

NEAR EAST COLLEGES

NEWS LETTER

ROBERT COLLEGE, CONSTANTINOPLE

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SOFIA AMERICAN SCHOOLS, BULGARIA
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Under Five Sultans

Personal Recollections by Mary Mills Patrick

WE have at the present time, in the evolution of the New Turkish Republic, an illustration of rapid national progress such as has perhaps never before been equalled. Mustapha Kemal Pasha and his Cabinet are changing the thinking of a whole nation, with the result of a transformation in education, commerce, industrial and social life quite in line with the highest ideals of national growth. This remarkable spectacle awakens new interest in Turkish history, and leads to a study of two prevailing types in former rulers of that nation, *i. e.*, those who were ready for progress, and those who feared changes of all kinds.

In 1871, four years before the end of the reign of Sultan Abdul-Aziz, I became a resident in the Turkish Empire. I was a young woman of twenty-one and quite unsophisticated. The change was a sudden one from the freedom of American life to the isolation and natural restrictions of a remote part of the Near East. As, however, owing to later developments, most of my life has been passed in Constantinople, it proved of great advantage to me to have a background of familiarity with conditions in the provinces and to know the people at first hand.

Sultan Aziz was a remarkable man for his time, and might be called a progressive monarch, although he lived in all the oriental grandeur that belonged by tradition to royalty after the time of Suleiman the Magnificent. His principal residence was Dolma-Bagtche, one of the largest palaces on the shores of

the Bosphorus. He was the first and last of his dynasty to represent his country in foreign courts as reigning Sultan. He visited Western and Central Europe, especially France and England, and was made Knight of the Order of the Garter by Queen Victoria.

Late in his reign he introduced many improvements into his own methods of administration, especially in the army and navy, according to the prevailing military spirit of that age. Among other reforms, he improved the public highways.

When I arrived on the scene, a finely engineered road had just been completed from Trebizond, on the southern coast of the Black Sea, to the plateau of Erzerum, which was our destination.

This extensive plain is one hundred and fifty miles from the sea, to the southeast, lying as it were almost in the shadow of Mt. Ararat, and is about six thousand feet above the sea level.

After a brief visit in Constantinople, and travelling by steamer to Trebizond, we started out on horseback to complete our journey. I was not accustomed to horseback riding, and the difficulty was much increased by a long heavy riding habit, which I was not emancipated enough to discard. Moreover, one of the party added further to the arduousness of the journey by persuading us to take the old road over the mountains because it was much more picturesque. This range was the Paryadres of ancient history, now called the Pontine Mountains, from the word *Pontus*. The road was wild and precipitous be-



MOSQUE OF ST. SOPHIA IN STAMBOUL



SULTAN AZIZ
1861-1876

yond description, and is the very same one over which Xenophon travelled in his retreat with the ten thousand, which he has so well described. In fact, his descriptions fitted in many ways conditions as I found them, few changes having taken place since his day in methods of agriculture and other industries. The reign of Sultan Aziz was the last period of the old Turkish life, as he himself began the introduction of railways and Western education.

The city of Erzerum was old even in those old days, and being on the highway to the farther East, was a center for the caravans of camels, en route for Persia. The streets were narrow and dark, but one could always escape from disagreeable surroundings by walking on the roof, or by a brisk canter across the plain. I soon secured a young horse for which I paid about fifteen dollars. Robin was dark red in color, and of a lovable nature, and became a constant and devoted friend in that far-away land.

The two leading characteristics of social life in the Ararat region were the cosmopolitan population and the almost absolute separation of the classes by their different languages. To be sure, all spoke some Turkish, but a very small vocabulary sufficed for their official needs, and their real thought of life was carried on in their own tongue. This division, especially in the schools and places of worship, all carried on in different languages, has been far-reaching in its

historical effects. The sad results have demonstrated the need in every land of common national interest expressed in a language known to all. One can go farther, and plead the need of a common world language.

The population was, of course, primarily Turkish, but in addition there were large settlements of Greeks south of the Black Sea, many Armenians in all parts of the country, Jews of influence in the cities, and a floating public of Arabs, Kurds and some Russians, while in the city of Erzerum there were a few English centered around the British Consulate, and an influential Persian colony. From our own spacious flat roof we could look across to the near roof of the Persian Consulate, where the women of the harem often appeared.

The separation by language was carried so far that in the city different nationalities lived in different quarters, and on the plains they lived in separate villages. As the climate was severe and fuel almost unknown, the villages were all underground, and hardly appeared to the naked eye as one travelled across the plain. The house in the village, and sometimes in the city, was largely a stable, and kept warm by the breath of the animals. This was not as uncomfortable as it sounds, for on one side were the

living-rooms, or possibly one room only, where there would be an open fireplace and a little wood to burn, carpets spread on the floor, and comfortable cushions arranged like lounges around the walls.

On one occasion we were caught in a storm far from home, and were obliged to spend several days in a Kurdish village. I cannot remember being particularly uncomfortable; in fact, I can remember only three things about the experience. One



SULTAN MURAD V
1876 (May to August)

SULTAN HAMID II
1876-1908



was spending most of my time working on a translation of some paper which had to be completed in a hurry, and copying it at a table. I can still see, although dimly, the three wives of the master of the house, who were young and very handsome, as is often the case with young people of both sexes among the Kurds. The third item still in my mind regarding that visit is that we had to watch the straps on our saddles to be sure that they were not stolen. This precaution would not have been necessary in any except a Kurdish village, as no Turk or representative of any other nationality would have disregarded the laws of hospitality in any way, but, on the contrary, they would have given us more fuel and food than they could really afford.

In general, the people in these villages did not seem unhappy, but rather, not fully awake. Some of them could read, and there were a few schools. Under Sul-

When I went to Constantinople to reside, in 1875, the beauty and glamour of the old life was still to be found. Sultan Aziz had built several palaces, including Tcheragan, which was constructed of real marble and contained wonderful works of art. He also erected Yildiz Kiosk, so long the self-appointed prison of Sultan Hamid.

There was a spirit of progress in the air. In 1868 the first railways had been put in operation, local lines near Smyrna, under the French and English. The Suez Canal was opened in 1869, an event which was celebrated by a visit from the Empress Eugenie, who was entertained in a palace near the future site of the Scutari school. Soon after this the European Railway was started on its way from old Stamboul to the West, past the ruined towers of the Byzantine walls, and the domes and minarets of many mosques, to reach Vienna in the late eighties. Education also was



DOLMA-BAGTCHE PALACE, THE HOME OF THE SULTANS

tan Aziz life was comparatively safe for all. He himself treated the common people well and was tolerant to all alike. His physician and druggist were Jews, his banker an Armenian, and his steward a Greek.

In Erzerum I had my first experience in school organization, and the practical use of foreign languages. I soon discovered that thought is greatly enriched by expressing it in new idioms, and I often had the thrill also of talking to groups of people in what was to me a foreign language. I do not know of any thrill that is greater, and one can only regret that life is so short, and so full of other things, that comparatively few people realize the pleasure of turning their thoughts into several different languages.

It was a time of peace, as the last war had been the Crimean, in 1854, the longest period of peace that Turkey had known in recent history, continuing over twenty years. In 1875, I was called to Constantinople to help in establishing the school that afterward became Constantinople Woman's College. This task was well accomplished before peace was disturbed. Then followed war after war, until even in my experience seven different wars have interrupted progress and worked havoc with plans for consecutive growth in national and educational enterprises.

not at a standstill. Galata Serai College was established, to which many statesmen owe their education. Men in politics were waking up, and a movement had been started by a leading Turkish reformer in favor of a constitution.

About this time, a wonderful woman in Boston, Mrs. Albert Bowker, who was far ahead of her time in educational policies, conceived a plan for a girls' school in Constantinople, with advanced standards of scholarship, that should include all nationalities of the Near East, without distinction of race or creed. Closely allied with her was a younger woman, Caroline Borden, whose name has been intimately associated with the later progress of Constantinople Woman's College. I am not sure that Mrs. Bowker thought of this institution in terms of a college, as the idea of women's colleges was not prominent in people's minds at that time—Vassar, the first to be founded, was just then coming into existence. The Constantinople School opened shortly after Vassar graduated her first class. This school was to be threefold in character, including an academic course, as high as circumstances would admit, a Medical Department, and what would now be called a department of Social Service.

Mrs. Bowker and her friends raised fifty thousand dollars for the buildings and grounds of the school, a large sum for those days. A picturesque site was secured, in Scutari, on the Asiatic shore of the Bosphorus, commanding a view of Stamboul, Seraglio Point, the Golden Horn, and the Marmora, with Asiatic Olympus in the distance. A building was erected, at that time notable for its plan and structure, in which the school opened late in 1875. I was one of the younger members of the Faculty.

Robert College had been founded a few years before, by Dr. Cyrus Hamlin, who had provided for it a remarkably fine edifice, situated on the European shore of the upper Bosphorus. This building, later called Hamlin Hall, still holds the leadership in architectural beauty among those of Robert College.

The new Director of the American School was Kate Pond Williams, and the staff included several women of distinct ability. I myself owe more to Kate Pond Williams than to any other one person, for knowledge of life, desire for culture, and a consciousness of the power of a spirit of tolerance. She made herself felt immediately in the standards of the school, and in its social influence. She was not only a woman of large ideas and personal charm, but she was also a diplomat, and was received with honor in all circles. The English language was established as the leading language of the class-room. Everything pointed to rapid growth and a happy future.

Throughout the reign of Sultan Aziz, the finances had been in bad condition and for this reason, ostensibly, he was deposed. A few months after the new school was opened in Scutari,

we were awakened at early dawn, on May 30, 1876, by a crier walking through the streets, who struck the pavement with a heavy club, and called out in a loud voice that His Majesty had died, and asked the blessing of God upon his soul. It is supposed that Sultan Aziz was murdered.

The old Turkish law is that the oldest living heir succeeds to the throne. Sultan Aziz tried to break this law in favor of his own sons, but failed. Had he succeeded, the history of Turkey would probably have been very different, as he had two sons either of whom would have been a comparatively progressive leader. On the death of a Sultan, his sons were imprisoned, often in the Tcheragan Palace, and they were not even allowed to read the daily papers, much less to pursue any study. When Sultan Aziz died there were four sons of his predecessor, Sultan Medjid, confined in the palaces on the Bosphorus. The oldest of these, Murad V, was placed on the throne. This unfortunate man, however, in suddenly

changing a prison for a throne, could not cope with circumstances, and three months later was deposed, and shortly after died.

Thus began the reign of Sultan Hamid II, the tyrant, on August 31, 1876, upon whom the sword of Othman was then girded, in the mosque of Eyoub, a sacred place that no Christian could enter. The pageant that accompanied the ceremony was carried out in oriental grandeur, and I had the good fortune to view it at close range. Regiment after regiment of infantry and cavalry from all parts of the empire marched slowly past, in shining national uniform, to the music of many bands. Then followed the carriages, in the first of which sat the new Sultan. He was drawn by the finest steeds in the land and both carriage and harness were trimmed with gold. Women of the harem were also present in the royal carriages, heavily veiled. A cannonade from the ships on the Bosphorus resounded through the air, followed by a solemn moment of prayer, as the cry of the Muezzin was heard and silence fell upon the multitude. That was my first experience in viewing royalty. Since then I have repeated it many times, in all, I think, sixteen. At the present time, however, kings and

queens are something of an anachronism.

In the beginning of the reign of Sultan Hamid, we in our new building in Scutari were most enthusiastic about the future. Our school was rapidly assuming a more cosmopolitan character, with the advent of a constantly increasing number of Bulgarians, our faculty life was delightful, and our Turkish friends were cordial and encouraging.

Shortly after the accession of Sultan Hamid, an

international conference was held in Constantinople, a constitution was proclaimed before the end of 1876, and the booming of guns expressed the joy of the people. This constitution was prepared by a man ahead of his time, Midhat Pasha, a man who was much liked by both Turks and foreigners. Parliament convened in an apartment in the Ministry of Justice and a show of democracy was made which lasted, however, less than two years. In February, 1878, Sultan Hamid suspended the constitution, closed the parliament, and banished Midhat Pasha, who died in exile. Parliament was not convened again for thirty years, *i.e.*, until after the reign of Hamid II. Thus all plans for rapid progress, in education as well as in other affairs in Turkey, were blocked.

Early in his reign Sultan Hamid retired to Yildiz Palace on the hill. Then began a system of tyranny, carried on largely by the help of large groups of spies. Progress was at a standstill, and such words as liberty and freedom were forbidden. Hundreds of Turks of



GRAND RUE, PERA, CONSTANTINOPLE

advanced ideas were secretly executed, and Turkish boys and girls were forbidden to attend foreign schools.

In those early days, Turkish women, although they lived in seclusion, had financial independence beyond what was allowed by law in other countries, for they had absolute control of their own property. Under Mohammedan law, no one could buy or sell or alienate property belonging to a Turkish woman without her consent. This kind of personal responsibility was a fine preparation for advanced education, and for understanding the equality of social responsibility for both sexes alike, a principle recognized by the Angora Government, which takes pleasure in putting women in responsible positions.

A few Turkish girls of high class braved all dangers to attend the school in Scutari. The first of these was the daughter of a Circassian woman in the harem of Sultan Aziz, who after the death of the Sultan married a Colonel in the army. The daughter's name was Gulistan, or Rose Garden. As it was against the protest of the Sultan himself for her to be in our school there was great excitement when she received her diploma, not on the platform like her classmates, but handed down to her in the audience, where she sat with her mother heavily veiled. I enjoyed my acquaintance with the mother especially, as a representative type in a Sultan's harem, and I am proud to say that she was in every sense a cultured, refined woman. The daughter has been one of our most honored graduates.

The father died in exile, as a penalty for his radical ideas.

Sorrow and political difficulties harassed the life of Sultan Hamid almost from the beginning of his reign, and progress in education was difficult. We struggled on, however, as best we could, and in 1890 the school became a college, chartered under the State of Massachusetts.

Sultan Hamid was the last Sultan to be at the head of a harem, in the old style. Some time after he was dethroned by the Young Turk party, I was in a caique on the Bosphorus, and the boatman looked up towards the old palace on the hill and said, "I was up there when the Sultan was taken, for I was the porter in the palace and had the keys." "What happened to you?" I asked. "I was afraid to be found with the keys," said he, "so I threw them down and ran away." "What became of the harem?" I asked. "The fathers of many of them came down from Russia," he replied, "and took them back to their homes."



VIEW OF BOSPHORUS FROM COLLEGE CAMPUS

Dr. Mary Mills Patrick was the founder of Constantinople Woman's College and served as the President until 1924. She developed the small mission school of 1871 into a great international college for women. She devoted her life to the women of the Near East. Dr. Nicholas Murray Butler has described Dr. Patrick as "doing a man's work in the Near East with a man's skill and a woman's devotion."

(Under Five Sultans will be continued in the next News Letter.)

Alumnae representing nearly every class that has graduated since 1882 gathered at Constantinople Woman's College for the Fall Reunion. Speakers on that

occasion were Mrs. Haiganoush Hagopian, '82; Hatijeh Zakir Refik, '16; Anastasia T. Skipkoff, '20, and Sofie Ksido, '26. The alumnae are actively continuing their work for the foundation of a permanent Student Loan Fund, which has already been begun and is proving of great value in the life of the College.

President Kathryn Newell Adams is leaving for America soon after Commencement Day, June 6th, for her sabbatical year in America. Miss Adams filled the professorship in English from 1920 to 1924 and was installed as President of the College June, 1924, upon the retirement of Dr. Mary Mills Patrick.

The Turkish Ministry of Public Education has approved for usage in the schools throughout the country a new

book on methods of teaching English in the Near East by Miss Dorothy Kennedy, Associate Professor of English in the College since 1920.

Dean Burns is taking a short furlough this spring, visiting friends in America. She will return to the College for Commencement.

The Architect of the buildings planned for the American Sofia Schools recently visited the Woman's College at Constantinople to study our buildings.

Margaret W. Landes, Ph.D., Professor of Philosophy and Psychology, has published two notable articles in Philosophical journals in America this year.

Recent visitors include Dr. Manly Hudson of Harvard, Dr. Sze, Chinese Minister to the United States, and Dr. W. H. Kilpatrick of Columbia.

Rewards of a Good-Will Investment

"GOLD in the hands of a pure man is like the sun which shines everywhere. And like the sun, it nourishes the sickly roots of humanity, revives the drooping branches and brings to its impoverished soil the blessings of health and well-being.

A rich man died—and the rich are seldom mentioned after death, but this man was different, for he was in his worth and benevolence the highest example of benevolence and worth.

He gave with a will, and with cheerfulness; gave with the purpose of immediate good. He specialized and was unique. The down-trodden and oppressed among the little peoples of the world were his own. He gave of his wealth, and of his time, and of his heart. He spoke with fervor and devotion as if in support of a great national cause; and when he pronounced the words, Syria and Lebanon, love seemed to flow in his voice and from his eyes, as if he were of the children of this ancient land.

Like the Arab, 'Akramat-ul-Faiyyad, the Redeemer of the fallen,' he went secretly mending broken hearts and homes.

And the sun of his benefactions, which shone upon this land during the war, still shines upon it from the educational institution of which his worthy son is President. The people of this country are deeply and lastingly grateful. Indeed, when I mention gratitude, I mention a people who may lose all its ancient virtues, except gratitude. And when I mention sorrow, I mention a people whose calamities seem unending, whose sorrows seem eternal."

Translated from the Arabic, from a speech by Amin Rihany at a memorial meeting held at Beirut in memory of the late Cleveland H. Dodge.

All too often have the persistent daily overtures to satisfy our personal needs hidden the innermost desires of the human spirit. Yet it is this desire to satisfy the sympathetic spirit of benevolence that prompts great men. In following their ideals they have learned what calms the mind and rests the heart. They sow where the yield will benefit the human race, while their reward is the love and esteem of their fellow men.

The intelligent public-spirited American is no longer interested in mere charity; he desires his money to produce permanent results while he gives the closest scrutiny to every project that promises opportunity to the down-trodden, health to the unfit, intelligence to the ignorant.

The Colleges of the Near East are the product of an intelligence that produces great fortunes, but these permanent institutions require the combined support of many thousands, for because of their success they have expanded far beyond the original concepts of their founders.

These colleges appeal to the heart through the intelligence. Without ostentation they reflect the courage, the piety and the hope of good men, and the results have vindicated their judgment.

Men of equal vision and repute continue at the helm, but the sense of equity, of equal distribution of duty, calls upon the many to aid them in their efforts.

Each contribution not only maintains but aids in expanding the good work, for each and every graduate is a potential force spreading throughout the world the unselfish charity of God's love inspired and fostered by these institutions.

Participation in maintaining these lighthouses in their stormy centers is to share in the ideals of their founders, while the reward is the personal satisfaction of the spirit of benevolence, however modest, found so strongly entrenched in the American heart.

No more profitable use of money can be made today, and every internationally minded American will want to have a part in this educational endeavor which is developing bonds of friendship between nations that no earthly force can sever.

The Druzes of Lebanon

By PHILIP K. HITTI

THE Druzes of Syria and the Samaritans of Palestine are two unique communities not to be found elsewhere in the whole world. Like social fossils in an alien environment, these two peoples have survived for hundreds of years in that land rightly described as a "Babel of tongues and a museum of nationalities."

The Samaritans are the remnants of the tribes from Assyria and Persia who were transplanted by Sargon some seven hundred years before Christ to take the place of the "ten tribes" who were carried into captivity. They are represented today by about one hundred eighty persons who intermarry among themselves and are becoming rapidly extinct. Their habitat is Nablus (biblical Shechem) and their religion is ancient Judaism mixed with pagan survivals.

The Druzes have no such clear record to show regarding their origin as a people and as a sect. Their ethnographical origins, no less than their rituals and religious beliefs are shrouded in mystery. Appearing for the first time on the pages of history, near Mt. Hermon in anti-Lebanon as pro-



©Exclusive Photo by A. Russell Reusing.

Religious teacher of the Druzes reading the secret Druze bible. Women listen to his teachings from behind the red curtain while holy men squat on Oriental rugs shown in the picture.



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Primitive Arabic funeral in Soueida, capital of Jebel Druze in Syria. The body of a child is on an altar hidden by white-veiled women. The Druze women chant and shriek while the men stand off by themselves and sob. Druze government buildings are seen in the left background.



©Exclusive Photo by A. Russell Reusing.

The man on the left is a Druze sheik seated in his mud cavern. He is revered by his tribe as a holy man because he neither smokes nor drinks and gives his money to the poor. His headgear distinguishes him as a man of holiness. On the right his vassal is braying coffee.

fessors of the divinity of the sixth Fatimite Caliph in Cairo (996 A. D.), the Druzes have lived their semi-independent lives secluded in their mountain fastnesses of Lebanon, almost forgotten by the outside world.

The few occasions throughout their history in which they attracted international attention were first at the times of the Cru-

sades, when they were entrusted by the Moslems with the military task of guarding the maritime plain against the Franks. Secondly, in the early seventeenth century when their great leader, Fakhr-al-Din II, under whom the Druze power reached its zenith, appeared as a refugee from the Sublime Porte in the court of the Medicis at Florence. Thirdly, when as a result of their civil wars in 1860 with their Christian neighbors to the north, the Maronites, the French landed a contingent of troops to quell the disturbance; and fourthly, in connection with the recent armed uprising against the French mandate in Syria.

The Druzes today number about 130,000 people, of whom 7,000 live in Safad, 44,000 in Hauran and the rest in Aleppo and the Lebanon.

Paternal Interests of an American College

After a man has participated in the throbbing life of that changing and often troubled area, the Near East, over a period of fourteen years, he becomes splendidly fitted to understand its movements and needs.

Cass Arthur Reed, graduating from Pomona College in 1906, was appointed within a few years to a Professorship in International College, Smyrna. He brought with him the traditions and spirit of his Alma Mater and, through his efforts, four fellow graduates now teach there.

Americans who know the respect and love Californians have earned throughout Europe, will realize the value of its extension to Turkey, furthered by these men from Claremont.

Dr. Reed has become President of International and has made it the outpost of Pomona. During the war interest in Smyrna grew and in 1919 the Pomona-Smyrna movement was launched in active form by the appointment of Vincent L. Humeson to a place on the staff. Raymond Morement went out in 1921 and took heroic part in the thrilling events connected with the occupation of the city of Smyrna and the re-establishment of refugees in Greece. Frank Woodruff brought over the dramatic traditions of Pomona in 1925 and last year Ralph Boyer and Darwin C. Hand, the son of Pomona's Professor, Clifford Hand, have arrived. It may literally be said, Pomona has given her Hand to International.

The new resources of the college now make possible the appointment of more permanent men and Pomona is again looked to for men who offer themselves for this rewarding service.

Some two thousand Indian and British prisoners of war were housed by the International College at Smyrna during 1918. Now the students have a wonderful silver Sports Challenge Cup given in gratitude for the kindness then shown them.

International College Notes

A new volume of ancient Turkish and European folklore has been printed by us.

A recent musicale at the College was attended by all government officials, including the Governor, the Mayor and the Army Corps Commander.

The College Scout troupes are preparing for a big scout night with stunts, demonstrations and competitions. The scouts visited the city prison and the children's aid society headquarters during vacation.

We have laid out a new football field.

We are exchanging seed with an American agricultural school at Allahabad, India.

Mr. Jennings has opened up social service work in the city and the government has given him a Mosque for use as a boys' club.

The girls have been playing baseball under the leadership of Miss Crockett.

The girls gave a tea and social to the older students from the boys' college. They cooked all the refreshments, which they served themselves, and their biscuits didn't bounce either.

Those students who did not get home for vacation last Christmas went around in the morning and sang carols to the faculty, including "It Came Upon the Midnight Clear." And the student body is Turkish.

The Future of the Balkans

By WILLIAM F. SLOCUM

BULGARIA and her people are to play an important part in future world conditions surrounding the Balkans. By virtue of its character, its antecedents and its geographical location, it appears to hold the key to the situation, especially if its people are wisely and effectively trained and dominated by the higher Christian idealism.

Looking into past history for substantiation of this conception, one discovers in the seventh century a Bulgar ruler, member of the ancient Touranian race, having great force and courage, living on the Don, who conquered the Slavs of Moesia, invaded the districts of Adrianople and central Macedonia, and evolved a nation of unusual power and independence that occupied the country south of the Danube and west of the Black Sea.



BULGARIAN PEASANT FAMILY

From 1218 to 1241, the Great Ivan Asen II, most powerful of the Bulgar rulers, extended his sway over the whole Balkan Peninsula, leading a people celebrated for its patience, perseverance and endurance and possessed of remarkable capacity for hard work and industry. The standards of morality, especially in the rural districts, were high, unfaithfulness in the marriage relation being punishable with death.

Though Constantinople was captured by the Latins in the fourth crusade in 1204 and Venetians acquired

maritime towns and islands, the Bulgars under Ivan Asen more than held their own. They developed a peasant proprietorship which was almost universal, having small freeholds averaging about 18 acres, and this system exists to the present time. The rural proprietors lived in a condition of such comfort that extreme poverty was largely unknown except in the small towns, while the peasantry, in addition to farm work, practised various trades with skill.

With fortitude and suffering they bore the Russian invasions of 1810 and 1828. Reaction against the Greek clergy, which tended to the effacement of Bulgarian nationality and for which the peasant people were blindly contending, arose in 1825 when their inborn spirit awoke under the influence of a literary revival: The Monk of Mount Athos wrote a "History of the Bulgarian Saints." There followed the foundation of the first Bulgarian School at Gabrovo and shortly the establishment of fifty-three other schools and the appearance of "five printing presses."

In the recent Balkan war the sacred Turkish city of Adrianople was captured, together with much adjacent territory, but was lost as a result of the "second Balkan war."

Those who read their history and give them intimate study come to realize that in them are notable reserves of power and endurance which can be developed for the largest usefulness

in solving the problems of the future, providing there come into their national life institutions that emphasize intellectual development, and also intensify the religious and ethical elements of Christianity.

Already they have developed capacity for the higher life and powers of leadership: poise, devotion and ability have been shown by many Bulgarian students who have attended Robert College and the Woman's College.

The time is ripe for the development of a thoroughly commanding institution for higher learning in the most central position in Bulgaria; to take advantage of what the people themselves promise to be with strong, wise and vigorous educational Christian institutions to dominate them, by virtue of their earlier history and promise for the future.

The King of Bulgaria has just decorated E. B. Haskell with 4th degree civil service decoration as reward for thirty-five years' faithful service in behalf of the Bulgarian people.

Mr. Haskell, principal of the American School in Samakov, is soon to return to the United States.

Taking Advantage of Low Costs

THE growth of an American institution abroad is always attended with marked interest by the public who know of it, with great enthusiasm by those who contribute to it, and with a wild joy by those working in it with knowledge that their aspirations are to come true.

For years the village of Samakov, Bulgaria, has contained a school center so hard pushed for room, that old sheds and barns have been employed to house its students. Yet with all these make-shifts two hundred applicants were turned away last year. Today, the sun is shining upon a new campus in the Capitol, yet to be built upon, and the Forestry department of the government is planting choice trees to make it a park of beauty.

And so the Sofia American Schools are coming into their own. So successful have these schools been, in

spite of their handicaps, that its graduates are admitted without further examination to the professional schools of European Universities.

Fortunately, low costs of construction prevail and timber is becoming higher. Labor receives but 30 to 90 cents per day; carpenters and bricklayers, \$1 to \$1.50; clerks, \$20 a month. Coal is \$4 a ton; flour, \$3 a hundred; potatoes, 40 cents a bushel, and

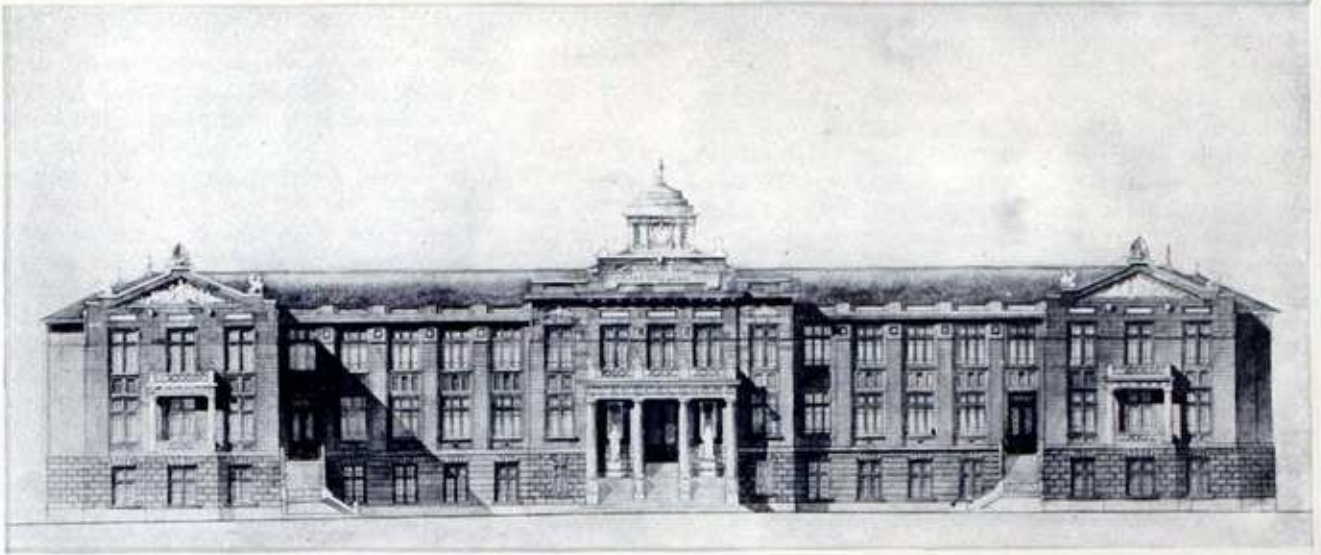


FACULTY HOMES AT ROBERT COLLEGE

eggs, 15 cents a dozen.

These low costs may be beneficial in construction and maintenance, but they also indicate marked difficulty in raising money in a country where they prevail. The American dollar will go a long way in aiding these schools, and with the appreciation that attends any contribution to them the American investor in Good-Will is sure of securing large dividends.

In the spring of 1926 the Bulgarian Parliament voted to grant the American School fifteen thousand cubic meters of timber from the government forests as an aid in constructing the new buildings on the school property near Sofia. As the financial condition of the country at the time did not permit a contribution in cash, a grant of timber was made as an indication of the interest the government has in the erection of the new school plant. Since very little wood will be used in the new fireproof buildings, the Building Committee has arranged to exchange the timber for other materials. In this exchange very satisfactory terms have been secured. The total value of the grant of timber will be equivalent to the cost of one large dormitory building.



ARCHITECT'S PLAN OF FIRST BUILDING NOW UNDER CONSTRUCTION

Athens College Appeal Receiving Enthusiastic Response from Greek Americans

ATHENS COLLEGE, the dream of years, is now a going institution. The charter has been granted by the Board of Regents of the State of New York. Charles P. Howland, former chairman of the Greek Refugee Settlement Commission, has been chosen as the first president of the Board of Trustees. While the Athenians themselves have been purchasing eight additional acres to extend the beautiful campus in the suburbs of Athens and breaking ground for the first building, to be known as Benaki Hall, the campaign for funds among the Greeks in America has made splendid progress.

In order to reach every Greek resident in the country a general letter of appeal has been released signed by Mr. L. Calvocaressi, the head of Ralli Brothers in New York, and accompanied by a facsimile of Mr. Ery Kehaya's announcement to the Trustees of his \$100,000 gift to the college.

A poster showing a panorama of the architect's college prospectus is now on display in Greek churches, schools, restaurants and wherever Greeks congregate throughout the entire country.

Honorable C. Simopoulos, Greek Minister to the United States, is taking a personal interest in the campaign and giving liberally of his time and energy. He was the chief speaker at the Chicago dinner at the La Salle Hotel attended by 500 representative Greeks of the Mid-West. Detroit, St. Louis and Salt Lake City are other western centers where campaigns are being organized.

New York inaugurated its campaign with a dinner at the Hotel Astor presided over by the local chairman, Mr. L. Calvocaressi, president of the Greek community in New York, who himself has made a liberal gift to the college. The meeting was honored by the presence of the Greek Minister and Bishop Polycarpus, uncle of Mr. Kehaya. Dr. Edward Capps, Dr. John H. Finley of the *New York Times*, Dr. P. Coryllos and Mr. H. C. Jaquith were among the speakers.

Other cities of the Empire State now conducting campaigns are Rochester, Buffalo, Syracuse, Binghamton, Albany, Troy, Schenectady and Utica. The Greeks in the latter city contributed \$10.00 per capita to the college enterprise.

Dr. Edward Capps of Princeton was guest of honor and addressed a splendid meeting of several hundred Greeks in Boston. Governor Alvan T. Fuller of Massachusetts has accepted the honorary chairmanship of the Greater Boston campaign committee. Mr. Nicholas Culolias is the active chairman, while the treasurer is Mr. M. D. Choremi, nephew of Mr. Benaki of Athens, donor of Benaki Hall.

One of the most enthusiastic meetings held on behalf of the college was in Manchester with Dr. Henry Dewing of Bowdoin and Mr. Albert W. Staub, the American Director, as the speakers. Mr. D. D. Grimes, a Greek business man, is the chairman and he is interesting the Greeks not only of that city but of all of New Hampshire.

No state gives better promise of exceeding its quota than Maine. In Portland, an American banker is serving as the treasurer of the strong committee of Greeks. Professor Chase of Bates College is active in the work at Lewiston where Mr. Lois Montrapitias is proving an aggressive chairman. Bath, Bangor and Biddeford are other co-operating Maine cities.

In Philadelphia, Mr. George E. Silloway entertained the committee at his home to hear Mr. H. C. Jaquith of Athens report on the development of the college. At this meeting Dr. M. M. Dorizas, graduate of Robert College and famous Greek athlete, now a professor at the University of Pennsylvania, was chosen chairman. Influential committees are also at work in Harrisburg, Pittsburgh and other Pennsylvania cities.

In the South, Norfolk has accepted its quota and is engaged in a vigorous campaign. Richmond is under the leadership of Mr. Charles Copas, local president of the Ahepa, and at little Winchester, famous in the story of Sheridan's ride, the Greeks are contributing with a generosity to challenge the utmost effort from larger communities.

The Greeks throughout America, both individuals and committees, are sending their contributions either direct to the trustees of Athens College, at 18 East 41st Street, New York City, or to the Bank of Athens, at 25 Pine Street, New York, and the National Bank of Greece, at 7 Wall Street, New York.

With deepest regret we are obliged to record the death of Professor William H. Hall, on January eighth.

Professor Hall was born in Biddeford, Maine, fifty-six years ago. While a child his family moved to Michigan. A graduate of Union College, he became in 1896 assistant to the Principal of the Preparatory School, Syrian Protestant College, and the following year became its Principal, the position he held at the time of his death.

Professor Hall wrote "Cross-roads of the Near East" and was a contributor to the National Geographic and other magazines.

Dr. Hall will long be remembered as a speaker and preacher in the American University of Beirut, while the great number of people and the variety of groups they represented, who were present at the simple services held in the Chapel, were a living testimony to the love and esteem with which Prof. Hall is regarded and to his widespread influence.

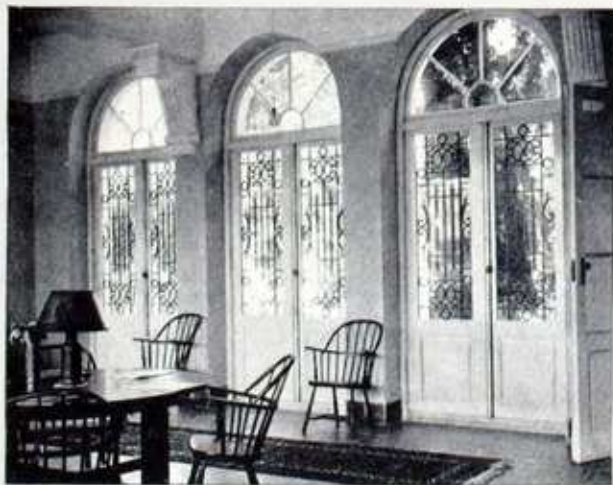
President Dodge Honored

On January 17th the government of the Lebanese Republic conferred upon Bayard Dodge, President of the American University, the Lebanon Order of Merit, in recognition of the great services he has rendered in the field of education. The Minister of Justice and the Minister of Public Works went to the University and conferred the medal in the presence of a large audience of Professors and students. They conveyed to him also the greetings of the President of the Republic.

The afternoon concerts which have been given during the first semester of the year closed with a very successful entertainment on Friday afternoon, January 21st.

Monsieur Kouguell and his orchestra have become so popular that the large auditorium at West Hall was almost full.

The members of the University were honored by



INTERIOR VIEW



TRAINING SCHOOL FOR NURSES AT BEIRUT

having present on the front row H. H. Prince Muhammad Hasan Mirza, brother of the ex-Shah of Persia, H. H. Abdul-Majid, son of the Sherif Ali-Haidar, whose wife is a granddaughter of the Sultan Murad of Turkey, and also the Chelabi or Grand Master of all the Whirling Derwishes.



FIVE OF THE 50 PUPIL NURSES

Persons interested in Protestant Missionary work in Syria will be interested to know that the League of Nations has turned over to the United Protestant Missions of France two very valuable pieces of property in Beirut which formerly belonged to orders of German Deaconesses. One of these is the Prussian Hospital, which is rented by the French Army. The rentals from this property make it possible for the old Prussian

school to be utilized by the French Protestants for missionary purposes.

Of interest to engineers is the invention of Michel J. Malti, Instructor of Electrical Engineering at Cornell.

It is a computing device that performs operations at one setting, giving the conversion of complex numbers from the orthogonal to the exponential form and the trigonometric functions of any scale. It accomplishes other miracles unknown to the lay mind, but the patent is now pending and orders have already been placed for the invention of a graduate of the American University of Beirut.

On October 28th, 1926, the Board of Regents of the University of the State of New York formally registered the School of Dentistry of the American University of Beirut as an approved School of Dentistry. To those who know the high standards required in this department by the Board of Regents, this action is not only most welcome, but gives added strength to this institution.

Making Our Near East Colleges Self-Supporting

A Great Task That Will Not Wait

Immediately following a cable from President Caleb F. Gates of Robert College in Constantinople that regardless of treaty negotiations with the United States, Turkey will not interfere with the work of the American colleges, our Trustees launched an "Endowment" campaign for the six institutions in the Near East College Association.

With the steady stabilization of political and economic conditions not only in Turkey but in Syria, Greece, the Balkans and throughout the entire Near East the question of making our institutions self-supporting has become one of urgency and imperative necessity.

Friends of the Colleges who have been following closely the financial program inaugurated by Cleveland H. Dodge following the war realize that this appeal for Endowment is the final step in the plan. The first effort was the Emergency Fund in 1921 which covered the accumulated war deficits. The purpose of the Fund for Near East Colleges in 1924 was to provide the operating expenses over a five-year period ending June 30, 1929. The final objective is to secure sufficient Endowment by that date in order to preserve the present investment.

To insure continuance and permanency the six Colleges need an Endowment of \$15,000,000. It has been decided to fund all existing Endowment assets amounting approximately to \$5,000,000 so that there is still a good chance of completing the task during the next two years. If we fail in this final step of Mr. Dodge's program the opportunity of making these institutions self-supporting will probably never occur again.

This plan does not provide for any expansion or for any new buildings except in the case of Sofia, where a former mission school is being reorganized and at Athens where the buildings are being provided by funds from Greek sources. All of the colleges must adhere to a carefully prepared budget even though it is necessary to limit the enrollment and operate without much-needed equipment.

Since the inauguration of this program in 1919 over ten thousand individuals and organizations have made contributions. There would be at least one hundred thousand additional subscribers if all of the people who have expressed a definite interest would respond. While certain large gifts may be hoped for and many philanthropically minded people will undoubtedly give substantially, the campaign can only be made a success as thousands of Americans who recognize that these institutions have proved their worth and who believe that Christian education is a means of creating international good-will, contribute to the Endowment Fund.

Let no one refrain from participating because the gift is necessarily small. The Endowment when raised will be the more impressive if it represents not only a few men and women but a great cross-section of our population—every class, nationality and creed—an outpouring of good-will reflecting the true soul of America.

No giving is more satisfying than to put money in trust for the education of youth. The poorest man can give to the Near East Colleges with the knowledge that his gift will yield dividends in trained young men and women down across the centuries. The principal remains intact, carefully safeguarded by the trustees, while the interest is used annually to carry on the work of character building and broadcasting American ideals. We believe that in America there are thousands of people who will give as they are able to this Endowment promptly and gladly.

You may make your contribution by becoming a member this year of the Near East College Association, or you may make a good-will gift of any amount. We will appreciate it if you will without delay fill out the enclosed subscription card and mail it to our National Office.