

# The Orient.

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LEBANON HOSPITAL FOR THE INSANE.

## LEBANON HOSPITAL FOR THE INSANE.

From the days of the maniac of Gadara, whose dwelling was among the tombs, to the present time the insane have been dealt with in the East simply on the principle of protecting society from them, and not at all with any hope of curing the sufferers or even alleviating their condition. Chains, dungeons, solitary confinement have been their lot. This state of affairs had long been noticed by travelers and others from the West, in Palestine; but it remained for Theophilus Waldemeier, the founder of the Brummana Station of the Friends' Foreign Missionary Society, to take the initiative in starting scientific treatment of these unfortunates. His efforts, warmly seconded by workers of all nationalities in Syria and by many friends in Switzerland, England, America and elsewhere, resulted in the opening of the Asfuriyeh Asylum in August, 1900. This is to this day the only hospital for the insane in Syria or Palestine, and no other on a similar plan exists in the Ottoman Empire, though several hospitals

in the capital have wards for the insane. The hospital property, of 36 acres, is situated about five miles from Beirut, at an elevation of some 400 feet above the sea, in a most healthful region, and has a good supply of water. It has now accommodation for 100 patients, and a building now being erected will provide for 30 more men. The Hospital is always overcrowded, and men and women have constantly to be turned away.

When it was first opened, people brought there all sorts of sick and suffering, — those with broken limbs, fevers, gunshot wounds, etc., and were bitterly disappointed to know they could not be received. Gradually however they began to learn that this place was for mental diseases only, and some very bad cases were brought from several days' journey away, roped to the back of animals. One man, a giant, who had six fingers and six toes on each hand and foot, was brought from Bashan, evidently a descendant of the ancient inhabitants of the land.

Last year the benefits of this Hospital were enjoyed by 201 patients, of whom 95 were remaining from the preceding



year. Of the 106 new cases, 66 were men and 40 women. 103 remained at the end of the year under consideration, or on March 31st, 1913. Of the other 98, 24 were discharged cured, 18 more improved, 40 more unimproved, while 14 died during the year. Two others admitted were found to be not insane.

In the twelve years from its opening to 1912, over 1000 patients have been received, of whom 290 have recovered and 241 have been dismissed improved. These thousand represent a wide geographical area, for besides the large number from the Lebanon district and Beirût, many have come from Damascus, Sidon, Baalbek and other Syrian places, also from Palestine, from Tarsus, Casarea, Adana, Marash, Aleppo, etc., as well as from Egypt, Cyprus, and farther away. They represent all religions, too; there have been 364 Orthodox, 289 Maronites, 161 Moslems, 86 Jews, 84 Roman Catholics, 62 Protestants, 13 Druses and 6 Armenians. These figures show the international and undenominational nature of this enterprise.

The Executive Committee of the Lebanon Hospital for the Insane is in Beirût, and consists mainly of members of the S.P.C. faculty, — including Drs. Webster, Moore, Graham, Adams and Hoskins; — and this committee works in connection with a General Committee in London, of which Miss A. M. Gooch is the General Secretary.

The income from invested funds is £230 annually, and the annual subscriptions and donations amount to £1,230. In spite of the fact that one-third of the patients are utterly destitute and another third pay extremely little, the income from patients stands at £2,070, — a most encouraging showing. Yet it will be seen that these amounts are far too small for an institution of the size and possibilities of this one. Another £1,040 yearly is very much needed.

### GREAT CELEBRATION IN HARPOUT.

On Saturday and Sunday, October twenty-fifth and twenty-sixth, the Armenians of Harpout and Mezireh conducted such a celebration as is seldom seen in this region. The occasion was the fifteen hundredth anniversary of the invention of the Armenian Alphabet and the four hundredth of Armenian printing. One of the most notable things about these two days was that all the Armenians, Protestant, Gregorian, and Roman Catholic, united in hearty co-operation to make this anniversary memorable.

There was a great parade of college students and school children Saturday. Each school and class had its banner and before all went the Turkish flag and a large banner on which were the letters of the Armenian alphabet. The smallest children went first and at the rear walked the two oldest professors of Euphrates College. The parade went down the mountain by the long winding road to the Sultanieh school and thence to Huseinik from which place the long line took a shorter route back up the mountain, through the city and back to the College again. On the way numerous schools took their places at the head of the procession until there were

about 750 pupils and teachers walking two by two. The line was about a quarter of a mile long and would have been longer if some had not been frightened away by the drizzling rain which continued during most of the march. There was much singing and shouting but all was done in such good order that many remarked on the splendid discipline. At each school, including the Sultanieh Turkish school, the procession stopped and shouted three times, "Getsek, Sahag, Mesrob." (Long live Sahag and Mesrob. These were the two men who invented the alphabet.) Professor Louledjian in his college cap and gown acted as marshal. At the College all the girls lined up to welcome the parade and then all the students with a great multitude of towns-people gathered in the cemetery below the Protestant Church and listened to a short address by Rev. Vartan Amirkhanian in which he spoke of the Armenian literary man as the prophet, preacher and reformer of his nation.

Some of the marchers were quite small, so they were very tired and hungry when the crowd finally broke up at half past two, as they had been on their feet since nine in the morning, and during that time they had gone about six miles down and up a steep mountain shouting and singing nearly all the way.

The performance on Saturday was only a preliminary, for the great meeting had been planned for Sunday afternoon at half past one. The place was arranged on the terraces of the Euphrates College campus and crowds of people began to come several hours before the appointed time. At the college gate all were urged to contribute to a fund to build a National Armenian School at Echmiadzin.

The Catholic school children made a pretty sight as they came marching along headed by a brass band and a troop of small boys in white uniforms. Up from Mezireh, four miles away, came a large crowd led by a lot of Kindergarten children all in red dresses. When the program finally began, about three thousand people had assembled.

There was a good array of national songs, sharagans and speeches. These last came in the following order: — "St. Sahag and St. Mesrob" by Der Vartan Arslanian, "The Meaning of this Celebration" by Prof. Hovhannes Boujikianian, "The Power of the Press" by Prof. Donabed Loulejian, "A Literary Piece" by Mr. Hovhannes Haroutunian, "The Value and Tendency of our National Literature" by Mr. Samuel Manougian. The benediction was pronounced by the Arch-nort, Busag Vartabed Khorenian.

For the people here, this celebration has indeed been a great event. Such a thing would not have been permitted under the old régime.

*Harpout, Turkey, Oct. 27, 1913.*

F. E. LIVENGOOD.

A patent has recently been issued by the U. S. Patent Office to the joint inventors, Rev. H. H. Riggs of Harpout and Mr. A. E. Harper, formerly of Euphrates College, for an improvement in camera shutters, whereby a photograph may be easily taken on one part only of the film or plate.



### "THE SUNDAY SCHOOL DANGER."

*The Orient* has given its readers many valuable articles from its esteemed correspondent, "R. T.," which have been read with interest and profit. This article with the heading quoted above is interesting and raises a most important question, but we think that most of those who read it will feel unable to accept the view of the writer.

The object of the Sunday School is not to supplant the parent, but to cooperate with him in the religious instruction of his children. If this instruction ought to be left wholly to the parent, then children should not be taken to church to be taught by the pastor. Is the pastor always the fittest person to give religious instruction to children? If the parent is to accept aid from any one in this important work, he wishes to receive it from the one most competent to give it. Does ordination necessarily confer upon the pastor a greater fitness than all the unordained possess to aid the father and mother in leading their child into the Good Shepherd's fold?

The implication of the article we are considering is that parents excuse themselves from the duty of teaching the Bible to their children on the ground that this is done in the Sunday School. I believe the majority of those who do so would not give the teaching if there were no Sunday School. They show that it is not a congenial duty to them, and they would find some other excuse for doing so if every Sunday School were closed.

I feel as strongly as our friend "R. T." that no more important duty rests upon parents than that of leading their children to become servants of Christ. It is a duty which the pulpit should most earnestly teach, impressing upon parents that neither pastor nor Sunday School teacher can relieve them of it. But when a parent recognizes this duty and is anxious to perform it, his sense of its tremendous importance and of his own deficiencies will naturally lead him to welcome gratefully all cooperation which can really help to influence his children toward choosing the right path in life.

Our friend says parents should be taught that "loving parental Scriptural teaching in the bosom of the home, no matter how halting or unlearned, will reach the children's hearts and influence their lives a thousand times better than the very best teaching of the most carefully trained Sunday School teacher." This should be true, but is it always so? We must take men as they are, and not as we wish they were. There are Christian parents, really good men, whose occasional inconsistencies or defects of temper cause their children to stumble. There are others who are not happy in their way of presenting Christian truth, or personal duty. I knew and loved a theological professor who told me that he never spoke with his children on the subject of their personal religious duty, for he felt that their mother was much fitter to do so. And perhaps there are cases when a Sunday School teacher would have greater fitness than either father and mother. And let us remind ourselves that the question is not really between parental teaching and Sunday School teach-

ing, but between parental teaching with and without the cooperation of the Sunday School.

I visited a large church where the membership of the congregation was divided into groups, and to each of the elders was committed one of the groups as his special care. Doubtless the same system exists in many churches. Now the church has a responsibility for the children, as well as for the adults of the congregation. It is not a responsibility which replaces or equals that of the parents, and yet it is real. Why then may not some be appointed to make the children of the congregation their special charge? The church should be very careful in the choice of Sunday School teachers. Perhaps no office in the church, except that of pastor, is more important. And if there are consecrated men or women specially gifted in winning the confidence and affection of children, and in imparting instruction to them, why should not that gift be used to bless a wider circle of children than those in their own family circles?

There is ground for the criticism our friend makes of "endless meetings." Sunday should be a day of rest. And yet it is often a difficult problem for parents to find ways of making the Lord's Day a joy to their children rather than a dread. A well-conducted Sunday School fills a portion of the time in a way both interesting and profitable. Sixty years ago the common habit in America was to have a service lasting from 10:30 A. M. till noon, to be followed by the Sunday School after which there was barely time for those living near to run home and snatch a hasty lunch before the second service began at 1:30 P. M. I know one boy who did not find this burdensome, for I usually also went voluntarily to the evening prayer-meeting. The habit common in many places of sending children to Sunday School and excusing them from the regular service is one to be regretted. If children attend one preaching service and the Sunday School, it is not "endless meetings," or more than is profitable for them and there remains abundant time for the exercise of home influence.

There is another consideration which should not be overlooked. In every Christian community there are many upright men and women, useful members of society and perhaps church-goers who are not church members, and do not feel that they are the ones to give religious instruction to their children. They are glad to have their children attend Sunday School, and certainly it is desirable that they should do so. But if the children of church members are kept at home and the Sunday School is made a purely missionary institution, as our friend suggests, the children of the class referred to would not attend, for their parents would be unwilling to do that which implied that their children were inferior in any way to those of church-members.

"The serious lapsing of the people from church" of which our friend speaks is in many places a sad fact which all Christian people must recognize. But to attribute it in any measure to the Sunday School, directly or indirectly, seems to me a wholly mistaken diagnosis. I do not know of statistics which show just how largely the church is recruited from the Sunday School, but often in reports of additions to mem-



bership it is stated that most of those received were from the Sunday School. Not unfrequently a Sunday School, planted in a churchless place, is the seed from which a church grows. If the Sunday School were limited in the way our friend suggests, instead of remedying "the serious lapsing of the people from the church," I believe it would greatly increase that lapsing.

In closing I wish to say that there are many of us who feel that we owe our Sunday School teachers a debt of gratitude which in no way diminishes our loving remembrance of our parents, and yet is greater than we can express. The dear woman who was my first Sunday School teacher, and whose interest in me followed me to my Oriental home and expressed itself not only by letters, but by presents to my children, and the good men who were my teachers in the later years of boyhood I shall always most thankfully remember.

H. S. BARNUM.

### SYRIAN PROTESTANT COLLEGE

College opened October 8th with service at 4 o'clock in Assembly Hall. Pres. Bliss in his opening address spoke feelingly of the fine Christian character of the late Mr. Douglas Stephens, who had so faithfully served the University in the treasury department for over 5 years. A noble example of fidelity, courtesy, geniality, all the manly Christian virtues, a man deeply and universally beloved by all, teachers and students alike. The President gave the motto of "Better Work" for the year.

On the evening of opening day the meeting of all the teaching and administrative staff took place at Marquand House. It has now become a regular feature of the opening year. Prof. Crawford made a strong address [showing the missionary aspects of the S. P. C., Dr. Adams spoke on The Shirt-sleeve Readiness of the "Old Grad," Prof. Khuri told us how the S. P. C. appears in the eyes of the Egyptians, they believing they can teach science as well in Egypt as we do, but that they can not and do not form character as we do. Prof. Hall advanced a plea for Reality in the year's work. Mr. Furness, the president of the "Staff," spoke on The Tutors' Opportunity, and showed what an important element in the University is the "Staff." Mr. Dodge spoke on West Hall, the Heart of the University, and the President Emeritus, Rev. Dr. Daniel Bliss, now in his 91st year, reminisced on the early days of the College. Prof. Porter closed the meeting with prayer for guidance and blessing for the year.

The enrolment of the University at the end of the first three weeks, with students coming in all the time, is as follows: Preparatory 392; Normal Course 8; Arts and Sciences 223, — Freshmen 84, Special Sophomores (medical preparatory) 75, Sophomores 17, Juniors 21, Seniors 26. This is the largest senior class yet enrolled. Commerce 57; Dentistry 16; Pharmacy 32; Nurses Training School 18; Medicine 181. The Freshman medical class numbers 65, which is unprecedented. There are 10 entering the first class in dentistry. The total enrolment is 927.

W. B. A.

### RELIEF NEEDED IN MACEDONIA.

[At the request of the writer, we gladly reprint the following letter sent to the *Christian Herald* in New York.]

Editor of THE CHRISTIAN HERALD: —

Bulgarian friends have called my attention to an error which I trust that you will kindly allow me to correct. In your issue of August 6th an article entitled "Defeated Bulgaria Sues for Peace" quoted from "a long cablegram dated at Salonica," to which my name was attached, among others, and which "repeated with great detail the stories of Bulgarian atrocities."

When I was asked to sign this cablegram I declined on the ground that, having made no personal investigation, I could not vouch for the alleged atrocities. But as it contained an appeal for help for people whom I knew to be needy, I expressed my willingness to sign a note to be attached to the cablegram, as follows: "I have no personal knowledge of the atrocities described above. But whether due to atrocities or to the fortunes of war I have no doubt that there is great suffering in the places named, and I heartily join in the appeal for relief."

The Salonica paper, *Liberté*, published this note at the end of the cablegram. I am told by American friends that the *Times*, and other New York dailies, also published it as I wrote it. Unfortunately the *Christian Herald* omitted it, thereby seeming to give my personal endorsement to the main cablegram, whereas the only thing I signed was the note. As this omission seems to have caused considerable feeling among my Bulgarian friends I must beg you to rectify it.

It is only right to add that there is no "Armenian Evangelical Church" in Salonica, and the Rev. O. M. Khouvanian, whose name was signed to the cablegram, is a Gregorian priest.

The matter of atrocities is one on which all the Balkan States are extremely sensitive. It is a matter of great regret to us who know at first hand what has happened in Macedonia the past year that this sensitiveness usually takes the form of fanatic denials of facts, instead of heartfelt repentance for the sins committed. The relative amount of guilt attaching to each nationality is known to Omniscience alone.

Every cloud, however, has its silver lining. The truly Christian spirit and conduct of the Macedonian Evangelical church-members during these trying times have given the writer more solid satisfaction in his calling as a Gospel messenger than anything else in his 22 years of mission life. These brethren, of all three nationalities, Servian, Greek and Bulgarian, have been merciful when others were merciless, forgiving when others were revengeful, civilized when others were barbarous. I am more convinced than ever that it is not education of the intellect, but a change of heart which will save the Balkan peoples. I have recently seen graduates of famous institutions who made but a sorry showing beside simple, God-fearing peasants. The school of Christ alone turns out truly cultured, civilized people.

Yours respectfully,

EDWARD B. HASKELL.



## THE ORIENT

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Charles T. Riggs, Editor.

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BIBLE HOUSE, CONSTANTINOPLE. NOVEMBER 12, 1913.

## EDITORIAL.

Returns from six of the ten American colleges in Turkey indicate a substantial increase in the number of Moslem pupils attending these institutions. This increase is larger in proportion than the growth in total attendance; for while the number of students in these six has increased 9% as compared with last year, the number of Mohammedans among them has increased more than 29%. President Bliss, in the last number of the *International Review of Missions*, pointed out as one result of the Balkan wars an increasing contempt and bitterness on the part of Moslems toward things Christian. This would naturally be true; and it has found expression recently in two rather violent attacks on foreign schools by Ahmed Aghaieff in the *Terjeman-i-Hakikat*, wherein he indulges his fancy especially in poorly substantiated charges against Robert College and the American College for Girls. Yet Moslem pupils flock to us, and these very two which this worthy attacks have increased from 90 and 53 to 112 and 60 respectively. The testimony of the Egyptians regarding Beirût College, as given this week, is interesting because typical:—they believe "they can teach science as well in Egypt as we do, but that they cannot and do not form character as we do." Herein lies the secret. In the maintenance of the high ideal of character-building as the prime object of higher education, a Christian college is at an immense advantage over any other sort.

From various parts of the country come enthusiastic accounts of the celebrations attending the great Armenian literary anniversary. In Sivas and Harpout the processions were most impressive. In Turkish-speaking Aintab, at this anniversary all the addresses were in Armenian,—a fact closely related to the revival of the study and use of that language in the districts of Cilicia and Cappadocia, where the Turkish language has been practically the only one for centuries. The success of celebrations elsewhere only serves to accentuate the unfortunate character of the disturbance at Adabazar. We can merely call attention to the declaration of the Mayor of Adabazar, that the forbidding of the procession there was owing to the prevalence of martial law. And we are devout-

ly thankful that no further disturbance followed there, in spite of the excited state of the feelings of the populace.

The invention of the Armenian alphabet was a literary feat. But of even greater importance and more worthy of celebration was the fact of the translation of the Bible into the Armenian language. Archdeacon Dowling says, in his book "The Armenian Church," (p. 105) "The ancient Armenian language possesses the treasure of an old and faithful version of Holy Writ, which, on account of its accuracy of rendering, clearness of expression, and beauty of diction, has been called by M. de la Croze the 'Queen of Versions'. The origin of this version is contemporaneous with the introduction of the Armenian alphabet."

This Bible has had a most marked and potent influence on the history of the Armenian people from that day to this. Despite the persecutions of the Persians, and the influence of Islam in high circles since then, the people have preserved their Bible, and the Bible has preserved the people, to this day.

## TARSUS TOPICS.

St. Paul's Institute opened on Oct. 1st this year, a week later than usual, and as a result there have been fewer stragglers. More students, however, are daily applying for admission and the present enrollment of 201 nearly equals that of last year, namely, 226. The statistical summary shows two important facts: there are more full college students than academy (never the case before); and the Protestants and Gregorians are now equal in number. Heretofore the latter have always been in the majority.

The faculty welcomes two new members. Mr. Dikran Golodian succeeds Mr. H. Hagopian in the Armenian department; while Mr. Pierre Briquet of Geneva fills the vacancy in the French. Mr. Briquet, being an excellent cellist, will also assist in music. Two of the faculty are on leave of absence in America. Mr. Kevork Damlamian is taking his final year at Hartford Theological Seminary. Rev. Samuel Melkonian is studying in the postgraduate department of Princeton Theological Seminary.

The College is still in great need of another American teacher. Windows and doors are now being put in, in the still uncompleted Stickler Hall. Would that the necessary \$9,000 were on hand to finish it at once!

The Tarsus church is to be congratulated on having such an efficient pastor as is Badv. Stepan Tomasian, recently pastor in Aleppo. The rickety old church is now packed and overflowing with people who come to hear his inspiring sermons. As yet the new church building is not begun, although the stone walls around the church lot are completed.

We celebrate today and tomorrow the fifteen hundredth anniversary of the translation of the Bible into Armenian.

St. Paul's Institute, Oct. 25, 1913. PAUL E. NILSON.



### AMERICA'S GOAL AND OURS.

Senator Batzaria Effendi, writing in the *Jeune-Turc*, compares the eagerness for advancement in the New World with the suicidal policy of the Orient.

"We learn by telegram that Dr. Wilson, President of the United States, by touching an electric button, has demolished the last bit of earth which bound the two Americas to one another. The Panama canal is thus opened, and this fact has considerable importance in the commercial relations between countries.

"Behold what the Americans are doing: colossal undertakings to bring about still more colossal progress. And while over there they put forth all the force and energy they can in order to advance on the road to civilization and progress, what are we doing over in our East which glories in being the cradle of human civilization? Over there they are working to secure the maximum of earthly pleasure and material progress. Here we dream only of wars and slaughter. There they take every measure to combat diseases and safeguard life, to secure as long an existence as possible. Here in our beautiful East, we lose no opportunity of killing one another; you can count by the thousands the men that have fallen on the battlefield. The genius of destruction reigns here as absolute lord. Our books preach peace, but our hearts lean toward war and extermination.

"Only a few centuries ago America was a savage country, where a few barbarous tribes roamed about. Now it is overflowing with life and prosperity. A few thousand years ago the Orient was the brain of the entire world, it was the land of science and of civilization. Today it holds, in this respect, one of the humblest positions. What is the reason of this? It is because the others have labored to live and to better their lives, while we have labored to destroy ourselves."

### THEOLOGICAL AND BIBLE TRAINING IN EASTERN TURKEY.

After an interval of five years a Theological Class was again started on Sept. 15th at Harpout for the E. T. M. Ten men are enrolled. Three of these are from Van, three from Bitlis, one from Moush, and the remaining three from Harpout. All but three of the men have families. Two of the men from Harpout have spent a number of years in America. One of these worked twelve hours out of the twenty-four on the night shift in a Worcester wire mill, so that his opportunities for learning English were not of the best. He is studying with a view of becoming a priest in the old Armenian Church. The man from Moush is finishing his course in Euphrates College while taking the two years' course in the Seminary.

In addition to work done by previous classes this Preachers' Training Class is taking this year a special course of lectures in Psychology by Prof. Boujikianian, and next year will take his regular college course in Pedagogy and Ethics.

Some of the students are availing themselves of the opportunity of taking other subjects in the College, such as Logic and one of the natural sciences.

The regular teaching force of the Seminary is made up of the two Riggs brothers (part of the time alternately), Rev. Vartan Amirkhanian, pastor of the Harpout (West) Church and College Preacher, and Mr. Knapp, who came from Bitlis for the first year of work with the Class. Dr. Atkinson gives a weekly lecture on Hygiene, and Mr. Livengood gives one period a week to Vocal Culture including singing, and will give a special course of lectures on Mohammedanism.

Several of the students are supplying churches in the near villages, and it is expected that other churches that are without pastors will make similar arrangements with some of the other men.

Under the auspices of the Germans at Mezireh, and under the special direction of Rev. Asdour Yeghoyan, there was opened on the 1st of Oct. what is called the St. Thaddeus Bible School. Mr. Ehmann and Rev. Bedros Garabedian, preacher and teacher in the German Orphanages, are the other instructors.

The course extends over three years. During that time the whole Bible is taken up. Other subjects are Biblical Theology and Fundamental Doctrines, Christian Evidences, Church History, and Homiletics. The course is arranged in such a cycle that a student can enter any year and study for the three years. The object is to train men for various forms of Christian activity, especially in evangelistic lines.

There are three regular students in the class this year and one special student. Among the former is a blind man from Aintab, who has a command of the Braille system in reading and writing.

Whatever support is needed for the students is provided by voluntary contributions from Armenian sources. It is an inter-denominational institution, and a primary idea is that it shall be a work for Armenians by Armenians.

G. P. K.

### SUPERFICIAL REGENERATION.

The *Sabah* calls attention to the voluminous articles about reforms and a better administration in various departments, all of which are fruitless in face of the tendency of the country to slip back into the old ways. This, he says, is due to the fact that whatever progress is made is due to personal initiative and not to any effort to lay strong bases for fundamental reform.

"Too often attention is given to things that strike the eye, and to experiments, without a fixed program to be followed out. It is so with the various attempts to suppress brigandage. Highway robbery has often been quelled, and even wiped out in certain localities; but this has been for only a short time, because the proper radical and fundamental measures have never been taken to extirpate it root and branch. And so it has never taken long to slip back into the same old condition. Yet the Italians and the Spaniards set themselves to this task after we did, and their success has



left us in the rear. We are told that the suppression of brigandage is impossible without railroads. But railway lines are few in Sicily.

"This lack of basal principles in Ottoman reforms is not limited to questions of public security. Another example is in the department of public instruction. People talk of bettering our methods of teaching mathematics. Are we to rest content with this? Will all go well in the best of worlds if only lessons in calculus and philosophy are taught better? In fact, which branch of teaching is perfect among us? Do we even know how to teach our own language? In which school are logical methods used? To say nothing of general history, what is the condition of our teaching of Ottoman history? Is it anything but a huge laughingstock? What are we learning in the line of science? What capital does a young man possess when he starts out on the struggle for existence? Talk about lessons in French! Who can maintain that there is to be found in our higher schools a single young man who can rightly understand what he reads in French?

"No, not one of our faults is secondary. All of them are fundamental and essential. To get rid of them, we must go back to the source. Until we do this, our efforts will be ineffectual."

#### CALENDAR OF ENGLISH PREACHING SERVICES.

Sunday, Nov. 16.

BEBEK CHURCH, 11 a. m., Rev. Arthur C. Ryan.  
UNION CHURCH, Pera, 11 a. m., Rev. Robert Frew.  
ROBERT COLLEGE, 11 a. m., Rev. George H. Huntington.  
CONSTANTINOPLE COLLEGE, 11 : 30 a. m., (Monthly Holiday)

### EMPIRE NEWS.

#### THE CAPITAL.

The great Moslem festival of Kourban Bairam began on Monday of this week.

The June salaries of government officers were at last paid last week, the ministry of finance having only just succeeded in obtaining the necessary funds.

The political and military censorship on telegrams and the daily newspapers in this city has been abolished.

M. Daucourt, the intrepid French aviator who with his passenger, M. Roux, is flying from Paris to Cairo, alighted here Sunday from Varna, and remains three days to clean and repair his aeroplane. He goes on from here, following the line of the Anatolian and Baghdad Railways via Adabazar, Eski Shehir, Konia and Boulghourlou, across the Taurus, to Aleppo, Damascus, along the Hedjaz railroad route to the Red Sea, and from the Gulf of Akaba to Cairo.

The annual meeting of the Women's Christian Association of this city was held at the Somerville House last Saturday afternoon. The members of the Young Women's Christian Association were also invited, and the hall was well filled. Addresses were made by President Gates of Robert College and Secretary Davis of the city Y.M.C.A. Tea was served at the close of the meeting. The officers are: President, Mrs. Bowen; Vice-President, Mrs. Schmavonian; Secretary, Mrs. Hayden; Treasurer, Mrs. H. B. Matteosian; Committee, Mrs. L. Binns, Mrs. Macallum, Mrs. Malbon, Mrs. Peel, Mrs. Riggs and Mrs. Yenidunia.

#### THE PROVINCES.

A very successful Bazaar in aid of the new Anatolia Hospital, Marsovan, was held on the third floor of the new building on Oct. 31st. Some five hundred persons attended.

In the November *Atlantic*, Abraham Mitrie Rihbany, who twenty years ago went to America a penniless immigrant, writes of "My Fathers House," in el-Shweir, in the Lebanon Mountains.

The trial by court-martial of the thirteen men arrested in connection with the Adabazar disturbance resulted in the sentence of two of them to death, and the rest to imprisonment for varying terms. A strong effort is being made to change the sentence of those condemned to death.

#### NOTES.

Mr. Harry G. Dwight left Constantinople Nov. 9th for Hamadan, Persia, to be gone till July.

Miss Catherine Pollard died in the Johanniter Hospital in Beirut on Oct. 29th, where she had suffered of a lingering sickness for over two and a half years. Miss Pollard joined the work of the British Syrian Schools in 1883.

Mr. E. G. Freyer, for over 19 years manager of the American press and treasurer of the Syria Mission of the American Presbyterian church, has been appointed to go to China and reorganize the financial work of the Presbyterian Board of Foreign Missions and centralize it at Shanghai. He will be gone at least a year. Mrs. Freyer's health is improved, but she will not be able to journey with him.

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Mr. and Mrs. Ralph C. Hill arrived in Aintab Oct. 25th. They will have lessons in the College and the Girls' Seminary.

Miss H. F. Brewer, Treasurer of the Woman's Board of the Pacific, is visiting in this city with her mother. She goes this week Friday to Brousa for a few days.

A telegram from Van dated Nov. 6th has been received which reads:— "Richard Beverly Ussher arrived today, both well. Ussher."

### OTHER LANDS.

President Yuan Shi-Kai of China has dissolved the Opposition or Kuo Ming Tang party, expelled its 350 members from Parliament, and ordered new elections for the seats thus vacated.

King Ferdinand of Bulgaria arrived in Vienna on a visit *incog.* last Thursday.

An express train from Marseilles to Paris collided with a mail train at Melun Nov. 4th, and over 40 persons were killed and 30 injured.

Mr. Take Jonescu, the special envoy of Roumania to Greece, was given a most enthusiastic reception at Athens by King and people alike. He was given an honorary Doctor's degree by the University.

The New York city and state elections resulted in a complete defeat for Tammany. John P. Mitchel was elected Mayor of New York City by 100,000 majority on the Fusion ticket. The State Assembly stands: Republicans 85, Democrats 48, Progressives 5. Massachusetts, New Jersey and Maryland elected Democratic Governors.

### NOTICES.

To all new subscribers for 1914, we will send FREE the remaining numbers for 1913 dating from the receipt of such subscriptions. So that if your subscription reaches us by December 3rd, you receive the **five numbers** of December *gratis*.

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Mr. A. T. Daghljan, Professor of Music in Anatolia College, Marsovan, will spend the coming year in Germany. He is an expert in piano matters; and will gladly secure for schools or for homes in Turkey pianos directly from reliable factories in Germany at very moderate prices. Correspondence may be addressed to him at

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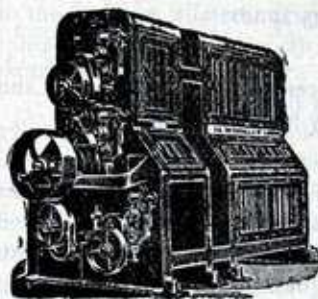
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SAXONIA	(25,100 " " " )	" 16th. "
PANNONIA	(17,490 " " " )	" 30th. "
CARPATIA	(23,243 " " " )	Nov. 9th. "
IVERNIA	(24,879 " " " )	" 20th. "
ULTONIA	(18,036 " " " )	" 30th. "

Cunard sailings from Patras:—

ULTONIA	(18,036 tons displacement)	Oct. 7th. 1913
PANNONIA	(17,490 " " " )	" 28th. "
CARPATIA	(23,243 " " " )	Nov. 7th. "
ULTONIA	(18,036 " " " )	" 28th. "

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