave freedom of travel. Dr. Bowen of the American Bible Society stated recently that Bible *colportage* has become absolutely free. About 9,000 New Testaments and Bibles were sold to Mohammedans last year and 124,000 to Christians. It is a striking fact that since the massacre hundreds of New Testaments have been sold to Moslems in the market places of Adana and Tarsus.

(3) *Medical and Relief Work.* These two branches of mission work have had an extraordinary development in Turkey. The government has usually treated the medical work with favour, but in the past has disliked and attempted to block the relief work which has been chiefly