

The Orient.

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THE OTTOMAN PARLIAMENT.

20th Session (June 25). Col. Seid Ahmed Bey, deputy from Sanaa, Yemen, demanded that the agreement made provisionally with Imam Yahya should be ratified as soon as possible. Yemen occupies a position of special importance because of the war. Idriss has united with the Italians. As soon the agreement is ratified Imam Yahya will put himself at the head of his people to defend the country. It was pointed out that this agreement, submitted to the Chamber May 5 (o. s.) was still being studied by the Commission on Affairs of the Interior. They should be asked to report.

Chefik Bey (Homs) a member of the Commission, said the agreement had been taken up at once, but they had received no reply from the government to certain questions they had asked about it, so the matter was in suspense. In the meantime the Commission had sent in its resignation, so a new Commission should be appointed. It appeared that the Commission had been offended by the decision of the Chamber to submit the proposed law regarding disorderly meetings to the Judiciary Commission as well as to that on Interior Affairs. Explanations were given to soothe the wounded dignity of the Commission, but the question was not settled when the President passed on to the order of the day. The following addition was made to art. 234 of the criminal law: "Those who knowingly buy or sell stolen goods or knowingly assist in such buying or selling shall be punished by imprisonment for from 24 hours to one year. If the stolen property consist of the animals mentioned in the first paragraph of art. 224, then the lowest term of imprisonment will be one month."

It was voted to allow the citizens of Simav whose buildings were burned, to borrow 120000 liras, wherever they could, this sum to be guaranteed by the Minister of Finance. All usual charges for deeds, permits etc. are to be remitted for these new buildings. The session, which began at 1.30 p.m. closed at 3.15, as there was nothing on the docket.

21st Session (June 26). New quaestors were elected. The law for officers in hot regions (Yemen, Hedjaz) was presented for debate by a delegate from the Ministry of War. This law deals with such questions as promotions, pensions etc. The text of the law did not meet the wishes of the Chamber, so it was referred back to the Commission for further study.

A number of minor matters were disposed of according to routine, when the heavy atmosphere of the Chamber was electrified by the reading of a demand from several Albanian

deputies for a statement of the real facts as to what was going on in Albania and what the government intended to do. The statements hitherto made on this subject by the Minister of the Interior were contradicted by telegrams coming from Albania every day. There was some discussion on technicalities connected with this demand, but it was accepted by the Chamber and the president was instructed to fix a day for the discussion of this question with the Minister of the Interior.

Before adjourning the President announced that as there was nothing else ready for them to discuss there would be no public meeting of the Chamber before next Tuesday July 2. The Budget would be printed and distributed on Saturday or Sunday. The session lasted from 1.30 p.m. until 5.30.

22nd Session (June 29). The deputies were summoned by telegraphic circular from the President. After the minutes of the previous session were read, the President explained that although the Chamber had adjourned until next Tuesday the Minister of War had visited him and requested that an extraordinary session be called to consider an addition to the military penal code. The Grand Vezir telephoned that he too requested that this matter be put through.

The secretary then read a communication from the Council of Ministers in regard to the bad results following from officers taking part in politics and calling the attention of the Chamber to the proposed legislation on this subject. A note was read from the Minister of War explaining the motives of the proposition: when officers engaged in politics they neglected their military duties. Recent events at Monastir proved this. The new legislation asked for is contained in 4 articles. Art. 1. Officers taking part in political demonstrations or meetings will be imprisoned 2 to 4 months. Under-officers and soldiers will be transferred to another corps at their own expense. A second offence will be punished with six months imprisonment. Art. 2. Officers who are members of any political party will be stricken off the army list and imprisoned 2 to 4 months. Under officers and soldiers 6 months imprisonment and transference to another corps. Art. 3. This law will be in force from the date of its promulgation. Art. 4. The Ministers of War and Marine are entrusted with its enforcement. After some discussion on the proper mode of procedure, these articles were referred to the Military and Judiciary Committees for special study. It was decided to hold a session on Monday to take final action.

23th Session (July 1). The law concerning politics in the army was presented for debate as amended by the Commission to which it had been referred on Saturday. The Minister of War made a long and impassioned speech explaining the necessity for this law and giving his reasons for not hav-

ing brought it in sooner: he had been waiting for the psychological moment, which the recent affair at Monastir afforded. A heated debate followed. Some deputies wished to make the penalties heavier; others wanted to have civil officials included. The Minister of War was criticized for not having brought the law in before this crisis occurred. Eventually the 1st, 2nd, 4th and 5th articles were accepted as presented by the Commission with only a few verbal changes. Art. 3, dealing with members of the army who form or belong to any secret society was referred back to the Commission for further consideration. The changes made by the Commissions in the accepted articles define the nature of the crime more clearly and increase the term of imprisonment for taking part in political meetings to six months instead of 4, and for a second offence to a year. For joining a political party officers will be imprisoned 3-12 months; soldiers 3-6 months with hard labor and their term of military service lengthened.

SCHOOL FOR THE DEAF.

For several years the missionaries of Marsovan have felt the need of providing some form of education and training in usefulness for the deaf mutes of Turkey. In the Ottoman Empire there are at least 15,000 of these unfortunate people, whose lives are indescribably wretched. Through the sympathy and aid of friends in America a school for the deaf was opened at Marsovan in September 1910.

During the first year there were three Greek pupils, and in the fall of 1911 six Armenians were added to the number. The children are taught reading, writing and sewing, and general work in the house and garden, the boys receiving some training in carpentry work.

Because of being cut off from most of the pleasures and privileges of childhood, the deaf often become sulky and obstinate, and show marked peculiarities of disposition. Through firm yet kindly treatment, a simple, wholesome life, and regular occupation, the children of the King School have developed into happy little girls and boys, and are gradually losing their ugly traits, as they realize that they are becoming like other people.

Those in charge of the school would like to have the addresses of parents of deaf children in any part of the country, who might possibly become pupils in the King school. They would be glad if you would cooperate with them by sending information in regard to the nationality, age, and mental condition of such children, also stating whether they have any speech or hearing. The school is under American control. Before children are brought to Marsovan to enter the school, it is necessary that there shall be correspondence in regard to them.

School opens Wednesday, September 11, 1912.

For further information please address.

Miss CHARLOTTE R. WILLARD.

Anatolia Girls' School, Marsovan, Turkey.

THE INDIVIDUAL AND THE BODY.

In last number of the *Evangelismos*, the organ of the Greek religious society "Anorthosis," Arch-Presbyter Constantine Kallinikos has an interesting article describing the different standpoints of the churches. He says:—

"If from some watchtower we should view Christianity as a whole, independent of its schisms, heresies and divisions, and on the basis of this general survey should seek the one basal cause of divisions and differences, we should find this in the varied relation of the individual to the whole, of the member to the body, of the believer to his Church. In Protestantism, in general, the church consists of the individual. He is the "priest and king;" he interprets the Bible by the power of the Spirit within him; he constructs according to his own best judgment the religious system he practises; he has immediate access to the holy place and the presence of God; if the Protestant is to be saved, he needs the help of no one else, not even excepting the prayers of the triumphant church, but solely his own secret efforts; if he is to be condemned, it is again his own life, which he has led as an individual, that will condemn him. Just the opposite is the case in the Papal church. Here the whole drowns the individual, and the system is a Minotaur or a Bel, devouring with insatiable hunger every individual effort. What is a layman? A copy of his clergy. And what is the clergy? A phonographic record of central authority in Rome. And what is the Pope? A tangible centre and apotheosis of the system. In Popery, the slightest deviation is not allowed. The sacrifice of the intellect must replace every result of individual studies or dictate of idiosyncrasy or inward flutterings. Salvation is to be found solely in slavish dependence on the body. An ancient proverb of civic Rome said, 'All roads and all avenues lead to Rome.' But Christian Rome of today teaches that there is but one single road leading to Rome and from Rome to the kingdom of heaven, namely the blind and undeviating conformation to what has once been taught and canonized and crystallized and embalmed; and every other road by which the one Spirit distributes his manifold mercies, is anathematized! Yea, Romanism through its casuistry has a penance and a measure for every sort of sin, that differ like the waves of the sea, and for every prick of conscience.

"Such is the attitude of Protestantism and Popery, these two great ramifications of Christianity, regarding the fundamental problem of the relation of liberty and authority, reason and faith, individualism and system, a church ruled and a Church ruling. And what of the attitude of our Orthodox Church? The Orthodox Eastern Church, — answer in chorus our noted theologians, — is the only Church that has not been dominated by extremes, either sacrificing the individuals to the body, or offering up the body on the peculiar altar of the individual, but has followed the royal middle road, skilfully reconciling the one with the other, preaching as essential the leadership of those in authority, but as also necessary the energy of believers; not setting up Holy Inquisitions, not

lighting up with torches the night of St. Bartholomew's, not burning Husses, not excommunicating cities, tolerating in the ancient catechetical schools the different beliefs of theologians in matters of *secondary importance*, respectful of individual efforts, while referring all persons without exception to the seven-springed fountain of the holy mysteries that they may sanctify such efforts. And yet it seems to me that this Orthodox theory, which our theologians bring in, which is the only one preserving equilibrium and life in the scales of Orthodoxy, and to which we owe all our past glory and renown, has lately begun to be terribly neglected; that a tendency has overcome us recently toward *representative worship*; that people in general have begun to be inactive, in the good faith that the body will save them; and that consequently what we lack today, in order to get back to the desired equilibrium, is a certain individualism; not to the individualism of the Protestant, who goes along unbridled and kicking the driver, but the individualism of the Orthodox, who yields obediently to the authority of the Word of God and of Tradition, whose authority is above the individual. Just notice. We go to the church, and it is all the same whether we are there or not, for we do not intelligently join in our prayers. It is enough for us that the singer sings it. The divine Liturgy is performed while we build air-castles or engage in conversation. The enjoyment of the rewards of Christ seems to us to belong exclusively in the hands of the priest; why should we also in contrition mix up with it? The preacher mounts the platform to interpret to us the Holy Word, and most of us have an attack of the nerves. 'Oh dear!' we say, 'this man!' And why? Because our brain is to be put into action a bit and we are to be wakened from the lullaby of the chanters. Is the Divine Compassion to unfold before us the great mystery of Repentance, in which, as in a new swimming-pool, it will seek to wash our sins away? Then we will try with all our might to lessen to the vanishing point every energy of ours toward reform, every thought of what we have done, every sorrow for the past, every conversation with the confessor; and why not? Is not the prayer for absolution enough? We are about to celebrate a wedding or a baptism or some such thing. We do not exercise extra care, we do not join our supplications with those of the officiating priest, we do not show a grain of desire for the descent of the Holy Spirit on us and ours; no; we leave the priest to do the reading while we go and come, make a disturbance, crack jokes and giggle. When he has ended, we will put in his hands something for his pains, — and thus we have fulfilled all our religious obligations. The butcher or the green-grocer or other tradesman passes by the church in the morning, lights his candle, and passes on to his business, selling his produce short-weight and from morning till evening breaking the eighth commandment. But it matters not; tomorrow he will light a taper again, maybe too he will give the priest the names of his relatives, living and dead, that he may pray for them and so placate the divinity. Everywhere the load of our responsibilities is on the back of the ruling Church. Everywhere our religion has the appearance of a vicarious

act. Everywhere Orthodoxy is presented to our view as a sorceress Circe, who, with her magic wand, and without any effort on our part, will change us from swine to Cherubim and Seraphim. And the sad part of it is that this way of thinking does not stop with the laity; it makes progress even in isolated cases among the clergy. They say, 'Are we the power that shall save the world? The source of power is in the Synod and the Patriarch.' And so saying, the priests and Levites and theologues, even those with diplomas, fold their hands, lie off on the sofa, luxuriously count their beads, stroke their beard, mumble pious phrases, snore, and are idle and inert.

"Oh what madness! The balance is upset, and we have not yet found it out. And what is the Church but the aggregate of the individuals? The Church is not an isolated idea. It is the sum of its faithful ones. It is my self and yourself and some one else's self, all united in one band; then why are we constantly putting our responsibilities on her, when *she is we*? As paralysis of the limbs leads to necrosis of the body, so the inertia of Christians will result in the degeneration of Christianity. So let us revive the component parts by proper spiritual exercise, that the whole may be restored and regenerated. Let each one contribute to this according to his ability, and then the church will become mighty. Moses — says St. Gregory the Theologian — was not the sole maker of the Tent of Testimony, great as he was. All contributed, all aided. Nobody was left without a part. One came bringing scarlet, another silver, another wood, another wool, — the least valuable; and the result of this hearty zeal was the glorious Tent of Testimony. And is the building of the kingdom of heaven of less importance, that we should not all contribute to it, under the command and foundation and leadership of God?"

THE RELIGIOUS PARIS.

The traveller who comes to Paris with the echoes of the state and church controversy of France still lingering in his memory and with too much implicit faith in the off-hand reports about the anti-religious "génie" of the French people should investigate the matter for himself. One does not need cut and dry statistics to see that religion has by no means died out of France. Indeed we must not seek the worshiping crowd in such cathedrals as the far-famed and venerable Notre Dame. Wander to the exquisite church of the Madeleine one week-day afternoon, when there is no service whatever. There you will find the fore-part of the church almost full of women and of men enjoying a moment of quiet devotion. Or towards the evening climb the imposing heights of Montmartre where stands the magnificent basilica of the Sacred Heart of Jesus, a modern religious building in Russian style, towering over and commanding the vast city, and you will be surprised to see the crowds that constantly flow into it and worship in the dim chapels. Or still one Sunday afternoon towards five o'clock enter the church of St. Stephen right behind the Pantheon. At the time of the Benediction when the

whole altar is bright with hundreds of candles and after the many songs and prayers, the host is silently held before the kneeling and praying people. The impression which you receive will ever abide with you. And please do not forget that there are over seventy churches in the metropolis in which the same service takes place every Sunday at the same hour before equally large congregations.

But in the midst of all this do not neglect to visit the Pantheon, perhaps the most impressive and religious building in Paris. It stands on the location of the old church of St. Genevieve not far from the palace of Luxembourg. The Pantheon built in the shape of a cross and crowned with a cross is still a church without altar or service. Inside, the walls are covered with splendid modern paintings of immense size, recounting in color and symbol the history of Paris and France. And that history is preeminently a religious one. You begin with the good St. Denis and his touching work of preaching and healing, then you come to childhood legends of St. Genevieve, the patron saint of Paris, then to the crowning and life work of Charlemagne, then again to an irregularly arranged series of scenes of the life and death of St. Genevieve, then to the work and martyrdom of the greatest puzzle of French history and religious psychology, Joan of Arc, in whose last moments the enemies see a dove flying away from her mouth and the name of Jesus which she constantly repeated made visible in the flames, then to the life of St. Louis and others. Do not overlook the statues of the great bishops of the French church standing in a blessing or waving attitude in each corner. But above all look at the mosaic picture, above where the altar should be, of Jesus giving instructions to the guardian angel of France. If any thing, the art of Chavonnes, Lévy and others understood how inseparably history is bound with religion and how in Christianity the ideals of heroism, mercy and civilization are realized and immortalized. You cannot leave the Pantheon without the strong conviction that here the religious spirit of France victoriously asserts itself and here on this sacred site you will piously wish that that spirit may soon walk into broader and brighter paths of truth.

M. H. ANANIKIAN.

THE ARMENIAN NATIONAL ASSEMBLY.

(Continuation.)

From 1846 to 1856 many young Armenians went to Paris universities and there imbibed the spirit of culture and freedom. Some of them returned to Constantinople determined to impart what they had gained. They organized educational societies, lecture courses and the press. Some received official positions in the state, such as the famous statesmen Krikor Odian and Hagop Kurjikian, — the latter Assistant to the Grand Vizier Moustafa Reshid Pasha (1846). These young men took advantage of their positions to help their fellow-students who were working among the people, and won over the Grand Vizier and one of the state bankers. These pioneers of freedom in the capital rescued the patriarchate from aristocratic control, and organized a committee,

in which the common people had part, to regulate the national affairs. On Feb. 6/18, 1856, an imperial *firman* was issued promising great reforms for all races. Encouraged by this, the committee enlarged its scope, appointed sub-committees on clerical, educational, civil, financial and other matters, and undertook the drafting of a constitution. In 1860 they applied to the Sulime Porte for a sanction for this, and meanwhile put it in practice as far as possible. For two years the Porte hesitated to ratify it, till the people went on strike, closed up the Patriarchate, and broke off all communication with the government. In vain the Porte tried to enforce orders; the people still protested and demanded the imperial sanction to the constitution. At last, by an edict of March 17, 1863, the Porte yielded and ratified the Constitution, giving the Assembly the right to meet. This Assembly is the connecting link between the Porte and the people. It is the Sublime Porte of the Armenian nation. Its authority reaches patriarchs and bishops in cities, towns and monasteries. It draws up rules and regulations governing the reciprocal obligations and duties of clergy and laity. It appeals to the government when necessary, and in general watches over the welfare of the people. For 29 years, from 1863 to 1891, the Assembly met regularly. It was suspended by Abdul Hamid for sixteen years, but was reopened in 1908.

The Armenian Constitution has 120 articles. It provides for the election of some 60 or 70 representatives by the Armenians in Constantinople*, and 40 by interior dioceses, while the clergy have 20 seats. The Assembly elects educational, clerical, financial and civil communities and a court to settle questions of divorce, bequests, etc. The Patriarch is the president, but a lay representative actually presides. For the last session, Senator Kapriel Effendi Noradounghian occupied the chair. Every Armenian is expected to contribute at least 25 piastres (\$1.00) yearly for the expenses of the Patriarchate. The representatives in the Assembly receive no pay.

As we consider this story of the origin of this National Assembly, it may have to us only a moral significance; but it is something of value of which the other races in the Ottoman Empire are deprived. And when we further examine the story, we will find one undeniable fact impressed in the hearts of Armenians. This is the appearance just at the time, 1840–1860, when these events took shape, of Evangelical communities, which helped in the creation of the Constitution. These communities, though at that time oppressed by their brethren, still preached freedom of conscience, of religion and of worship, and the brotherhood of laymen and clergy. The influence of such preaching is at the bottom of the events which created the Armenian constitution. Our Gregorian brethren are glad to acknowledge this. We Evangelical communities too are glad that we have indirectly contributed to the cause. Blessed indeed are those who preached freedom of conscience and liberty of religion and love of brotherhood. The first article of the Constitution says: "Each for all, and all for each."

Scutari.

BENJAMIN BEDROSSIAN.

* The Armenian population of Constantinople is estimated at 200,000, but has probably decreased on account of the massacres. B. B.

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Charles T. Riggs, Editor.

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BIBLE HOUSE, CONSTANTINOPLE.

JULY 3, 1912.

EDITORIAL.

"— and of the independence of the United States the one hundred and thirty-seventh." This Fourth of July brings in this method of dating on American official documents; it also brings a real sense of national pride and gratification to every loyal American. We are humbly grateful to the Providence that has spared our nation through five wars and countless other dangers, to her present prosperity. The kindly ivy and moss and lichens of the passing years have partially hidden some ugly blotches in our history; and others of more recent days we do not deny. But in spite of unseemly squabbles in national conventions, in spite of dynamite plots and hideous lynchings, of charges of bribery in senatorial elections and of evasions of the law by great corporations, — we are still loyal to our beloved Stars and Stripes, every one of us who as voluntary exiles are meanwhile doing what we can for humanity of every race under the Star and Crescent. We do not feel any desire toward speed-eagle-ism; we are not blind in our patriotism; but a residence of three years, or four, or twenty, or fifty, in the Ottoman Empire, intensifies our love of our own country, and our desire to see its highest destiny fulfilled. The United States owes a great debt to other lands, not only as Paul was a debtor to Jew and Greek because of what he possessed that they had not, but also since from all lands have gone to the United States those who have helped to make her what she is. And her highest destiny should be to send out in her turn men and women strong in body, mind, spirit and faith, to help all lands to become what they ought to be. So shall the starry heavens of our flag brighten all the earth, and its stripes disprove forever all superstition about the number thirteen, by conveying blessings to all mankind.

ANATOLIA'S QUARTER-CENTURY FESTIVAL

The "silver wedding" of Anatolia was celebrated on Tuesday evening, June 16, in the crowded College Hall. It was preceded by a concert by Prof. Daghlian's orchestra and choir after which, during the performance of the *Tanhauser Grand March*, the procession entered at two doors simultaneously, each representative taking a place previously assigned — on the

extreme right and left of the wide platform, the persons deputed to represent the literary societies, *Pontus* and *Shavarschan*, each with the banner of the organization, then came the characterizations of the professions, Law, Music, Science, Manufacture, Architecture, Commerce, the Ministry. Different cities and countries were also represented, Mr. Frew of Constantinople standing for Scotland, with the thistle banner, Mr. Cady, for the Quaker City, with the key-stone banner, Mrs. White as Iowa, costumed to represent the state of wheat and maize. Seattle, with a banner bearing the representation of the chief *Seattle*, and the great fir-trees. The banner of *Medicine* bore the serpent and cock characterizing Esculapius etc. Then came Mrs. Tracy, with silver hair, coronet and ivy-wreath, as "Anatolia," supported by "America" (Mrs. Marden), and "Turkey" (Mr. Keremitjian) in official dress with sword. These, to the number of twenty, composed the "Roll of Honor." Those who had contributed, on this twenty-fifth anniversary, the sum of twenty-five Turkish liras for the great alumni enterprise, the Library-Museum, were entitled to this distinction. A protest was made at the absence of "Agriculture," in this distinguished group, whereupon the *farmer* was called for, and he came upon the stage, in his blouse and high boots, carrying a banner with a plow on it in one hand, and a pitch fork in the other. In anticipation of an agricultural department at Anatolia College he was loudly cheered, as was also, the whole pageant. Dr. White, with a few appropriate remarks, introduced each of the characters to "Anatolia," and every one in turn received the Honor Roll from her hand. The pageant proved very impressive, and occupied a full hour. After it, there were several Anatolian songs composed by Prof. Daghlian, "Morning Cometh," and "Dear Anatolia," etc.

There were a few brief addresses. The graduating Class were presented on the stage. At the end came the Hallelujah Chorus and a prayer.

The development at Anatolia, since the opening of the original High School in 1880, with four or five boys, is somewhat remarkable. It is now a cosmopolitan institution with twelve nationalities represented in it, with twenty-five professors and teachers, and near three hundred students, from two empires and several smaller states. The territory represented extends from the Adriatic to the Euphrates, and from St. Petersburg to the Nile. The diploma of this college is accepted in the universities of the west, both in Europe and America.

The *Library-Museum* is in process of construction, a fine stone-and-iron building. It is hoped that it will be roofed in before winter, though several hundred pounds are yet lacking to meet the expense of the completed structure.

Conditions being decently favorable, there is every prospect that the next twenty-five years will witness a grand development in this institution. It could easily have hundreds more of students, if it had the necessary accommodations. The spirit here is somewhat conservative, and slow growth is preferred to rapid. It should be remarked that there seems to be less of discord at Anatolia, than in the institutions composed of a single nationality. There are almost no bickerings on national lines.

MARSOVAN, June 19, 1912.

CHAS. C. TRACY.

**STATISTICS SHOWING THE GROWTH OF THE MISSION'S EDUCATIONAL WORK
IN BARDIZAG.**

NUMBER OF PUPILS REGISTERED					NUMBER OF GRADUATES	
High School		Boys' Home*	Total	Graduating class	Total, to date	
Boarders	Day-Pupils					
1876-77	—	—	12	—	—	
1879-80	—	—	34	—	—	
1884-85	90	20	110	5	10	
1889-90	58	29	87	12	62	
1894-95	105	22	127	5	93	
1899-00	103	45	234	10	116	
1904-05	79	34	212	4	159	
1900-10	127	40	276	14	212	
1910-11	172	61	347	12	224	
1911-12	176	59	336	7	231	

SOURCES OF REGULAR INCOME					Total	Value of Property
High School		Boys' Home				
Pupils	American Board**	Pupils	Other Sources			
1891-92	Lt. 555	Lt. 300	Lt. —	Lt. —	Lt. 855	Lt. 180
1894-95	1234	300	—	—	1534	180
1899-00	1599	200	200	500	2499	1978
1904-05	1198	200	290	400	2088	2828
1909-10	2000	200	564	374	3138	5000
1910-11	2523	200	617	310	3650	5300
1911-12	2900	200	560	300	3960	5600

* 150 pupils have completed the Preparatory course offered in the Boys' Home, and of this number 15 have continued their studies and secured the High School diploma.

** The American Board has, since 1905-6, supported an unmarried American tutor in the High School, and since 1908-9 a married American assistant, in addition to the annual grant.

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

I have received a number of letters congratulating me that I was not on the Titanic. When we read the report of that terrible disaster I felt as if I were a survivor and with the horror of it I was and am devoutly thankful that I was not in it. I had the name of the Titanic on my list of possible steamers when I was planning my voyage in London. If circumstances had been favourable to my remaining a day or two longer in England, as I was much inclined to do, in all probability I would have taken the Titanic which sailed three days later than the Carmania on which, at the last moment, I engaged passage. But we passed through the edge of a great ice-field in which 20-30 ice-burys were visible. Some of them appeared like great cliffs. One, that floated near, was a beautiful sight. Though the weather was cold and foggy we had some sunshine, and the sun shining on this berg made it appear like a great castle of polished marble. The sight was an awesome one and now never to be forgotten. We felt the possibility of danger but were reassured by what seemed to us to be the careful navigation of the ship. In fog she

stopped or went dead slow, and even when the weather was fairly clear she went slow, and finally we noticed that we were changing our course and soon the ice was out of sight. How little we realize on the ocean how dependent we are on the cool careful judgment of the men on top on the bridge and on the faithful service and quick response of the men below governing the engines!

My voyage was interesting in other respects. I boarded the Sadieh - Captain Dow - of the Khedivial Line at Mersine. We saw the sunken Turkish boats in the harbor of Beirut and heard that story. Coming to Smyrna we went slow picking our way through the channel left free of mines in the Smyrna Bay. The old hulks were there ready to be sunk to close that narrow channel whenever an Italian might appear. I could see that the Captain did not relish it. But it was worse when we got to the Dardanelles. That channel had been mined. A number of steamers were waiting to be guided in by a pilot boat. After several hours wait the pilot boat appeared and the dozen ships formed in line and followed in single file. About half way in we were met by a small Turkish gunboat, the Captain of which informed the ship-

captains that the channel was mined, that one mine was afloat and that he did not know where it was; that the Captains were to go slow and carefully follow his lead; and that the port side was free. It was with great interest and considerable apprehension we watched this line of big steamers following at a dead slow rate this little Turkish gunboat and hugging the Asiatic shore. Our good Captain drew a deep breath of relief when he found himself in free water. We were thankful indeed that we were past that narrow channel and we had not touched that floating mine that might have been as disastrous to our ship as the ice-berg was to the Titanic.

On May 5th a notable lunch in New York gave pleasure to a notable group of people. There were present the Dwights, and Blisses, and Byingtons and Hamlins, and the Pangalos, and the Chambers and others to the number of 30. It was in an Armenian Restaurant on Madison Avenue. The food was Turkish. The whole atmosphere was redolent of old Stamboul. It was rather an impromptu function but a great success and most enjoyable. It was good indeed to meet so many old friends and younger ones so intimately associated with Turkish Missions. It was voted to have an annual gathering of the same nature.

I had the honor of being the representative of the Marsh Seminary at the Centennial of Princeton Seminary. That was a notable gathering and a brilliant celebration. I have heard it remarked that Princeton Theology was antiquated, a thing of the past. It is true that the Hodges and Green and McGill and Moffatt of a third of a century ago are gone, and the students of those days missed them sadly, yet this great celebration demonstrated the fact that the Princeton of today is maintaining the best traditions of the past and devotedly loyal to truth as she interprets it and is an institution showing a youthful vigor of marvelous force—a power that the theological world must reckon with. It was like renewing one's youth to get back to the Seminary after 34 years absence.

REV. W. A. FARNSWORTH.

Perhaps some of your readers may like to see in the *Orient* a few details of the passing of their friend and associate Dr. Farnsworth. For more than a year he had been failing but especially since April, pleasant as was his Glen Ridge home, it was thought that the familiar scenes and atmosphere of Thetford might prove more invigorating. The journey was made with great comfort, but there was not the hoped-for improvement. Still he was very comfortable and as late as June 4th he sat on the seat on the piazza, gazing at the freshness of the hills, and the beauty of the river. After a day of feebleness on June 5th he seems to have passed away quietly, while sleeping. His attendant discovered the fact before midnight. When mother awoke about 4 A.M. she reached over to draw the blanket about his shoulder, but did not discover that he had gone. Her first remark, as she was told, was, "Why, he did not say 'Good-bye' to me!" On Saturday P.M. surrounded by verdure and the flowers he so

much loved, he lay on the lounge as if sleeping: all his children and several of his grand children were present, and just before sunset, we united in a simple tribute of affection and hope. The strong words of the 91st Ps. and other selections were read by one son-in-law: another voiced briefly the love and esteem of his hosts of friends in Asia Minor. With a word of prayer, we longed that we too might have such a life and such a "sleeping": mourning seemed out of place. On Sunday morning mother was too feeble for the ride up to the old church in Thetford, which they had attended in their school days, where he was ordained and they were married almost 60 years ago. Rev. W. E. Strong, of the American Board, spoke of his work as a missionary; and his nephew William Slade, pastor of the old church, spoke most fittingly about our being there to *celebrate a victory*. Just after noon, in carriages and on foot, the family and friends took up their slow march to Thetford Centre, to the lot he himself had purchased for their last resting place.

May I pass on to you the thought that filled all our hearts "Let me die the death of the righteous and let my last end be like his."

Thetford, Vt. June 10, 1912.

J. S. F.

THE WAR.

A severe battle, lasting two days, was fought at Sidi-Saïd, June 27, 28. Both sides claim the victory. The Italians occupied the position attacked, largely because of the big naval guns which assisted the land forces. The end of the war seems no nearer.

EMPIRE NEWS.

THE CAPITAL.

The Evkaf ministry has decided to improve the condition of all the Moslem cemeteries in the city. They will be enclosed and beautified. The extortionate charges of the grave-diggers will be regulated by a tariff. Officials will be put in charge as guards at the entrances.

MURGLARY.

A new International Illustrated Review called "Oriens" is to be published in this city, with a two-fold object; (1) to encourage tourists to visit Turkey, especially Constantinople, and (2) to make the historic treasures of the city known not only to visitors but also to those who live here. A committee composed of very prominent men is behind this new undertaking. The Review will be published in French and German. As a very large part of the travelling public is British and American it would have been well to include English as one of the languages of publication. A sample copy will be sent gratis to all who send their names to "Oriens," Poste Allemande No. 70 Pera. The office is at 65 Rue Sakyz-Agatch Pera.

THE PROVINCES.

In Bagdad the street dogs are being exterminated.

The administration of the Hedjaz Railroad has inaugurated a steamer service on the sea of Galilee. The steamer was bought in England and is capable of holding 150 passengers. It is named *Sharia*.

Official announcements made by the Minister of War affirm that only 12 officers and 81 soldiers in Monastir, June 22, deserted and fled to the mountains. Of these 19 gave themselves up, and 2 officers and 2 soldiers were arrested. It is claimed that they were all Albanians.

NOTES.

Rev. Robert and Mrs. Thomson, of Samokov, announce the engagement of their third daughter, Wilhelmina (Ina) to Mr. Nicola Katzunoff of the teaching staff of the American Boys' Gymnasium of that town.

Rev. and Mrs. Pye are the proud parents of a baby boy born to them on June 21st. The mother is doing well.

Rev. Mr. Frew, after visiting Marsovan went for a short sight-seeing trip in Amasia in company with Pastor Domalian immediately after the College commencement.

A daughter was born to Mr. and Mrs. L. P. Chambers on June 25th. She is to be named Bessie Heather.

The "Medie" of the Paquet line, sailed for Marseilles on Thursday last. Among the passengers Miss Fraser of the British Hospital, Mrs. Christie of the English mission, Miss F. Metcalfe of Arnautkeuy, Miss Maillefer of Adabazar, and Miss Newnham and Miss M. Maillefer of Bardizag.

Mr. Elmer and family passed through this city on their way to America this week.

OTHER LANDS.

Judge Parker was chosen temporary chairman of the Democratic Convention in Baltimore. He was replaced later by Senator James, elected permanent chairman. Mr. Bryan while apparently out of the race for President dominates the Convention. He secured by a vote of 889 to 196 the rescinding of the rule demanding a two thirds majority for the election of a Presidential candidate. He is using his influence in favor of Dr. Woodrow Wilson, the leader of the Progressives.



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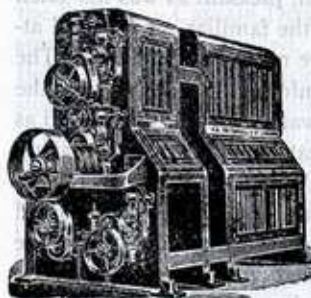
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