

The Orient.

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THE OTTOMAN POLITICAL SITUATION.

Last Sunday the Council of State at its meeting is reported to have considered some terms of peace proposed by Germany and Austria as a basis of settlement for the Italian difficulty; but the results seem not to have been decisive, if indeed any such matter was considered. The return of Gen. Caneva to Tripoli is thought by many to be the prelude to a forward movement toward the hinterland. As for naval activity, Italy seems to have transferred her energies from French to British merchant vessels, and several of the latter have been stopped in the Red Sea and searched for contraband.

In connection with the unrest in the provinces, which is aggravated by the electoral campaign, the Government apparently wishes to reassure all classes by an investigation of conditions. Hairy Bey, Minister of the Evkaf, is to start soon on a tour of inspection of the Anatolian provinces, while Hadji Adil Bey, Minister of the Interior, does a similar favor to the European provinces. Loutfi Fikri Bey has gone on a trip to Damascus, in the interest of the Ententists, who are showing more energy than previously. The Unionists are also active and in the heat of the campaign some very regrettable things have been said and done. Violent and wholesale condemnation of your political opponents seldom wins an electoral contest, however much it may facilitate the sale of the paper. No date has as yet been set for the elections.

WHO ARE THE PAULICIANS?

In Vol. II. No. 36 of *The Orient*, Rev. J. Henry House, D.D., of Salonica, has an interesting historical article about the Paulicians, which attracted my attention and has led me to write a few lines about the same subject. My first impression of Dr. House's article is that he has gathered the information for his thinking and writing from Greek authors, who have been his only source of data concerning the so-called Paulician heretics. His faulty conception and insufficient conclusions as to their origin, doctrines and ceremonies are therefore not surprising. In common with others who follow only Greek authors in studying this and other questions of church heresies, he merely says, "The origin of the Paulicians is obscure."

In addition to the Greek authors we find a rich source of information and of data as to church history, and especially that of the earliest periods of Christianity, in the Armenian Christian authors, who are as accurate and trustworthy as the

Greeks; and we must bear in mind that in the question before us the Armenian writers are the source from which the Greeks have drawn.

It is a matter of regret that this authentic source has not been as well known to Christian theological thought as it ought to be. Few are those who are experienced in this direction, and one of them is an English gentleman, Professor F. C. Conybeare, of Oxford, to whom we are very grateful for his valuable work in rescuing an eastern light from the dust and in illuminating the obscure origin of this sect.

This earnest student of church history traveled in Armenia for the purpose, and found in the Armenian hierarchal seat, at Etchmiadzin, in the library, a Paulician document named "The Key of Truth." I pass by the discussion of its date, authenticity and method of preservation, which have been treated by him with remarkable ability and sound historical criticism. He comes to the conclusion that it is a genuine specimen of Armenian literature in the vulgar tongue of the sixth century, which has been copied and re-copied by different authors at different times, but at the same time is the true mirror of the Paulician church. I give here a brief abridgement of its contents.

These sectarians called themselves the true believers and members of the universal true apostolic Church of Christ. The name Paulician and that of Tondraketsi, in Armenian, from the name of their central village between Bitlis and Erzroum, were nicknames given them by their enemies.

They have endured cruel persecutions and massacres at different times from the fifth century to the eighteenth from the orthodox Armenian church because of their doctrines, the preaching of the gospel as they understood it, and their rites, which were a scandal to the proud, well-organized orthodox church. What were their tenets, which caused such bloodshed? They believed in one God, the Creator and Sustainer of the world and the Father of the created Christ, who became his Son through his virtues and sinless character, and at the baptism in Jordan his Sonship was sanctioned through the Holy Spirit. This spiritual birth is important to every adult believer, who must be baptized at the age of thirty, as Christ was. They rejected all the rites in the orthodox church, — the clergy, the liturgy, Mariolatry, the mass, papal usurpation, infant baptism, the eucharist, and all the councils of the church. They were never Manichæan, but were by life Ebionites and by Christian opinions Adoptionists, who had been converted as the first Armenian Christians in the Apostolic age through a Syrian missionary of Antioch, the see of Paul of Samosata. They were a united and living church at the time when Byzantine emperors forced the Nicene Creed and the Alexandrian

Christology upon Armenia. The old believers kept the truth and were martyred or exiled and transported from Armenia to Thrace and to the shores of the Danube, where they proclaimed their tenets and gave rise to the Bogomiles, who are the connecting link between the Paulicians and the mediæval Cathars of Europe. The crusaders also brought to Europe knowledge of Paulicianism from Cilicia where there were plenty of Armenian Paulicians. The Armenian refugees and colonists at the time of Lenktimour's (Tamerlane's) invasion were scattered around the Black Sea, and in Bohemia, Poland, and along the Rhine, and contributed to the Anabaptist movement and to Unitarian opinions, and paved the way for the great Reformation. B. BEDROSIAN.

FISK UNIVERSITY.

No one can be long in the atmosphere of Fisk University without feeling what is known as the "Fisk spirit." It means a high grade of scholarship, earnestness of purpose, the ideal of service among the needy, but it means also a pride of race, a pride a little grotesque in form as yet perhaps, but on the whole wholesome and encouraging. The most characteristic manifestation of this pride of race at Fisk is in the singing of the Negro folk-songs. It is this peculiar singing which has been the unique feature of the Fisk life through the years.

The school was begun in 1866 in barracks erected for Union soldiers, and the first students were a motley crowd of recently freed slaves and their children who were of course possessed of all the vices natural to their condition, as well as of an overwhelming desire to profit by the untried gift of freedom.

The story of those first years is a story of struggle and self-denial and hand-to-mouth living, and finally after five or six years of this there came a time when it almost seemed that the school must be given up for lack of funds. Then one of the teachers, Mr. George L. White, conceived the idea of taking a band of singers out to give concerts, with the hope that he might thus be able to raise a part of the needed money. The thought was to use "white folks' music", for as yet no one had recognized the latent possibilities in the plaintive music of the ex-slave. The little company met with fair success, but it was not till one evening almost by accident that they discovered the unique mine of wealth in their possession. They rendered one of their own folk-songs as an encore and instantly the audience went wild over the singing. Mr. White began at once to train the singers to bring out the plaintive and deeply religious thought as well as the wonderful melody of these songs.

For seven years, 1871-1878, the singers traveled almost continuously, visiting nearly every city of any size throughout the northern states and finally Europe also. They were received by Queen Victoria and other sovereigns, breakfasted with Gladstone, and received various attentions from other great statesmen. When at last they disbanded in 1878, the total sum they had turned over to the school was \$150,000.

This money was expended for the purchase of twenty-

five acres of land and the erection of the first large building. During their travels the name *Jubilee Songs* had attached itself to the folk-music they rendered and the singers themselves had come to be known as *Jubilee Singers*, so it is not strange that this first building erected on the magnificent site secured should have been called Jubilee Hall. It is now used exclusively as a dormitory for girls and is but one of eleven good buildings.

The student body of to-day impresses the casual observer as a fine-looking and able company of young people, an impression abundantly confirmed by closer acquaintance.

The lazy or stupid boys and girls have been sifted out before they reach college grade. A large proportion of the students are so light in color that that of itself is something of a shock to those seeing them for the first time, and many of the girls are strikingly beautiful.

Fisk men and women graduates are doing a magnificent work throughout the South to-day. They are teachers and preachers, lawyers and doctors, bankers and newspaper men. Nearly every Negro institution of higher learning throughout the country has one or more Fisk men on its faculty.

The courses of study offered are varied and of as high rank as those of the average northern college. Under the direction of an alumnus, who holds also a degree from Columbia University, a department of Social Science and Social Service is being developed, and through this department the University is cooperating with the national Committee on Urban Conditions Among Negroes in the study of social problems and the development among Negro college youth of the spirit of social service.

Mrs. L. O. LEE.

Nashville, Tenn., Jan. 24, 1912.

EVANGELISTIC MEETINGS AT SIDON.

Dr. Samuel Jessup writes from Sidon under date of Jan. 31st:—

"We have had a series of evangelistic meetings in the church here led every day for two weeks by Dr. Ford in a most effective manner, the pupils of our two day schools and the local native community—which is small in Sidon—being the congregation that filled the church full. The result numerically at the close of the two weeks was thirty-three applicants for church membership, with more than that number besides in the classes of inquirers. From the small Sidon local community five men are applicants for church membership, two of them from the Papal Greek sect and three were Protestants for years.

"The interest keeps up in the schools, and there is an inquirers' class for the boys twice a week. There will undoubtedly be a larger number wishing to unite with the church before the time for the communion service a month hence. Many of the pupils who think they are converted would be applicants for church membership if they could get permission from parents. We do not admit *pupils* to the church without the parents' consent.

"In other places in Syria there has been a similar deep interest, so that we feel greatly encouraged."

THE PUBLIC DEBT OF TURKEY.

In 1875 Turkey defaulted and after vain attempts at settlement with her creditors the Administration of the Ottoman Public Debt was constituted by the Decree of Mouharrem of 20th Dec., 1881.

The Decree of Mouharrem grew out of the Treaty of Berlin. The Italian representative at the Congress declared that the Powers desired to recommend to the Turkish Government the institution of a Financial Commission to examine the claims of holders of Turkish securities and to find means for meeting these claims.

In October, 1880, the Ottoman Government stated that it wished to come to an understanding with its creditors and invited the Powers represented at the Congress to send delegates of the Bondholders to discuss the terms of settlement. The Bondholders represented were the English, French, German, Austrian and Italian; the Dutch Bondholders were represented by the English Delegate.

This Commission decided that it was necessary to make a large reduction in the nominal capital of the Debt and in the interest paid, and in order to guarantee the regular service of the Debt, they stipulated that the collection of certain revenues should be entrusted to a Council composed of representatives of the Bondholders in England, France, Austria, Italy, Germany and Turkey and also a representative of the Galata Bankers. These proposals were embodied in the Decree of Mouharrem and the Council of the Ottoman Public Debt entered on its functions on Jan. 1st, 1882.

At the time of the Decree the external Debt of Turkey stood at Lt. 278,082,073, the Decree reduced the amount to Lt. 117,080,975 a first reduction of more than half. The Galata Bankers' loan of Lt. 8,189,986 was maintained at that figure. The interest paid was 1% until the date of the Unification in 1903, when it was raised to 4%, the capital being further reduced to Lt. 42,275,772 which, if the capital of the Lottery Bonds is added, namely Lt. 13,448,789, gives a total nominal capital for the external Debt, in 1903, of Lt. 55,724,561. Since that date the action of the sinking fund has reduced the nominal capital to Lt. 50,973,341 (March 14th, 1911).

The revenues ceded to the Debt Council are: the Tobacco Monopoly, the Salt Monopoly, the tithe on Silk, the revenue from fisheries, the revenue from fiscal stamps, the revenue from spirits and wines, the Bulgarian tribute (now suppressed), the surplus revenue from the Island of Cyprus (not paid; replaced by Bills on the Customs), the Eastern Roumelian Tribute (suppressed; replaced by tithes), the tax on tom-beki, up to Lt. 50,000, the surplus arising from any modification of the Customs tariff. The 3% Customs surtax is paid to the Debt Administration.

Up till 1903 the whole of the revenue collected went to pay the interest on the external Debt, any sum above the amount necessary for the payment of 1% interest and sinking fund, being set aside for increasing the rate of interest. After the unification in 1903 any sum above the Lt. 2,157,375

required for the service of the Debt is divided between the Government and the Debt Administration, the Government receiving 75% and the Debt 25%. The Debt Administration's share of 25% is devoted to extraordinary sinking fund purposes.

There is a reserve fund amounting to Lt. 2,000,000, the interest on which, some Lt. 80,000, goes to swell the general receipts.

In 1910-11 the gross revenue collected by the Debt Administration amounted to Lt. 4,779,749; of this

The Salt revenue gave	Lt. 1,156,954
The Stamp " "	465,669
The Spirits " "	316,392
The Fisheries " "	57,511
The Silk " "	88,749
The Tobacco and Tobacco tithe	1,284,010
The 3% Customs Surtax	1,103,208
The Interest on Reserve fund	80,323
The Payment for Eastern Roumelian Tribute	114,019
The Bills on Customs (for Cyprus revenue)	51,298
The Fines and Sundries	11,610

The net revenue amounted to Lt. 4,066,311.

So much for the service of the Funded Debt. The attributions of the Debt Administration have, however, been considerably extended.

Certain loans were raised outside the Decree of Mouharrem, and for the service of these loans fresh revenues were assigned. These revenues were always the tithes of certain provinces, and the Debt Administration is paid a 5% for collecting these revenues.

The tithes assigned to the various railway Companies for the kilometric guarantees for working expenses are also collected by the Debt Administration. The revenue collected for the various loans and railways amounted in 1910-11 to Lt. 3,105,786 or nearly as much as under the Decree of Mouharrem. If we add the two together we find that in 1910-11 the Debt Administration encashed on behalf of the Turkish Government the sum of Lt. 7,885,535, or about a quarter of the total revenue of the state. It must not be forgotten, however, that the Government receives a share in the surplus of the ceded revenues and the whole of the surplus of the tithes, these amounts in 1910-11 were respectively Lt. 1,431,702 and Lt. 1,150,559, in all Lt. 2,582,261.

For the collection of these revenues the country is divided into administrative districts, which nearly correspond with the vilayets, called *Müdiriets*, under a *Bash Müdir*. The central office of the Council and Direction General is in Stamboul. The staff in 1910-11 consisted of 5,752 permanent and 2,782 temporary officials; of the permanent officials 5,584 are Ottoman subjects and 168 foreigners.

The total expenses of administration in 1910-11 were Lt. 710,751. Of this sum nearly Lt. 200,000 represented industrial expenses connected with the salt revenue which are recovered later as the salt is sold.

The total foreign debt of Turkey, nominal capital outstanding, on Sept. 14, 1911, is as follows:

Loans of the Decree of Mouharrem	Lt. 50,510,049
Loans outside the Decree, the services of which are entrusted to the Debt Administration	42,895,930
	<u>93,405,979</u>
Loans the service of which is entrusted to other financial establishments	18,569,936
Total	<u>111,976,915</u>

The sum required for the payment of interest and sinking fund charges on this Debt is Lt. 5,195,679 per annum.

HUGH E. POYNTER.

BROUSA.

Brousa Feb. 4th, 1912.

We can now look back dispassionately on the work of Rev. Kavme Ablahadian, who conducted a mission here during the last ten days of December and the first two weeks of January.

The work of the professional evangelist is usually attended by large crowds, a larger or smaller number of conversions, and revival of church members. In the remarkable Chapman-Alexander mission recently conducted in Belfast these three results were conspicuous.

It must not be forgotten that the modern, up to date evangelist, or missionary, as he is now called, can bring to bear upon his work a great variety of effective machinery, that the Oriental missionary knows little about.

The splendid preaching of Dr. Chapman would command a large audience in any Christian community. Mr. Alexander's unusual ability in leading great audiences in sacred song would call out a great throng wherever he is known. Besides all this and a great band of most enthusiastic helpers, the prayerful preparation was a guarantee of success. "From a purely human standpoint the success of the work may be traced back to the prayerful preparation that was made by the Christian people of the city."

Mr. Ablahadian had to do his work and bear the great strain, with the minimum of machinery, without the comforting enthusiasm that crowds bring, and the mighty spiritual uplift that numerous conversions give.

In respect to his audiences, while they were never very large, they were much larger than usual, and there were present many who had never heard the gospel preached with such thrilling earnestness and simplicity. Moslems were present at many of the services, and they seemed deeply interested.

In respect to conversions, I would hesitate to claim many, and yet who can follow the movements of the Spirit? Surely we may hope that many who made no profession were touched with the live coal from off the altar.

The third result, i. e., the revival of spiritual life in professing Christians, always considered the most important, can

at least to some extent be claimed to have followed that godly man's earnest preaching.

The daily prayer meetings with the women were always impressive and stimulating.

There can be no doubt that a goodly number of these made decided advance in spiritual attainment, and this to a lesser degree may be claimed for the male members of the congregation.

I believe the most valuable asset in reckoning up results will be found in the new vision many received, in witnessing the power of God in the life of the evangelist; a life hid with Christ in God.

In this materialistic age when worldly gain has asserted itself so conspicuously and has made so successful an appeal to men's affections, it is no small thing to come in contact with a man who presents so positive a spiritual message. He puts one in mind of the old prophets calling the people back to spiritual realities. With rare courage he attacks modern trends that point to low ideals. He fearlessly exposes the sins of the age, and sometimes in lurid word pictures, presents the insidious character of temptations that most ministers, through over delicacy, avoid mentioning altogether.

The exuberance of his unbounded faith in the old fashioned gospel, stripped bare of all modern accretions, is contagious. His absolutely unfaltering trust in a personal God is a spiritual tonic to all who come in contact with him.

J. P. McNAUGHTON.

CONSANTINOPLE CHAPTER OF THE AMERICAN NATIONAL RED CROSS.

The membership in this Chapter is growing; but there seems to be some delay on the part of those who most certainly intend to become members, and who have all possible sympathy with the objects of the Red Cross, in actually sending in their names, accompanied by the almighty dollar. Every American residing in the Empire, north of the Taurus range, is eligible to membership. Breathes there the man with soul so dead as not to appreciate and highly approve of the purposes of this organization? On the executive committee of the Constantinople chapter are representatives of the American Embassy, the American Consulate, the American Bible Society, the two American colleges, and the American mission. It is not only a representative body; it could hardly be a more efficient working body. The community has a right to expect worthy deeds from an organization under such leadership. But it might well seem unfair to those who desire to be included in its membership, if the Chapter began operations before giving them all possible leeway in asserting their right to be counted in. This may be regarded as an unofficial notice to all whom it may concern, that it is time they sat up and paid attention. If anything is to be done in the way of inaugurating an anti-tuberculosis campaign, or of relief to the suffering in any other line, the Chapter ought to be ready promptly to go ahead.

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Charles T. Riggs, Editor.

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EDITORIAL.

Everyone knows that this is St. Valentine's Day, but not everyone knows that there are at least fifty-two Saints by the name of Valentine. The most noted of these was a martyr under the emperor Claudius; another St. Valentine is invoked in cases of epilepsy; but the modern favorite seems to be a specialist in diseases of the heart.

In another column is a sketch of Fisk University by Mrs. L. O. Lee, formerly of Marash. Not alone the former associates of Dr. and Mrs. Lee, but also all interested in educational problems and in the support of educational institutions, will be glad to profit by the reading of it. Dr. Lee is now on the staff of instruction in Fisk, and thus once again Turkey contributes to the bearing of America's burdens.

Travelers reaching Constantinople by sea have often noticed on rounding into the harbor the great modern stone building in Stamboul midway between Seraglio Point and the Serasker Tower, and inquiry has brought them the vague, almost meaningless information that that was the Public Debt building. Mr. Hugh E. Poynter, secretary to Sir Adam Block, the President of the Council, has rendered us all a service by his lucid explanation in this issue of the great business of the Administration of the Ottoman Public Debt, which makes this magnificent building necessary.

We are glad to give our readers today another contribution to the history of the Paulicians. Certainly the opinions of Prof. F. C. Conybeare, on which this article is founded, are worthy of all respect; for he pursued his investigations in 1891 at headquarters, in the library of the Holy Synod at Etchmiadzin. He also records that as late as 1837 some twenty-five families near Etchmiadzin were prosecuted and condemned for these same heretical doctrines, and this persecution continued till 1845. We are unable to state definitely whether there still remain, either in the vicinity of that holy monastery or near the village of Tondrak any remnants of these Paulicians. If any of our readers can furnish us with any further facts regarding them, we shall be grateful.

The tragic news that comes from Chokmerzimen (Deurt Yol), near Adana, suggests many things, foremost of them being the dangerous character of so many religious fads or excrescences. It is but a few weeks since Sanford, the leader of the "Holy Ghost and Us" movement, was proved guilty of the death of several followers of his, in his blind passion for notoriety. The "Holiness" movement in this country has taken a variety of forms in different sections of the land, and has sometimes seemed fraught with considerable hopefulness. But when a person who claims to be filled with the Spirit and divinely guided in every detail of his life goes to various excesses, and ends by committing a most atrocious murder, in the name of his religion, kind friends agree that he is insane, but what of that sort of religion? The term "*rouhji*" (=Spiritist) is unfortunately of too wide application. But while some who go by that name may be persons of sound mind and sincere desire for the higher life, there is something essentially wrong and pernicious about a doctrine which substitutes hallucinations for the guidance of reason, and tends to unhinge the God-given powers of the mind. The persons concerned in this awful tragedy were of the extreme type known as *jelalji*, or "gloryists," who try to "see" a certain inward light, or glory, that shall be their guide in place of reason and the reasonable use of the Word of God. This sect holds to the tenet that after one has made full confession of his sins, and joined thus the body of truly consecrated believers, whatever he may do thereafter is not sin, for he cannot sin. Thus the way is opened for all kinds of excesses in the name of religion.

It is unfortunate that, in this country of many religions, such persons need to be classified as Protestants. Such a nomenclature is utterly misleading, and involves absolutely innocent persons in misunderstandings with the Moslem government officials. These people have already read themselves out of the Protestant church, and should not be considered as a legitimate outgrowth, or even excrescence, of that body. An occurrence of this sort, however, may possibly be the painful occasion of some healthy thinking on the part of church members. "Let him that thinketh he standeth take heed lest he fall." What is there in our spiritual life and belief that can guard us against such tendencies? And how are we to deal with those who are being thus infatuated by error, to convince them that it is error? If it is dangerous to depend on direct divine guidance and special revelations, in what respect is it dangerous, and how avoid that danger? Would that all men understood the use of that God-given faculty of common sense! Infallibility is not an attribute of any man, be he Pope, *rouhji* or just common man; and when anyone evidences by a claim to be infallible a softening of the brain, for the safety of society and the good of the individual, such a person should be put under the medical care of an alienist before he has a chance to use a stolen knife. Our sympathies go out to the imprisoned Cilician preacher and his distracted flock.

A MADMAN'S ACT.

Chokmerzimen, Feb. 1st, 1912.

Editor of the *Orient*: —

A terrible tragedy — pathetic in all its aspects — was perpetrated here on Saturday night last. It has cast a deep gloom over the whole community and aroused feelings of deep resentment that may take some time to allay, or they may develop into formidable aspect. The murderer is in chains in prison, but he has succeeded not only in committing the crime, he has also dragged into prison Vartan Eff. Yeranian, the Protestant preacher of this place. The murdered man was a Greek, formerly a member of the Protestant church in Euzerli. The murderer is Alexander Bilezikjian of Marash, a Protestant. He is a "*rouhji*" as was also the murdered man, Iskender Eff. Louka of Euzerli. When arrested and brought before the government, he not only confessed the murder, but gloried in it. He declared himself to be "a man of God" from whom he received revelations; that Iskender Eff. was an enemy of God and that he (the murderer) had received the command of the Spirit to kill him. On Saturday evening he was invited to supper by Iskender Effendi. Before supper they went out to walk and converse. They sat down on the edge of a ditch on the outskirts of the town to talk and pray together. While Iskender Eff. was praying Alexan smote him in the back with a knife. Evidently death was well nigh instantaneous. The next morning he returned and putting paper on the body set it afire. It was only partly consumed however. The body was found on Sunday morning by a brother of the murdered man as he, with a number of friends, was taking the body of his own son to burial. The murderer showed a knife saying that he committed the deed with that knife and it belonged to Vartan Eff. Yeranian, the Protestant preacher, with whom he had been a guest and to whom he had declared that he needed the knife to settle accounts with an enemy. This declaration involved the preacher with whom he had been a guest and from whose house he had stolen the knife. Because of his disagreeable conduct and conversation the preacher had dismissed him from his house, considering his talk to be that of an extreme *rouhji*. This offended the man and he evidently involved the preacher out of revenge. The poor man's mind has been unbalanced at various times, and this condition has evidently been developed and exaggerated by extreme religious ideas. He is another sad example of the evil effect of those pernicious ideas of special holiness, and special revelations from God, and special commands of the Spirit. The man is now evidently quite insane. A day after his confession he denied all knowledge of the crime. The poor victim was also a *rouhji*, formerly of the extreme type, by which he had been led to some excess, but latterly he had quietly settled down at home and was attending to his work — a *kiatib* (clerk) in a government office.

It is hoped that the preliminary examinations may soon be over and that the preacher may be released from prison. He said, when we visited him, that in spite of the discomfort he had learned that there could be peace even in prison.

Yours very truly,

W. NESBITT CHAMBERS.

VISIT OF DR. AND MRS. CLARK.

Rev. Dr. and Mrs. Francis E. Clark arrived most unexpectedly in Constantinople last Saturday, on a trip to various sites connected with the life and work of St. Paul. They came here from Salonica, having visited that region after spending some time in Greece. Cordially responding to invitation, Dr. Clark addressed a large audience at the Turkish service of the Emmanuel Church at the Bible House Sunday morning, and also a union service in the afternoon at the same place, speaking through an interpreter. At half-past one, a unique service was held for children at the Gedik Pasha School, when Mrs. Clark spoke to quite a large number of children who were arranged in three groups, and her words were translated simultaneously into Armenian, Greek and Turkish. Dr. and Mrs. Clark left Monday morning by train for Konia, where, under the guidance of Dr. Dodd, they expect to visit several Pauline sites, and then go via Afion Kara Hissar to Smyrna for a trip among the sites of the seven churches of Asia. Later they go on to Tarsus and Syria and Palestine. Dr. Clark's sixty years rest lightly on him; he has been four times around the world, in the interests of Christian Endeavor, and is the author of at least a score of books. The present trip is preliminary to the preparation of another work. Dr. Clark but recently returned from the great Christian Endeavor Convention in India.

THE CHINESE REVOLUTION.

Something approaching a solution of the Chinese puzzle is being worked out, and we may expect that in a short time the Republic of China will be an established fact. The friends of its provisional president, Dr. Sun Yat Sen, claim that it is already an accomplished fact, and every day seems to add verification to their claim. The agreement arrived at with the Manchus is a peculiar one, but apparently saves their *amour propre*, and is a working agreement. The Emperor is to be known hereafter as the Manchu Emperor, and is to reside first in the Forbidden City and later in the Summer Palace, and is to be accorded honors such as are given to a foreign Sovereign visiting China. He is to receive an annual grant of \$4,000,000, and will be allowed imperial body guards, carefully selected by the Republican authorities. All private property of the Emperor and the princes is to be respected; and the princes and hereditary nobles are to continue as before, and the order of succession will be maintained. The Imperial clan is to be exempted in future from compulsory military service.

An exchange of views has taken place between America and Germany on the attitude to be taken by the foreign Powers in view of these changes in China; and the general opinion favors the maintenance of absolute neutrality with a strict respect for the integrity and administrative entity of China.

Mr. William T. Ellis, in *The Continent*, says: "China's

break with her past is practically complete. She is now a great craft, rudderless, with sails unset, adrift on an unknown sea, and with the seaworthiness of her hulk in question." He urges the imperative duty of the Christian church to act promptly regarding the missionary enterprise in China, and recommends the immediate gathering of the continuation committee of the World Missionary Conference of Edinburgh, in extraordinary session; also the gathering at Shanghai of representatives of the Protestant Missions in China, "1. To consider the present unique conditions in China and their bearing upon Christian missions. 2. To make proper representation to the Chinese government and people of the claims of Christianity, its respect for national sentiment and its proved function in promoting patriotism. 3. To take cognizance of the growing anti-foreign feeling among the Chinese and to adopt whatever measures may be feasible for the promotion of a more brotherly sentiment between the two races. 4. To plan an entire realignment and reconstruction and correlation of the Christian missionary enterprise in China."

THE ALBANIAN POPULATION.

In his article in a recent number of *The Orient*, Mr. Christo A. Dako gave the number of Albanians living in Albania as from 2,500,000 to 3,000,000. The editorial accompanying this article quoted various other estimates of this population, ranging from 2,000,000 to 1,100,000. We have just received from Mr. Dako a detailed statement in support of the figures he gives, based on the number of Albanian deputies in the last Parliament. According to Art. 65 of the Ottoman Constitution, the number of deputies is fixed on the basis of one deputy to each 50,000 of the male Ottoman population. On this basis, the twenty-six Albanian deputies would indicate a population of 1,300,000 males, or a total of 2,600,000. This is exclusive of the Orthodox Albanians who helped to elect Greek or Servian deputies, and exclusive also of the Mirdita and Malisori tribes, who had no deputies. These Catholic Albanians are estimated by M. René Pinon to have over 130,000 population. This makes the figures given by Mr. Brailsford, Mr. Woods and Sir Edwin Pears seem like an under-estimate. It is a matter of great regret that there is no accurate census of the population of this empire. When the time comes that the true census is taken, the results will contain some great surprises.

AMERICAN DIPLOMATIC CHANGES.

Mr. Charles W. Fowle, who has been since last June Assistant Chief of the Division of Near Eastern Affairs in the State Department, has been appointed 1st Dragoman of the American Embassy here. Mr. Hoffman Philip, First Secretary of the Embassy, has been appointed Chief of the Division of Near Eastern Affairs at Washington, to succeed Mr. E. E. Young, formerly American Consul at Harpout and Salonica, who has been made Minister to Ecuador. Mr. H. F. A. Schoenfeld, Consular Agent at Caracas, is appointed 2nd Secretary to the Embassy in Constantinople. Mr. Bader, one of the student dragomans at the Embassy here, goes to Teheran as Consular Agent and later as Interpreter to the Legation.

EMPIRE NEWS.

THE CAPITAL.

Dr. Riza Tewfik Bey, ex-deputy for Adrianople, has made provision in his will that his large and valuable library, consisting mainly of works on philosophy, shall go at his decease to Robert College.

The American Embassy despatch-boat, U.S.S. "Scorpion", has returned to Constantinople after an absence of several months.

Lieut. Montague, a British officer who has been serving as a volunteer with the Ottoman troops in Tripoli, and is now in this city, has received from the Sultan the medal of the order of the *Liakat*, in recognition of his services.

H. R. H. Prince Nicholas of Greece with his wife and three daughters passed through Constantinople this past week on his return from Russia to Greece. The princely couple visited St. Sophia and the museum, and made a trip to the Islands on the Russian despatch-boat.

Friday's fog swept down on the city so suddenly, in the afternoon, that several thousand dwellers in Kadikuey and the Islands were forced to spend the night in the city, as the boat service was completely suspended.

THE PROVINCES.

The Greek village of Panados, on the Marmora near Rodosto, was nearly wiped out by fire last week, a church, a school, ten shops and some 350 houses being burned. One woman perished in the flames. About 1800 persons are left homeless.

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A new explanation has turned up of the term σχολή, indicating a school as a place of leisure. Dr. Raynolds writes from Van that "hantesses" were the order of the day, in vacation, taking a good deal of time, and making the term "vacation" rather a misnomer. At their New Year's reception no less than 480 people came in during the day.

Mr. E. O. Jacob, traveling secretary for student Y.M. C. A. work, has left for a trip of several months in the southern and eastern portions of Turkey. Mrs. Jacob accompanies him part of the way. They went first to Smyrna. If permitted to carry out his itinerary Mr. Jacob hopes to go as far as Van before returning here in July.

NOTES.

Among recent deaths we have to record those of Mr. Wolcott Johnson, of Boston, a trustee of Euphrates College and a member of the firm of C. F. Hovey and Co.; also of Prof. William Newton Clarke, D.D., of the Theological Seminary of Colgate University, Hamilton, N. Y., whose "Outline of Christian Theology" and other books are so widely known.

Ex-President George Washburn of Robert College has been elected Vice-President of the Boston Amherst College Alumni Association.

Père Hyacinthe, the great French preacher, whose real name was Charles Loyson, died in Paris on Feb. 9th, aged 85. His wife, who was an American, died in 1909.

Rev. Dr. Andrew Martin Fairbairn, Principal-Emeritus of Mansfield College, Oxford, died in London on Feb. 9th, of pneumonia, in his 74th year.

OTHER LANDS.

King Nicholas of Montenegro is in St. Petersburg on a visit to the Tsar.

The Marathi Mission of the American Board in India holds its centennial celebration in 1913. This was the first mission of the Board in any country.

There are 53 Chinese students this year in the University of Michigan, 49 in Columbia, 46 in Cornell, 41 in Illinois University, 21 in Harvard and 12 in Yale. Altogether there are, in American universities and secondary schools, over 800, including 60 women.

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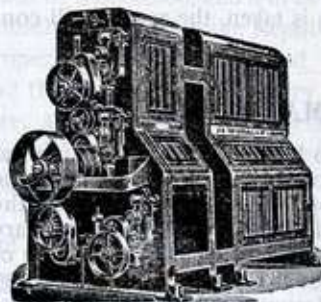
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