

The Orient.

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THE OTTOMAN PARLIAMENT. I

29th Session (July 9). The chapters of the budget applying to the Ministry of Finance were voted. A discussion in regard to the navigation of the Euphrates and Tigris led to a statement by Djavid Bey that the government was doing all it could to protect Ottoman rights in that matter. The Chamber adjourned at 6:30 P.M. after a long debate which led to no result as there was not a quorum.

30th Session (July 10). Special war taxes were voted unanimously after patriotic speeches. 25 % is added to the tax on real estate and patents: 3 % is taken from all government salaries over 300 ps. a month; the charge for exemption from military service is raised for the regular army from 50 to 60 liras, for the reserves from 30 to 40 liras; an extra tax of 10 paras the kilo is put on salt; the tax on whiskey is doubled; allowances for the travelling expense of officials are taxed 5-10 % according to the amount of salary.

31st Session (July 11). A law was voted authorizing merchants in Damascus impoverished by the fire, to delay paying their debts from April 15 to Oct. 15; until the latter date they cannot be sued by their creditors. The indirect taxes of the budget were approved. Then the Chamber passed to the discussion of the appropriations for the Land Office. An Armenian deputy from Moush spoke of the way the Kurds are taking forcible possession of the lands belonging to Armenian farmers. A Moslem deputy asserted it was the Armenians who were stealing farms from the Kurds! The Director of this department confessed that there was much confusion at present; reorganization was needed, but the necessary money had not been voted, so nothing had been done.

32nd Session (July 13). The remaining chapters of the budget referring to the Land Office were voted. Zohrab Eff. called attention to the injustice suffered by Armenians whose lands had been taken by the Kurds: but the discussion of this question was put off until a more convenient season. The budget of the Grand Vezirate was next in order, but as the Grand Vezir was not present to give information in regard to the general political situation discussion was postponed. It was decided to hold sessions in the forenoon as well as in the afternoon of Saturdays and Mondays, in order to finish the budget and other important business before Ramadan which begins Aug. 14.

33rd Session (July 15). The Grand Vezir gave a lengthy statement of the political relations of Turkey at home and abroad. The country was as determined as ever to continue to defend the Empire against Italy. With all other govern-

ments Turkey was on very good terms. As to internal affairs reforms were being carried out in all departments. The trouble in Albania was caused by a few agitators, who had succeeded in deceiving some of the people.

The Minister of Foreign Affairs also spoke giving a very bright picture of Turkey's foreign relations, which had never been better than at present.

Esad Pasha claimed that the Albanians had real grievances and charged the government with savage cruelty in their treatment of this unhappy people. Shahin Bey read a telegram from Albania describing the terrible conditions now existing there. After a long debate, chiefly in regard to Albanian affairs, the Chamber by a vote of 194 to 4 expressed its confidence in the Cabinet.

"IT IS TO LAUGH."

L'Italie, a newspaper published in Rome, describes a recent book by a German named Davis Trietsch, called "Germany and Islam," wherein a most interesting suggestion is made, apparently in all seriousness. The learned author asserts that Turkey is on the point of deciding with what great powers to ally itself, and says the most natural course would be to form an alliance with Germany, and through her with the Triple Alliance. But, he says, Turkey has plans for alliance outside Europe. There were rumors not long since, of an alliance with Japan, which would naturally bring in England as well. Lately, however, says Herr Trietsch, the possibility of a Turko-Japanese alliance has sensibly lessened, while that of an alliance with China has grown. Such an eventuality would bring in another possible combination, fraught with colossal consequences. Between China and the United States relations are being improved with a view to securing a steady and wide market for American goods by strengthening the power of China. The United States has begun to show a like interest in the markets of Turkey and in means of communication with Turkey. If economic interests should lead, concludes this remarkable German, to a rapprochement between Turkey, China and North America, this would present a phenomenon the like of which has never yet been seen in history. The Ottoman Empire, with the other Islamic countries; China with her four hundred millions of inhabitants, and America, with her extended relations, would make an association of countries and peoples which, if New Zealand and Australia are brought within the American sphere of influence, would reach over five continents.

Herr Davis Trietsch must feel much better for having relieved his brain of such a wild and impossible scheme.

"STARTLING FIGURES"

The second article in "*Hakk*" on the subject of Missionary Work in Turkey continues the list of schools and missionaries.

"**FRANCE.**" The government which has more schools and missionary societies than any other in Turkey is France. The French language long ago spread in Turkey and has even become the general language in important centers. For this there are several reasons. (1) Turkey received European civilization chiefly from France; (2) French is an international language; (3) the French founded many institutions of learning in Turkey; (4) Catholic schools and missionaries are under the protection of France. The French schools in Turkey are, 8 Colleges, 19 High Schools, 892 elementary schools in all, with 33,487 pupils. France has 12 great missionary societies working in Turkey. In the different parts of the country there are large bodies of foreign and native clergy."

The author next explains the sources of income for the support of this great work. They are three (1) The Alliance Française (2) The French government, which gives every year for this work 1,200,000 francs (3) Two large Catholic societies which collect money all over France for this purpose.

"**ITALY.** As the Italian kingdom has been in existence less than sixty years, naturally it has not found time to push its influence into Turkey: yet it had 14 elementary schools, with about 2000 pupils. Coming to missionary societies, most of the Catholic missionaries are Italians, but as they are under the protection of France, we dealt with them under that head. But lately Italy has been trying to take them under her own protection. On this account a clash has occurred between France and Italy. In order to accomplish her design and gradually get the Latin missionaries into her own hand, Italy has been giving annually a million francs.

"**RUSSIA.** This government has 34 schools in Turkey, with about 4000 pupils. Russia protects all the missions and missionaries of the Orthodox Church. For this purpose she spends 1,200,000 francs every year."

The author next speaks of the Jewish schools and claims that they are for the most part working in the interests of France. They have in all 257 schools and 14,998 pupils.

Summing up, it is pointed out that to the figures given above should be added 3500 Greek and 2500 Armenian schools in Asia Minor; it should also be remembered that the figures given do not allow for the growth of the last 12 years, and also that European Turkey is not included at all; so there must be at least 10,000 schools entirely free from Ottoman oversight in which there are probably over half a million pupils.

"Now let us think a little. Half a million children of the empire in their most impressionable age are being taught without the knowledge, influence or oversight of the government, and who knows in what hostile feeling against our government they are being brought up?" The writer adds that under these circumstances to speak of uniting the various elements of the population is bosh.

But this is not all. The various sects are working against each other, thus adding a new element of discord. Besides, their object is to win converts to their sects. For instance, Saint Lesrges train hom for moslem-girls is working to induce Moslem girls to become Christian; so also the society of the Promotion of femal education.

"In general 60 per cent of the pupils in the schools founded by these missionary societies are Moslems. In Constantinople alone the number of Moslem children between the ages of 8 and 16 in missionary schools reaches to the thousands.

In regard to boys it is impossible to tell all. No information is given them about their religion. The Turkish language is taught in a very superficial manner. Moslem children are compelled to be present morning and evening at exercises conducted according to the religion of the school. Instruction is given in such a way that the children are gradually separated from the environment to which they belong. Although the feeling of hatred towards this environment is not put before them directly, they are made indifferent. Beside this, because in these schools the utmost attention is paid to outward display, the pupils are trained to folly, pomp and insincerity." Here follows a quotation from a French writer, Lorset, who says, "The majority of these schools give their pupils a very superficial education." Our friend goes on to say that the graduates of missionary schools are neither Christians nor Moslems, neither foreigners nor Ottomans, which is the reason why most educated people here have no patriotism or national feeling, having been trained in these schools.

After saying that this condition is a social disease a remedy for which must be found, the article expatiates on the moral ruin the missionary schools are bringing on the land. "We have no honor, no national pride, no glory in our race. They have not left us any love of country, any national passion. The reason for all this is the training we have received in missionary schools."

THE SENATE.

July 9. The law forbidding the army to take part in politics was approved, with the modifications of the Senatorial Commission. These changes make the law at least three times longer than it was before, without any essential change.

July 13. Mahmoud Shevket Pasha took his place with the usual formalities.

Three motions of Fuad Pasha were considered (1) Government officials should not be removed from office by administrative process but by judgment of a competent tribunal; (2) An impartial commission should be appointed to control and validate elections; (3) Senators should not belong to any political party. After discussion, Fuad Pasha was asked to embody these ideas in bills to be presented to the Senate.

VENICE AND THE ITALO-TURKISH WAR.

A stranger passing through Venice today would see no special indication of any war-excitement. Yet there are many reasons why the patriotic Venetian is as vitally interested in the present struggle as his fellow-countrymen of the southern provinces, whence most of the soldiers have gone to Tripoli and the Aegean Islands. History links him with a struggle of centuries against the great Moslem power of the east. The Arsenal here was founded more than eight hundred years ago, and fitted out many a fleet of Venetian galleys for the defence of Christianity in the Orient, long before it began fitting out the units of the modern Italian navy. It was from here that the Doge Eurice Dandolo, whose body lies buried in the gallery of St. Sophia, sailed with the crusaders in 1201, having sworn in the Cathedral of St. Mark to liberate the Holy Land. And though that fourth crusade degenerated into a filibustering expedition and never got farther than Constantinople, the two great paintings in the Hall of the Grand Council in the Doges' Palace by Palma and Tintoretto, depicting the two captures of Constantinople by this crusade, serve to inflame the zeal of the Venetians for similar feats today. So do other paintings in the same gallery, such as the taking of Smyrna, by Veronese and many paintings of victories of the Venetians over Turks. There above the entrance to St. Mark's stand the four magnificent bronze horses, sent here from the front of St. Sophia in Constantinople by the Doge Dandolo; and one of the doors of the Cathedral and some of the columns of the façade are also from the same source, and remind the people in this queen city of the sea that Constantinople was once despoiled by their ancestors.

Dandolo's Venetians took possession of most of the Aegean Islands; and though several of these fell later into Turkish hands, even Cyprus and Crete were in the possession of Venice in the 16th and 17th centuries. And the local papers of today give pictures of Venetian churches built during that period in the recently seized island of Stampolia. To the average Venetian of today, the success of the Italian arms in the present struggle seems doubly assured by these events of the past; and even the little macaronis in the street wear hatbands with the name of Tripoli between Italian flags, and sing popular songs about the Italian conquest of Tripoli.

Naturally a very large part of each front page in the local dailies is occupied with news from the front; and the news is as uniformly as favorable to Italy as that doled out by the Agence Ottoman is to Turkey. The items from Turkey are marvelous and apparently from a somewhat unreliable source. One, for example, told of patriotic meetings in "Konak" and Salonica, another spoke of the unbearable cost of the war to Turkey, especially in connection with the defence of Smyrna. This morning's paper reports that the number of revolting Albanians has suddenly increased from 2,000 to 20,000. So the Italian confidence is fed and grows fat in this peaceful city.

Venice, Italy.

CHARLES T. RIGGS.

LETTER FROM REV. W. N. CHAMBERS D.D.

Dear Editor "Orient":—

It fell to my lot to be present at the meeting of National Association of Congregationalists of Canada held in Montreal early in June. It was the first time that I have had the pleasure of attending such a meeting in Canada. The denomination is small indeed, but the sessions of the Association revealed a spirit and a vigor that challenged any aspersions that might be made on the smallness of the denomination. The earnest spiritual attitude assumed and the broad ideas voiced concerning the Church as to her duties and privileges, opportunities and functions, explained the attitude of the denomination toward union with the Methodists and Presbyterians. Report and discussion of the West Central Africa Mission alone were sufficient to show this attitude though all reports and discussions were marked by the same spirit. It was therefore no surprise to note the high stand taken on the question of Church Union when that report was presented. Though there seems to have been a minority opposed in the Presbyterian Church sufficient to make it wise to postpone the question of organic union, the Congregationalists voted to continue the Committee and empower that Committee to confer with committees from the other churches for cooperation in church work wherever that might be possible. It was pleasant to hear that the Presbyterian Assembly in Edmonton took action on much the same lines, as did also the Methodists thus bringing organic union quite within measurable distance. What a splendid example Canada is setting the "home field"—the first to put into practical operation the inspiration from the foreign field. I think that foreign missions may take heart and feel great satisfaction. But there was effected another remarkable union in Montreal. The four denominational (Episcopal, Presbyterian, Methodist, and Congregational) Theological Faculties were united to form one Theological Faculty. Evidently union is in the air in Canada. It was most refreshing to see the enthusiasm of the gentlemen who were prominent in bringing about this union. They seemed to take great satisfaction in the fact that they had set the pace and were the first to effect such a union of forces outside of the foreign mission field.

It was my privilege also to attend the annual dinner of Y.M.C.A. and listen to the reports of work. They are just completing a fine new building costing over a half million dollars. They have 4-5 branches in different parts of the city which judging from the reports are doing excellent work. The banquet was attended by some of the leading business men of the city. The spirit manifested was fine and inspiring. Evidently the Y.M.C.A. is a great power for good in this great city of Montreal. It is from the Canadian Congregational Church and from the vicinity of Montreal that Mr. Woodley comes to take the place of Dr. Macallum in Marash Theological Seminary.

Stockbridge, June 20, 1912.

ANOTHER VICTIM.

The terrible state of affairs that still prevails in Macedonia has been brought forcibly and sadly home to the Protestant community of Samokov by the news, just received, of the murder at Kafadartsi, on the evening of Friday last, the 28th June, of Dobri Daskaloff. Dobri was for several years a student in the College and Theological Institute (as it was then called) of the European Turkey Mission's Station in this town. He was son of one of the oldest of the Macedonian Protestant pastors, and younger brother of Mr. Kadimir Daskaloff, who, after having been a student, has now been for several years a teacher in the same Institute.

Let it be admitted that in a remote sense—very remote—Dobri brought his fate upon himself. After leaving the Institute some ten years ago he joined a revolutionary band; and, alas, every one now knows that that meant taking his life in his hand, not merely as in conflict with the Turks, but still more as in conflict with other revolutionary "Christian" bands, and even other Bulgarian bands. But, being of finer fibre than some, he in time got sick of the terrible business. Like so many in Macedonia, both Turks and Christians of all nationalities, he came to see that the tyranny, the cruelty, the unrest, the misery brought about by the operation of these bands was worse and heavier on the population than anything that could be ascribed to Hamidian misrule. So a few years ago he retired from his band, married, and settled down in his native town. But that was not to be the end of it.

It was a fellow-revolutionary who murdered him,—an old "friend," a man in whom he had perfect confidence. Nothing is yet known of the reason of the murder. As far as is known it was not any private reason; and so the conclusion is probably correct that it was a murder ordered by the band to which the perpetrator belonged,—ordered in these fiendish counsels whereby they make their work a hundred-fold more the work of the devil than it need be. The man joined Dobri as he was walking home that evening; and they conversed together in the most friendly way till they reached the gate of Dobri's home. There Dobri found his little girl, and, taking her up in his arms, entered the gate; and it was then, when his back was turned, and he had the child in his arms, that his "friend" fired into him. Dobri set the child down and turned, only to receive another bullet. Then he rushed out of the gate attempting to seize his assailant; but two more bullets were fired into him, and he fell dead.

He leaves a widow and child, as well as the child of a sister for whom he was caring, and his aged father, now retired from preaching, who is utterly crushed beneath this blow. There is one circle of misery. Lately we have been having Macedonian refugees coming round here, with authenticated stories of their misfortunes, and with licence from the authorities to seek aid. And when we read their stories, they were stories, not of what Turks and done to them, but fellow "Christians," even fellow Bulgarians. One lad had had his tongue cut out. Another family of children had had

their parents murdered and their home burned before their eyes. There are other circles of misery, And these are but two or three cases that have come directly to our knowledge out of hundreds as bad and worse that are daily happening, till all wretched Macedonia is but circle after circle of misery. Is nothing ever going to put a stop to it?

Samokov.

R. T.

CAN ITALY BE WORN OUT?

A hurried trip through northern Italy gives one food for reflection on the rich natural resources of that country. Highways, farms and gardens, country houses and city dwellings, all look prosperous. Nature smiles on the people, and the rivers bring copious blessings; but aside from this there is an evidence of thrift and of independent prosperity very different from the signs that greet a traveler in Anatolia or Macedonia. The government has constructed splendid carriage-roads, which are kept in repair; so that a single animal can haul a remarkably heavy load with ease. The telegraph and telephone are in full operation everywhere. Many trains daily connect even the country towns, with well-appointed express service between the cities. And in the cities the stores and all similar institutions have a well-kept air of prosperity which fits in well with the boastful, victorious bearing of the people. The store windows are full of mementoes of the African campaign, which they seem to regard as an eminently successful one. Practically shutting their eyes to the fact that Italy has not succeeded in getting beyond the mere fringe of Tripoli's coast line, they exhibit maps representing the whole country as already theirs, and sing songs about "Libya Italiana."

But what strikes the observer more especially is the utter absence of any sense of burden in the continuance of the war. Prosperity continues in spite of the great cost of the campaigns; and apparently the resources of the country have not been seriously drained. One cannot help contrasting Constantinople, where the bulk of the business, especially of the wholesale business, is in the hands of foreigners, with Milan or Venice, where a foreign store or bank or business house is a rarity. The Italians are standing on their own feet; and while their expenses in the present war are enormous as compared with those of Turkey, their resources are correspondingly large. There is no reason to hope that Italy will be forced to the wall for many years to come for lack of funds. She is today in far better financial condition than is the Ottoman Empire, and it is the part of wisdom for the Ottoman Empire to bear this in mind. Moreover, she has no internal troubles like those in Albania and the Yemen to annoy her. Her people are unanimous and patriotic in their determination to carry the war through to a successful issue. Probably they deceive themselves as to the gravity of their own African situation; but it is well for Turkey to avoid falling into the like error of underestimating the strength of the enemy.

C. T. R.

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Charles T. Riggs, Editor.

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BIBLE HOUSE, CONSTANTINOPLE.

JULY 17, 1912

EDITORIAL.

We hope soon to give our readers a careful and somewhat extended review of a notable book which appeared a few weeks ago, — "The Church of Armenia," by Mgr. Malachia Ormanian, former Patriarch of Constantinople. For the present we wish to call attention merely to one phrase used by the learned author with reference to the Armeno-Protestant community. We do not refer to his statement that the American missionaries "have endeavored to form a special nationality (*millet*) in Turkey, with the rights pertaining to it"; nor the somewhat ambiguous declaration that "Protestants manage their affairs in Turkey under internal regulations of their own, which have never been confirmed by the Ottoman government." The sentence at which we protest is, "The Armeno-Protestants are under the administration of the missionaries" (p. 217, English edition). This is contrary to facts, and is a statement which, if true, would reflect no credit on either missionaries or Armenian Protestants. Were it necessary to admit, after nearly a hundred years of missionary effort in Turkey, that the Evangelical body was not yet strong enough or wise enough to administer its own affairs, we should indeed be sadly discouraged. The Protestant community exists today as a civil institution, and as an ecclesiastical institution. In its civil relations, before the Ottoman government, it is under the administration of the Protestant Chancery, with the *millet vekili*, or community representative, at its head. This person, often wrongly called *millet bashi*, or "community head," holds a position before the Sultan and his government corresponding to that of a patriarch. In its ecclesiastical relations, the Protestant community is organized into various unions of churches, while a number of churches do not yet belong to any Union. The missionaries are not even members of these unions, and have no voice in their administration. They are frequently consulted by the unions, or by individual churches; but it is a slander on the capability of the Armenian Protestants (albeit perchance unwitting on the part of the ex-Patriarch) to say that they are under foreign administration. There are among them persons of as much administrative ability as among the foreign missionaries, and they are far more cognizant of the personal character and

needs of their own people. We trust none of the readers of this valuable book will be misled by the statement quoted.

THE ORIENT wishes to put itself unequivocally on record as advocating the thorough and systematic teaching of the Bible, as a part of the curriculum, in all the schools and colleges connected with our Board in Turkey. For that matter, we are in favor of like instruction in all schools and colleges. There has unfortunately been a tendency evidenced in certain quarters to relegate Biblical instruction to Y.M.C.A. classes, or to voluntary classes, or give it an optional character, or in some similar way given the impression that this branch was of secondary importance. The Bible is a book revered by all races of this Empire as the Word of God. A Moslem resents any lack of respect shown to this Book, and puts it reverently to his lips as a sacred book. If Evangelical Christianity stands for anything in this land, it stands for the free and personal reading and study of the Bible as the one rule of faith and practice for every man. Certainly no enlightened member of any Christian community will today object to the study of the Word of God on the part of every student in our schools. Furthermore, it is a disgrace to our educational system that it is today possible for a young man or a young woman to carry away the diploma of any of our colleges and yet be ignorant of the contents of the Book of books. An unfortunate tendency crops out now and again in various institutions to act as if a liberal education meant a system of training whereby a student was free to learn or not to learn, as he chose. We recognize the essential place that elective studies have taken in the college course of today. There are so many branches offered in these times that no student can take them all. He may select some few to omit. Yet all educators are agreed that it would not do to give students absolute liberty of choice respecting all branches. Those most essential to a liberal education, — to an all-round training, — are put down as required courses. Just at this point it is à propos to inquire what is the object of our educational system. If, as we believe it is the preparation of future leaders in all callings in life by the building of strong Christian character, it becomes self-evident that a book whose centuries of history over the whole world have proven it to be incomparable as a character builder, ought deservedly to have the central place among the required courses of every curriculum. We are not advocating the teaching of any special doctrine or system from the Bible. We plead for such a thorough course in the Bible as may secure for all our pupils a knowledge of the contents of that Book. Let them know what the Bible says, and then they may apply it themselves. Not proselyting, most assuredly, but the *lighting process*, is needed. Let in the light, and it will do its own divine work. But do not allow the Divine Book to be relegated to a secondary position.

Word has been received of the safe arrival in America of Miss Willard on her way to Illinois and Dr. H. S. Barnum has reported his arrival at New York with his party.

AINTAB NEWS.

The thirty-sixth anniversary of Central Turkey College was celebrated June 15-20. Six students received the diploma of the preparatory department and ten that of the college. The diplomas of both departments bore the endorsement of the Department of Public Instruction at Aleppo. The senior class numbered eleven, but one member of the class was prevented from taking his examinations and from graduating by typhoid fever. This disappointment was the more serious as he was to be the valedictorian of the class. Seven members of the class were from Aintab, and one each from Biredjik, Enderes, Hadjin and Severeck.

The baccalaureate sermon was preached by Rev. Mibar Muncherian, '92, pastor of the church in Talas, at a union service of the three evangelical churches of Aintab at the First Church, about two thousand people being present. The text was, "Learn of Me," and the preacher said that Christ brought to the world a new life, new truth and a new kingdom of love between God and men and between man and man. Each of these we should make our own. The discussion was fresh and illuminating.

Field Day Sports on Monday morning were in charge of the Students' Athletic Association and the Advisory Committee. Admission was by ticket and about 1300 people were present. The events were run off with great promptness. The program included eighteen events, the pole vault and exhibitions on the parallel bars and the horizontal bar being new features and attracting much attention. The college record for the broad jump was broken, but in the other events former records were not equalled.

At the prize-speaking contest on Wednesday morning the college hall was crowded, and the great need of the college for some large assembly hall, such as a gymnasium would provide, was again demonstrated. Music was furnished by the choir and orchestra. There were declamations in Turkish, Armenian, English and French and the prize compositions in Turkish and Armenian awarded first rank were read also.

Commencement Exercises were held Thursday morning in the First Church. The speakers were selected from the members of the senior class by lot, instead of by their rankings as heretofore. The subjects of their essays were as follows: — "To My Church" — in Armenian, "Clocks," "Woman's Rights," "Ivan Aivazoski," "Air-Ships," "Universal Peace." The music rendered by the choir was specially successful. "Spring-time is coming," by Myers, "The Marvellous Work," from the "Creation" by Haydn and "Hallelujah, Amen," from "Judas Maccabaeus" by Handel were the selections. The list of prizes has grown until this year there were twenty-nine to be announced in connection with the field-day sports and forty in connection with class work and with various contests. Four of these latter prizes, including the medal offered by the Humane Society for the best English essay on Kindness to Animals written by a Freshman and the prize for the greatest progress in English hand-writing were taken by Turkish students.

In conferring the diplomas, President Merrill charged the graduates to learn by practice the difficult arts of governing themselves, of taking defeat with good grace and of helping those who need our help. In his address on behalf of the alumni, Professor Baliozian emphasized three qualities which are expected in an educated man, viz. a mind trained to think, a heart trained to love and a will trained to obey, and urged their pursuit. The final message of the morning was from a beloved teacher who is no longer with us, Professor Sarkis Levonian, when a copy of his pamphlet, "Scientific Method in Teaching," recently issued by the college press, was presented to each of the graduates.

In the afternoon, the alumni and their wives to the number of seventy, with a few invited guests, met at the college for the annual alumni dinner and reunion.

BROUSA NOTES.

The American School has successfully finished another year's work, and on June 27 graduated a class of seven, six Armenian girls and one Greek. On Sunday, June 23, Badv. Odian, father of one of the graduates, preached the sermon for the class. On Tuesday afternoon, after pleasing exercises of songs, recitations, and dialogues, seven children from the Kindergarten received diplomas, and eight from the Primary Department.

Wednesday evening, a very interesting programme was presented to a very large audience. Every available space was filled, many were obliged to stand, and a number were turned away, because of lack of room. The programme consisted of five short plays in as many different languages and of instrumental music. The music was by the pupils of Madame Ralli, who has given such splendid satisfaction as teacher of music the past year. The principal parts in the plays were taken by the seniors, though girls from all classes had parts. The Armenian play came first, then the Greek, a cutting from "Merope" — a French comedy followed, then a Turkish play, and, last, the English, "Ceres", which, with its songs and graceful exercises with bows and arrows, performed by 15 or 20 girls, dressed as Greek nymphs in costumes of pale green, brought the evening's entertainment to a close in a very pretty way.

On Thursday afternoon, the closing exercises were held. Besides the choruses sung by the girls in Armenian, Greek, French, Turkish and English, three addresses were given — the first, in Turkish, by a Turkish official, who represented the government, — the second, in Armenian, by Badv. Hovsep Jeizian of Constantinople, and the closing address, with the presentation of diplomas, by Rev. J. P. McNaughton. A poem in Armenian, written especially for the class, was read by the author, the Armenian Master of the School, Bazbazian Effendi. At the close of the exercises the work of all the pupils in sewing, fancy work, drawing, penmanship and botany herbarium preparation, was shown to visitors, in the garden.

The year has been a very good one. The number of pupils has increased to 170, and the indications are, that next year the increase will be even greater. We are greatly in-

debted to Miss Hale for her very valuable work since Easter. Through the kindness of Miss Kinney, with whom Miss Hale had been associated through the winter in Adabazar, and through the willingness of Miss Hale to undertake a new work almost at the close of the year we were able to do the heavy work of the closing weeks without trouble. We greatly appreciate her kindness and helpfulness.

In April the School lost an old and faithful friend. All, who have known the School for the last 30 years, will regret the loss of Mehmet Agha, who died suddenly one Monday morning while in the bazaars, doing his purchasing for the day. His connection with us for so long led him to know what was wanted almost without being told, and it will be difficult to find any one as capable, to fill his place.

We have greatly rejoiced these last weeks at the news that Miss Allen would start from America, August 8, to join us in the work in Brousa. Her father comes with her and as our new missionary, Miss Parsons, will be with us also, when School opens in September, we feel we can look forward to a year of strong work. The year will open September 11.

A LETTER FROM RESHT.

Politically things are quiet at Resht these days, though we had stirring times enough in the winter. From a missionary point of view things were never so prosperous. Our force was added to by the arrival last autumn of Mr. and Mrs. Murray. Mr. Murray is to take over the school next year, and I intend to give more time to the Evangelistic work. One of the most encouraging features of the last two months has been the forming of two organizations — one in the Girls' School and one in the Boys' — which we hope will soon develop into full-fledged Christian Associations. The Boys' organization hope to be reorganized by the International Committee of the Y.M.C.A. in the near future. The membership is small. So is the number of pupils in the schools. In the Boys' Association there are thirteen Active and seven Associate Members. But numbers are not everything, and we feel this is a good beginning. We are expecting a visit from Mr. G. D. Turner, Secy. of the Punjab next week, who is en route to India via Persia and the Intermission Conference at Hamadan. The Association is conducting a Reading Room during the summer, and holding weekly prayer-meetings that are helpful and spiritual.

During the winter we began a branch work at Lahejan, a large town about twenty-five miles east of Resht, by locating a dispensary there in charge of a former assistant of Dr. Frame's. The work has been greatly blessed, especially in the Evangelistic part. We shall also use Lahejan as a summer-place.

There have been more inquirers and more confessions of faith in Christ than ever before.

The political disturbances have not at all interfered with the work at Resht, except that people were unable to attend one public meeting, and the schools were closed for a few days. On the whole the influence of the political changes seems to have been beneficial to the work. H. C. SCHULER.

MAHMOUD SHEVKET PASHA.

On Tuesday July 9, Mahmoud Shevket Pasha resigned his portfolio as Minister of War and his resignation was accepted. The reasons he gave were that some one else should be entrusted with the enforcement of the new law he had introduced forbidding the army to take part in politics, as he had been so active in political life during the last three years. Khurshid Pasha the Minister of Marine was appointed to the vacant office temporarily.

Mahmoud Shevket Pasha was born in Baghdad in 1858. When 19 years of age he began his military studies and was rapidly promoted. He was always under the instruction of Von Der Goltz Pasha. He spent 9 years in Germany and one in France. In 1897 he came to the capital with the rank of general. He was put in command of the 3rd army corps at Salonica in 1908, and the next year he came at the head of the army which liberated Constantinople from the reactionaries. He is regarded as possessing the qualities of a model Turkish officer. The Sultan has appointed him a member of the Senate because of his patriotic services and his notable abilities.

EMPIRE NEWS.

THE CAPITAL.

The singers in the Armenian churches of this city have struck work as a protest against the decision of the government to compel them to undergo military training. They claim exemption because of their sacred duties in the church.

The closing exercises of the Garabedian School in Scutari took place last Friday. This School is now recognized by the Government as an Idadi with a seven years course of study. There are 80 non-Armenian students, so the aim of the school to become international has been largely attained. There were 72 graduates, 13 being girls. Of the boys 13 were not Armenians. Many prizes were given, and a very successful and imposing program was carried out.

THE PROVINCES.

The German colony in Jaffa is making a very determined effort to raise sufficient funds for the erection of a hospital there. They have given generously themselves and are now appealing to others, especially to their friends in Germany. As all will be received for treatment without distinction of race or religion, this appeal should meet with a hearty response.

There is nothing of importance to report in regard to the war.

Cholera is still reported from Aleppo, Marash and a few other places in the part of that Empire.

NOTES.

Although the Editor has been away in Switzerland on his vacation, he has very kindly furnished editorials and other articles during his absence. We hope to have the pleasure of welcoming him back to the editorial chair on Friday of this week.

Miss Margaret B. White, who has been engaged for a year of teaching at Marsovan, is to sail from New York for Patras on July 27th in the S.S. "Kaiser Franz Josef". She will be accompanied by Mr. and Mrs. Dana K. Getchell. Miss E. Gertrude Rogers of Van is also returning to Turkey by the same ship.

Advices just received from Boston speak of the intended sailing from Montreal to Liverpool July 12th of Rev. and Mrs. E. C. Woodley. Mr. Woodley is to spend several weeks in study at Oxford and later on about six weeks in Holland studying Arabic.

Rev. and Mrs. E. B. Haskell were expected to sail from New York on the S.S. "Berlin" for Bremen with the intention of spending a few weeks with Mrs. Haskell's relatives in Switzerland. During his stay in America the degree of D.D. was conferred upon him by Marietta College, his Alma Mater.

Rev. and Mrs. H. T. Perry are expecting to sail from New York August 12th for Plymouth, England, and Mr. and Mrs. S. Ralph Harlow are booked to sail on the same steamer.

Miss Jones has reached safely her home in Ohio.

OTHER LANDS.

Last Sunday, July 14, the Armenian Catholicos, Kevork V. was consecrated to his sacred office by the customary anointing with Holy Oil. Twelve Bishops and Archbishops took part in the ceremony. The Catholicos took the oath of fidelity to the Czar and the Russian Government as well as to his own people. The Czar telegraphed his gratitude and congratulations.

The United Presbyterian Mission in Egypt invited Dr. Zwemer to take up his residence in Cairo and help the Mission in its work. Dr. Zwemer's Society has consented to this transfer temporarily at least. The change will be effected in the autumn. Cairo seems to be the best center for editing "The Moslem World." The July number of this quarterly has just come to hand and is full as usual of interesting and important material. We urge our readers to subscribe for it.



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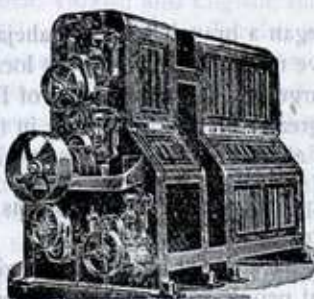
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