

The Orient.

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EDUCATIONAL CONFERENCE AT BAALBEK.

The Executive Committee of the Missionary Educational Union for Syria and Palestine announces that owing to the inability of Miss Warburton to act as Secretary, Mrs. C. A. Dana of Beirut has consented to act in that capacity for the time being.

They also make the following announcement regarding representation at the Conference to be held at Baalbek April 15th to 17th:—

"It is hoped that each of the Missions belonging to the Union will send the number of voting representatives to which they are entitled (in accordance with Sec. iv. 2 (b) of the Constitution), contributing in this way and others to the success of the gathering. The presence of interested missionaries, other than the representatives of the different Societies, will be welcomed at the Conference, provided the Executive Committee is notified beforehand, but one or more closed sessions will be necessary for the transaction of Union business."

PRINCE WILLIAM REACHES ALBANIA.

On Saturday, March 7th, Wilhelm of Wied, Bret of Albania, with his wife and daughter, arrived at Durazzo on the Austrian warship "Taurus," amid scenes of great enthusiasm. They were escorted by the British cruiser "Gloucester," the French "Bruix," and the Italian "Quarto," and the reception given them by all classes on their arrival was most cordial. A salvo of artillery greeted them, and the representatives of the provisional government went on board the ship as soon as it came to anchor in Durazzo harbor, to do homage to the new sovereigns. The representatives of the foreign powers were at the shore to salute them as they disembarked, and an immense crowd welcomed them to the new state. At the palace immediately on the arrival of the Prince, the provisional government officers turned over their authority to him, with all the pomp possible. There was a fête in the afternoon in which the Albanians of all parts of the country took part, also those from Europe and America who had come back to greet their new ruler. In the evening there was a grand illumination, on sea and shore.

The trouble in Epirus has grown less ominous in consequence of the measures taken by both Greece and the International Commission of Control. Greece has sent word to the leaders of the movement for autonomy that they are not serving the interests of Greece nor their own true inter-

ests by this move, and that the best thing for them to do is to submit to the authority of the legally constituted Albanian Government. Furthermore, in order to prevent any attempt to import fighters or arms from Crete or other places, she has sent Greek warships to blockade the harbor of Santi Quaranta, which port seems to be in the hands of the insurgents for the time being. On their part the International Commission have sent a proclamation to the population of the territories to be evacuated by Greece, calling on them to conserve their own good by voluntary submission to the Prince chosen by the Powers to preside over the destinies of the new State. In consequence of these steps, it is reported that the insurgents are parleying with the Albanian authorities to secure certain rights for the Greek population of Epirus, regarding schools, serving on the militia or gendarmerie, and representation in the government, and are disposed to submit if the reply satisfies them.

THE NEW ALBANIAN CAPITAL.

Durazzo has been chosen at least for the time being as the residence of the new ruler of Albania. It is a low-lying town of seven or eight thousand inhabitants, built on a terrace of narrow steep rocks, but surrounded by marshy ground that makes it far from a healthy place. Yet in former years it was a place of great importance and with a much larger population, and there appears no good reason why with modern methods of drainage and sanitation it should not again be a site fit for a capital.

When founded by settlers from Corcyra, or Corfu, in about 625 B. C., the town was called Epidamnus; but the name Dyrrachium seems even then to have been applied to the site. The quarrels between the Corinthians and Corcyreans as to this settlement were the cause of the Peloponnesian War. After Dyrrachium passed into Roman hands, it became the scene of the great contest between Caesar and Pompey. Here Cicero lived in exile, and was kindly received by the inhabitants. When Antony was defeated by Augustus, the latter gave his soldiers estates in this neighborhood because the town had sided with his adversary. It was still a considerable place in Byzantine times; and the Bulgars, Normans, Venetians, kings of Anjou, and others fought for it in succession. It was finally captured by the Turks from the Venetians in 1501, and has by them been known as Dradj.

The harbor is scarcely more than an open roadstead, and very shallow at that, and much work will be required to make it a modern harbor. If the international railroad that

is to serve as an outlet for Servia is to terminate here, naturally the deepening and protecting of the harbor will be among the first steps. Together with this must come the draining of the marshes behind the town, to secure the health of the place.

A recent visitor to the town of Durazzo thus describes the preparation of the royal residence:—

"We have heard a good deal recently of the rat-infested building, the former prefecture, which has been rapidly turned into a palace. The description given of it by Herr Bernhard Ludwig, the Vienna Court decorator, who had been charged by the Prince of Wied to carry out the necessary repairs, will bear repetition. 'When I first came to Durazzo, he says, the two-storeyed building had a very melancholy look. The roof was completely dilapidated, the chimney was not to be seen at all, and the floors were so bad that one could see from one storey into the other. Inside there was no staircase, and the upper storey could only be reached by a shabby contrivance from the court. There was no water and not a trace of sanitary arrangements. It was a picture of ruin and misery.' Since then a great deal has been done. At first Herr Ludwig brought with him only 15 Austrian workmen; towards the end he had already at his disposal fifty Austrians and about 150 workmen of other nationalities. The foreman gave his instructions in German, the order was translated into Italian, and then a veritable babel of tongues ensued, each worker trying to interpret the words in his own language. The building contains sixty rooms, the basement floor being reserved for the Prince and his family, and the first being destined for official receptions. Hence visitors will have to find their way through the courtyard. The predominant colour of the decorations is white, as against the blue of the Turkish occupation, the grey of the Servian sojourn, and the bright yellow of the time when Essad Pasha was the monarch of all he surveyed. The walls have, at the express desire of the Princess, been left bare so that she might herself decorate them, whereas the furniture has been brought over from Potsdam. The garrets on the top have been turned into a studio, as the Princess is very fond of painting."

THE REVOLTING EPIROTES AND ALBANIA.

The Turkish daily *Peyam* writes of this revolt:—

"Italy and Austria are trying to find a way to put down the movement. Are they thinking of sending international troops to Epirus? Maybe. But certainly France and Russia would not consent to that. The Powers will need time to come to an understanding as to what is the best course, and weeks will go by before decision is made. The revolutionary movement will thus have time to grow and become general. The Epirotes will be able to concentrate wherever it may seem to them advantageous, to fortify their position, and to take every precaution so as to win if attacked. Besides, the Powers of the Triple Entente have declared that they will not sacrifice a man in this enterprise. What is taking place in Epirus today was announced long ago by the

press of France and England. The attitude of this press is somewhat astonishing. It seems to indicate that all this was arranged in advance. Then on the side of the Triple Entente nothing will be done to undo what has been done. Albania will thus be left to herself. And what can she do without an army? Nothing. When we see the Albanians fighting among themselves, when we see the gendarmerie mutinying and declaring that they will obey the orders of nobody but Essad Pasha, it is easy to see that they will be incapable of putting down the Epirote revolution. On the other hand the Moslems of Elbasan have themselves revolted, and declare they will not have a Christian prince, nor will they have a Moslem prince any more. That is their way. And can men who are unable to understand the true interests of their country, unite in its defense? And as to the gendarmerie, composed of a few hundred men, its impotence is manifest. So there you are! The Prince has had the dream of being a King. Is not this a nightmare?"

THE POLICY OF LOVE.

In the weekly Turkish paper *Ijtihad*, the editor, Dr. Abdullah Jevdet, prints a lengthy reply to an article which appeared in a former issue of the same, and which represented the extreme of fanaticism and blind opposition to everything foreign. From this reply we quote a portion.

The article by Djelal Nouri Bey entitled "The Policy of Hatred," which has found space in the *Ijtihad*, is the occasion of the writing of the present article.

Djelal Nouri Bey says: "Do not think that Turkey, the Turks and the Moslems are breathing their last." Yes, it is true that the Turks, the Moslems and Turkey are not breathing their last. We accept this statement of Djelal Nouri Bey. In support of this statement he puts forward some proofs, which I can also accept. While Enver Bey was still in Bengehazi, in an article entitled "A Photograph of my Feelings," which appeared in an extra edition of a collection published for the benefit of the Red Crescent, I had expressed myself in even more fiery language, and had showed my hopefulness for the future of Turkey and the long life of my nation. On this subject we have no difference of opinion.

Djelal Nouri Bey is preaching a hatred based on religion. Here is where I sharply separate from my fellow-writer. The religion which I disseminate, that whose propagation is the fundamental service of the *Ijtihad*, is not founded on hatred but on love. My belief and contention is that love is more powerful, more lasting and more blessed than hatred. May it always be far from my thoughts to use ignorance and fanaticism as a means of gain, or to wish to tickle the fancy of the common people while not being serviceable or useful to them! Not only for common people but even for government officers I cannot admit that any well-founded or lasting benefit can come from such means as ignorance, fanaticism or the deception of the people.

Our misfortune, yes every misfortune of ours, and all the misfortunes of the Moslem world, come from our follow-

ing the method of hatred. We Moslems hated the Christian world and were their enemies because they did not worship what we worshiped, and because in point of civilization there was a superiority of some five or six centuries, an era of progress and emancipation. We ought to condemn *ourselves* rather than Europe. Europe spells "superiority." The relation between Europe and ourselves is that between power and feebleness, between learning and ignorance, is it not? Shkodra, Monastir, Salonica and Tripoli in Africa, — power won these from weakness, learning from ignorance, wealth from poverty. A nation that for thirty-three years suffered the tyranny and caprice of a tyrant like Sultan Abdul Hamid II., who deliberately brought our navy to utter uselessness, ought to declare its hatred of its own folly and weakness sooner than its hatred of anything or anybody else. The lands we have lost we won by might and faith, and have lost them by weakness and lack of will-power. Yes, Europe is superior to us. Far be it from me to hate her! All my hatred is directed towards that physical and spiritual state that prevents our attaining a like superiority.

In my opinion Victor Hugo and Lord Byron are among the great men of the race; neither the one nor the other rose through hatred. The authors of *Les Orientales* and of *The Prisoner of Chillon*, wrote, overflowed and rushed to the rescue of the land of Homer and Aeschylus, the land that after Egypt was the cradle of civilization, — to rescue Athens from a semi-civilized race. Lord Byron was one of the most fiery critics of the Turks, — do you want proof of this? Read his poem of *Childe Harold*. Lord Byron was opposing, not the Turks, but their savage Sultanate; and we too opposed such government for years, and at last on July 23rd we overthrew it with our own hands. Lord Byron was absolutely not the slave of religious fanaticism. [I say he was not the slave of fanaticism; but the master of religious fanaticism can never be found; only its slaves can be found.] This noble poet of the noble English nation was a choice man, of high and broad outlook.

Djela Nouri Bey says: "The regions we have given up we gave up for political reasons, out of diplomatic policy, or somehow others gave them up; but our spirit, our soul, our nation, our religion, never gave up Salonica, Tripoli or Shkodra." But policy decides as between powers that are more or less parallel or equal. Policy at the beginning of the Balkan war declared for the maintenance of the *status quo*. But after our armies had suffered successive routs, and in seventeen days had been driven back to the Chatalja lines, policy said: "The *status quo* can no longer be discussed." And when our allied enemies were quarreling among themselves and, taking advantage of the opportunity, we showed our ability to retake and hold our Adrianople and our determination, come what might, never to give it up again, policy found it very natural to back down from its categorical decision.

With all the warmth of my heart I recommend to my fellow-countrymen love, love, always love; love for learning, love for power, love for wealth, love for all the virtues of civilization, and a very strong love.

The holy Sultanate of Morocco also used to preach and cause men to preach hatred against Europe and Christianity. An enlightened Turk who visited Morocco while Mulai Abdul Aziz was Sultan of Morocco was honored with an audience by His Majesty. This Turk, in the course of his conversation with the illustrious Sultan, who always received his visitors on horseback, spoke of the need of starting a printing-office, translating and printing books, and of introducing widely into the Sherifian Empire education and the arts. The Sultan, pointing to the horse he rode, its saddle, and the sword he wore, said carelessly: "The Moslem press, books, education and arts are these; nothing else is needed." And the head that made this answer was a head brought up to cherish hatred or contempt toward all who were not Moslems. But where is that hatred, that great confidence in horse and sword, nay that whole Sherifian Empire today?

Our misfortunes are due not to our lack of hatred for strangers, but to our lack of friendliness to ourselves.

Think once of this: if we had been as rich as France, or had had as strong a fleet as England, would not those nations, toward which Djela Nouri Bey wishes us to show hatred, have been our friends and allies?

This being so, I say to my fellow-citizens in my loudest tones that our chief adversary is our own inertia, our own ignorance, our own poverty, our own fanaticism, our bondage to ancient customs.

Europe is our teacher. To love Europe is to love learning and progress and material and moral power. A man does not wish to accept even the costliest gift from one he does not love; but from one he loves he will be glad to receive whatever it may be, rosebud or thorn.

True, the English regard every one who is not English, not as an adversary, but with some reserve. But they are indeed the greatest of all nations, and certainly believe this, and perhaps have a right to be xenophobes. They are not unable to live without foreign loans. They have no absolute need of foreign capital. They manufacture their own dreadnaughts, aeroplanes, clothing and combustibles. In fact the English obstacles to the construction of the tunnel under the Channel, which is to connect them with France and the whole of Europe, are connected with their desire to have as little contact as possible with foreigners. Our rôle is to be a diligent and thankful pupil of Europe. If we are not their willing friends, they will force us to become their friends or else their subjects. "Nature abhors a vacuum." We must not forget this law. Tomorrow the Baghdad railway will be completed; and we shall see how the population of those parts of Europe where there are 170 to 200 per square kilometre will come to fill up our regions with 6 or 7 to a square kilometre.

As Djela Nouri Bey says, the unbelieving world is our enemy. A veritable mania for persecuting us is being shown. But I would put it that the whole world is the enemy of the weak.

About the year 1840, Europe struck Japan a blow. But Japan because of this blow did not shut eyes and heart against

Europe. She set herself to learn by what forces and power this blow was struck. And in order to learn the things that were not easily understood she sent 20,000 of her sons to Europe and America to study and investigate. And these youths when they had completed their study and investigation, gave new life to the Empire of the Rising Sun.

Europe has given us not one blow but a thousand. If we do not wake up, is it the fault of Europe, or of own pumpkin heads? We despise the non-Moslem peoples to such an extent that we do not appreciate their most brilliant successes and victories over us. We Moslems say: "This world and the next belong to us; Paradise is ours; the damsels and youths of Paradise are ours; whatever may be the success and position of non-Moslems in this world, their place in the future world is hell, and their everlasting lot is pain and punishment." And so, Mashallah! the road we are traveling with these care-free heads of ours, is plain.

What have the foreigners done to us. Have we for example, gone to America to learn about railroads and they refused to admit us to schools or factories on the ground that we were Moslems or Turks? Have they prevented us from drying up our marshes when we wanted to? Have we begun a strenuous medical war on fever, dysentery, consumption and other diseases, and they compelled us to come to terms with these foes? Have we tried to put new life into our villagers by teaching them the newest and most scientific ways of sowing our rich fields, and they said to us "This won't do"? Did we open for our half paralyzed and unlucky nation normal schools for girls, schools of manners and of trades, and try to bring them to the same grade of success and authority as those of our European sisters, and did Europe, or foreigners, by a naval demonstration, block the progress of all this?

There is no special season for telling the truth. The truth cannot be repeated too often. We must come before the mirror with the utmost bravery. There is no reason why we should be so apprehensive as to refuse to notice our whitening hair and our fading color. We must look into the mirror, and if any one refuses to do so, we must hold the mirror up to such. It is enough if we recognize ourselves in the reflection.

We have thus far shown that our real enemy is not what we are hating.

Europe does not do as we do and stop its activities when the sun goes down. She does not go to bed then. In Europe when nature's sun sets, man's sun rises. Electricity floods with light the whole of Paris, or of London with its now eight million inhabitants. Men and women work in a fever of activity till midnight. Trains only two minutes apart are constantly conveying these eight millions from point to point. During the twenty-four hours, tramway and omnibus do not have an hour's rest. The workers keep on after midnight for an added ten paras of wages. A man will at the same moment be shaved, have his boots blacked, and his finger nails dressed. America and Europe, that value time so highly as to have these three operations go on at once,

naturally cannot act as a friend or brother to us, nor regard us favorably.

This is our way of talking: — "Come along, we'll spend a little time together. . . . No, sir, time is not passing. . . . the days are so very long. . . . evening does not know how to get here." We may compare the English proverb, "Time is money," with our proverb, "Let it be tardy, don't let it be hard." We say, "Let us not endure any hardship, let us not expend any force or energy; however long a time is needed to bring desire to fruition; whatever is foreordained will happen; the work that is to be done will be done." That is what *our* brains say.

It is true that foreigners who read Djelal Nouri Bey's article will not learn much that is new. This much they have learned, that whereas everywhere else the mental processes of the common people are governed by the upper classes, in Turkey in these times, some of the upper classes have begun to have their mental processes controlled by the common people. But we are passing through a crisis, and after it is over, my fellow-writer will think and write as I do.

To sum up: —

Our greatest and most lasting enemy is in our own blood, our own head. The relation between us and foreigners is that between strong and weak, learned and ignorant, rich and poor. There is no other kind of civilization. Civilization is that of Europe. We must accept this, be it sweet or bitter (rose or thorn). A nation that does not give woman a share in the social and economic life cannot possibly be permanent. In place of the motto "*Gedj olsoun-de güdj olmasun*," — "Let it be tardy, don't let it be hard," — the nation must invent the motto "Better hard work than delay," to sum up its moral character, otherwise it cannot work out its own salvation. To be friendly to ourselves is more prudent and more profitable than to be the adversary of others. The best way to be friendly to ourselves will be to declare hatred and immediate war against those qualities of ours, individual and communal, which put us in a lower grade than other nations.

CALENDAR OF NOTEWORTHY DATES.

- March 12, 1806, Rev. Samuel R. Houston, Scio, born.
- » » 1895, Rev. George C. Knapp, Diarbekir and Bitlis, died.
- » » 1914, Jewish feast of Purim.
- » 13, 1896, Rev. J. E. Pierce, Erzroum and Bardizag, died.
- » 14, 1888, Rev. J. Lorenzo Lyons, Beirût, died.
- » » 1914, Ottoman financial year 1330 begins.
- » 15, 1831, Rev. T. L. Byington, D.D., Eski Zaghra and Constantinople, born.
- » » 1910, King Ferdinand of Bulgaria visits Constantinople.
- » 16, 1910, First number of *Bosphorus News* appeared.
- » 17, 1830, Messrs. Smith and Dwight left Malta for their journey across Asia Minor.
- » 18, 1913, King George I. of Greece assassinated.

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Charles T. Riggs

Bible House, Constantinople.

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MARCH 11, 1914.

EDITORIAL.

On paper the financial outlook to be reported by the Government to Parliament when it convenes is more favorable than in former years, for the estimated deficit in the budget is to be smaller than ever. But it remains to be seen how, after contracting all the loans that have been necessary during and after the war, even the reduced deficit is to be made up.

In the March number of *World's Work* Mr. Charles W. Furlong, F. R. G. S., tells "The Price of a Colony," the amount that Libya has cost to Italy. He estimates the total sacrifice of men for the conquering of Tripoli and Benghazi from Turkey at 100,000; while the money cost for the actual conquest he places at \$ 250,000,000, with probably an additional \$ 50,000,000 for the cost subsequent to the signing of the treaty of peace. So far as we know no estimate has been made of the cost of that curious war to Turkey; but it was a mere bagatelle in comparison to the cost to the victors. And all this was but the initial cost. The upkeep and development of the colony will mean an enormous further outlay in order to make North Africa productive. Perhaps Italy will be able to stand it; but the price seems far beyond the worth. Turkey may be congratulated on its riddance of its African colony, for it was a constant drain and never a source of income. But our point here is a totally different one. If a country deems it wise to expend three hundred millions of dollars and sacrifice the lives of a hundred thousand of its sons for such a purpose, can the Church of Christ talk of sacrifice when it gives its pittance and sends its few workers to the task of rescuing from utter hopelessness for this world and the next a thousand millions of Christless souls? Are we not indeed playing at missions, when we contrast such reckless expenditure with the little we do?

Our readers will be interested in the quotation found on another page from one Moslem writer taking issue with ano-

ther on the question of the wisest policy toward foreigners. It is a vital problem for the Empire; and it is refreshing to find the editor of the *Ijtihad* taking strong ground against the policy of hatred and destruction advocated so chauvinistically by the author he quotes. Every reader of THE ORIENT will agree with this article, that love is the best policy, and not hatred. To hate and devour one another is the habit of wild animals, and of domesticated ones in so far as they have not been completely domesticated. But the further civilization progresses, the less room for the brute instincts is found in human relations.

But we are compelled to take issue with the advocate of the "Policy of Love," on his definition of love, and his application of the same. To our minds there are three kinds of love all of which are superior in quality to the sort recommended by Abdullah Djevdet Effendi. One is the complacent love which we conceive of God as having toward Himself, because of the fact that He is perfect. This kind cannot be predicated of any human being; all will acknowledge this. The second sort is that we feel toward God, for His love toward us and all He does for us. To a less degree we feel the same kind toward our friends and those who are good to us, or who are so lovable that we love the very goodness in them. There is in this nothing of selfishness, not a trace of any covetousness. It has in it the element of gratitude, and also that of happiness in the contemplation of what is pure and noble and good. Then there is also the third kind, whose supreme example is the love of Christ to men. It is the love that first pities and then yearns and then gives, freely, and not with the object of reciprocal gain. Such is the love of the true Christian for the unfortunate and the degraded, — the sentiment that leads to unselfish devotion to their uplift.

If Abdullah Djevdet Effendi had been able to outline a policy of the love that we have placed in the second category, and had recommended love for Europe because of the good qualities and the good incentives inherent in the more advanced and highly civilized nations, his paper would have been far more valuable. No one can deny the duty we have of loving ourselves; but this means a little more than he has indicated. Self-love, when directed toward external and material progress, is apt to degenerate into mere selfishness. It needs a moral motive to safeguard it. We ought to love ourselves because of our relationship to our Heavenly Father, and because these bodies of ours are the temples of His Spirit. But what our Turkish friend advocates is love of power, love of wealth, love of knowledge; and all these have an unsatisfactory, hollow ring to them.

We do not deny that in the present crisis it is not easy for Turkey to see that Europe is to be loved as a friend and benefactor. Yet when the people of Turkey realize all they have gained from Western peoples, this should not be impossible. And if the New Testament standard be too advanced at present for our Moslem friends, we recommend for their careful consideration the words of the Old Testament prophet: "And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

EVANGELISTIC WORK IN CONSTANTINOPLE.

If "No news is good news", readers of *The Orient* must have had visions of all kinds of good things being done in the Evangelistic Department of Constantinople Station during these last two or more years. For, so far as reports have been concerned, nothing has been heard from this department for many months. But, whether the results have been good or bad, this department is still at work attempting to meet its own problems and to bring some of the blessings of the Christian religion to this city.

Our work here has been greatly handicapped during the last four years. With the retirement of two of the older members of the station, with the death of one strong young man in the early part of 1911, and with the absence of another on furlough in 1912-1913, little could be done by the remaining force that was already overloaded with other duties. Now with the return of Rev. H. S. Barnum, D. D., and with the promise of the return of Rev. Robert Chambers, D. D., both of whom will probably be connected with this department, and with the presence of one new man, it is hoped that this phase of the work may be pushed with vigor.

For some years past the Evangelistic work of this station has been under the control of the Constantinople Station Conference. This conference is composed of representatives from the Mission Station and representatives from the native Evangelical churches of the city. Recently this conference has been able to do little more than to appropriate funds and to attempt to "keep the work going." For some time there has been a growing feeling, on the part of both native and missionary workers, of the need of more co-operation and of a more aggressive campaign along evangelistic lines. The native Evangelical churches need a greater degree of co-operation among themselves as well as with the missionaries. The native Evangelical people need to be brought to an acceptance of a greater sense of responsibility for the on-going of Evangelical Christianity in the city. More determined efforts must be put forth by all the Evangelical forces if this city is to feel the power of the Gospel of Jesus Christ.

In view of these facts, the Constantinople Station Conference, early in 1913, appointed a committee on city missionary work. After many meetings this committee succeeded in organizing the Constantinople Evangelization Committee. This committee is composed of three representatives from each of the native Evangelical churches in the city and of three representatives from the Constantinople Station. The pastors of these churches and the treasurer of the Mission are ex-officio members of this committee; the other members are elected for one year by their respective institutions. The duties of this committee are to take general charge of the missionary work of the city, leaving the outstation work of the station to the Constantinople Conference. This Committee will be ready to co-operate in any city missionary work that seeks its co-operation; it will attempt to increase the funds available for such work; and it will try to organize new work

as opportunity and funds will permit. The committee will hold regular bi-monthly meetings and later it is hoped that some plan may be devised for a united evangelistic campaign to be conducted under its auspices or in connection with other similar organizations.

At present this committee is attempting to re-organize the work at Haskeny and Scutari, and to assist in the new work at Papaz Keuprü. Under its direction is the native city missionary. It is likely that the work at Haskeny will be placed under the care of a sub-committee which will arrange for Sunday services, a Sunday-School and a day school. For Scutari it is hoped that a strong native preacher can be found who will be able to push this promising work.

In addition to the work of this committee there is the work at the Gedik Pasha School, where there are mid-week services and a Sunday-School. The work of the native Evangelical churches is also being pushed with vigor. Later it is hoped that some phase of men's club work may be started in Stamboul. But in addition to all this we greatly need the power of God manifesting itself through consecrated lives. Pray for us.

A. C. R.

THE SERBO-TURKISH TREATY.

At last there seems to be formal peace between Turkey and Servia. The last difficulties in the way of arranging a definite treaty of peace have been resolved, and the treaty is on the point of being signed. The difficult points are thus summarized by the *Turquie*; -

1. Persons born in the annexed territories and now living in Turkey will have the right of choosing to be Servian subjects, but if they so choose they must take up their residence in Servian territory. To this Servian demand the Sublime Porte has agreed.

2. The Sublime Porte had demanded that the final authority in case of appeal from the decisions of the *muftis* should be the Sheikh-ul-Islam. On this it has yielded, and the final appeal is to be to the chief *mufti*, unless the litigants choose to ask for the arbitration of the Servian courts.

3. Concerning the Moslem primary schools in the annexed territory, it is agreed that their program shall be in conformity to that of other Servian schools; the language of instruction shall be Turkish, but the Servian language shall also be compulsory.

4. Only those cemeteries shall be recognized as *vakuf* or religious property which have existed from of old, and not new cemeteries.

5. Servia gives up all claim to the *vakuf* character of the property in Smyrna, belonging to the branch of the Servian monastery at Mt. Athos.

6. Servia is given the right to open Servian schools in Turkey, which shall conform to the Ottoman school laws.

All these points having been settled, the Servian delegate, Mr. Stephanovitch, has been authorized to sign the treaty.

JEWES AND ARABS.

A correspondent of the *Jeune Turc* writes from Jaffa of an interview he has had with Baron de Rothschild, in which the latter expressed his views as to the relations to be cultivated between Arabs and the Jews. He is reported to have said: —

"The Israelites have from time immemorial found in Turkey the freedom which was denied them in every other country. They cannot but be grateful therefore to her, and should never lose a chance to prove this gratitude by trusty patriotism and devotion. Besides this the Israelites are bound to the Arabs by race, by interest and by language; for the Arabic language is after all the same in origin as the Hebrew, and there is not such a great difference between them. These considerations and others still more important impel the Israelites to live on fraternal terms with the Arabs and to work with them for the progress of the common fatherland.

"Nevertheless I believe that a nation never survives its language, and the preservation of the Hebrew tongue is essential and needful for the future of our people, for the preservation of our customs, which facilitate our union with the Arabs. The Israelites were perfectly right in preferring Hebrew to German in their schools, and in preferring to talk the language of their ancestors in a land where time has been impotent to destroy the traces of their grandeur. Needless to say, the teaching of the Arabic language must not be overlooked in the program of the Israelite schools, for it is the only means of gaining the sympathies of this noble race whose hospitality we acknowledge.

"Do not forget, I beg of you, to say to the Jews for me that they should help on as far as they can the present Arab awakening, and advance with them toward progress and civilization. Nor must you forget to say to the Arabs that the Jews are not their enemies, but their racial brothers, whom exceptional circumstances have compelled to emigrate for a time. They now come back to their side after a separation of some centuries, with an immovable conviction that community of race, interests and customs will win them the recognition of their Arab brothers and will facilitate that union which is so indispensable for their common happiness and for the progress of the Empire."

ROBERT COLLEGE ACTIVITIES.

The past two Monday evenings Professor Watson has delighted his friends by giving readings from Shakespeare in the College auditorium. On March 2nd he read from Henry V., and on March 9th from Twelfth Night, and many besides the students took advantage of the treat.

On Wednesday evening, March 4th, Mrs. Manning gave her first musical evening of the season, when the string quartet and quintet rendered selections from Beethoven and Chopin, to the great satisfaction of those present.

Friday afternoon last Mr. Charles T. Riggs lectured before the students and friends on the life and activities of John Chrysostom.

On Sunday afternoon Professor Estes gave another of his enjoyable and profitable vesper organ recitals. This time he was assisted by the student chorus of about twenty voices, that sang very acceptably Beethoven's Vesper Hymn, "Jubilate," and the chant "Still, still with thee." Of the ten or more organ selections the ones that met with the best reception were Chauvet's Andantino and Delbrück's Berceuse in A. There was hardly a vacant seat in the hall, so many had come up from Bebek and Hissar to listen and worship.

The College is now looking forward to the visit of Mr. Robert P. Wilder, who is expected at the end of this week.

ORIENTAL ODDS AND ENDS.

TURKISH POSTAGE STAMPS.

The Post Office Department has given notice that stamps of the issue just replaced will not be accepted for postage after the end of this week, but must be redeemed at the post offices if not used by that time. Thus goes out of use the crudest set of postage stamps Turkey has ever had, giving place to the finest and most complete set yet issued by the Turkish Government.

The first Turkish stamps were issued in 1863, and were somewhat wider than the present two-para stamp but not so long. The Sultan's *toughra* or seal was the chief feature, over a crescent on which were the words *Devlet-i-Osmanie* (Ottoman Empire), and the denomination below. The set consisted of four stamps for postage and four for unpaid letters. In 1865 appeared a smaller sized set, with the star and crescent in the middle and the words *Posta-i-Devlet-i-Osmanie* in an oval around this, with the denomination. This general design persisted till 1876, when a much more elaborate design in two colors came in, with inscriptions in both Turkish and French. Previous to that the only French on any postage stamps had been a surcharge of $\frac{1}{4}$ Pre, $\frac{1}{2}$ Pre, $1\frac{1}{4}$ Pre, etc., on a set for foreign use. In the issues from 1876 on for ten years, the crescent enclosing the Turkish legend is the dominant feature. The next set was of a larger size, the *toughra* in the Turkish coat-of-arms forming the central design. Then, a dozen years ago, the government tried the experiment of having two complete sets, with values from five paras to twenty-five piastres, the one for domestic and the other for foreign postage. The system was too cumbersome to be kept up. When Sultan Mehmed Reshad came to the throne, a new set was issued, very similar to the previous one, but with his *toughra* and the word "Reshad" with it, in place of the pompous "El Ghazi" (the Conqueror) with Hamid's *toughra*. The last regular set previous to the present one was poorly designed and hastily executed, and reflects no credit on the country issuing it. It shows a figure supposed to represent the new central post office in Stamboul; but the whole thing is crude. This set contained no French at all, merely the European numerals as well as the Turkish.

The present set represents several innovations. Never before have photographic reproductions of natural scenes been presented. Never before has the head of a Sultan or any representation of any human form or head appeared on any Government publication of any sort that we know of. And never before has a different design for each denomination been attempted. As we have already noted, this set is the work of Bradbury, Wilkinson & Co., of London, and is a credit to both designer and printers.

Of commemorative issues Turkey has had not very many. After the Thessalian campaign of 1897, Turkey issued two octagonal stamps, a ten- and a twenty-para, to commemorate the capture of Domoko. In 1908 there was a set of four special stamps, like the regular issue but with an extension above containing the words *Khatré-i-Meshroutiet, 10 Temmouz 324*, meaning "In celebration of Constitutional Government, 10 (23) July, 1324 (1908)." And last year the well-known Adrianople set was issued, commemorating the recapture of that city.

For several years the stamps used for newspaper postage have been specially surcharged, while those sold at a reduced rate for foreign postage, to compete with the foreign post offices, are surcharged with a ب, which stands for *بيعه* or "Sold at a discount."

Unpaid letter stamps were first issued in brown, in 1886 in black and white, and since then in red and black.

Errors have been rare, the most conspicuous one being the "1 Piastres," of 1880.

For a time there was a local set for use in Constantinople; and other local stamps were issued by T. B. Morton & Co. for their Danube and Black Sea Steamers, and by the Küstendje and Czernawoda Railroad; but these were all short-lived.

IN FAVOR OF DECENTRALIZATION.

The Turkish daily *Ikdam* says, in connection with the death of Lord Minto: —

"Lord Minto, who during the Russo-Turkish war proved his friendship for Turkey, worked wherever he was with great firmness and surprising activity. He heeded not even the bombs thrown at him. He served his fatherland unceasingly. He was the reorganiser of Canada. It is through the work of her colonial functionaries that England today possesses a sixth part of the population of the world. Each English colony has its own local government, but this does not constitute a system of decentralization.

"We desire thus to reiterate again the urgent recommendation to our government to profit by the measures and methods adopted by these capable and powerful officials. What will save our empire is a good administration. If we can replace the wooden parts of our administration by parts of steel, we shall thus secure success. In the administration of the country as in all else, we need to follow progressive and scientific methods. In this age of dreadnoughts and of rapid transit, systems based on psychological principles are the ones that work. The sooner we take care to adopt such a system, the sooner we shall profit by it."

EMPIRE NEWS. THE CAPITAL.

Professor E. C. Moore of the Harvard Divinity School, who is now on a trip in the Levant, is expected here April 7th, coming from Beirut.

Mrs. John S. Kennedy is due to arrive in Constantinople on her yacht on May 15th, with a party of friends including Dr. J. H. Jowett, Dr. A. Woodruff Halsey and Dr. A. F. Schauffer, all of New York.

The Street Railway Company has begun running trolley cars from Tatavla to Sirkedji, via Ferikeuy, Galata Serai, Pera Palace Hotel, Ottoman Bank, and across the Bridge. These same cars will in the near future run on up into Stamboul.

Djavid Bey has been reappointed Minister of Finance, and Rifaat Bey, who has been in that position, will, it is said, be made Senator. The Ministers of Marine and Public Works exchange portfolios, and Djemal Pasha becomes Minister of Marine, and Mahmoud Pasha Minister of Public Works.

The wedding of the Minister of War, to Nadjie Sultan, the daughter of Süleiman Effendi, late brother of the Sultan, took place on Thursday last with great pomp. At the banquet following, all the Imperial sons and sons-in-law were present, also the Grand Vizier, the Sheikh-ul-Islam and the Ministers of state. The bridal veil is stated to have cost 200 liras, the toilet table of the Princess 700, and the bridal bed, which is in Louis XV. style, a thousand liras (\$4,400). The official title of the groom now becomes Damad Enver Pasha, the word *Damad* meaning son-in-law.

Latest despatches from Paris indicate that the terms of the new Ottoman loan are rather hard on Turkey. The sum of from 300 to 500 million francs is to be obtained, but is issued at 88, and interest at 5% is to be paid. Of the sum thus realized, 200 million francs must immediately be repaid to the Ottoman Bank for the Treasury Bonds issued by the Bank, and about ten million more are needed to pay the salaries for October.

The Post Office department announces that stamps of the former issue will not be accepted for postage after this week, but those not used before that should be exchanged for stamps of the new set.

Mr. Robert P. Wilder is due in Constantinople on Saturday for his anticipated visit to Robert College.

Gabriel Effendi Noradounghian, former Minister of public works, has returned to the capital after a prolonged absence in Europe.

THE PROVINCES

The President has sent to the Senate the nomination of Rev. Otis Glazebrook of New Jersey for the post of Consul at Jerusalem.

Four large steam trawlers, owned by the British firm of Messrs. Richard Irvin and Sons, have been sold to the Turkish Government for the use of the Customs authorities. They are to be used in the Dardanelles. This is said to be the first purchase by the Turkish Government of steam trawlers for such a purpose.

A monthly pension of 1,000 piastres has been assigned to the widows of the two aviators killed in the accident near Tiberias last month. In addition, the population of Basra has raised a sum of Lt. 500 to be sent to the bereaved families.

Another aeroplane, the "Ertoghroul," with Salim Bey as engineer and Kemal Bey as passenger, started last Friday for Cairo, and is regarded as in a very true sense the successor of the unfortunate "Mouavenel i-Millié" which was wrecked after leaving Damascus, with the loss of its two men. Salim Bey takes a very different route from that of the two aviators who left last month. They flew direct to the Dardanelles, and thence fly to Smyrna, and thence go by steamer to Beirut.

According to the local dailies, the Arab deputies elected for the next Chamber are 65, of whom 18 are not Union and Progress Party men.

NOTES.

Mr. and Mrs. Leroy H. Stafford of Chicago have been appointed missionaries of the American Board to the Balkan Mission for work in Albania. Mr. Stafford is a graduate of Heidelberg University, Tiffin, Ohio, and took his A. M. at Princeton, and his theological course at Princeton and Chicago Divinity School, at which latter place he took the New Testament Fellowship. Mrs. Stafford is quite a musician.

Dr. G. C. Reynolds of Van has been spending two or three months in Fresno, Calif. and is now working his way East again, securing friends for the new College at Van.

The engagement is announced of Professor C. L. Lewis of Robert College to Miss Flora Louise Quarles, of Nashville, Tenn. The wedding will probably take place this summer.

Miss Frances C. Gage, Traveling Secretary for the Y. W. C. A. for Turkey, is expected here tomorrow from Marsovan, on a trip to Smyrna, Beirut, and other places.

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OTHER LANDS.

The Bulgarian royal family is expecting to go to America in connection with the San Francisco Panama Exposition. The Queen is very much interested in the building and equipment of an American Hospital in Sofia, and has good hopes of raising funds for this enterprise while there.

At Kazerun, Persia, tribesmen attacked the gendarmerie barracks on Feb. 27th and Major Ohlson, the Swedish officer in charge, was killed with four or five others.

The House has passed the bill urged by President Wilson for the repeal of the Panama Canal Tolls Exemption.

Kortcha has been turned over by the Greek authorities to the Albanians, and by order of Mr. Venizelos the Greek Metropolitan of Kortcha is said to have been arrested for trying to incite the population to strike for autonomy.

Sofia telegrams indicate a Government victory in the Bulgarian legislative elections, with a defeat for the Socialists and a strengthening of the other parties.

The local dailies announce the death of Mr. George W. Vanderbilt, the well-known capitalist who presented to the Teachers College, New York, its site on Morningside Heights. He was only 51 years old.

King George and Queen Mary, after a visit to the central Y. M. C. A. buildings in London, have sent to the General Secretary a letter of hearty appreciation and thanks.

One of the means for linking the world more closely together is the new railroad just constructed to unite India with Ceylon. A viaduct has been built across the Pambam channel, and rail connection between Madura and the eastern point of Rameswaram Island was formally opened Feb. 24th. This leaves but 22 miles of water, which will be crossed by fast steamers to Manar Island, which is connected by rail with Ceylon.

The Danube river is now completely free of ice and navigation has been resumed in regular order.

CALENDAR OF ENGLISH PREACHING SERVICES.

Sunday, March 15th, 1914.

BEBEK CHURCH, 11 a. m., Rev. Arthur C. Ryan.

UNION CHURCH, Pera, 11 a. m., Rev. Robert Frew.

ROBERT COLLEGE, 11 a. m., Rev. Robert P. Wilder (also at 8 p. m.)

CONSTANTINOPLE COLLEGE, 11:30 a. m., Member of the Faculty.

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CARPATIA	(23,243 " " ")	March 8th. "
FRANCONIA	(24,421 " " ")	" 23rd. "
SAXONIA	(25,100 " " ")	" 28th. "

Cunard sailings from Patras:—

CARONIA	(30,718 tons displacement)	Feb. 25th. 1914
CARPATIA	(23,243 " " ")	March 6th. "
FRANCONIA	(24,421 " " ")	" 20th. "
SAXONIA	(25,100 " " ")	" 26th. "
PANNONIA	(17,490 " " ")	April 2nd. "

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