

First Pierre Loti Day Meeting at Darülfünûn

Darülfünûn'da İlk Piyer Loti Günü Toplantısı

Serkan Tuna*

Abstract

Armistice Istanbul had one of the most important days with the first Pierre Loti Day meeting held in Darülfünûn Conference Hall on 23 January 1920. Purpose of the meeting which was organized by Pierre Loti Association founded on 10 January 1920 was to show the appreciation and thankfulness of Turkish Nation for Pierre Loti who was known as Turkophile. But also a national solidarity of Turkish Nation was aimed by this meeting too. Day of 23 January was admitted as Pierre Loti Day and to this end Istanbul media mentioned about him on the broadcast of those days by showing a big solidarity. Communities of 5.000 people including Crown Prince Abdülmecid Efendi, some deputies, government representatives, journalists and intellectuals and folks participated in the meeting. Especially the life and literary of Pierre Loti and his Turkish friendship was referred firstly on the meeting. Besides positive qualifications of Turkish Nation in the contexts of history was mentioned especially with the speech of Süleyman Nazif Bey whose speech caused debates. It's possible to think this first Pierre Loti Day meeting as a successful civil society organization through which national solidarity was demonstrated.

Keywords: Pierre Loti, Darülfünûn, Istanbul, Mustafa Kemal Pasha, Abdülmecid Efendi.

* Asst. Prof. Dr., İstanbul University, Institute of Atatürk's Principles and Reforms. (serkantunatr@gmail.com)

Öz

23 Ocak 1920'de Darülfünûn Konferans Salonu'nda düzenlenen ilk Pierre Loti Günü toplantısı ile Mütareke İstanbul'u önemli günlerinden birini yaşamıştır. 10 Ocak 1920'de kurulan Pierre Loti Cemiyeti'nin öncülük ettiği toplantının amacı, Türk dostu olarak tanımlanan Pierre Loti'ye yönelik Türk milletinin sevgi ve şükranlarını göstermektir. Ancak bu toplantı üzerinden, Türk toplumunun millî bir dayanışma içerisinde olması da amaçlanmıştır. Bu düşünceyle 23 Ocak günü Pierre Loti Günü olarak kabul edilmiş ve İstanbul basını büyük bir dayanışma sergileyerek o günkü yayınlarında kendisinden söz etmiştir. Toplantıya ise, Veliâhd Abdülmecid Efendi ve kimi milletvekillerinin de içerisinde yer aldığı devlet temsilcilerinin yanı sıra gazeteci ve aydınlar ile her sınıf halktan 5.000 kişilik bir topluluk katılmıştır. Toplantı sırasında, öncelikle Pierre Loti'nin hayatı ve eserleri üzerinden Türk dostluğuna atıf yapılmıştır. Bunun yanı sıra, özellikle Süleyman Nazif Bey'in tartışmaya yol açan konuşmasıyla tarihsel bağlamda Türk milletinin olumlu niteliklerine de değinilmiştir. Tüm bu yönleriyle ilk Pierre Loti Günü toplantısını, millî dayanışmanın da sergilendiği başarılı bir sivil toplum organizasyonu olarak değerlendirmek mümkündür.

Anahtar Kelimeler: Pierre Loti, Darülfünûn, İstanbul, Mustafa Kemal Paşa, Abdülmecid Efendi.

Introduction

First Pierre Loti Day Meeting which was organized by Pierre Loti Association established by the guidance of Turkish intellectuals was one of the important attempts of Armistice period Istanbul. Besides Crown Prince Abdulmecid Efendi, high state of officials, some deputies of first parliament of Ottoman, journalists, intellectuals and folks were participated the meeting organized on 23 January 1920 at Darülfünûn Conference Hall. This meeting was an important event to announce the voice of Turkish Nation to the world and showing the thankfulness and appreciation of Turkish Nation to Pierre Loti. Developments about the first Pierre Loti Day will be tried to quote via Istanbul media of that period in this research.¹

1. Establishment of Pierre Loti Association

Pierre Loti who will be memorialized as Turkophile over the time, born on 14 January 1850 and entered to maritime colleague in 1867 and started to his duty in practice ship 1869. Loti who continued his occupation until the end of First World War was interested with in his article life after the war, selected as the French Academy membership in 1891 and awarded by Legion d'Honneur in 1921. Ahmed İhsan [Tokgöz] Turkish media Bureau Director On behalf of Turkey attended the funeral ceremony of Pierre Loti was who dead on 10 January 1923. His first work was 1879 dated *Aziyade* and brought lots of works until his death. Pierre Loti visited Istanbul 7 times which the first one was in 1876 and the others respectively 1887, 1890, 1894, 1903, 1910 and 1913. Effects of Istanbul were significantly outstanding on the works of Loti, continued to premeditate Turkish Nation since Tripoli War until his death with his speech and articles.²

1 Pierre Loti Days will continue to be organized until 1927 each 23 January day. (Kemal Kahraman, "Loti, Pierre", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, C. 7, 2003, p.214.)

2 Ibid, pp.213-214. See, Faruk Ersöz, "Güdümlü Bir Yazar Olarak Pierre Loti", *Toplumsal Tarih*, S. 73, Ocak/January 2000, pp. 9-17.

Process which caused to celebrate first Pierre Loti Day at Darülfünûn Conference Hall was started by the establishment of Pierre Loti Association. End of 1919 Year was indicated as the foundation date of Pierre Loti Association by Abdülhak Şinasi Hisar at his book named *Istanbul and Pierre Loti*.³

But it is understood that the establishment date of the association was 10 January 1920 not 10 December 1919 when the media of Istanbul those period was examined. According to the news of *Tasvir-i Efkâr* newspaper's reports dated 6 January 1920, a Pierre Loti Association was about to established by attempt of several men of letters. For that reason admirer of Pierre Loti was planned to gather at Osmanlı Matbuat Association on 10 January Saturday at four o'clock and they would start to establish association formally.⁴ Same dated *Vakit* newspaper report mentioned, some intellectual youth of state decided to establish an association against the support of Pierre Loti for Turkish people. This association would be as the associations established on behalf of Shakespeare and Balzac.⁵

Hence association had its first meeting at Osmanlı Matbuat Association center on 10 January 1920 as announced on Istanbul media and foundation information of Pierre Loti Association officially related the mentioned meeting was placed on these newspapers.⁶ Foundation date was shown as 10 January 1920 in the first article of charter of association.⁷

Purpose of the association was to show the thankfulness and appreciation of Turkish Nation to Pierre Loti who stand with

3 Abdülhak Şinasi Hisar, *İstanbul ve Pierre Loti*, İstanbul, İstanbul Enstitüsü Yayınları, 1958, p.115. Foundation date of association was mistakenly written 10 December 1920 instead of 10 December 1919 in this book.

4 *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/January 1336/1920, p.1.

5 *Vakit*, 6 Kânûn-ı sâni/January 1336/1920, p.2. Also see, *Yenigün*, 8 Kânûn-ı sâni/January 1336/1920, p.2.

6 *Vakit*, 11 Kânûn-ı sâni/January 1336/1920, p.3. *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4.

7 *Toplumsal Tarih*, Transcription: Faruk Ersöz, S. 73, Ocak/January 2000, p.32.

Turkish people all the time during his life even in the worst conditions of Turkish Nation. So association determined two main activity areas. First of them was to translate Turkish language of works of Pierre Loti by competent authors.⁸ Important men of letters of term would be existed with the authors who would translate the works such as Cenab Şehabeddin, Yahya Kemal [Beyatlı] and Yakup Kadri [Karaosmanoğlu].⁹ Second activity of association was to construct a monument on behalf of Pierre Loti in a proper place of city. Either the contribution fee which would be collected from the members or the incomes of the translated works would be used for that reason.¹⁰

In the first meeting dated 10 January 1920 of which the invitations were prepared and delivered by promoter committee¹¹ Approximately 50 people from the several state officials and authors and intellectuals participated the meeting.¹² Conspicuous point was sending an invitation to Mustafa Kemal Pasha here. He was uttering as sorrow that he couldn't participate the meeting

8 *Vakit*, 6 Kânûn-ı sâni/ January 1336/1920, p.2. *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/ January 1336/1920, p.1. *Yeniğün*, 8 Kânûn-ı sâni/ January 1336/1920, p.2. *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/ January 1336/1920, p.4. *İleri*, 11 Kânûn-ı sâni/ January 1336/1920, p.3.

9 *Vakit*, 6 Kânûn-ı sâni/ January 1336/1920, p.2. At this point an information about the existence of a book where articles of Pierre Loti was gathered shared. Name of the book was given "Allied necessary for us". (İleri, 4 Kânûn-ı sâni/ January 1336/1920, p.3.) Ali Ekrem Bey stated to Yeniğün newspaper, he could translate this new book free of charge, So it was being emphasized that association should have benefit from him. (*Yeniğün*, 8 Kânûn-ı sâni/ January 1336/1920, p.2.)

10 *Vakit*, 6 Kânûn-ı sâni/ January 1336/1920, p.2. *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/January 1336/1920, p.1. *Yeniğün*, 8 Kânûn-ı sâni/ January 1336/1920, p.2. *İleri*, 11 Kânûn-ı sâni/ January 1336/1920, p.3. *İkdâm*, 11 Kânûn-ı sâni/ January 1336/1920, p.1. Ahmed İhsan Bey, gave some information against the death of Celal Sahir [Erozan] who was the member of association. So Pierre Loti was advocating Turkish Nation Right even for a "fantasy" emotion. (Ahmed İhsan, "Celal Sahir", *Ülkü Halkevleri Dergisi*, C. 6, S. 34, Birinci Kânun/December 1935, p.291.)

11 *Yeniğün*, 8 Kânûn-ı sâni/ January 1336/1920, p.2.

12 *Vakit*, 11 Kânûn-ı sâni/ January 1336/1920, p.3. See for detail information about participants, *İleri*, 11 Kânûn-ı sâni/ January 1336/1920, p.3.

due to the invitation was arrived to him at the same day of the meeting in the respond letter dated 16 January 1920. Also he was mentioning the wishes of success for this attempt “*which shows the level of appreciation*” towards Pierre Loti who was called as “*venerable*” by Mustafa Kemal Pasha.¹³

First meeting of the association was opened by Ahmed İhsan Bey who was he owner and manager of Servet-i Fünûn magazine due to the excuse of Abdülhak Hamid [Tarhan] Bey. After summarizing the reason of meeting shortly by him, Hamdullah Suphi [Tanrıöver] Bey had an effective speech about the thoughts of association.¹⁴ Hamdullah Suphi Bey said, they established this association in order to formalize the targets and announce to the world the respect of Turkish Nation towards Pierre Loti who was called as “*rightful man of letters*” by Turkish Nation.¹⁵ Then Yahya Kemal Bey, Yusuf Razi [Bel] Bey, Süleyman Nazif Bey and someone made statements after him about the meeting.¹⁶

Board of association selection was started after speech and board of members was first determined.¹⁷ And election of board of honor was left discretion of board of members.¹⁸ By determining the board of members, money collection started by opening a participation account note book in order to reach the targets. Grantors would be expounded later by media. Attendants of meeting of that day gave some moneys from 5 Liras up to 25 liras and a significant

13 *Yenigün*, 15 Kânûn-ı sâni/January 1336/1920, p.2. *İkdâm*, 15 Kânûn-ı sâni/January 1336/1920, p.3. *Vakit*, 15 Kânûn-ı sâni/January 1336/1920, p.2.

14 *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4. *Vakit*, 11 Kânûn-ı sâni/January 1336/1920, p.3. *İleri*, 11 Kânûn-ı sâni/January 1336/1920, p.3.

15 *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4.

16 *Alemdâr*, 11 Kânûn-ı sâni/January 1336/1920, p.1. *İfhâm*, 11 Kânûn-ı sâni/January 1336/1920, p.2.

17 *Servet-i Fünûn*, C. 56, S. 1448, 26 February 1336/1920, p.182. *İfhâm*, 11 Kânûn-ı sâni/January 1336/1920, p.2. *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4.

18 *İfhâm*, 11 Kânûn-ı sâni/January 1336/1920, p.2. *İkdâm*, 11 Kânûn-ı sâni/January 1336/1920, p.1.

financial support was provided consequently that day.¹⁹ Bedri Nedim [Göknil] Bey who was one of the board members was at the same time cashier of association, grantors would consult him in order to monetary assistance.²⁰

Each Turkish citizen would be able to affiliate to association by a small amount such as 50 piaster [kurus]. Enterers would have the first book of translated Pierre Loti Works free of charge.²¹ Next published books would be owned by 50 piasters.²² Another important decision taken in the meeting was to request from Crown Prince Abdulmecid Efendi to place under guardianship the association and take over the voluntary administration of association.²³

2. Assessments During The Period of Foundation of Pierre Loti Association

Some assessments have been issued by Istanbul media since the foundation process of Pierre Loti. Some of these thoughts and wishes were directly about the Pierre Loti Associations. On the other hand, determinations about the personality of Pierre Loti and behaviors of Turkish Nation were provided. In this context, studies about the association used to be mention as good news.²⁴ Also those attempts were asserted as supreme and holy works and success wished for studies of association.²⁵ At this stage, expectations from the society were to support the association

19 *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4. *Vakit*, 11 Kânûn-ı sâni/January 1336/1920, p.3. *Peyâm-ı Sabah*, 11 Kânûn-ı sâni/January 1336/1920, p.2. *İfham*, 11 Kânûn-ı sâni/January 1336/1920, p.2.

20 *Vakit*, 11 Kânûn-ı sâni/January 1336/1920, p.3.

21 *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/January 1336/1920, p.1. *Vakit*, 6 Kânûn-ı sâni/January 1336/1920, p.2. *Yeniğün*, 8 Kânûn-ı sâni/January 1336/1920, p.2.

22 *Yeniğün*, 8 Kânûn-ı sâni/January 1336/1920, p.2

23 *Vakit*, 11 Kânûn-ı sâni/January 1336/1920, p.3. *İleri*, 11 Kânûn-ı sâni/January 1336/1920, p.3. *Peyâm-ı Sabah*, 11 Kânûn-ı sâni/January 1336/1920, p.2.

24 *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/January 1336/1920, p.1.

25 *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/January 1336/1920, p.1. *İkdâm*, 11 Kânûn-ı sâni/January 1336/1920, s.1

and to be the member of association for who has patriotism and appreciation towards Pierre Loti. There was no doubt that Turkish people would show the necessary susceptibility.²⁶

It was also glittering there were many praises toward the art and personality of Pierre Loti. First emphasized point in this context was, the important struggle what he showed to protect the rights of Turkish Nation and prove the rightfulness of Turkish Nation. Accordingly, behavior of Pierre Loti during the term of Tripoli, Balkan War and especially during the last 13 months was surprised even the cruel enemies.²⁷

Loti who was in Istanbul for a while, travelled around many places of the world but did not lost his affection towards the Turkish people, in contrary started to have a deeper respect to Turkish Nation. Hence he struggled against the enemies of Turkish people whenever hard up. Such that his affection caused a Greek officer offering duel to him after the Balkan war due to his supports toward the Turkish people. On the other hand, Loti was continuing to support Turkish people after the First World War.²⁸

Most significant sample of that was his single-handed objection against the attacks towards Turkish Nation after Armistice of Moudros.²⁹ Hence he used his pen on behalf of Turkish Nation who got a raw deal by Europeans for a long time as being a "loyal bud" and struggled with west world for Turkish land.³⁰

On the contrary, Pierre Loti was known as a big-timer at the same time. Within this frame, he was being described the most generous

26 *Vakit*, 6 Kânûn-ı sâni/January 1336/1920, p.2. *Yenigün*, 8 Kânûn-ı sâni/January 1336/1920, p.2. *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4. *Peyâm-ı Sabah*, 11 Kânûn-ı sâni/January 1336/1920, p.2.

27 *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/January 1336/1920, p.1. *Alemdâr*, 11 Kânûn-ı sâni/January 1336/1920, p.1

28 *Yenigün*, 8 Kânûn-ı sâni/January 1336/1920, p.2. *İfham*, 11 Kânûn-ı sâni/January 1336/1920, p.2.

29 *İkdâm*, 11 Kânûn-ı sâni/January 1336/1920, p.1.

30 *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4. *Alemdâr*, 11 Kânûn-ı sâni/January 1336/1920, p.1. *İleri*, 11 Kânûn-ı sâni/January 1336/1920, p.3.

and charitable person of the world not only in French.³¹ Besides it was emphasized being a human of Pierre Loti and symbolizing the justice, humanity and mercy of Europe on behalf of mankind.³²

Ahmed Emin [Yalman] prominent journalists of that period were the one who praises him too. According to him, if there was one person who did not learn the name of Pierre Loti after Balkan Wars, that person learnt his name during the period after Armistice of Moudros. Many impediments were in front of Pierre Loti who stand out during the signing of Armistice of Moudros and it was really difficult to become popular in this period namely to announce the rightfulness of Turkish Nation. He exposed to the attacks of his own citizens due to the friendship showed for Turkish people. In contrary, nobility and sanctity of Loti Who did not return his struggle reached to the peasants miraculous. Ahmed Emin was considering Pierre Loti was started to affect many people in French public opinion. So most of the French intellectuals started to think like Pierre Loti and they began to tell these thought to French folks.³³

One of the other important features what makes Pierre Loti popular was his ability for literature. In this context, as he was a great man of letters also he was introduced as “*literature hero*” and it was informed he mentioned about Istanbul two of his novels.³⁴ Besides it was also emphasized that Pierre Loti was became popular among the French authors due to his specific characteristic of literature and wording. His works was too polite and including very good figurations.³⁵

With these praises, emotions of Turkish Nation toward the Pierre Loti who was one of the most important Turkish Friendly in that

31 *İkdâm*, 11 Kânûn-ı sâni/January 1336/1920, p.1.

32 *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/January 1336/1920, p.1. *Alemdâr*, 11 Kânûn-ı sâni/January 1336/1920, p.1.

33 Ahmed Emin, “Loti ve Fransa”, *Vakit*, 11 Kânûn-ı sâni/January 1336/1920, p.1.

34 *Yeniğün*, 8 Kânûn-ı sâni/January 1336/1920, p.2. *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4.

35 *Yeniğün*, 8 Kânûn-ı sâni/January 1336/1920, p.2.

hard period. So Islam world and Turkish Nation knew Pierre Loti as a member of family³⁶ and it was known that he was one of the most important people in the heart of Turkish people who has a praised place.³⁷ Turkish Nation was really in a great appreciativeness for his supports until that day.³⁸ On the other hand, one of the most important and irrefutable characteristics of Turkish Nation was not to forget any goodness which was shown towards them.³⁹ Hence Pierre Loti Association was come to life due to the results of deep affection, respect and appreciation of Turkish people towards him.⁴⁰

3. First Activities of Pierre Loti Association

One of the prominent facilities of the term after association of Pierre Loti foundation was preparations for Pierre Loti Day. Accordingly a special meeting would be organized at the Conference Hall of Darülfünûn. According to the program which was not certain, Süleyman Nazif Bey who was named as master and young poet Yahya Kemal would make a speech. Then the day when the meeting was organized would be admitted as Pierre Loti Day and newspapers would have special publications for him.⁴¹

One of the other important attempts is to request Crown Prince Abdülmecid Efendi either to take under guardianship or undertake the voluntary directorate of association. According to the statement about that issue, 4 persons of a committee including rector of Darülfünûn Besim Ömer [Akalin], Reşad Fuad, Ahmed

36 *Tasvir-i Efkâr*, 6 Kânûn-ı sâni/January 1336/1920, p.1. Ahmed Emin, "Loti ve Fransa", *Vakit*, 11 Kânûn-ı sâni/January 1336/1920, p.1.

37 *Yeniğün*, 8 Kânûn-ı sâni/January 1336/1920, p.2. Ahmed Emin, "Loti ve Fransa", *Vakit*, 11 Kânûn-ı sâni/January 1336/1920, p.1.

38 *Vakit*, 6 Kânûn-ı sâni/January 1336/1920, p.2.

39 *Yeniğün*, 8 Kânûn-ı sâni/January 1336/1920, p.2. *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4.

40 *Tasvir-i Efkâr*, 11 Kânûn-ı sâni/January 1336/1920, p.4.

41 *Tasvir-i Efkâr*, 15 Kânûn-ı sâni/January 1336/1920, p.1. Due to it was dangerous to use "demonstration" word, it was favored to use great meeting, according to Abdülhak Şinasi Hisar. (Hisar, *op. cit.*, p.115.).

İhsan and Celal Sahir Bey visited Crown Prince Abdülmecid Efendi and uttered the request. Abdülmecid Efendi who welcomed the establishment of association accepted the request.⁴² Also he promised to attend the meeting which was planned to organize on 23 January 1920 and contributed 100 liras financially and provided to get written his name fore front of the register note book.⁴³

The most important activity on this period was to organize the second meeting of the association. On the announcement which was aimed for this reason, the persons who took place at the foundation meeting held in 10 January are requested to participate the second meeting which would be held on 19 January again in Center of Osmanlı Matbuat Associatioan.⁴⁴ This invitation would be repeated by media again before the meeting.⁴⁵

Second meeting of association was held on the mentioned date at Osmanlı Matbuat Associatioan Center Building. On this meeting activations carried into effect were summarized to participants and works to be stipulated in the future were determined. Ahmed İhsan Bey presided to the meeting due to Abdülhak Hamid Bey was absent. He stated 9 days of study of board of members. Accordingly association charter was organized and declaration was submitted to the government. So the association was officially founded.⁴⁶ Besides, boards of honor, encouragement and literature selections were carried out. These persons have been informed by a letter and their responses were being received step by step. All

42 *Tasvir-i Efkâr*, 14 Kânûn-ı sâni/January 1336/1920, p.3. *Tasvir-i Efkâr*, 15 Kânûn-ı sâni/January 1336/1920, p.1. *Vakit*, 15 Kânûn-ı sâni/January 1336/1920, p.2.

43 *İkdâm*, 15 Kânûn-ı sâni/January 1336/1920, p.3. *Vakit*, 15 Kânûn-ı sâni/January 1336/1920, p.2.

44 *Vakit*, 15 Kânûn-ı sâni/January 1336/1920, p.2. *Tasvir-i Efkâr*, 15 Kânûn-ı sâni/January 1336/1920, p.1. *İkdâm*, 15 Kânûn-ı sâni/January 1336/1920, p.3.

45 *Tasvir-i Efkâr*, 19 Kânûn-ı sâni/January 1336/1920, p.4. *Vakit*, 18 Kânûn-ı sâni/January 1336/1920, p.3. *İkdâm*, 18 Kânûn-ı sâni/January 1336/1920, p.3.

46 *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *İkdâm*, 20 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3.

the names of elected persons were being read during the meeting.⁴⁷

Board of members put into final form and names were lined up following; chairman owner of *Servet-i Fünûn* magazine Ahmed İhsan Bey, deputy chairman Celal Sahir Bey, accountant and cashier Bedri Nedim Bey, board of promotion member Arif Hikmet Bey, media member Kazım Şinasi [Dersan] Bey, deputy chairman and media member Velid [Ebüzziya] Bey, general clerk Yahya Kemal Bey.⁴⁸

33 points charter of association was come up in the meeting. Accordingly, first purpose of the association was to translate the works of Pierre Loti who advocated Turkish people in order to indicate the appreciation and thankfulness of Turkish Nation. Association divided the classification of members in to three sections such as honor member, regular member and optional member. Honor members were the elite persons of country and their names existed on charter of foundation. Regular member was the one who contributed 50 Liras in one go to the association and optional members are the one who were registered to the association by giving 50 piasters [kurus] and committed to buy all the works of Pierre Loti 50 piaster for each books.⁴⁹

Another point what Ahmed İhsan Bey touched on meeting was the visit of 4 persons of a group to Crown Prince. In this context Crown Prince accepted the offer and mentioned about the financial contribution of Crown Prince and uttered that the Crown Prince promised to attend the meeting. Crown Prince had written a letter for Pierre Loti too. This letter which was read at the association would be published on the volume which was shared for Pierre

47 *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3.

48 *Toplumsal Tarih*, Transcription: Faruk Ersöz, S. 73, p.32. *İkdâm*, 20 Kânûn-ı sâni/January 1336/1920, p.3. See for 32 persons of honor committee, *Toplumsal Tarih*, Transcription: Faruk Ersöz, S. 73, p.32.

49 *İkdâm*, 20 Kânûn-ı sâni/January 1336/1920, p.3. *Servet-i Fünûn*, C. 56, S. 1448, 26 Şubat/February 1336/1920, p.182. Also see., *Toplumsal Tarih*, Transcription: Faruk Ersöz, S. 73, pp.32-33.

Loti on *Servet-i Fünûn* magazine.⁵⁰

Ahmed İhsan Bey also informed about the studies of special day for Pierre Loti. The meeting would be organized on 23 January in at Darülfünûn Conference Hall as determined before. These invitations would be delivered on conference day at entrance. The same day, a bureau would be founded for ones who like to financially contribute the association.⁵¹

One of the studies of board of members was admitting the day of 23 January as Pierre Loti Day and newspapers would mention about him. This thought was shared with media representatives and was supported excitedly by all parties. And this issue was accepted by who participated the meeting.⁵²

After the explanations of Ahmed İhsan Bey, charter was read by Celal Sahir Bey and either the works of board of members or their program and charter was accepted unanimous vote.⁵³

During the meeting, a lady stated to get permission from Pierre Loti to translate his works and offer of that lady was accepted.⁵⁴ Within this scope, foundation of association was notified to Pierre Loti by telegraph and his permission was requested to translate his works in Turkish.⁵⁵

Mehmed Ali Tevfik Bey who was among the ones participated the meeting offered to translate some best parts of his works and

50 *İkdâm*, 20 Kânûn-ı sâni/January 1336/1920, p.3. *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3.

51 *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *İleri*, 20 Kânûn-ı sâni/January 1336/1920, p.8.

52 *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *İleri*, 20 Kânûn-ı sâni/January 1336/1920, p.8.

53 *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3.

54 *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3.

55 *İkdâm*, 20 Kânûn-ı sâni/January 1336/1920, p.3. *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. Pierre Loti answered this telegraph with a short thanking telegraph. (*Servet-i Fünûn*, C. 56, S. 1448, p.182.)

collect them in a book due to translating all of his works would take much more time.⁵⁶ This offer was accepted by participants. Curriculum vitae would place in front of the book and most important parts of his works would be included in this book.⁵⁷

Another issue became one of the main topics of meeting was publication of Pierre Loti special volume by some magazines. Servet-i Fünûn was shine out among these magazines. This magazine will share a volume only for Pierre Loti and income would be left to association and there would be a French section in the special magazine. In this section thoughts of familiar intellectuals about Pierre Loti would be published. A commission was established under the presidency of Postal General manager Yusuf Razi Bey.⁵⁸ Likewise, manager of Genç Yolcular magazine Mehmet Servet Bey offered to publish a special volume on behalf of association and his offer was accepted by thanking to him.⁵⁹

4. Pierre Loti Day Meeting at Darülfünûn

Pierre Loti Day would be organized on 23 January 1920 at Darülfünûn Conference Hall after completing preparations. As accepted before, newspapers shared a part of that day's volume for Pierre Loti and this situation was notified to readers.⁶⁰

a. Assessments for Pierre Loti During The Meeting Period

Istanbul media draw up some articles which handles Pierre Loti in some aspects in special volume. In these articles several issues were handles from the life of Pierre Loti up to his literature life,

56 *İkdâm*, 20 Kânûn-ı sâni/January 1336/1920, p.3.

57 *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3.

58 *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *İkdâm*, 20 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *İleri*, 20 Kânûn-ı sâni/January 1336/1920, p.8.

59 *Vakit*, 21 Kânûn-ı sâni/January 1336/1920, p.3. *İleri*, 20 Kânûn-ı sâni/January 1336/1920, p.8. *Alemdâr*, 21 Kânûn-ı sâni/January 1336/1920, p.3.

60 *İkdâm*, 22 Kânûn-ı sâni/January 1336/1920, p.2. *Vakit*, 22 Kânûn-ı sâni/January 1336/1920, p.2. *İleri*, 22 Kânûn-ı sâni/January 1336/1920, p.1. *Peyâm-ı Sabah*, 22 Kânûn-ı sâni/January 1336/1920, p.2.

from Istanbul affection of Pierre Loti up to his relationship with Turkish people.

Within this scope, it was being emphasized that Loti was a pride academy member man of letters.⁶¹ Journalist Ebuzziyade saw him as one of the most important man of letters not only for France.⁶² Ruşen Eşref [Ünaydın] who handled literature life of Author with Turkish friendly, said works of Loti consists a large frame and there was a private section which reflects "Love of Turkish".⁶³ While the contact of Loti with Islam world was being mentioned, it was explained that he was a man of letters who admires to the beauties of east.⁶⁴ Ali Kemal, who spoke about the literature power of Pierre Loti, was of opinion that he could reflect the beauty of arts to whole people as a "literature genius".⁶⁵

Another aspect of Pierre Loti which was put forward is the affection of Istanbul. In this point, it was stipulated that Pierre Loti had a different dependence to Istanbul instead of he had travelled many places of world due to his occupation.⁶⁶ In fact, he could be able to explain Istanbul better than many Turkish authors.⁶⁷ A reader who explained his thoughts via İfham newspaper indicated the significance of Istanbul affection of Pierre Loti.⁶⁸

61 *İleri*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

62 Ebuzziyade, "(Piyer Loti) ve Fransa", *Tasvir-i Efkâr*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

63 Ruşen Eşref, "(Piyer Loti)de Türk Aşkı", *Tasvir-i Efkâr*, 23 Kânun-u sani 1336/1920, pp.1-2.

64 *Yeniğün*, 23 Kânûn-ı sâni/January 1336/1920, p.1. Yahya Kemal, "O ve Biz", *Tasvir-i Efkâr*, 23 Kânûn-ı sâni/January 1336/1920, pp.1-2.

65 Ali Kemal, "Piyer Loti", *Peyâm-ı Sabah*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

66 *İleri*, 23 Kânûn-ı sâni/January 1336/1920, p.1. Müfide Ferid, "İstanbul Aşkı", *İfham*, 23 Kânûn-ı sâni/January 1336/1920, p.1. Kâmuran Şerif, "Lotus Çiçeği Loti", *İfham*, 23 Kânûn-ı sâni/January 1336/1920, p.1. Y., K., "İklîm ve Esrar Kâşifi: Piyer Loti", *İkdâm*, 23 Kânûn-ı sâni/January 1336/1920, p.1. *Yeniğün*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

67 Ruşen Eşref, "(Piyer Loti)de Türk Aşkı", *Tasvir-i Efkâr*, 23 Kânun-u sani 1336/1920, pp.1-2. Ali Kemal, "Piyer Loti", *Peyâm-ı Sabah*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

68 *İfham*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

The most features side of Pierre Loti was his affection and support towards Turkish people. It was determined he presented a bold front and courage about advocating the rights of Turkish people. He did not beware of writing the disaster what Turkish people exposed in Rumelia after his visit later than the Balkan Wars.⁶⁹ His efforts continued during First World War and Moudros Armistice agreement at the same alacrity. Hence, he did not give up his struggle after the attacks later than Armistice toward Turkish people.⁷⁰ At this point, if there were someone who objected the outrage of Turkish people in western world we owe it to the articles of Pierre Loti. If he was absent, many people wouldn't know Turkish Nation and they would behave opposite of Turkish Nation.⁷¹

Famous authors supported these assessments. Refik Halid [Karay] who was one of the famous journalists of term was considering that, Ottoman Empire drag on war due to some betrayers inside of the state and this responsibility wouldn't load to whole nation. Hence, Pierre Loti who supported Turkish people since the beginning of war also considered that the responsibility of the war is not belonging to all nations but belongs to some gangs. Government which was established under the guidance of those people make accepted their decisions to all Turkish Nation. Also these types of governments exists almost all histories of states of worlds. According to Refik Halid as Pierre Loti who asserted these ideas was a commendable person he could be accepted as a Turkish man grown by Turkish lands.⁷²

According to Ali Kemal who thinks if Loti adhered to Turkishness and Turkish people was absent nobody would say anything on behalf of Turkish people. In spite of Lamartine who advocated Turkish people as a French author, history did not witness

69 *İleri*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

70 *Yenigün*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

71 *Peyâm-ı Sabah*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

72 Refik Halid, "Fahri Hemşerimiz-Kara Gün Dostumuz", *Alemdâr*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

anybody as Loti who advocated the Turkish people sincerely and purely. By the way Loti did not beware to criticize Turkish people due to some mistakes such as westernization. So he had important ideas to get benefit in this issue.⁷³

Journalist Ebuzziyazade was thinking that, efforts shown by Loti for advocating the rights of Turkish people means also to advocate all the folks around the world. Although western world developed in several aspects they did not reach a point to get attained the humanity for justice and peace. In this sense Loti was a hero who shows the missing points of Western world by advocating Turkish people. Pierre Loti was a French citizen also. France should have been proud of Pierre Loti who provided a man like Loti. When considering all these, respect which would show towards the Loti means to show the respect to France.⁷⁴

Grant holder of İkdâm newspaper sent an article from Montreux based on the last published book of Pierre Loti. In the article of which some parts were censored, it was mentioned again Loti was supporting Turkish Nation. According to author, Loti breaks with someone who objected him for the sake of advocating Turkish friendly. Also some of his works were censored too. So Turkish people can't atone whatever they do. Besides he believes it would be important to erect a monument of Loti and establish a town with the name of Loti.⁷⁵

Some members of society expressed their opinions about Loti too. One of the important ones was teacher of Darüleytam who indicates Loti as a "distinguished" human used his pen in order to advocate the Turkish people. In fact his efforts were leaving astern even the Turkish people. In spite of that the minorities did not show the same behavior in the state. Minorities couldn't train a Pierre Loti among themselves even they claim the partnership

73 Ali Kemal, "Piyer Loti", *Peyâm-ı Sabah*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

74 Ebuzziyazade, "(Piyer Loti) ve Fransa", *Tasvir-i Efkâr*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

75 *İkdâm*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

about the civilization.⁷⁶

b. Meeting of Pierre Loti Day

In spite of it was announced that the meeting would start on 23 January 1920 at 14 o'clock pm. People flooded in to the hall since 12 pm. Even the hall filled at 13:30 pm and there was no space in the garden too. So; most of the people obliged to return.⁷⁷ According to the information about this issue, capacity of Darülfünûn Conference Hall was considered for one thousand persons or utmost two thousand persons. But that day, five thousand or six thousand persons came for the meeting. In spite of hall was bursting at the seams there were many people who like to express graduations for Pierre Loti even on the upstairs and behind the doors. It was estimated three of four times people were out of the hall.⁷⁸

Due to journalists came at two o'clock they stay out as the others too. These persons could enter if only from the side door by applying to association members. According to the arrangement, large door of the hall was shared for men and the other door at the right side was shared for women. Some association members who have white ribbons on arms were trying to keep the order.⁷⁹

Crown Prince Abdülmecid Efendi and his group came to the saloon when the time was exactly two o'clock and entered to the hall with clapping. Special sofa and chairs were shared for Crown Prince.⁸⁰ Many important people participated the meeting except the Crown Prince and his group. Several high state officials,

76 *İfham*, 23 Kânûn-ı sâni/January 1336/1920, p.1.

77 *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Alemdâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

78 *İleri*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Yenigün*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *İfham*, 24 Kânûn-ı sâni/January 1336/1920, p.1. Abdülhak Şinasi who was the witness of period indicates a great crowd (*Hisar, op. cit.*, pp.117-118.)

79 *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

80 *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

soldiers, journalists, intellectuals and French representatives and an American journalist lady were in the meeting.⁸¹

Right side of Conference Hall was shared for women and left side was shared for men. While the front side of dais was garnished with carpets, there was a picture of Pierre Loti with Turkish clothes and rounded with bay leaves. It was written “*Our great friend Pierre Loti*” under the picture.⁸²

After getting full of hall Abdülhak Hamid Bey who was the honorary president of association go up to the rostrum. Then Ahmed İhsan Bey read the greeting of sultan which was disclosed by Naci [Eldeniz] Bey and thanked to Crown Prince Abdülmecid Efendi for his participation. Then he expressed the praises for Pierre Loti. Finally read the letter written by Abdülhak Hamid who was the honorary president of association and opened the meeting.⁸³

Abdülhak Hamid Bey, characterized Pierre Loti as the “*historical old friend*” of Turkish Nation and said his supports would never been forgotten. Because, some french intellectuals changed their minds due to his efforts on behalf of Turkish Nation. According to him this change would spread to the other countries. Hamid Bey completed his speech after thanking to the members for bringing him honorary presidency of association.⁸⁴ While this speech was applauded by the participants, Abdülhak Hamid Bey responded these applauses by saluting the crowd as humble and ashamed.⁸⁵

After this letter Süleyman Nazif Bey had a long speech which

81 *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. İleri, 24 Kânûn-ı sâni/January 1336/1920, p.1.

82 *Alemdâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

83 *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *İfham*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Alemdâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *İleri*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

84 *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

85 *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

took approximately 1 hour. But some parts of his speech could be published only if censoring. He mentioned he was ready to give up making a speech If that duty was not commissioned to him and started to talk. And he talked about Pierre Loti who advocated the rights of Turkish Nation. For that reason he faced many attacks and enemies even received death threats. From this point, he tried to explain why Pierre Loti liked Turkish people as much as that. Enemies of author asserted Pierre Loti advocates the Turkish people do to the good days he lived in Istanbul. But this thought was either wrong or full with slanders. Because he did not visit only Istanbul and Bursa, he also visited many countries such as Greek. But aside praising Greek people, he had even criticized Greeks too. According to Süleyman Nazif, the most important reason of Turkish affection of Pierre Loti was “*fall in love of Turkish soul*”. What provided him was the Turkish soul. That soul did not lost the nobility in spite of all the things happened and gave the opportunity to Pierre to see and understand this nobility closer. Thus there are many indications proves that he felt the Turkish soul at on his works. What provided him was the Turkish soul. That soul did not lost the nobility in spite of all the things happened and gave the opportunity to Pierre to see and understand this nobility closer. Thus there are many indications proves that he felt the Turkish soul at on his works.

After these words he mentioned that; Turkish people were not as fool as following some dilly-dalliers. Even there was such a condition like that; it should be investigated with the historical reasons. Süleyman Nazif Bey talked about the conditions what drag the state to war. According to him, Europe and especially Russia followed an attitude opposite of Ottoman Empire. In spite of that, Ottoman Empire did not beware of fighting and struggling. Besides, Turks answered as the same goodness whenever Europe wears well. He told the services what Turkish Nation did after conquering Istanbul.⁸⁶

86 *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Alemdâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

That long speech, which was made by the specific words of Süleyman Nazif Bey, affected the listeners deeply and created discussions also. Hence audience including the Crown Prince Abdülmecid Efendi listen him with tears and applauses mostly.⁸⁷

On the other hand, Refî' Cevad [Ulunay] criticized the speech of Süleyman Nazif with regard to content. Speech would have been shared for Loti directly but it became a political oration. Saying the entrance of First World War realized by wistfulness of Ottoman Empire and taking applause for that speech did not indicate the trueness of his speech. Turkish Nation did not entered the War wistfulness but with forcible because.⁸⁸ In return to this criticism Süleyman Nazif expressed his words were perverted and he did only reveal the truths.⁸⁹

Ahmed İhsan Bey again came to the rostrum after speech of Süleyman Nazif Bey and offered the proposal about giving "Istanbul citizenship" to Pierre Loti which was given as a decision by Istanbul Municipality Council. This offer was accepted by applauses and finally Yahya Kemal Bey came to the rostrum in order to make his speech.⁹⁰

Yahya Kemal Bey of which most of his speech were published a censorship mentioned he wouldn't add any word of Süleyman Nazif Bey who interpreted the hearth of Islam and the view of the hall was more effective than his speech. Then he talked about the life of Pierr Loti and his literature and works for a long time. He mentioned about the interests of Pierre Loti for navigation and about his pleasure of travelling too. While completing his words,

87 *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *İfshâm*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Vakit*, 25 Kânûn-ı sâni/January 1336/1920, p.1. Abdülhak Şinasi Hisar also mentioned that Süleyman Nazif gave an effective speech. (Hisar, *op. cit.* , pp.118–120.)

88 Refî' Cevad, "Hayır, Hayır, Hayır!", *Alemdâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

89 *Vakit*, 25 Kânûn-ı sâni/January 1336/1920, p.1.

90 *İfshâm*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.2. *İleri*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

he mentioned that Pierre Loti who was the greatest poet of century supported Turkish Nation while all the Europeans spill out hatred against Turkish Nation.⁹¹

Ahmed İhsan Bey who came to rostrum again after the speech thanked to Crown Prince and his group then the participants and mentioned the end of meeting and requested the participants to be member of association in order to financially contribute. Participants greeted the picture of Pierre Loti coming to the front of rostrum.⁹² Some of the participant went to the table outside and registered as the member of association and significant amount of financial contribution was collected.⁹³ Crown Prince gave Aydın deputy Cami [Baykut] Bey compliment and talked with him approximately ten minutes during his exit of hall.⁹⁴

5. Assessments over the meeting and developments

Some assessments have been provided either for Pierre Loti or meeting. It was revealed while great participation satisfied all,⁹⁵ it was mentioned attempt of association was resulted with successful.⁹⁶

It was mentioned the meeting was functioning as prompting the national feelings. So the meeting became not only expressing the appreciation towards Pierre Loti but fulfilling a national duty also.⁹⁷ Thus this meeting was shine out in respect to reflect the belief and national purposes of Turkish Nation.⁹⁸

91 *İfham*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.2. *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

92 *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.2.

93 *Tasvir-i Efkâr*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

94 Ibid

95 Ibid

96 *Peyâm-ı Sabah*, 24 Kânûn-ı sâni/January 1336/1920, p.1. *İfham*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

97 *Vakit*, 25 Kânûn-ı sâni/January 1336/1920, p.1.

98 *Yenigün*, 24 Kânûn-ı sâni/January 1336/1920, p.1.

Positive characteristics of Pierre Loti were featuring in the statements. Person who thought Turkish language to Pierre Loti defined Loti as a man who behaves organized firstly. He was a good French speaker and writer too. On the other hand he was completely Turkophile and showed this friendship not based on any self-interest after Tripoli War. Nobody could say any word damning the Turkish people. His Turkish learning wish was for communicating with the society.⁹⁹

Halide Edib [Adivar] defined Pierre Loti a great literature genius as worthy as deserving the “*literature crown*”. She told Pierre Loti has a great affection and friendship in the heart of Turkish people. He came from machine, iron, and factory age and loved, understood East. He had opportunity to know and love the beauties of Istanbul. Loti would deserve the affection and friendship of Turkish people he had only appreciate the beauties of Istanbul. But he also understood the soul of “*soldier Turks*”.¹⁰⁰

Some opinions of foreign newspapers about Pierre Loti were reflected in Istanbul media too. One of them was Istanbul newspaper which was published in French. It was stipulated the meeting gained a political side especially after the speech of Süleyman Nazif as supporting criticism of Refî' Cevad.¹⁰¹ Pierre Loti was accused to be traitor in another newspaper due to his support to Turkish people.¹⁰² Pierre Loti was also criticized in a Greek newspaper too. His behavior supporting the Turkish people could be his right but it was wrong to arrogate the mistakes of Turkish people to the Christian world. In fact, he has never been listened in Europe.¹⁰³

A criticism was made about Antant newspaper on the newspaper İleri. Accordingly, Antant newspaper which claims to be the

99 *Vakit*, 25 Kânûn-ı sâni/January 1336/1920, pp.1-2.

100 Halide Edib, “Piyer Loti”, *Vakit*, 25 Kânûn-ı sâni/January 1336/1920, p.1.

101 *Alemdâr*, 26 Kânûn-ı sâni/January 1336/1920, p.3.

102 *Vakit*, 30 Kânûn-ı sâni/January 1336/1920, p.3.

103 *İleri*, 25 Kânûn-ı sâni/January 1336/1920, p.6.

Turkish friendly did not participate the meeting. Besides they did not write any thanking to Pierre Loti. This situation shows what extent the newspaper is concerned with the country.¹⁰⁴

After the explanation made by association, participant were thanked and requested to continue their supports. After that, it was mentioned the names who contributed the association would be disclosure.¹⁰⁵ On the other hand, the places where should be applied for optional membership were notified.¹⁰⁶ Their membership would be approved against 50 piasters at these points.¹⁰⁷ Crown Prince Abdülmecid Efendi existed at the top of financial contribute list. It was also remarkable that Eastern Anatolia Defence Law Association contributed the same amount as Crown Prince. 350 liras of total money reached 525 liras with the new donations.¹⁰⁸

One of the most important developments of meeting was notifying Pierre Loti about granting the citizenship of Istanbul title to him. On the telegraph which was sent with the signature of Mayor Cemil [Topuzlu] Bey, he was commemorating as one of the great Turkish friendly persons and requested to accept the voluntary citizenship.¹⁰⁹

Another important development was publication of Pierre Loti special volumes by Servet-i Fünûn and Genç Yolcular magazines.

104 *İleri*, 24 Kânûn-ı sâni/January 1336/1920, p.8.

105 *İfham*, 26 Kânûn-ı sâni/January 1336/1920, p.3. *Peyâm-ı Sabah*, 26 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 26 Kânûn-ı sâni/January 1336/1920, p.3.

106 *Peyâm-ı Sabah*, 26 Kânûn-ı sâni/January 1336/1920, p.3. *Tasvir-i Efkâr*, 31 Kânûn-ı sâni/January 1336/1920, p.3. *İleri*, 30 Kânûn-ı sâni/January 1336/1920, p.8.

107 *Tasvir-i Efkâr*, 31 Kânûn-ı sâni/January 1336/1920, p.3.

108 *İfham*, 26 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 26 Kânûn-ı sâni/January 1336/1920, p.3. *Vakit*, 30 Kânûn-ı sâni/January 1336/1920, p.3. For whole list see., *İfham*, 26 Kânûn-ı sâni/January 1336/1920, p.3. *Alemdâr*, 26 Kânûn-ı sâni/January 1336/1920, p.3. *İleri*, 28 Kânûn-ı sâni/January 1336/1920, p.8. *İleri*, 30 Kânûn-ı sâni/January 1336/1920, p.8. *Tasvir-i Efkâr*, 31 Kânûn-ı sâni/January 1336/1920, p.3. *Tasvir-i Efkâr*, 1 Şubat/February 1336/1920, p.3. *Vakit*, 1 Şubat/February 1336/1920, p.3.

109 *Tasvir-i Efkâr*, 27 Kânun-ı sâni/January 1336/1920, p.1.

Several articles were drawn up about Pierre Loti in the magazine *Genç Yolcular* on 12 February 1920 dated volume.¹¹⁰ On the special volume of *Servet-i Fünûn* dated 26 February 1920, letter of Crown Prince Abdülmecid Efendi was published and some assessments were published about life and works of Pierre Loti. Also a French part was placed in the magazine too.¹¹¹

Result

First meeting of Pier Loti Day which was carried out by Pierre Loti Association on 23 January 1920 was one of the most significant developments of that period. Association which was founded by leadership of significant journalists and Ottoman intellectuals gained prestige after taking the support of crown Prince Abdülmecid Efendi. Prior purpose of association was to reveal the appreciation and thankfulness towards Pierre Loti who was known as one of the most important Turkish friendly persons of history. It was targeted to translate works of Pierre Loti in Turkish language and erecting a monument on behalf of him. Also it is understood that, generating a national solidarity by this sense was one of the other purposes when considering the conditions of that period.

In fact, purpose of association reached its targets at the first activity of association which was held as meeting of Pierre Loti Day. Association which was completed its organization after a short while of establishment succeeded an important activity by the meeting held on 23 January 1920. Especially an important national solidarity and synergy was constituted by providing to memorialize the 23 January as Pierre Loti Day. It was clear to give a message to whole world by reminding the friendship of Pierre Loti in Istanbul media. Meeting of Pierre Loti Day was provided this message to spread strongly by a crowd people.

Meeting was carried out with the participation of 5.000 persons including Crown Prince Abdülmecid Efendi, several deputies,

110 *Genç Yolcular*, C. 1, S. 5, 12 Şubat/February 1336/1920, pp.65-80.

111 *Servet-i Fünûn*, C. 56, S. 1448, 26 Şubat/February 1336/1920, pp.182-206.

state representatives, intellectuals and folks. While the friendship of Pierre Loti was signalizing at this meeting, place of Turkish Nation in the history was revealed especially by the speech of Süleyman Nazif Bey. Even that speech was criticized it has been significantly supported.

It is possible to assess meeting of Pierre Loti Day was a successful civil society organization with all aspects. As the affection of Turkish Nation towards Pierre Loti was revealed by this meeting, an important manner was adopted in respect of national solidarity.

Bibliography

Books and articles

Ersöz, Faruk, "Güdümlü Bir Yazar Olarak Pierre Loti", *Toplumsal Tarih*, S. 73, Ocak/January 2000, pp.9-17.

Hisar, Abdülhak Şinasi, *İstanbul ve Pierre Loti*, İstanbul, İstanbul Enstitüsü Yayınları 1958.

Kahraman, Kemal, "Loti, Pierre", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*", C. 7, 2003, pp.213-214.

Magazine and newspapers

Alemdâr

Genç Yolcular

İfhâm

İkdâm

İleri

Peyâm-ı Sabah

Servet-i Fünûn

Tasvir-i Efkâr

Toplumsal Tarih

Ülkü Halkevleri Dergisi

Vakit

Yenigün