

The Orient.

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FOUNDER'S DAY AT ROBERT COLLEGE.

After a rainy Friday, all nature smiled on Founder's Day, March 23rd. The ground, however, was too muddy to permit of the baseball game which had been arranged for that morning between the College nine and that of the marines from the "Scorpion."

Interest therefore centred on the exercises of the afternoon and evening. At 2:30 o'clock the annual gymnastic exhibition took place in the Dodge Gymnasium, in which the preparatory, sub-freshman, freshman and sophomore classes and the Dodge Gymnastic Club took part. The physical director, Mr. Weiffenbach, is to be congratulated on what is generally acknowledged to have been the most successful indoor meet the College has ever had. About 130 students took part in the grand entrance and marching drill, and did remarkably well. Each number on the program was carried out well; the military May-pole dance and the gymnastic dancing were especially graceful, while the performances on the horizontal bar, including the giant swing, were highly creditable.

At five o'clock, the College Chapel in Albert Long Hall was filled till seats had to be brought in to accommodate the guests. After the choir had sung an anthem, President Gates led in prayer, and then read the address prepared by Prof. Panaretoff on Dr. Albert L. Long, Professor of Natural Science in the College from 1872 till his death in 1901. The writer was unfortunately prevented from being present to read his paper by an attack of influenza.

PROFESSOR PANARETOFF'S PAPER.

It is not without some hesitation that I have consented to speak to you today on the late vice-president of the College. The career of a teacher, great and far-reaching in its influences though it may be, is more uniform in its character than the career of a statesman, a diplomat, a politician or any other great public man. The biographer of a man like the late Dr. Long, whose work was almost exclusively limited to teaching in the College, would find it quite difficult to write a biography of him as interesting in variety as that of a man, whose public career had necessarily brought him into a greater diversity of activities.

Albert L. Long was born on Dec. 4, 1832. After graduating at Allegheny College at the age of 20, he became principal of an Academy; but a sad bereavement, which befell him soon after his marriage, influenced him probably to give up

teaching and devote himself to a clerical life. He became an itinerant preacher of the Methodist Episcopal Church, of which he had become a member at the age of 14. In 1857 he was sent out to Constantinople as the first missionary to the Bulgarians. With the starting of this mission the names of Dr. Hamlin and Dr. Riggs are closely connected. When Dr. Hamlin went to the United States in 1856, he "was commissioned," as he tells us in his book *Among the Turks*, "by the Constantinople station to press upon the secretaries of the Board the necessity of a mission to the Bulgarians." Owing to the insufficiency of its resources, the Board declined to entertain the idea, and advised Dr. Hamlin to present the plan to the Methodist Episcopal Board. He and Dr. Riggs, who also happened to be on a visit to the States in the same year, did so at a Methodist Conference, and the plan was adopted. As the field south of the Balkans had already been reserved for the American Board of Missions, the Methodist Board took as its field northern Bulgaria. Dr. Long in company with another missionary, selected Shoumen as his place of residence, where his first efforts were directed to the learning of the Bulgarian language. He remained in Shoumen about two years, and was then transferred to Tirnovo, the ancient capital of Bulgaria and a place of considerable importance in those days. Although missionaries then were looked upon with a great deal of distrust and hostility by the people, his kindness of heart and sympathetic manners gained him many friends among all classes of the inhabitants of these two towns. He came into close and even intimate relations with many of the prominent families both in Shoumen and Tirnovo, and was held in high esteem and sincere affection by them. After spending four years in Tirnovo, he established himself in Constantinople in 1863 and was charged with the chief superintendence of the whole Methodist Mission in Bulgaria. His time here was devoted to literary and journalistic work, keeping up at the same time Sunday preaching at his house in Pera. Besides translating and publishing various religious tracts (among which I might mention Bunyan's *Pilgrim's Progress*, of which his is the only translation we have in Bulgarian), he started a weekly paper, called "Zornitsa" or Day-star, which with a temporary interruption of five years (1896 - 1902) still continues to be published in Bulgaria. While under Dr. Long's management, the paper avoided politics and occupied itself almost wholly with religious and moral questions, supplying its readers with general and useful information on various subjects: historical, biographical, literary and scientific. The paper met with a good reception from the Bulgarian reading public, which was edified by its instructive articles and pleased with its pure and healthy tone.

It was considered as the best family paper in Bulgarian. Besides the weekly edition, a small monthly edition was published for children, illustrated and containing interesting stories for its young readers. It was, if I am not mistaken, the first Bulgarian paper for children.

Besides his journalistic work and preaching Dr. Long was associated with Dr. Riggs in the translation of the whole Bible into the Bulgarian language, a work which was begun in 1859 and finished in 1871, when the first edition was published. With this noble work of making the Holy Scriptures accessible to the Bulgarian people the name of Constantine Fotinoff, the father of Bulgarian journalism, is intimately connected. The earliest information we have of an attempt to render the Bible into the spoken language of the people goes back to 1828, when a part of the New Testament — probably the four gospels — is said to have been translated. Another translation of the whole New Testament was made in 1840 by a well-known monk of Rilo Monastery, but by order of the Greek Patriarchate it was suppressed. Ten years later however, a second edition of it was allowed to be published. As far back as 1850 or 1852 Fotinoff had begun to work on a Bulgarian translation of the Old Testament, having before him the Modern Greek and the French versions. In the latter part of the autumn of 1858, he had come from Smyrna, where he resided, to Constantinople to revise the first draft of the translation with Dr. Riggs; but he died of consumption soon after, without having been able to finish his work. It was evidently this draft of Fotinoff which served as the basis of the translation of the Old Testament undertaken by Dr. Riggs and Dr. Long, who were incomparably better prepared for the work, seeing that Dr. Riggs was an excellent Hebrew, Syriac and Greek scholar. Although more than forty years have elapsed since 1871, when the first publication of the whole Bible in Bulgarian appeared, during which period the language has naturally undergone considerable changes, the version of Dr. Riggs and Dr. Long is still the only one existing in Bulgarian, and in any future revision will certainly be taken as the basis.

The year following the publication of the Bible, namely in 1872, Dr. Long severed his connection with the Methodist Mission in Bulgaria and was appointed professor of Natural Science in Robert College. In those days when the financial means of the College were very limited and did not allow the maintenance of a numerous teaching staff, the position of a professor of natural science in the College implied multifarious duties and the possession of a variety of knowledge, not to say of omniscience. Hence Dr. Long was expected to teach almost every branch of natural science: physics, chemistry, physiology, anatomy, zoology, geology and even astronomy. I am not aware that he had made a speciality of natural science; by natural impulse he had a predilection for languages or philology and cognate subjects, such as archaeology and numismatics. Undaunted by the magnitude of the department committed to his charge, he entered upon his professorial duties, and by dint of study prepared himself to teach all the above-mentioned subjects. His former students and those of

us who have attended his oral examinations well remember his beaming countenance and approving smile when some student in physiology rattled off on the skeleton the Latin names of the bones and the other parts of the human body, or in zoology glibly enumerated the various divisions, subdivisions, classes and orders of the animal kingdom.

Dr. Long's connection with the College lasted 29 years. In the second half of 1901 his health began to fail and he was advised to take a year's leave of absence and go back to America. It was a great trial both to him and his family to break up their home and leave this city to which they had become strongly attached and where they counted so many dear and valued friends.

On July 8, 1901, he started by sea for Liverpool. All who accompanied him to the steamer to bid him good-bye were painfully impressed by his weakened condition and could not help having sad misgivings for the future. The good-byes said on board proved, alas! to be the last farewells to a dying friend, whose face they were to see no more and who was so soon to pass to his eternal rest. There was some slight hope that the sea-voyage might bring about a change for the better in the state of his health; but it did not. He landed in Liverpool on the 26th of July in a very critical condition, and two days later he died in the Royal Infirmary, where he had been taken for medical treatment. He was buried in St. James' cemetery in Liverpool, and the only mourners who attended him to his last resting-place were his two daughters, Sir Edwin Pears and Miss Pears. The following inscription, taken from Bunyan's Pilgrim's Progress, has been placed upon his tombstone: "The pilgrim they laid in a large upper chamber facing the sun-rising. The name of the chamber was Peace," and under it this line was added: "Remembered for what you have done."

In trying to estimate the life and character of Dr. Long there are many points of which one would like to speak; but I shall touch only upon those traits of his, which by their prominence impressed all who came in contact with him.

In the first place I would mention his scholarly instincts. He had, as I have already said, a special inclination for languages. He spoke, besides English, French, German, Bulgarian, considerable Turkish, and knew some Greek and Hebrew. I cannot indorse the opinion expressed by one of his biographers that he was "the American who spoke Bulgarian better than the Bulgarians themselves"; but I can safely say that he had a very good command of the language, especially the literary language. In addition to his linguistic attainments he had an extensive knowledge of archaeology, palæography and numismatics — was probably the best numismatist in this city. When the various discoveries in ancient Babylonia and Assyria brought into prominence the cuneiform inscriptions, he took up their study and, mostly self-taught, gained considerable proficiency in deciphering the writing and became a connoisseur of Assyrian tablets and seals.

In the second place I would put his philanthropy. His heart was so tender and sensitive to human suffering and distress that no man who was really in need of help and sympa-

thy ever appealed to him in vain. During the great cholera epidemic of 1865 he, together with Dr. Hamlin and Dr. Washburn, was most active in tending, at the risk of his life, in the filthiest and most pestilential quarters of this city, cholera patients, whom even professional physicians refused to attend. Many a man, both Christian and non-Christian, owed his life to his self-sacrificing devotion. He had not studied medicine, but by privately reading medical books and consulting his medical friends whenever occasion offered, he had been able to get considerable medical knowledge. He was the acknowledged physician of all the poor in Hissar; but his fame was not limited only to that village. In fact, his skill in the treatment of some rather serious diseases was so great that some people wondered how a man, who had not studied medicine professionally, could be so successful in his treatments, and they suspected him of having the power of exorcism, i. e. of curing people by breathing upon them, as some *hodjas* pretend to do. This idea of there being something saintly in him was the reason, probably, why even the village children, especially Turkish children, in the street would give up their play at his approach, run up to him and kiss his hand or the skirt of his coat. He would say a kind word to them or pat them on the head, and then they would joyfully skip back to their play, evidently delighted to have come in contact with him.

His mildness of temper, geniality of disposition and winning manners were also personal traits of his that impressed everybody who came into relations with him.

As a preacher he was not distinguished by any extraordinary powers. His sermons were wanting in rhetorical flourish and oratorical force, nor did he like in his preaching to go into any abstruse philosophical or theological disquisition. A firm believer in the commonly received dogmas of our Christian religion, his faith was solidly founded upon the regenerating and saving power of Christ, and to his preaching we might fitly apply the words of the apostle Paul: "We preach Christ crucified, Christ the power of God and the wisdom of God." But what his sermons lacked in literary and oratorical finish they gained by the personal character of the preacher. I do not know how successful he was in Bulgaria as a missionary. While he may not have been able to make many converts, he was instrumental, I have no doubt, by his personal character, salutary influence, and tolerant Christian spirit in pointing many to a better life, imparting to them principles of truth and righteousness and raising their thoughts to higher and nobler things.

I must not omit to mention lastly his sense of humour. He had a keen sense of the humorous, and his hearty laugh at anything that was funny showed that he appreciated a good joke, even if occasionally the joke might be turned against him. I recollect the story I heard him once tell how one day a poor old Turk from Hissar came to his house and asked him for medicine that would cure the pains he felt in his back and shoulders. From the man's description of his ailment, Dr. Long understood that he was troubled with rheumatism, for which, as we know, no sure or patent remedy

exists. Unwilling to turn the poor man away empty-handed, Dr. Long gave him some simple medicine, told him to rub himself with it morning and evening, and significantly added: "Now, be sure to come and tell me, if this medicine cures you." As the man turned to go away, Dr. Long repeated in all seriousness his injunction. The old man's curiosity was aroused and he naively asked him why he was so anxious to know about it. "Well," said Dr. Long, "I myself have the same pains that you have, and if the medicine does *you* any good, I will apply it to myself." The man saw the joke and went away laughing; but one may doubt if the remark strengthened his faith in the efficacy of the medicine.

This is not the place to speak of the great and valuable services he rendered to Bulgaria 36 years ago, when the country was in dire distress and passing through a serious political crisis. The two high decorations that were conferred upon him by the two rulers of Bulgaria, and the many expressions of gratitude that came to him through the press or otherwise, testified to their appreciation of what he had done. These tokens of gratitude were, no doubt, justly gratifying to him; but he found, I am sure, a greater satisfaction in the consciousness of having helped in a great and good cause, of having cooperated in starting on a new era of existence a nation in whose capacity for progress he believed and in whose welfare he took a deep interest. His noble heart, however, would have responded as quickly and as feelingly to the cries of distress coming from any people, irrespective of race, language or religion; for injustice, oppression and cruelty were hateful to him, suffering and misery appealed strongly to his sympathy. In every man he saw a fellow-being, a neighbour, and treated him as such. A Latin proverb warns us to "say nothing but good of the dead"; but it would be difficult, almost impossible, to say anything bad of a man like Dr. Long. To him one might apply the saying that in him all people lost a friend and no one got rid of an enemy. Not only no mean or mercenary motives ever actuated him in the performance of his duties or charitable work; but he disliked ostentation in doing good, shunned publicity and public commendation; for the mainspring of his unselfish and beneficent life lay in his unswerving devotion to Christ whom he served. While we who knew him mourn his loss, we cannot help rejoicing that the College was privileged to have in its midst for 29 years a man so distinguished by his piety, so honoured for his humanity, so diligent in service to God and Man.

Sir Edwin Pears was then called on for some reminiscences of Dr. Long. He spoke of the attainments of Dr. Long in cuneiform writing, so that he was able, in reply to a message sent him in cuneiform characters by an eminent professor in America, to send a similar message in the same characters. The dominant note in Dr. Long's character, said Sir Edwin, was that of *sympathy*, — a fellow-feeling with every one and an ability to put himself in the place of the other. He referred to his wide general interests, and to his indefatigable energy as a worker. Out of the intimacy of a friendship of thirty years, Sir Edwin related characteristic incidents of Dr. Long at Nicaea and in a little

Bulgarian town near Kezanlik, and told of the testimony of the great Bulgarian leader, Stambouloff, at Philippopolis, to the impression made on him by hearing Dr. Long Sunday after Sunday in Tirnovo. Sir Edwin then assumed the rôle of devil's advocate, but confessed that the only charge he could bring against Dr. Long was, [that he did not take sufficient care of his own health, and probably thus shortened his life.

As the afternoon wore on, the electric lights, which were for the first time turned on, showed their mellow and pleasing effect in the chapel. The electric plant is not yet in its permanent place, but the bulbs in the hall have been connected up and can now be used.

The alumni and other former students had a very enjoyable dinner in the evening in Theodorus Hall, the members of the corps of instruction being also invited. About a hundred were present. President Gates took the place of Prof. Panaretoff as toastmaster, owing to the illness of the latter; and there were speeches by Mr. Kassapi, Dr. van Millingen, Sir Edwin Pears and others.

THE BROUSA FIELD CONFERENCE.

A very useful as well as enjoyable conference was held in Brousa, March 21st - 24th. Nearly all the congregations of the field were represented. Rev. H. Djedjizian represented the Bithynia Union and rendered exceptional service. In the preparation of a constitution for the conference his broad experience was invaluable.

The several meetings held were characterized by strenuous work and the happiest kind of cooperation, so that all present felt that the occasion was one of interest and great profit.

The most pressing problem that presented itself was the supply of the field. The great dearth of men, to take up the work in the outstations, suggested a change of policy that will be inaugurated in a limited way this year. That is the appointment of travelling evangelists who shall visit the outstations as often as possible in cooperation with the missionaries. The Bithynia Union has appointed Rev. S. Manougian of Rodosto and Mr. G. Stambollian of Constantinople to give two months each to that form of work in this field. We will follow the results of this experiment with deep interest. The conference felt that there should be a strong pastor found, as soon as possible, who would give all his time to this form of service.

The conference could not escape the conviction that a deeper consecration to Christ's service of the body of church members throughout the field was the manifest leading of the Spirit, and the essential need at this time.

The Sunday following the conference was a day of good things. In the morning Rev. H. Djedjizian preached an impressive sermon to a crowded congregation. To see so many present must have, in a very vivid way, brought back, to the older members of the congregation, the good old days when every Sunday morning the church presented unbroken ranks

from the pulpit to the door. In the afternoon Mr. Mugurditch Odabashian of Kara Aghaj preached a very interesting sermon to an excellent audience. In the evening, addresses by Mr. Hagop Alexandrian of Jerrah, Mr. Odabashian and Rev. H. Djedjizian were listened to with the deepest interest.

This concluded the services of the conference. All the delegates have returned to their homes, carrying with them very happy impressions of the days spent in Brousa, deliberating on the extension and consolidation of the evangelical work throughout the Brousa field.

J. P. McNAUGHTON.

MOSLEM WOMEN AND PUBLIC MORALS.

The following proclamation has just been issued by the Sheikh-ül-Islam, relative to the wearing of the veil by Moslem women.

"The prescriptions of the religion of Islam concerning the veil for women secure many benefits and prevent many evils. Their usefulness is even recognized by many philosophers. And yet we notice with great regret that among us this religious duty and the noble customs based upon it, which are national customs, are daily falling into disuse. The *charshafs* (outer sheets) which Moslem women wear from time immemorial have gradually changed their form and have assumed a fashion which attracts the attention of all sensible persons. It is absolutely necessary that Moslem women avoid such a course, for which they will be called to account in the other world. And we men should warn our wives and our daughters that in adopting this fashion they are overstepping the limits of propriety, and show them that this style of dress transgresses the prescriptions of the *Sheriat* (religious law). This is our duty. Persons who evade their duty must be punished.

"National progress can be obtained only through religious morals and by the maintenance of healthy national traditions. Even the extraordinary progress of Japan within the past 30 or 40 years has been due to this principle.

"The Ottoman government has just approved, by imperial *iradé*, of an addition to Article 99 of the penal code, by which any followers of any religion recognized by the State who transgress the precepts of their religion are liable to a punishment to be decided by the penal courts of the Empire.

"Consequently Moslem women, to avoid judicial prosecution, must wear the veil according to the prescriptions of the *Sheriat*; and they must not go to reprehensible places on pretence of making purchases. It is incumbent on the heads of families to explain the religious provisions on this subject, and to watch constantly for the safeguarding of national morals."

Among the 394 sub-lieutenants graduating from the Pancaldi military school last Wednesday were the first non-Moslem officers to graduate from an Ottoman military school. There were four Armenians, three Greeks and a Jew; one of the Greeks being among the best sixteen in the class, to whom His Majesty the Sultan gave gold watches.

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EDITORIAL.

Athens is a centre of interest this week; for it presents a double attraction in the Orientalist Congress and the 75th anniversary of the University of Athens. Several representatives of the various Colleges of this land go to Athens in connection with these events, including President Gates, Prof. van Millingen and Prof. Huntington of Robert College, Miss Dodd of the Girls' College, Prof. Theocharides of Anatolia College, and others.

The coal strike in the United Kingdom has had its baneful effects even in Constantinople. No British coal is now obtainable for love or money, and steamers coaling here have to be content with Turkish Heraclia or Zongouldak coal which is far inferior. Fortunately spring is here, and there will be little inconvenience in regard to local needs for heating purposes. The populace is learning to use kerosene stoves for both cooking and heating, owing to increased prices of wood and coal.

Speaking of anniversaries, this is a rich year for educational institutions. Anatolia College celebrates its twenty-fifth anniversary; Robert College its fiftieth; Athens University and Mt. Holyoke College their seventy-fifth; Hamilton College and Princeton Theological Seminary their centennials, and Oxford is getting ready for its millenary. We understand, however, that this last is the anniversary of the town, and not of the University; for it is not till 1133 that the first traces appear of organized teaching in Oxford, the germ of the great university. The earliest undoubted mention of the city is in the English Chronicle under the year 912, when Edward the Elder made London and Oxford a part of his kingdom of Wessex.

Easter day is the same this year for eastern and western churches; and this unity is a good omen. Surely all followers of the Master should always unite in celebrating His sacrifice and conquest. The many thousands who gather this week in Jerusalem go there with one object, and a similar purpose may be in the hearts of all everywhere, — to remember the victory of our Lord over sin and death. Not only Easter Sunday, but the whole of Holy Week should be filled with a deep under-current of joy, not of sorrow; for it is the

anniversary of the greatest victory in the history of humanity. How it should happen that some who call themselves followers of our Lord should prefer to abstain from the weekly commemoration of His resurrection, it is hard to understand. Yet it is not long since our Puritan forefathers preferred to abstain from this annual commemoration. Now, however, all who love our Lord are eager to join in the time-honored Easter salutation: "Christ is risen!" "He is risen indeed!"

Again the highest Mohammedan legal authority has spoken, and again Moslem women have been warned not to try to modernize their dress. There is no pronouncement against lying or profanity or the grosser vices; but the *charshaf* must prevail over Paris gowns. According to the Sheikh-ul-Islam, this appears to be a vital point in Islam. Keep woman down; make her recognize her position as the inferior of man; do not allow her face to be seen in public. While Senator Ahmed Riza Bey and his sister and others are trying to foster the higher education of women, and while the government sends Moslem girls to the American College to train them in Western ways for the future education of its own girls, the *Sheriat* lays down its unyielding command: "Back behind the veil!" In his recent interesting collection of personal observations, "Life in the Moslem East," M. Pierre Ponafidine says: "In spite of the brave stand that women are taking in trying to prove that they can have liberty and progress within the Islamic walls, they are mistaken. The rights of polygamy and its humiliating companions, the veiling and isolation of women, will always be found to go hand in hand with strict Mohammedanism." This is borne out by the Koran (23: 59; 33: 55). But when women have been educated, the uselessness and humiliation of such treatment cannot increase their loyalty to their religion. How refreshingly different is "the freedom wherewith Christ hath made us free!" How much happier those women, "whose adorning let it not be that outward adorning of . . . putting on of apparel; but let it be . . . the ornament of a meek and quiet spirit, which is in the sight of God of great price."

EXCITING NIGHT AT MARDIN.

Dr. Thom of Mardin had a narrow escape from death at the hands of some burglars who broke into his house on the night before March 16th, and in a desperate struggle gashed his throat with a dagger. His assailants were not recognized and have not yet been caught. Mr. R. W. Barstow, writing two days later, says: "The Doctor is already feeling quite himself again. These past two days he has had no end of callers, including all the civil and military officials and prominent men, who express most sincere sympathy. It is gratifying to see the high esteem in which he is held by all, Christian and Moslem alike. The police are looking into the matter, but we have almost no clues. A number of Kourds have been imprisoned, but as yet they have not disclosed the Doctor's assailants." Owing to the furious barking of a pet dog, the robbers were discovered and were unable to carry off anything.

MODERN APOSTLES VISIT SEVEN CHURCHES.

By REV. E. RIGGS, D.D., SMYRNA.

(Continued.)

Magnesia was our next stopping place, and though not one of the seven churches, nor noted in ancient Church History, yet has other claims to our attention. From its name we derive our words magnet, magnetism, etc. on account of the magnetic loadstone which was early discovered in that vicinity. The mineral substance called magnesia was named from another region of the same name in Thessaly, I believe. Modern Church History is being made in this place. It is one of the successful fields of the Greek Evangelical Union, with an organized church and excellent pastor.

Thyatira is another station of the Greek Union, though the congregation is not so large. The preacher here, a graduate of Marsovan Theological Seminary, served us very efficiently as guide, and as archaic remains there are very few, he showed us also some interesting modern manufactures of carpets and a fine kind of woven all-wool underwear, and gave us a delicious dinner in his neat, cultured home. The town lies mostly flat, but the ancient acropolis was on a low hill in the midst of the town. The flat top of this hill is now occupied by the house and garden of the hereditary Bey of the place, the descendant of the old feudal lords of the region. With the introduction of our tactful guide we called on this dignitary, and found him a courteous, cultivated gentleman, greatly interested in amateur photography, a prominent member of the new political party in this Empire, and so in the midst of a rather heated controversy with the Union and Progress party. He presented Dr. Clark with some photos of his own model farm, and gave to Mrs. Clark a negative of a panoramic view of the town, showing the very fine view from the edge of his front yard. Central in this front yard stands a fine large sarcophagus with cover complete, and with a long Greek inscription on the front side. In the court-yard of the Government building we found quite a collection of scraps of sculptures and inscriptions, and in several parts of the town we passed fountains whose troughs were ancient sarcophagi. But of the ancient church, or of the presence of the "morning star" we found no trace.

In order to get to Pergamum we had to drive from Soma, the terminus of that branch of the railroad, over forty-two kilometres of rather rough country road, in a rather rude talika. But we stood it pretty well, and found in Pergamum a fairly well kept hotel. It was well we did, for we had to spend the Sabbath there, and this in some stopping places that I know would not be very enjoyable. Pergamum was a great surprise to me, not wholly on reaching there, because I had of course been hearing about it, and reading up the guide book. But before I began to think of going there I had no idea what an interesting place we should find it. So far as any connection with the Apostolic Church is concerned, there is practically nothing there to be found, unless it be the local embodiment of dubious traditions in the names and adornments

of churches which cannot be of earlier than mediæval date. The interest of the place is found in the immense remains of the ancient city. These are mainly on the high hill which rises back of the present town, crowned with what must have been in its time an impregnable fortress, but they are also scattered through the town and about it, in the form of extensive ruins of baths, stadium, theatre, and other unrecognizable structures. Off to the south of the city are three large sepulchral mounds, said to be the tombs of the Attalid kings. We did not visit them, but as we saw them from a distance they showed signs of having been considerably dug into, and, as we were informed, with no very satisfactory results. The huge acropolis rises to the north of the modern town, and was not by any means a mere fortress. It covers, I should say, a full square mile of territory entirely covered with massive remains of ancient buildings. These are identified by those who claim to be wise on the subject, as agoras, and gymnasia, and temples and palaces, and structures for defence, and tombs, and I know not how many other varieties of edifice. But I found myself rather indifferent as to the particular name to be attached to each individual part. What impressed me was the cumulative effect of the entire mass.

Excavations were made in Pergamum some years ago by German archaeologists and these have greatly facilitated the examination of these remarkable remains. A young man who claimed to have worked under them met us and we somewhat doubtfully allowed him to give us information, and in the end found him quite useful. An ancient road, paved with heavy blocks of stone much worn by the tramp of ages, winds back and forth up the front of the vast rock in huge and somewhat irregular zigzags. This shows no signs of having been used by wheeled vehicles, but is not too steep to have been a horse path, and as the "King's Palace" and other buildings which should be frequented by men of high rank are near the top, I should imagine beasts of burden must have been used freely in transporting them up and down. As you follow this path upward it leads you to broad terrace after terraces covered, and in some places piled high, with huge blocks of stone giving evidence of incalculable toil and wonderful skill in architecture and in mechanics. About one quarter of the way up you come to a great wall, running in an irregular east and west line across the face of the ascent. On this wall some more recent hand has added large round towers, largely of brick, which are still more or less complete. These and a number of other structures our guide ascribed to "the Arabic period", by which I imagine he may refer to the Seljoukian era. A well preserved gateway leads through this wall, and on up to broader and more splendid terraces. Some of the buildings have long colonnades, the lower part of each pillar still standing in its original position, while in some the ground plan is obscure and the material a confused heap. Many of the columns are of marble, though generally of poor quality, and most of the blocks are of a coarse gray trachyte, such as forms the rock itself. A few poor broken statues have been set up at different points, making a pathetic suggestion of ancient spectacles, but most of the treasures of sculpture were

carried off by the Germans, or later removed to Constantinople. Near the top is a large theatre, and higher up yet are the remains of a fine structure of Roman date, called the Augusteum, or Temple of Rome and Augustus, which for some reason has been designated "Satan's Seat." It is a long hard climb to the top, but you are rewarded by a fine view, as well as by the satisfaction of seeing the whole vast exhibit of ruins. The view includes the modern city stretched below, the plain with its sepulchral mounds, the fine mountains around, and far off in the west a little stretch of the sea itself. The northern face of the rock is very precipitous, and at one point, where the natural defence is not sufficient, there is a long stretch of fine high wall made of huge blocks of stone, very carefully fitted together, and in perfect condition till the present.

Among other objects of archaeological interest within the present city limits down at the foot of the rock, the most striking in appearance is a huge building or group of buildings, of massive brick work, trimmed with marble, variously termed "Baths," and "Library." This consists of a central quadrangular part with very thick walls and huge piers, flanked on the north and south by two tall cylindrical, tower shaped structures, which now stand separate from the central part, through evidently originally connected with it by brick walls. These round buildings have domed roofs, and are finished near the top, — as is also the central building, — with a very ornamental marble cornice. The one to the north of the main building has been converted into a Greek Church and dedicated to the martyr, St. Antipas, named in Rev. 2:13 (not Herod, whose name first came to my mind in connection with the name Antipas). The building is about forty-five feet in diameter inside, and must be not less than seventy feet high to the round hole in the dome of the roof, making a very peculiar, and somewhat impressive shaped church. Among its pictures is a portrait of St. John, which departs from the conventional rather effeminate representation, exhibiting him as an old man with a long white beard, with allusion of course to his age when he wrote the Master's letter to the Church in Pergamum.

Altogether Pergamum offers an exceedingly attractive and rich field for archaeological and ecclesiastical research.

(To be concluded.)

IMPORTANT NOTICE.

The Student Christian Movement of Great Britain (a branch of the World's Student Christian Federation), is trying to get into closer touch with foreign women students in British Colleges and Universities. If any reader of the *Orient* can send me the addresses of any women from the Turkish Empire who are now studying in Great Britain, or who intend to do so next year, I will send the information to the officers of the British Movement.

MIRIAM HATHAWAY,
American College for Girls,
Care British Post Office,
Constantinople.

EMPIRE NEWS.

THE CAPITAL.

M. Tcharikoff, late Russian ambassador to Turkey, and Mme Tcharikoff left on Monday for Russia. His Majesty the Sultan conferred on them the orders of the *Osmanieh* and the *Shefakat* respectively in recognition of his appreciation of them.

A Turkish contemporary announces that the new Galata bridge will be put in place during the fortnight following Easter Sunday, and will be formally inaugurated on April 27, the anniversary of the Sultan's accession.

At the monthly Evangelical Alliance prayer-meeting at the Somerville House on Friday next, Rev. T. R. Hodgson will tell of the work of the British and Foreign Bible Society. The hour is 3 p.m.

Spohr's oratorio, "The Last Judgment," was given at Robert College on Friday evening last, by a chorus of fifty voices under the direction of Prof. Charles E. Estes. The soloists were Mrs. McLean, soprano, Mrs. Scott, contralto, Mr. Katsounoff, tenor, and Mr. Riggs, bass. Mrs. M. Edwards played the organ parts and Mrs. Manning the piano. The concert was very successful.

The Opposition daily *Hedef* has been suspended by the court-martial for publishing an article adjudged too exciting.

The residence of Assim Bey, Minister of Foreign Affairs, near the German Embassy, was destroyed by fire last Thursday evening. Most of the loss is covered by insurance.

Messrs. Allison V. Armour and Richard Norton, of the American Archæological Expedition to Cyrene (Benghazi), are in the capital for a short stay.

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THE PROVINCES.

From all parts of the country come reports of sweeping Unionist victories in the primary elections. The primary elections in the capital are now going on, with similar results. In some places, notably in and near Smyrna, the second degree electors have recorded their votes, and Unionist deputies have been elected.

Rev. C. T. Erickson of Elbasan has an interesting illustrated article in the *Congregationalist* of March 16th, on Today and Tomorrow in Albania.

NOTES.

Dr. and Mrs. E. P. Case arrived in Constantinople March 29th on their way to Van.

President Mary M. Patrick, Ph. D., left March 29th for a visit in America.

Treasurer Peet has gone to Sofia to attend the meeting of the European Turkey Mission.

Mr. and Mr. Charles W. Fowle arrived from America March 29th. Mr. Fowle comes as First Dragoman to the American Embassy.

OTHER LANDS.

The Evangelical church in France mourns the early death of M. Alfred Boegner, director of the Maison des Missions, of Paris. His death was instantaneous, in a pulpit in La Rochelle, at the close of a powerful sermon. M. Boegner had visited Central Africa and Madagascar, and on a recent visit in America made a profound impression on the churches there. He also attended the Edinburgh Conference of 1910.

Latest reports indicate that 63 of the 70 votes of the New York delegation to the Republican National Convention will be cast for President Taft, — and this in Col. Roosevelt's native state!

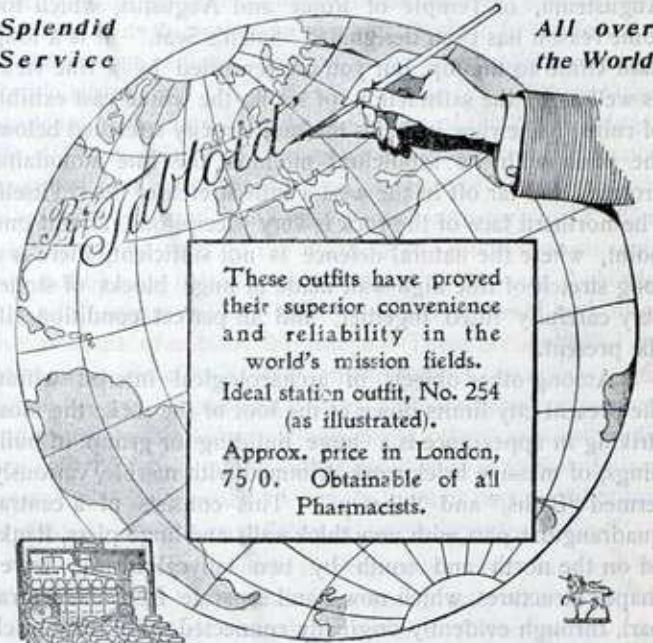
One wing of the missionary home at Auburndale was burned up on the evening of March 17th, several of the residents, including Miss C. E. Bush of Harpout, losing practically all their possessions.

The March number of *Armenia*, published in New York, has several articles of interest, among them one by Prof. A. D. Hagopian of Robert College, on The Situation in Constantinople; one by Mr. Vahan Kùrkjian on the Armenian Benevolent Union; a sketch of the work of a rising young Armenian sculptor in San Francisco, Haig Patigian, and a description by Mgr. Malachia Ormanian of some efforts toward union as between the Armenian church and other churches.

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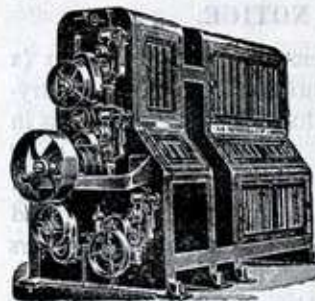
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