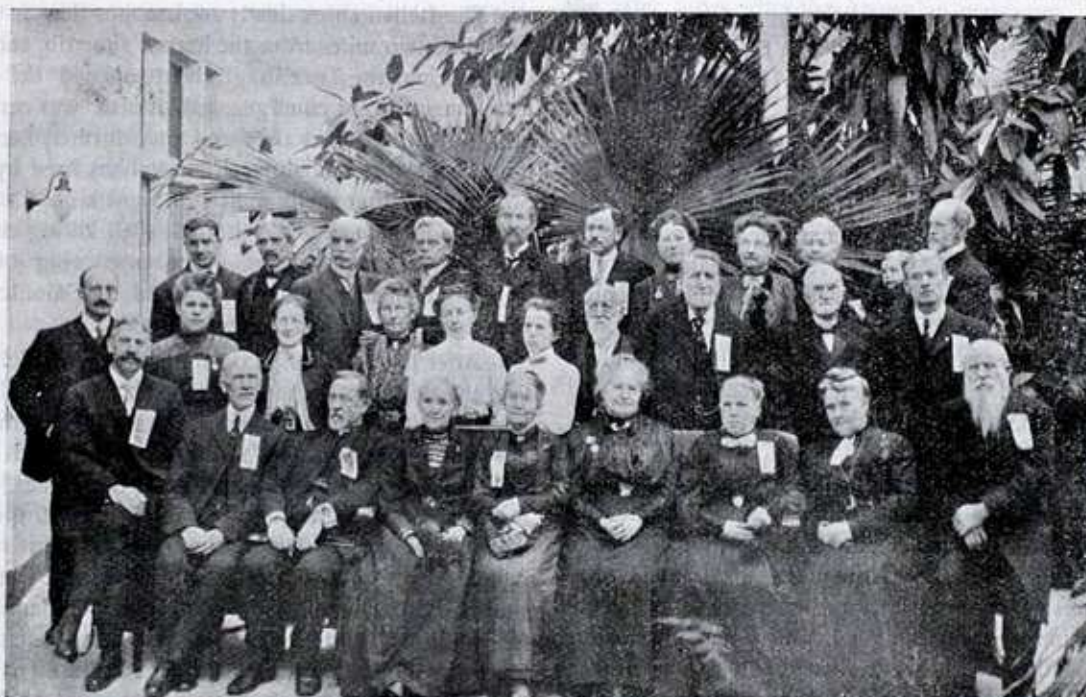


The Orient.

Vol. III., No. 11

BIBLE HOUSE, CONSTANTINOPLE, March 13, 1912.

Price, One Piastre



A. B. C. F. M. MISSIONARIES AT BATTLE CREEK, JANUARY, 1912.

Front Row, left to right: — Rev. Willard L. Beard, D.D., District Secretary, New York; Rev. F. W. Macallum, Constantinople; Rev. Herbert D. Goodenough, South Africa; Mrs. H. C. Haskell, Philippopolis; Mrs. M. P. Parmelee, Trebizond; Mrs. C. Goodrich, China; Mrs. R. M. Cole, Bitlis; Mrs. J. K. Greene, Constantinople; Dr. Mark Williams, China.

Middle Row: — W. M. Post, M. D., Konia; Miss Abbott; Mrs. E. B. Haskell, Salonica; Miss H. F. Parmelee, Japan; Miss Ruth Parmelee, Trebizond; Mrs. W. A. Hemingway, China; Rev. Chauncey Goodrich, D.D., China; Rev. R. M. Cole, D.D., Bitlis; Rev. J. K. Greene, D.D., Constantinople; Mr. C. C. Fuller, Africa.

Back Row: — Mr. Stokely (candidate); Rev. E. B. Haskell, Salonica; Mr. Beall; J. H. Ingram, M.D., China; Rev. H. C. Haskell, D.D., Philippopolis; W. A. Hemingway, M.D. China; Miss Emily Smith, M.D., China; Miss Patterson; Mrs. George B. Cowles, Africa; Rev. George B. Cowles, Jr., and child, Africa.

SHERWOOD EDDY AT ROBERT COLLEGE.

Friday, Saturday and Sunday last were profitable days at Robert College. Mr. Eddy held four public meetings, one for men only, and in addition had many heart-to-heart talks with students individually: and it is safe to say that a college generation must pass away before the memory of these days will pass. Friday evening's address, on the Scientific Method in Religion, challenged the students to apply to religious thought the five scientific steps of observation, hypothesis, experiment, correction and verification, and thus to test God and his revelation in Jesus Christ and in the Bible. Sunday morning's address on the Awakening of Asia deeply thrilled a large audience, as the speaker portrayed the intellectual, economic, social and religious awakening now going on in Japan, Korea, China, India and elsewhere. He pointed out that at the heart of this awakening are the Christian students of these lands, and that the most marvelous results are the triumphs of Christianity. In the evening, a still larger number gathered to hear the final address, many coming from

Bebek and Arnaoutkeuy as well. Mr. Eddy's topic was Christ's question, "Who say ye that I am?" which the speaker characterized as the greatest question in the world. He invited attention to five reasons which appeared to him sufficient for regarding Jesus as in a unique sense the supreme revelation of God to man: his teaching, his character, his claims, his influence on subsequent history, and his ability to meet the demands of personality.

Would that every college in the Empire might have the opportunity of such a visit from such a man. The resulting heart-searchings must surely bring new light and life to many a sincere seeker after a reasonable faith. Mr. Eddy left on Tuesday for Athens, and expects to visit Sofia later.

STRAY SHOTS FROM SYRIA.

A joyful occasion was the Christmas celebration given by Mrs. Hoskins at her home in Beirut. As Armenian Christmas came on Friday, when all were free, she had all the Armenian soldiers and gendarmes in the city there. Mrs. Graham, Mrs. Ward and Miss Richter assisted her, and the Turkish teachers of the College helped. Songs were sung, tea and cake and fruit were provided, speeches were made, and all had a fine time.

While the Greek Patriarch of Antioch was visiting Beirut in January, he gave a dinner to the heads of all the religious sects, Greek Catholics, Orthodox, Maronites, Roman Catholics, Syrians (Jacobites), Armenians, Protestants, Moslems and Druzes. The Jewish rabbi was invited but did not come. No wine was on the table, out of deference to the Moslem representative. It was a real get-together dinner, and that was the purpose, — to sink all differences, so far as possible, and respect each other's opinions. The spirit of the invitation prevailed at the gathering, and it was indeed a remarkable dinner.

The Friends' Mission in Lebanon recently held at Brummana a three days' conference for deepening the spiritual life. The teachers from all the outstations were present. * Arthur Pim, chairman of the Egyptian General Mission, whose home is in Ireland, was present and gave several helpful addresses; and all felt that new spiritual power and refreshment was given to them.

Deep religious interest has been manifest in the boys' schools at Shweir and Suk-ul-Gharb, and a number have taken a definite stand in the Christian life.

W. B. A.

AN EYE-WITNESS ON THE BEIRUT BOMBARDMENT.

On Feb. 24th those not early risers were awakened by the roar of a cannon and a shell flew screaming over the city landing close to the Municipal Hospital on the sands, frightening away the soldiers guarding some sick prisoners, who escaped. Miss Kenaan, the head nurse and superintendent, a graduate of the S. P. C. Training School, stuck to her

post, though twice later in the day her hospitals seemed marked as targets by the Italian gunners. Seven shells fell close by. Dr. Saleeby of the College dressed the wounds of eleven people there that day.

The Italians sent in a boat early with a note to the Vali and another to the German consulate demanding the surrender of the gunboat and the torpedo boat lying in the harbor; failing which, he regretted his orders were to destroy them. A boat under flag of truce went out to the flagship, parleying half an hour for delay, which was not granted after 9 o'clock.

The Italian ships slowly took a position in St. George's bay some two miles from the harbor's mouth, and before they began firing the Turkish gunboat opened the engagement. It was magnificent courage, but it also was certain destruction, for the ship was anchored and, further, her guns could not reach the Italian ships. The Italians fired by broadsides. Some of the first shells went wild and killed and wounded many people in the city, the first shell killing eleven, mostly merchants at their shops. The new wing of the custom house was nearly demolished, and the Salonica bank, and many other buildings were damaged.

After landing a shell on the gunboat, which set her on fire, the flag-ship backed in to the harbor, torpedoed and sank her, though her upper works are still above water. The sailors who were not blown to eternity continued to work the two machine guns on the bridge till the flames cut them off. Both attempts to hit the torpedo boat with torpedoes failed, and the ships withdrew to the north for some hours, returning, however, at 2 o'clock. One of them took station opposite the harbor mouth and completed the demolition of the torpedo boat, and in so doing spoiled the face of the new Ottoman Bank building and other structures to a less extent. Again the Italians took occasion to send shells screaming over the city up to the city hospital.

With the opening of the bombardment rioting, murdering, looting of the arsenal and shops where arms are sold, and streaming of all sorts and conditions of men, women and children out to the S. P. C. began. Hundreds of refugees collected there and many spent the night in the college buildings.

The Vali is a MAN. He showed great vigor and promptitude in quelling the rioting, in preventing the breaking open of the prison, and in getting the city policed and in order. The authorities quickly got the situation in hand. The police and gendarmes did excellent work. Martial law was proclaimed on Sunday and two regiments of troops arrived from Damascus.

The Beirut Chapter of the American Red Cross put the American College hospitals at the disposal of the city.

American interests were well looked after, though Mr. Willoughby Smith was convalescing from small-pox and had to issue orders to the Dragoman, Mr. Khury, from the infectious ward of the hospital.

Reports say that over 150 were killed, and many more wounded. Daily many are dying who were wounded.

W. B. A.

MISS HARRIET SEYMOUR.

The death of Miss Seymour makes heaven richer for all who knew her. When I reached Harpout, my first missionary home, in 1867, I found the station rejoining in its new members, Miss Seymour and Miss Warfield, who had preceded us by ten weeks. Miss Warfield fell a victim to typhoid fever after only three years of service; Miss Seymour filled thirty-seven years with fruitful labor and then retired because she had not the strength to labor longer. During her long period of service she visited America only once, but when she finally retired from the mission she found a delightful home with a widowed sister and that sister's married daughter, where we visited her a few years ago.

If I were asked to name a model Christian, I can think of no one whom I should select before Miss Seymour. She was deeply spiritual, and devoted, body and soul, to the work which she felt that her Lord had committed to her. She was free from sanctimoniousness, and free from severity in the judgment of others. Hers was a winning presence, and her pupils, and later the village women to whom, in the arduous and self-denying work of touring missionary, she devoted many years, felt so sure of their place in her heart that they readily gave her their confidence and were glad to be led by one so loving and so good. The nearest I ever saw her come to a severe expression was in speaking of a church committee. Some of her pupils who had opened their hearts to her and of whom she felt sure that they loved the Savior and wished to serve Him, presented themselves before the Committee to be examined for church membership. Being timid and abashed before the examiners, the girls failed to give satisfactory answers to the questions put to them and were told to wait until another time.

Heaven was very real and very attractive to Miss Seymour, and she said she never had a fear of death. Her only fear was that she should not do her earthly service well. Her feeling with regard to heaven, as well as the cheerful pleasantness which was one of her charms, were illustrated by a remark. Her birthday occurred while she was a member of our family, and we offered our congratulations. "Yes" she said "I am on the sunny side of forty." We happened to know that she was more than forty years old, and expressed surprise at her remark. Then she said "But isn't the sunny side of forty the side on which heaven lies?" When on her way home she passed through Constantinople and I then said to her, "Now that it is all over, do you regret that you came to Turkey?" Her reply was quick, "Never for a day have I regretted it. My only regret has been that I did not come out sooner."

H. S. BARNUM.

When I heard that Aunt Hattie had died, my first feeling was, What a glad day that is for her! Few people, I think, ever enter heaven with less shock of transition than she would experience.

As I write I have before me the memory of that face so calm, peaceful, benign, — a face that would light up over a joke,

but after the smile had died away there was always a brightness still there. To meet Aunt Hattie in the morning and hear her say "Good morning" was to gain a better humor for the day.

When I first came to Harpout in 1894, Miss Hattie Seymour was a teacher in the girls' school, and I remember how the girls would gather around her, always sure of her sympathy and kindness. I have traveled with her on tours and seen the affection which she poured out on the villagers. But there are other memories which displace these, memories of the later years, after the Armenian massacres. Aunt Hattie was with the girls when they sang "Nearer my God to Thee" while the attacking parties were drawing nearer and nearer to the school which was burned soon after. She sustained the shock of those days with quietness, ready for whatever might come. Then she took up the work of relieving the necessities of the poor, not in an official way but with small sums of money that came to her from friends. She kept these sums in different bags; she was not much of an accountant and she did not want to mix up the sums devoted to different purposes. So she had her Stocking Bag to pay the women who were making stockings, and her Bread Bag for giving bread to the hungry, and her Milk Bag, and her Meat Bag, and I do not know how many other bags. She often had to make change from one bag into another, and she was fearful lest she might do some wrong to some one of these vested trusts. But she gave with every gift something more precious, — her own unfeigned love and sympathy and prayer.

In those days if you chanced to come early into what I called Beggars' Lane, the quarters in which she lived, you would be pretty sure to find her with her Bible open and a far away look on her face. I gave large sums to succor villages and provide the means of setting up life again in the villages and cities which had been devastated, but I am sure that the Master looking on would say, She has given more than they all. Into my life entered an ideal which has never been realized, but which comes back to me whenever I think of that old fashioned, plainly dressed, sweet faced child of God we called Aunt Hattie, to whom every man, woman and child from far and near was glad to bring his troubles.

C. F. GATES.

THE CLIMATE OF CONSTANTINOPLE.

We are indebted to Miss Eleanor I. Burns of the American College for Girls for facts as to the average temperature for Constantinople for the various months of the year. These computations are from daily observations of maximum and minimum, Fahrenheit, extending over a period of three years, at the College in Scutari.

January	40°	July	74°
February	37½°	August	73°
March	41½°	September	69°
April	55°	October	59°
May	60°	November	51½°
June	70°	December	46°

THE ARMENO-KOURDISH AGRARIAN QUESTION.

After the Constitution was proclaimed, the agrarian question in the eastern part of the empire arose as a vital matter between Kourds and Armenians demanding solution; but the new régime has been either unable or unwilling to settle the problem till now. The Armenian patriarchate has produced statistics to prove seven thousand agrarian cases, in thirty-two districts in the vilayets of Van, Bitlis, Diarbekir, Erzurum, Harpout and Sivas, all of which demand an immediate and just solution.

As is well known, the ex-Sultan Abdul Hamid was a bitter enemy of the Armenian race and never ceased to persecute them all through his long and lamentable reign of 32 years. Especially in his later years, exaggerated accounts of Armenian revolutionary movements led him to tolerate and even encourage the Kourds to suppress the race by massacre and plunder. In the general massacre, thousands of villages were burned, and their people were killed or else fled to Russia, and Kourds took their place. Even American property, as in Harpout, was not spared by the Hamidian government. It is a regrettable fact that even the peasant Kourds are as much oppressed as the Armenians. In the time of Hakki Pasha's cabinet, several poor Kourds came to Constantinople seeking justice in vain.

The causes contributing to this problem have been well studied by Dr. N. Daghararian, who traveled for the purpose last summer in Armenia and has made public his report through the press. I give an abridged summary of it.

1. In lieu of taxes the former government sold at a very cheap price the lands of the poor.
2. The Agricultural Bank sold very cheaply on credit these lands, which were bought by rich Kourds.
3. Fields have been confiscated by the courts to pay very small debts, and this with the aid of false witnesses.
4. Such fields and forest lands have been sold by oppression and force.
5. By procuring falsified papers the Kourdish *beys* have come into ownership of poor people's property.
6. Real estate on the borders of Armenian villages has been taken from them by force.
7. Many fields are known on the government records to be owned by Armenians, who have indeed paid all taxes on them, but these have been driven from their lands and replaced by Kourds.
8. The property of emigrated Armenians has been given to Moslem immigrants from Russia. These Armenians have now returned and demand their fields.
9. Lands belonging to monasteries and churches have been confiscated by tyrannical old-régime officials.

During the reign of Abdul Hamid, Armenia was under a system like the feudal system of the Middle Ages, only worse. We do not wonder at what has happened. We are only thankful that the Kourds did not do all they were allowed to do, else not one Armenian could be found today.

After the Constitution, the oppressed people took courage and asked for justice, and that their rightful property be returned to them. We are glad to record that the Government intends to send a special commissioner to Armenia to settle the question. This commissioner will have a special credit of Lt. 100,000. We cannot expect that this will be a satisfactory arrangement of the matter; but it will be better than nothing. We are assured that the Government will solve the problem in such a way as to please both sides, — Armenians and Kourds. The commissioner will start next month. We await the realization of the plan.

B. BEDROSIAN.

IS JAPAN A FOE TO AMERICAN MISSIONS?

Tokio, Feb. 21. — Mr. George Erckmann, an American missionary, head of the Presbyterian School at Syonchyon, has been arrested for alleged complicity in the plot against Count Terauchi, the Governor-General of Korea.

The news of Mr. George Erckmann's arrest, contained in the foregoing despatch, adds significance to the reports published in the *New York Herald* of the persecution and torturing of Christians in Korea, which have created a sensation in Tokio and elsewhere in the Far East. These reports took the form of an interview with, and statements by, the Rev. Arthur J. Brown, of New York, president of the Presbyterian Board of Foreign Missions, who had decided to make an appeal to President Taft for American interference. Missionaries in Northern Korea, according to the Rev. Arthur J. Brown, reported both to the Presbyterian and Methodist Boards that Japan is making efforts to stamp out Christianity by the torturing and imprisonment of converts. Returned missionaries said that the Japanese attacks on missions in Korea, which disturbed the religious world two years ago, have been resumed with increased violence. Tortures are said to be inflicted under the pretence that the authorities want to obtain confessions concerning the recent attempt to kill the Japanese Governor-General, the Japanese blaming American missionaries for this attempt. Many schools in Korea, including the American Academy, which was built and maintained by money collected in the United States, have been closed. Between three hundred and four hundred American missionaries are now in Korea.

A Presbyterian missionary in Korea writes: —

"The Japanese hate us, and they hate the converted Koreans more than they do their heathen brethren. Our schools have been closed; we cannot reopen them and we seem to be absolutely at the mercy of the Japanese. They never did profess much faith in the willingness of our own Government to protect us, and their opinion seems to be justified, because the American Consul, although repeatedly appealed to in the matter of the academy, has washed his hands of us and refuses to take any steps in our defence."

— *New York Herald*, Paris Edition.

THE ORIENT

A weekly paper, devoted to the religious, educational, political, commercial and other interests of the Ottoman Empire.

Charles T. Riggs, Editor.

Terms: Annual subscription within the Ottoman Empire, one-quarter lira, or 27 piastres silver.

Foreign countries, \$ 1.50 or 6 shillings or 7 1/2 francs. Single copies, 1 piastre or 4 cents or 2d.

Special numbers, 1 1/2 piastres or 6 cents or 3d.

Cheques, money orders, cash or stamps in payment for subscriptions or advertising should be sent to W.W. Peet, Esq. Treasurer, Bible House, Constantinople, Turkey. (Open Mail, via London).

EDITORIAL.

All accounts of the bombardment at Beirût agree in praising most highly the Vali for his prompt and energetic action in quieting the Moslem mob and preventing an attack on Europeans and Christians generally. Such courageous officials deserve the highest credit; for by his action the Governor prevented the striking of a far greater blow to Turkish prestige than any that the Italians have yet struck since the first gun was fired.

While it is too early to predict anything as to the permanent results of governmental steps now being taken in China, or their effect on the spread of Christianity there, we venture to express the conviction that surprisingly far-reaching consequences will follow the adoption by the Republican government of the Gregorian calendar. It is officially announced that hereafter the Chinese government recognizes this as the year 1912. The very highest estimate of the number of evangelical Christians in China is about three-quarters of a million. If we add another million for Roman Catholics, and compare with other lands, it would perhaps be a safe estimate to say that not more than fifty millions of the Chinese have thus far ever heard of the existence of Jesus of Nazareth. But now, every governmental document will bear the date 1912, instead of 4609, or 49th year of the 76th Cycle. Every intelligent Chinaman of the 350,000,000 heretofore utterly ignorant of the meaning of this date will now ask, What does 1912 mean? From what point is this reckoning made? And who can calculate the consequences of the asking of this simple question?

Not long ago the subject of a gathering of ministers in the capital was, how to keep track of and help absent members of the various churches. As this is a problem which requires cooperative action, we respectfully call the attention of all our readers to the importance of it. From all parts of the Empire, people are constantly coming to the capital in search of employment, or in the course of their business. Many of these are members of evangelical churches in their home towns. Frequently when such persons come here, they introduce themselves to the local ministers and are welcomed as

regular attendants at one of the local churches. But again, not infrequently, these strangers reside in the city for some months, perhaps in a quarter remote from any evangelical service, before any pastor or worker finds them out. This is especially the case with Protestants who are not church members. And it is only after a year or more, when the friends of the absentee receive no news of his welfare, that a letter to some one here brings the request that the prodigal be looked up. It would be a great assistance to the workers at the capital if some one, — perhaps the clerk of the church, — were charged with the duty of informing them whenever such a person comes to this city for work, or with the expectation of spending some months here, so that we may quickly come in touch with them. If each church in each town keeps a record of the names, at least of its members, this should not be a difficult thing. And in turn, the Constantinople pastors could cooperate by sending information to the pastors in the interior about their members at the capital. Furthermore, members thus leaving their homes should be encouraged to write their pastors when they reach their destination, to inform them of their welfare. And each church should have definite stated seasons of prayer for its absentees.

So also with persons who emigrate to America or elsewhere. If they could always go armed with a note of introduction to the pastor or the Y. M. C. A. Secretary at their destination; and then, in addition, a letter be written direct to such pastor or secretary, asking that the new arrival be looked up, a great many mishaps might be avoided. How many of our churches through the country are thus endeavoring to follow up their absent members? How many young men have moved away and have been lost track of completely?

Of course it goes without saying that when a member of one church is to be for a term of years or permanently a resident elsewhere, he or she ought to transfer membership to the nearer church. There are in this city several persons who have lived here for many years and are still unconnected with any local church, largely from a mistaken feeling of loyalty to the church back in the home town, with which they have long had no connection save in sentiment. Such people are in an anomalous position, with no real church home, while they might be a force and receive strength by taking the logical step. This whole matter of absent members is worth the serious consideration of the various evangelical Unions, and we respectfully call their attention to it as a legitimate topic for discussion at their next annual meetings.

THE DRUZES.

By the late Rev. GEORGE E. POST, M. D., LL.D.

(continued)

The Druzes believe in the transmigration of souls. They call it changing the shirt of the soul. They argue in favor of it, (1) The inequality of human suffering, (2) the fact that Christ says that John was Elias, (3) that the Disciples asked

whether the man who was born blind, or his parents sinned, (4) the sentiment of preexistence, so wide-spread among men. Druzes do not believe in the transmigration of souls into animal bodies. They believe that God's justice is maintained by His way of dealing with souls. Souls were created without knowledge of God and without moral law. God sent ministers of Truth and ministers of Error, who gave them a choice between good and evil, and God appeared in human form, with Mind as His Imam. As the result of His visitation all souls believed. When God left the world, the ministers of Error perverted some, whilst some retained their belief. This division has remained and will remain forever. When God disappeared the Universal Mind disappeared with Him, leaving the Universal Soul in his place. The Soul then disappeared leaving the Word.

In a jumble of inextricable jargon the Druzes claim the ministries of most of the Scripture Patriarchs and Prophets, whom they allege to have given their instructions in the form of False Doctrines which the Ministers of Truth converted into orthodoxy by allegorical interpretation. Hence Druzes may outwardly profess Christianity or Islam, while inwardly holding the truth. They hold that Jesus, the son of Joseph, preached the Gospel under the instruction of the true Christ, who was Lazarus, and of the four evangelists, Matthew, Mark, Luke and John. The Druzes say that God appeared ten times in human form, the last manifestation being el-Hakim-biam-rihi. These manifestations were phantoms. There were seven law-givers, Noah, Abraham, Moses, Jesus, Mohammed, Mohammed ben Isma'il, and Sa'id. These are all incarnations of the Antagonist, i.e. the Devil. Their religions are, literally taken, false, but, allegorically interpreted, true. Hence the believers may adopt them all outwardly, if they find it convenient to do so.

The Druzes hold that the Universal Mind is the highest of created beings. He is the cause of all things, the controller of the universe, the presider over the transmigration of souls, the judge. His name in the time of Jesus was Lazarus, of Mohammed, Solman-el-Farisy; in the time of el-Hakim, Hamzi. The Mind, the Word, the Soul, the Preceder or Right Wing, and the Succeder or Left Wing, are the five spiritual causes, the allegorical teachers, during divine manifestations, religious teachers, and at the resurrection witnesses.

Hamzi taught seven ethical principles; (1) Veracity. This however holds only as between believers. (2) Love of the brethren. This does not include the brotherhood of man. (3) Forsaking the Worship of Idols. (4) Repudiation of Devils and Delusions. The latter include the seven lawgivers. (5) Acknowledgement of the Unity of God. (6) Consent to the actions of God. (7) Implicit Resignation to the Will of God. The Druzes believe in rewards and punishments, administered by transmigration. They also use the term resurrection, but not in the Christian sense. With them it refers to a particular period of history when a just system of rewards and punishments will prevail. This is called metaphorically, the end, mystically, the resurrection, or the judgment day. The period is to be ushered in by a period of war between

the Mohammedans and the Western Christians during which a mighty army of 2,500,000 Chinese Unitarians will be led by the Universal Mind, and overcome both, raze the Kaabah to the ground, kill all infidels, especially the king of Abyssinia (the Antagonist). The four inferior ministers will then travel all over the world, killing infidels, and plundering their riches. This is the judgment and the resurrection. El-Hakim will then continue his visible manifestation forever, residing in Egypt. Believers will rule the world, Moslems will wear heavy earrings of lead which will freeze them in winter and heat them in summer, and pay two gold pieces as tax. Christians will wear earrings of iron, sleeves dyed black, and pay a tax of three gold pieces. Unbelieving Druzes will wear earrings of black glass, conical caps of pigskin, and pay a tax of five gold pieces.

Druzes are divided into 'Akkal or Initiated, and Jehhal or uninitiated. The covenant of the initiated is as follows, - "I, . . . , the son of . . . , in sound reason, and with my full consent and preference, do now absolve myself from all sects and religions which contradict the religion of our Lord el-Hakim of infinite power, and do acknowledge that there is no adored god in heaven or existing lord on earth except our Lord el-Hakim (may his name be praised). I do give myself up, soul and body, unto him; and undertake to submit to all his orders, and to know nothing but the obedience of our Lord, who appeared in Egypt in the human form. I shall render the homage due to him to none else, whether past, present or expected. I submit to whatever he sees fit to decree respecting me. I shall keep the secrets of my religion, and speak of them to none but Unitarians. If I ever forsake the religion of our Lord, or disobey any of his commands, may I be absolved from the adored creator, and cut off from the privileges of his ministers; and I shall justly deserve immediate punishment."

The higher 'Akkal are forbidden to drink liquor, to smoke or to do anything undignified. They are simply dressed. They are scrupulous in observing the proprieties of conversation, avoiding exaggeration, are patient under affliction, and charitable to the poor of their own sect. Their religion does not enjoin charity or good offices to those of other sects, except so far as they conduce to the good name of believers. Their sacred books are filled with precepts as to the duplicity which it is meritorious to exercise on unbelievers.

When Ibrahim Pasha took the Druzes at their word, and levied from them conscripts for his army, large numbers of Druzes became Christians. When he was driven away they turned back.

The four schools of Islamic law are agreed that "the Druzes are infidels; that their infidelity is worse than that of the Christians or Jews; and that according to the strict demands of the law, they are not to be permitted to reside in Mohammedan countries, with or without tribute."

Druzes worship in Khalwehs or secret places. They meet on Friday evening, and listen to the reading of the sacred books, of poems celebrating the great army which is to bring the triumph of their cause. - As a sample of their pray-

ers, — "Praise to thee whose grace is invisible! Praise to thee who hast the best names! Praise to thee whose grace is inimitable! I pray thee, oh God, the most generous of hearers, through the five (Ministers) and the three (Ministers) who submitted themselves to thee, to grant me purity of heart, prayer on my tongue, pardon in my end, a sufficiency of righteous provision, and a translation to a pure and holy tabernacle, — not to the tabernacle of a wretched infidel. I pray not for a reversal of thy decrees, but that grace may accompany them. Oh, thou whose commands none can put away, and whose decrees none can frustrate; thou art the high and thou the great."

THE AMERICAN COLLEGE FOR GIRLS.

A memorial service was held at the College on Sunday, March 10th, for Miss Fensham, who died in Chicago on February 15th.

Dr. Robert Chambers, who was one of the Advisory Board during a large part of the time when Miss Fensham was connected with the College, preached the sermon; and Dr. Patrick and Dr. Bowen took part in the service.

Dr. Chambers said in part:—

As I recall Miss Fensham, several impressions I received of her personality come strongly before me. I remember:

1. Her sense of humor. She could see and enjoy the ridiculous side of our imperfect human life and thought; and the brightness of her spirit enabled her to laugh away many of the small worries of daily life, and to find relief in the sunshine of large and pleasant thoughts of God and humanity.

2. The breadth of her sympathy. She had large thoughts of God and generous thoughts with regard to the idiosyncrasies, sentiments and attitudes of people.

3. She was a strong organizer. Some of the life that was in her is still working in this College and will continue to do so. One Society at least owes its existence entirely to her initiative. In Chicago she was primarily instrumental in founding the Congregational Training School for Women, and helped to organize the Congregational League of Church Assistants. Leaders there testify that "her passing has left vacant a place of leadership which it will be peculiarly difficult to fill."

4. She was scholarly in tastes and habits. Never content with her attainments, she always sought means by which she might become a more "polished shaft" for truth and usefulness.

5. And we must not forget her goodness. For, after all, that is the best of all. Jesus said of one woman, "She hath loved much," and of another, "She hath done what she could." These words deserve to be writ in letters of burnished gold across the face of God's heaven, that all may know what it is that makes life forever valuable. I think those who knew Miss Fensham would feel like attributing to her the desire to be an influence for good as the strongest of all her desires.

Miss Fensham died suddenly, of heart failure, in a busy street in the teeming life of Chicago; and the fruiterer's shop where here frail body breathed its last will henceforth be lifted in the thoughts of many from its sordid surroundings of money-getting, and be glorified as one of the gates of heaven through which by the passing of a faithful soul one more ray of light has come to earth.

Let us leave the contemplation of this life with the thought that the plan of our life projects into the eternal future. An arc of the circle is visible here. Eternity completes it.

EMPIRE NEWS.

THE CAPITAL.

By imperial rescript Mgr. Terzian has been deprived of his office of Patriarch of the Catholic Armenians. This does not depose him from his position as spiritual head of that body, a position he holds from the Pope.

On March 6th the American College for Girls had the privilege of listening to a lecture by Sir Adam Block, on "English Music from the Earliest Times through the Reign of Queen Elizabeth." This lecture was remarkable for its charm, its racy humor, its scholarly character, and for the illustrations which accompanied it, — given on the piano by Miss Block, or sung by Mrs. Scott. It will long be remembered as one of the especial pleasures of the year.

The Castle Line S. S. *Dunottar Castle* brought a party of tourists to the city for a few days last week. The Cunard R. M. S. *Saxonia* also came last week, with 191 tourists on board.

The report of Sir Adam Block, President of the Administration of the Public Debt, shows that for the year 1327 (1911–12) the gross revenues collected were Lt. 5,080,647, or an increase of Lt. 310,898 over the previous year; and the amount paid into the imperial treasury was Lt. 2,666,824, which represents an increase of Lt. 285,739 over the previous year.

Photographs furnish sweet memories for the future.

To secure such, apply to

L'AIGLE PHOTOGRAPHIC PARLORS

Grand' Rue de Pera, No. 429.

ALL STYLES OF PHOTOGRAPHS.

PROOFS SUBMITTED QUICKLY.

Enlargements, brown, gray or colored.

Prices Reasonable.

THE PROVINCES.

The fierce fight at Derna a week ago Sunday, where the Italian casualties were 150 killed and wounded, was followed by a Turkish attack at Benghazi, which was repulsed with considerable loss. No news has been received of any further naval attack since that at Beirut, all rumors of such having proven false. The Dardanelles have been closed to all ships at night.

NOTES.

Mr. and Mrs. Hugh E. Poynter left on Sunday for a month's trip to Egypt and points on the Red Sea. On the same steamer were M. Ponafidine, the Russian Consul-General, and Mrs. Ponafidine, also on their way to Egypt on a visit.

Rev. and Mrs. R. H. Markham arrived at Samokov last week Wednesday from America.

Mr. Luther W. Fowle arrived in this city on Saturday last, on his way to Aintab.

OTHER LANDS.

The coal strike in England shows no sign of settlement, and all lines of business are feeling its paralyzing effects.

A despatch from New Zealand states that the Norwegian explorer Capt. Amundsen has returned to Tasmania having reached the South Pole on Dec. 14th 1911, Capt. Amundsen is 40 years old.

The arbitration treaties with Great Britain and France have been so mutilated by the American Senate as to leave them practically meaningless. This is deplored on all sides by the American public.

Count Khuen Hedervary has presented to the Emperor Francis Joseph the resignation of the Hungarian cabinet, which has been accepted.

Admiral Aubry, commander of the Mediterranean squadron of the Italian navy, died of apoplexy last week on board his flagship at Taranto, and was given a state funeral, the King and Queen being present.

In the five years since the Laymen's Missionary Movement was started, missionary contributions in the United States have risen from \$7,000,000 to \$11,000,000 per year, and in Canada from \$1,500,000 to \$2,225,000.

TRADE MARK 'TABLOID' BRAND MEDICAL EQUIPMENTS

Splendid
Service

All over
the World



These outfits have proved their superior convenience and reliability in the world's mission fields. Ideal station outfit, No. 254 (as illustrated). Approx. price in London, 75/0. Obtainable of all Pharmacists.

BURROUGHS WELLCOME & Co.
LONDON
NEW YORK MONTREAL SYDNEY CAPE TOWN
MILAN SHANGHAI BUENOS AIRES
No. 423 All Rights Reserved

LIGHTRUNNING VISIBLE

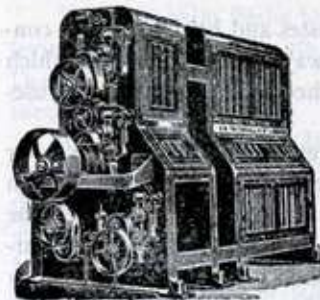
YOST,

in TURKISH
and
all Languages.



DILSIZ ZADE HAN
STAMBOUL.

Agents: **EDWARDS & SONS.** Constantinople.



THE MIDGET MILL.

Make your own Flour
It always pays when
Done on our Midget Mill
Get all particulars from
Edwards & Sons
There is only one

Midget Mill and
It will pay you to
Let us send you
Leaflets and particulars.

Write today to DILSIZ ZADE HAN, Stamboul.

**THE "ECONOMIC" CO-OPERATIVE
SOCIETY LTD
CONSTANTINOPLE.**

HEAD OFFICE: 1, Rue Hezarène, Galata.

PERA, 12, Tepe-Bachi.

KADIKUI, 21, Muhurdar Djatessi.

Branches:

STAMBOUL, 15, Rue Eski Zaptié.

PERA, 5, Tunnel Han. Book, & Newspaper.

Special Parcel Post Department for all the Towns of Turkey. Goods shipped also to Bulgaria, Servia, Roumania.

Price lists in Turkish, French, or English giving full Details, free from the Head Office.

1, Rue Hezarène, Galata.

Telegrams "ECONOMIC" Galata

**BAKER'S STORES.
PERA & STAMBOUL.**



**Sole Agents for EMERSON & PATRICIAN
American boots and shoes.**

One quality only for Gentlemen at 120 piastres and
one quality only for Ladies at 108 piastres.

We do not mean by this, however, that we sell only one shape for Gentlemen and one shape for Ladies, for we stock all sizes, shapes and varieties for both sexes; but what we DO mean is, that we sell **only one quality** and that we **guarantee** that quality, and we refund our customer's money if any defect due to bad workmanship or to bad leather is found in any of the goods sold by us.

AMERICAN MERCHANT TAILOR.

Men's Fashionable Clothes

MADE TO ORDER.

Business Suits, Overcoats, Evening Dress.

JUST ARRIVED:

A New Line of Fall and Winter Goods.

Best Quality English Cloth

YOU MAY PAY LESS ELSEWHERE,

BUT

Do you want to look cheap?

You generally get what you pay for.

TRY THE AMERICAN TAILOR

JACOB TURTOHOUNIAN

8 and 9 Sadikié Han
STAMBOUL.

**For FIRE
LIFE
& BURGLARY**

Insurance apply to:—

**THE LIVERPOOL
& LONDON
& GLOBE**

Insurance Company, Limited.

LOCAL MANAGER: **N. K. PLUMMER.**

AGENTS: **WALTER SEAGER & Co.**

Tchinili Rihtim Han,

GALATA.

CONSTANTINOPLE.

CUNARD LINE.

Before fixing your berths for the States apply to us for full information as to Cunard sailings. We can deliver tickets on application by any Cunard sailing, and are willing to relieve our Patrons of all trouble and responsibility in connection with their luggage.

A **Palatial Cunarder** leaves Liverpool for New York every Saturday and every other Tuesday.

Cunard sailings from Naples are as follows:—

FRANCONIA	February 18th.
LACONIA	March 5th.
CARPATHIA	" 14th.
SAXONIA	" 24th.
PANNONIA	April 10th.
IVERNIA	" 24th.
CARPATHIA	May 8th.
SAXONIA	" 22nd.
PANNONIA	" 29th.

Rates, First Class from Liverpool, from £17:0:0

Second Cabin from £10:0:0

in accordance with Steamer and Cabin.

Rates from Naples:

First Class, from £15:00:0

Second " " £12:10:0

For tickets please apply either to the Agents:

WALTER SEAGER & Co. Tchirili Rihtim Han, Galata,
or

THOS. COOK & SON, Rue Cabristan, Pera.

LA FONTAINE BROS., LTD.

Established 1845

Angora & Korassandjian Hans, Sirkedji, Constantinople.

A British firm transacting business as Commission Merchants, Coal Merchants, Fire & Marine Insurance Agents, Shipping Agents, Rubber Shoe Merchants etc., etc.

ALSO

WHOLESALE DRUGGISTS

This is a new Department, which is being run on up-to-date lines.

We can supply all Pharmaceutical requirements at rock bottom prices, and would esteem the favour of enquiries.

We act as Wholesale depot in Turkey for Messrs Burroughs, Wellcome & Co. of London, and always keep in hand a large and varied Stock of their fine products, which are sold, by agreement, at London list prices.

NORTH GERMAN LLOYD

BREMEN

Saloon Steamers

Renowned for their comfort and cuisine

Regular Express Service between Marseilles, Genoa, Naples, Catania, Piraeus, Smyrna, Constantinople, Odessa, Nicolajeff and vice-versa. Regular Sailings from Constantinople to Smyrna, Piraeus, Catania, Naples, Genoa and Marseilles.

Combined tickets 1. Class from Constantinople to Paris via Genoa or Marseilles.

Connections at Naples for Corfu, Palermo, Algiers, Gibraltar, New York, Southampton, North European ports, Alexandria, Port Said, the Far East and Australia.

Saloon—Steamer Service between:

a) Marseilles—Tunis (Biserta)—Syracuse—Alexandria.

b) Genoa—Naples—Alexandria.

c) Marseilles—Naples—Alexandria.

Express Service between Bremen-Southampton (London)—Cherbourg (Paris)—New York.

Bremen-Baltimore

Bremen-Galveston

Bremen-La Plata

Bremen-Cuba

Bremen-Brazil

Tickets issued to all parts of the world.

For Passengers and Goods apply to the General Agent

M. MEWES.

Galata, Moumhané, Rue Charab Iskelessi, Nos 7 & 9.

Dr. C. F. MALBON

AMERICAN DENTIST

13, Rue des Petits Champs

CONSTANTINOPLE

Office hours.

10 a.m. to 1 p.m. and 2 p.m. to 4 p.m.

« ذی اورینٹ » فنجائیلر یوقوشی آمریقان خان.

مدیر مشول صومیل ق. هاروتیونیان

Printed by H. MATTEOSIAN, Constantinople.