

The Orient.

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RHODES.

It is just a year since the Italian forces occupied the island of Rhodes. It is seven months since Italy by the Treaty of Lausanne agreed to evacuate the island when certain conditions had been complied with by the Ottoman Government. The latter is now probably secretly glad that Italy still occupies Rhodes and several other islands; for had they been in Turkish hands, Greece would even now be in possession of them, whereas under existing circumstances there is more of a possibility of their being retained in Ottoman control.

After being in charge of the island for a year, Italy has just taken the census of Rhodes, and finds its population to be composed of 4290 Jews, 4246 Greeks, 3890 Moslems, and 1418 Catholics, or a total of 13,744 inhabitants. This refers to the town alone. The population of the whole island numbers about 28,000, whom 17,000 are Greeks and 6,490 are Moslems. But the strange fact is that the Jews outnumber either Greeks or Moslems in the town. The Turkish statistics of the whole Vilayet of the Archipelago gave only 5,000 Jews in 1910.

It will be recalled that previous to the Turkish occupation, the island of Rhodes was the home of the Knights of St. John, who held it from 1308 to 1522 when it was taken by Süleiman the Magnificent. The celebrated colossal statue of Apollo, 100 feet high, which in 224 B. C. was thrown down by an earthquake, did not bestride the entrance to the harbor but was on the land; and its fragments lay there over eight hundred years till the Saracens sold them to a dealer in old metal, who is said to have employed nine hundred camels to carry them away.

PEACE PROSPECTS.

All the delegates to the peace conference have arrived in London, the three Ottoman representatives being the first on the ground. The Turkish delegates were received by Sir Edward Grey last Thursday; but various circumstances have delayed the opening of sessions, till now it is hoped the first meeting may be held today. Greece and Servia have been trying to secure a more definite assurance as to the Aegean islands and the Albanian boundaries, but such assurances are slow in coming. The Crown Prince of Greece is making a visit to the regions Yanina, Kortcha etc., evidently with the hope of helping to prove the essentially Greek character of the population. The desire of Greece is that a plebiscite of the region be taken to determine whether the people desire

Albanian or Greek rule. But the powers claim that they must settle the boundaries themselves, as they did in the north and northeast.

Shkodra has been evacuated by the Montenegrin and Vice Admiral Burney and an occupying force from the international fleet has taken over the place. The troops of Djavid Pasha and Essad Pasha have not yet been sent around to Anatolia, owing to Bulgarian objection to this being done before the peace treaty is signed. The local papers some time ago announced the departure of transports to carry them home, but the ships named still lie at anchor in the Bosphorus.

Relations between Servia and Bulgaria are still very much strained, and if peace is preserved between them it will be a tribute to the diplomacy of the two governments in keeping their armies in check. In reference to Greco-Bulgarian relations, the tension is much relieved, and prospects of an amicable settlement are bright.

Great Britain and the Ottoman Government are making good progress in negotiating an understanding by which the Koweit situation will be solved; apparently the suzerainty of the Porte will be recognized, but all foreign relations of the Sheikh of Koweit will be under British control.

WHO OWNS ADA KALEH?

Last Thursday, as the Marquis Pallavicini was giving a tea at the Austrian Embassy, he was handed a telegram, whereupon he withdrew, called a motor-car and proceeded to the Sublime Porte, and informed the somewhat nonplussed Grand Vizier that Ada Kaleh had been annexed by his government. Whether the Grand Vizier had ever heard of Ada Kaleh before or not, or whether the Austrian Ambassador had looked it up in his atlas beforehand to assure himself of its existence, history does not record. *The Orient* office, being strictly up-to-date, contains a map whereon the name and position of this place is indicated, but with no hints as to its ownership. A veritable tempest in a teapot has been started by this unexpected and thus far unexplained act of the Hungarian government. For apparently it is Hungary and not Austro-Hungary that has put in its thumb to pull out this plum.

Ada Kaleh, let us hasten to inform the public, is a small islet in the Danube River, near the Iron Gates, at the point where Austria-Hungary, Roumania and Servia meet. Up to 1878 it was a Turkish possession, and nobody raised any question of that. And in fact almost nobody knew of its existence. Some three hundred souls dwell on this sand-bar, and think its trees and grass the dearest place on earth. How

it happened, nobody quite understands; but while in the settlement of Balkan affairs after the Russo-Turkish war, the Treaty of San Stefano stated in the article about Serbia (Art. 3), "Ada Kaleh will be evacuated and demolished," when the Treaty of Berlin in July of the same year (1878) was substituted for this earlier agreement, this little island was evidently entirely forgotten and ignored. Here comes in the benefit of being small: sometimes you are not seen at all; and that's not mere poetry, it is often, as in this case, solid fact. Neither the New Kingdom of Serbia nor the big Austro-Hungarian Empire noticed this ait, and for the past thirty-five years it has remained an integral part of the Ottoman Empire. Its handful of people, said to be all Turks, have had their *müdir*, or governor, and have lived their own little independent life, far from the madding crowd. It was virtually a semi-independent *beylik*, and the Sublime Porte never spent an anxious five minutes over it. Picnic parties from Turnu-Severin in Roumania and from Old Orsova in Hungary used to frequent the place, which gradually among the Magyars acquired the name of New Orsova. But it was never annexed by formal act.

It seems that by virtue of an agreement between Austro-Hungary and the Sublime Porte in May 1878, Ada Kaleh was temporarily occupied by a Hungarian garrison, the civil administration being left in Turkish hands. This civil administration Hungary now takes over, to save the island from the Servians.

When the Balkan war broke out, the natural thing would have been for Serbia to have "captured" the islet and run up her flag; but she was too intent on going for Üsküb and liberating her fellow-Serbs, and very probably utterly forgot the existence of Ada Kaleh.

But now, all of a sudden, when another peace conference is about to draw up a new treaty to take the place of the Berlin treaty, shattered to unrecognizable atoms by the irrefutable logic of events, a new character appears on the scene and the prefect of the Hungarian district of Karash-Severin, Dr. Medve Zolvan comes over to the island with his sub-prefect and one officer and one gendarme, to tell the astonished Sherif Bey, Müdir of Ada Kaleh, that he is annexed. Would that some one would write a comic opera embodying some of the actual facts of this Balkan conflict! Leave out the disease and death, and there have been hundreds of distressingly funny incidents, of which this is the latest. The bantam governor refused to submit to such high-handed proceedings and left immediately in high dudgeon to report to the nearest Ottoman official, the Ambassador at Vienna. Hüssein Hilmi Pasha at once wired the Sublime Porte that this unknown Ottoman dignitary had applied to him for protection, and the Porte has made formal protest against this action of Hungary. Mind you not Austro-Hungary, but Hungary. Have we here to do with a new feature of international relations? For the annexation was made in the name of the King of Hungary; not of the Emperor-King.

The despatch says that all the islanders except the *müdir* have quietly accepted the situation, and that a handful of gendarmes now occupies the island. It remains to be seen

what will be Serbia's attitude in the case. If she cannot make a mountain out of this mole-hill, she will probably keep quiet. And the protest of Turkey will probably be put under the *minder*, in Vienna, a good old time-honored Ottoman method of relegating uncalled-for protests to limbo.

For the benefit of the uninitiated it may be added that *ada* means island and *kaleh* means fortress, so that Ada Kaleh or Ada Kalesi, means Island Fortress.

CONSTANTINOPLE COLLEGE.

As Wednesday of last week was May Day, old style, it was celebrated at the College with appropriate ceremonies. Before breakfast there were dances around the May-pole. The whole College gathered as spectators while fourteen girls danced with the coloured streamers, and most deftly laced them around the pole, and danced on till they were unwound again. Then on the basketball ground, the Bulgarian girls, half in white and the other half in gymnastic suits to represent boys, gave two very charming Bulgarian dances. In the afternoon the three gymnastic classes under their instructor, Miss Weir, gave a fine exhibition, also on the basketball ground. The results that Miss Weir has attained under the most difficult conditions are marvelous. Here in Scutari there has been no gymnasium, no apparatus, not even a recitation room large enough to use for practice, and yet the students marched, went through all kinds of evolutions, obeying the word of command like soldiers, and so proving that anything and everything may be accomplished by enthusiasm and perseverance. Also the second physical examination of the students this end of the year shows a distinct gain in breadth of chest and firmness of muscle and ease of carriage.

Sir William and Lady Ramsay and their daughter have been the guests of the College the last week, on their way to make further explorations in Antioch of Pisidia, where Sir William, in the last two years, has made most interesting discoveries. Mr. Calder of the same expedition has also been a guest at the College, as has Mr. Frederick J. Parsons of Paris, formerly of Nicomedia. Mr. Parsons visited Constantinople on his return from a business trip in Russia, where he arranged to harness a waterfall in Daghestan to the electric power of Baku. He is one of the company that are putting electric trams and lights into Constantinople also, and so gave us a feeling of the close relation and interdependence of the many parts of the modern world. Lady Ramsay emphasized the same thought as she spoke to the students of the College, Sunday night, on the sisterhood of all women, on the special call in these days to helpfulness, and responsibility for the happiness of others. It was a most inspiring and eloquent address.

I. F. D.

Mr. Caspar Tuysizian of Robert College left on Saturday last, going to America as the delegate of Robert College to the Conference of the World's Student Christian Federation at Lake Mohonk, N. Y.

WE MUST VISIT OUR LIBRARY

PROFESSOR LYBYER'S BOOK.

The Government of the Ottoman Empire in the Time of Suleiman the Magnificent. By Albert Howe Lybyer, Ph.D. Harvard University Press, 1913. \$ 2.00 net.

The reign of Süleiman the Magnificent, or the Legislator, marked the zenith of Ottoman power, and a study of the governmental conditions at that period will give the most satisfactory impression of the system at its best. Professor Lybyer, who, since leaving Robert College has been for the last few years Professor of European History at Oberlin College, has made an exhaustive study of contemporaneous writings as well as of subsequent historians, regarding the complex and highly interesting governmental machinery of the Ottoman Empire in the sixteenth century, in partial fulfilment of the requirements for the degree of Ph.D. in Harvard, and this volume of 350 pages is the result. It was awarded the Toppan Prize, and is indeed a valuable addition to the literature of the subject. The author surveys rapidly the course of Ottoman history up to the reign of Süleiman, and refers only incidentally to some of the chief events of that reign, such as the treaties of the Sultan with Charles V. and Ferdinand of Austria, his execution of his two sons, Moustafa and Bayezid, and of his best friend Ibrahim. The book brings out with striking clearness the two parallel institutions which shared the power in those days, the civil and military and the religious, or, as Professor Lybyer calls them, the Ottoman Ruling Institution and the Moslem Institution of the Ottoman Empire. The strange fact is especially emphasized and elucidated with many verifications from contemporary historians, that the personnel of the Ruling Institution "consisted, with few exceptions of men born of Christian parents or of the sons of such; and second, that almost every member of the Institution came into it as the sultan's slave, and remained the Sultan's slave throughout life no matter to what height of wealth, power and greatness he might attain" (p. 36). Of the nine grand viziers of Süleiman's reign, all but the one whom he found in office at his accession "were Christian renegades who had risen as slaves to the highest honor of the empire" (p. 167). The officers of the imperial household, the executive officers of the government, the standing army composed of cavalry and infantry, and a large body of young men in course of training for these branches of service, were thus of Christian blood. Islam was in this way being constantly recruited from Christian families, by capture, purchase, gift or tribute. And this Ruling Institution constituted one great slave family, wherein all were proud of the title of *koul*, or slave.

On the other hand, "the Moslem Institution, including the educators, priests, jurisconsults and judges, and all in training for these offices, also dervishes, and the lineal descendants of Mohammed, were strictly from Moslem parentage, born and brought up free" (p. 37). This double system is to a large extent represented today by the two great departments under the general charge of the grand vizier and

the Sheikh-ül-Islam, although the former is no longer recruited so exclusively from Christian families and the slave feature has been abolished.

Professor Lybyer points out clearly the elements of strength in this system, and also the elements of weakness which finally led to the breakdown of the strange institution. His volume, while extremely erudite, is at the same time fascinating reading, and will be a welcome addition to the library of any student of Ottoman history. The copious extracts from Italian, French and German writers bring many of these authors for the first time within the reach of English readers.

A few minor infelicities have crept in, which may be corrected in a later edition: it is hardly correct to speak of the *Beylerbey of Greece* (p. 189), he should be called, as elsewhere throughout the book, *Beylerbey of Roumelia*. Again the *Tarikhji Kalemi*, or bureau of dates, is termed *Tarishji Kalemi* (p. 172); and the Keuprülü family are called Kiuprili (p. 165). And the sultan's mother is incorrectly called *Sultana Valideh* (p. 125), which is utterly un-Turkish. The Turks invariably say *Valideh Sultan*, and there is no feminine form to *Sultan* in Turkish. There is an unfortunate lack of exactness in transliterating the sounds of *ü* and *ou* both by a simple *u*, as for instance *ulema* (ülema), *mufti* (müfti) *kul* (koul), *kapu* (kapou) and especially *chaush* (chaoush). And we would advocate writing *gonnullu* (=volunteers, p. 102) *geunüllü*, or if you please, *gönüllü*, as giving the correct pronunciation.

Despite these suggestions, the volume deserves the highest praise, and we congratulate Professor Lybyer, not so much on his title and his prize as on the real contribution he has made to Ottoman historical literature.

ORIENTAL COURTESY.

The following testimonial to the unfailing politeness and hospitality of the Turk and the Arab will find a ready response in the heart of all who have lived long in this Empire. It is from the pen of our friend Rev. J. Van Ess, of Busrah, and is taken from *Neglected Arabia*.

"In sea-ports in Arabia, the Arabs know Europeans, their dress, their habits, their financial possibilities. They pay tribute to their skill, energy, initiative and generally to their uprightness. The natives will always treat them kindly. We hear much about the Terrible Turk, especially nowadays. Many people execrate him. I do not personally agree with the Turk's idea of civilization, or government either, but I will say that all the Turks I have ever met have always treated me with unfailing courtesy. Officially a Turk can give you more trouble than most other officials, even than some American court-house officials, but he generally does it with less profanity than some policemen I have heard. As a person I take off my hat to a Turk when it comes to etiquette, general considerateness and hospitality, and likewise to Arabs, sheikh and common people alike."

ADABAZAR Y.M.C.A. ANNIVERSARY.

To one who has never been in Adabazar and imagines it to be a sleepy Anatolian town, a visit ten days ago would have been a revelation. The city itself; its banks, hotels and busy trades people give it an air of unusual prosperity. The Protestant Church Building, a match for almost any thing in Turkey, attests the vigor of the congregation. The Girls' High School in its large, spotlessly clean buildings and its crowd of girls, full of life and dressed in the latest styles, is a real surprise. And the religious events which took place May 9-11 gave splendid proof of the energy and consecration of the Protestant people.

The special meetings began on Friday night when the Sunday school workers gathered to hear an address by Rev. A. B. Schmayonian of the Pera church. On Saturday morning the churches of Bardizag, Izmid and Adabazar had their regular four-monthly conference. Delegations were present from each of the churches and everybody reports a good meeting. On Saturday noon, finally, the Young Men's Christian Association of Adabazar began the celebration of its thirtieth anniversary by giving a dinner to all the out-of-town guests. Rev. Mr. Schmayonian, to all appearances, was a capital toastmaster; for those of us who, because we could not understand Armenian, had a good chance to observe the others wondered how, in view of the way we all had stored away great quantities of the excellent *pilaf* and roast chicken, some of the good people were saved from complete exhaustion because of their uncontrollable laughter. But nothing serious took place and it was evident that some very telling remarks had been made in some of the toasts. The afternoon was given another social aspect by the taking of the Association's picture and by an excursion to the city water-works. But on Saturday evening business began in earnest. Addresses of congratulation were made by representatives from Ismid, Bardizag, Stamboul, Pera, Robert College, the Gregorians of Adabazar and by Mr. McNaughton. The exceptionally well-trained choirs of the Church and of the Girls' School sang a variety of hymns and anthems and gave us opportunity to assimilate something of each address before having to take in another. The evening's program was brought to a fitting close by the presentation of a fine Armenian history to Mr. Alexanian, who has for eighteen years been president of the Association.

After appropriate sermons on Sunday morning from Messrs. McNaughton and Djedjizian, the final service was held on a rainy afternoon but in a crowded Church. Mr. Alexanian read a history of the local Association and a very hearty letter from Tourian Vartabed of Armasli, and Rev. H. A. Djedjizian and E. O. Jacob gave addresses. Then came the event which was to test how real the rejoicing was - the collection. The Lt. 42 gathered, more than half of which was from the women, set the seal upon the genuineness of the celebration. With this addition to its building fund and with the added inspiration and enthusiasm, the association should surely play a larger part than ever in the uplift of the young men of Adabazar.

E. O. J.

WE MUST CIVILIZE OURSELVES.

The *Ikdam* says: -

In the civilized world every people has duties as well as rights. The enjoyment of the latter depends on the performance of the former. The fundamental duty of a nation is to civilize itself. Every nation is free to choose as between constitutional or absolutist government; but it is obliged to build roads, increase its means of communication, facilitate business, maintain public order, assure financial prosperity, multiply institutions of learning and beneficence, make the most of its natural beauty and wealth, - in fine, to increase the signs of civilization. Natives and foreigners alike have the right to such development. And it is a duty imposed by civilization that this right be recognized.

"Turkey has been the cradle and the grave of many civilizations. Anatolia and Constantinople have been by turns the cradle of Greek and Roman civilization. Arabian culture, born in the Hedjaz, shined forth in Irak (Mesopotamia) and Syria, and has gone out. Baghdad and Damascus ranked in the middle ages among the most civilized cities of the world. True, this civilization has gone, yet it has left in these regions buildings worthy of preservation. The Ottomans have the duty of bringing to light these works and preserving them as priceless possessions of all humanity. The more we appreciate this duty, the higher will we stand in the esteem of the civilized world.

In the second place, Turkey is one of the richest and most fortunate countries in the world in the matter of natural beauties. Not to mention the extreme wealth of beauty in Syria, Arabia and Anatolia, is not the Bosphorus itself a place of incomparable natural loveliness. The whole world may claim rights in these beauties. Our duty to civilization demands not only that we recognize these rights but also that we take all needed steps to satisfy tourists and foreign visitors who wish to admire these natural beauties. The Comité des Beaux-Arts of France has just voted a special sum for repairing ancient buildings in Constantinople, and churches changed into mosques. Do we need a more eloquent argument for our thesis than this?

From another point of view, one could say that it is an insult to our national pride to have foreigners more solicitous of our antiquities than we are ourselves. But really, how many of us know the history and the art connected with the mosque of St. Sophia? And besides these well-known edifices, there are others equally ancient of which the European periodicals speak at length, which are yet abandoned if not altogether unknown by us. Our education, like that of a newborn child with its eyes still shut, has not yet been developed at all. It has not appreciated and does not yet appreciate these shining lights.

Our greatest fault, and that which discredits us most in Europe, is our lack of appreciating this duty. We must not then get angry if the civilized world reproves us. As long as we do not appreciate our duty toward civilization, we cannot save ourselves from future ruin.

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MAY 21, 1913

EDITORIAL.

It is earnestly requested that those desiring their *Orient* sent to their summer address will be specific, in giving the new address, and tell us for how long to use it before returning to the permanent one.

The conversion of the Pomaks, or Bulgarian Moslems, to Christianity seems to be an accomplished fact. Mr. P. M. Mattheeff, a graduate of Robert College in the class of '69, sends another letter to *The Near East* with a further description of his own visit among these new Christians, and the changes visible, — the casting away of fez for black astrakhan cap, and the uncovering of the women's faces, with the adoption of Christian names. But these are outward signs alone. These people during the reign of Mohammed IV. (1648-1687) were forced into Mohammedanism; and now, two and a half centuries later, they are persuaded back into a form of Christianity. But is the new change any more an indication of a changed heart and renewed spirit than the former? There seems to be no truth in the accusation of forced conversions today: but on the other hand, the adoption of Christian names and costumes places an additional responsibility on the church of Christ to see to it that these gropers after truth should receive instruction as to what their religion really demands, — of a clean heart and life and of showing itself by works. Wholesale baptisms are most dangerous to the church unless there is also wholesale spiritual effort among these new and feeble believers.

When the revolution of 1908 opened the eyes of the world to the fact that all Turks were not barbarians, and that the revolt against tyranny had really been carried on in a remarkably civilized way; and when Turk and Armenian, Greek and Bulgarian, Jew and Mohammedan and Christian were fraternizing, the happy friends of missions both in America and elsewhere pointed with genuine and apparently well-founded pride to the great change as one of the results of missionary work and a product of American Christian education. While nobody could claim that the leading Young

Turks were graduates or even former students of our American colleges in this Empire, yet the subtle influence of the latter was seen in it all.

Was some mistake made in this conclusion? Did the missionary work after all have no claim to the compliment? Or else, what will our friends say now, after the lamentable catastrophes of this past year? So far as heard from, no one has yet laid to the door of the missionaries or of the American educational establishments the utter failure of Ottoman administration in the European provinces. It is very kind of people not to bring such accusations nor to change their minds as suddenly as did the Lycaonians of Lystra about Barnabas and Paul.

We do not believe the teachings of Christian missionaries to be responsible for Moslem failures to rule in equity. Rather than admit responsibility there, we would prefer to disclaim credit for the remarkable events of five years since. But as a matter of fact, we firmly believe that if the Young Turks had been willing to attend American institutions and learn there and in other such schools the principles of right government and of real brotherhood and mutual toleration, the disasters of this year might have been averted. And this not because the American Colleges and other mission enterprises have as their object the bolstering up of this or that government, but because the teaching of these institutions echoes the song of the angels on that first Christmas morn, "Glory to God in the highest, and on earth peace, good will toward men." And the effects of the true missionary aim and teaching were seen in our schools and colleges, where, right through the bitter, cruel war, Turk and Bulgarian, Greek and Servian, Jew and Armenian studied side by side in peace, expressing mutual regret for the outbreak that was so contrary to the principles embodied in those institutions. And the more young people of all classes and races of the Empire can imbibe the true Christian spirit of brotherhood and mutual helpfulness exemplified there, the greater will be the prospect of lasting happiness for the Empire.

Missionary enterprise in the Ottoman dominions has weathered the shock of five or six wars, and has never changed its purpose, which is the spiritual regeneration of all the peoples of the realm. Mental training and external amelioration are means to this end, but the ultimate object is to lead one and all to call in sincere and penitent desire, "Create in me a clean heart, oh God!"

A CHANGE OF HEART.

A year and a half ago we recorded the formation of an Italian Reprisal Association, having as its object to foster and keep up an anti-Italian feeling. There were to be no trade relations with Italy, no Italian school was to be patronized, no Italian spoken, no Italian domestic to be employed, and children were to be brought up to hate the Italians. This association was to meet annually, to cultivate this spirit of hatred.

How remarkable the contrast between this feeling and

that shown in the following letter written by Prof. Ahmed Mazhar Effendi, who lives at Top-hane, to the editor of the *Turquie*:-

"As an Ottoman, and especially because I live near the Italian Hospital, I deem it a duty to express herewith my feelings of gratitude and to present publicly my thanks to the Italian colony in our city, on the occasion of the complete recovery and departure of our wounded soldiers who have been cared for in the Italian Hospital. Thanks to the sincere solicitude and great care tirelessly given by Comm. Zeri, the director, Dr. Senni the distinguished head-surgeon, and their most capable helpers, those most devoted Sisters of Ivrea, and in fact all the people in the establishment, nearly all our valiant soldiers have been rescued from death. I cannot mention all the favors nor all the marks of cordial feeling on the part of the Italians toward our soldiers. I will mention among others the visit of the illustrious Admiral Duke Cito di Filomarino, who, in company with most stylish dames and young ladies, belonging doubtless to the Italian aristocracy and to the high society of Pera, with members of the diplomatic corps and a large civil and military suite, visited our soldiers and distributed to them all sorts of dainties. The admiral praised the civic merit and manly courage of our soldiers, in the course of his visit, and this caused feelings of real sympathy in the hearts of our deeply-moved soldiers. Other fraternal visits and magnificent presents from the notables of the Italian colony have followed. All the cured soldiers who have just left the hospital were unanimous in expressing their appreciation and their undying remembrance of the kindness of all the hospital staff, the visitors, the Italian people and particularly His Excellency the Admiral toward whom they are especially warm. They have declared to me that they will not cease praying as long as they live '*Amiral babamuz chok yashasun*,'— Long live our father the Admiral!

"Such philanthropic and charitable manifestations are certain to draw still closer the bonds of friendship which unite the two nations. Consequently I have the honor and pleasure of expressing in your esteemed daily my personal feeling of gratitude as well as those of the discharged soldiers who have just left the hospital to go to their homes, and also the thanks and the expression of eternal obligation of all Ottomans toward the Great Italian Nation.

"Believe me, etc.

AHMED MAZHAR

Professor in the Model School at Makri-keuy."

We verily believe the feeling of the vast majority of Ottomans toward Italians today has entirely lost the bitterness engendered by the unjust action of Italy in seizing Tripoli.

A manuscript of the Gospels, secured in Egypt in 1907 by Mr. C. L. Freer of Detroit, is now in Washington, and is attracting much attention. It is a remarkably good uncial of the fourth or fifth century, on parchment, with wooden covers half an inch thick.

THE ASSASSINATION OF NIAZI BEY, AGAIN.

Salonica, May 13, 1913.

The short article about Niazi Bey's death in the *Orient* of the 7th, just to hand, ends with the remark that "the motive for the crime that has brought the life of this patriot to an untimely end, is not known." While I certainly am not in the confidence of the assassin, the following facts give me some grounds for a guess at his motive.

Niazi Bey was an Albanian, as I have been told by Albanians who claimed to have documentary evidence. When the anti-Albanian crusade of 1910 was on, and everywhere Albanian schools were being closed and newspapers suppressed, appeal was made to him to use his influence for his people. He replied that he was now an Ottoman rather than an Albanian, that as a firm Mohammedan he distrusted the tendency toward co-operation between Moslem and non-Moslem Albanians, and that, in short, he favored the steps which were being taken,

Last September the writer had reason to make a visit to Elbassan and Durazzo, the road passing through Resna.

Having distributed relief in this vicinity in 1903-4, I am well acquainted with the place. On approaching the little city, I noted some fine, large, new buildings. The reply to my enquiry about them was that they constituted Niazi Bey's Konaak. Just as we passed, the Bey himself came out of his gate, dressed in the *négligé* of a gentleman at home, with simply a coat over his long tunic. I was surprised at his big, hulky, coarse form and the surly visage above it. As we stopped two hours in his city to rest the horses I was curious to learn more of the "Hero of Resna." My informants were Bulgarians, and may not have been impartial. But their report certainly was not cheering. They said that wealth, flattery and power had wrought havoc with Niazi's character. He was reported to draw a pension of Lt. 50 a month, besides taking contracts for roads on which there was a big "rake-off", etc. Instead of being an idealist and a lover of freedom, he was selfish and tyrannical, ruling the district like a Tsar.

In the carriage from Monastir to Strouga (on Lake Okhrida) my companion was an Albanian previously unknown to me. On that part of the road which lies between Resna and Okhrida this man showed a deal of uneasiness. He said that Niazi Bey had organized one or two formidable guerrilla bands of Turks to oppose the Albanian movement of last summer, and had agitated among all the Moslem villages of the district to arise as one man and drive back the Albanians if they should appear there. My companion evidently thought it would go hard with him if we should fall into the hands of one of Niazi's bands.

Putting together the Bey's anti-Albanian record, and the well-known Albanian methods of revenge, one is not wholly at sea to discover a motive for the crime committed at Valona.

E. B. H.

YES, WE ARE SLOW.

The *Ikdam* evidently believes that honest confession is good for the soul. It says: -

"It is of no use at all to try to find the parties responsible for the loss of Roumelia. We must bring every effort to bear for the consolidation of our sovereignty in Anatolia and Syria, by urgent reforms.

"Austria and Italy have already prepared projects for the organization of Albania, plans which, as the cases of Bosnia-Herzegovina, Tripoli and Morocco have shown, will ere long be put in application, and will make this region prosperous, give it new vigor, and a happiness that through long ages we ourselves have been unable to confer on it.

"We say many things but do very few. We are always ready to postpone. To draw up a scheme of reforms we need altogether too long a time. And when it comes to deeds, up to this time we have not succeeded in getting there. If we succeed in doing something hereafter, how happy we shall be! A question that can be settled in one day, we allow to drag on for years. Our slowness is proverbial the world over. And why? It would take us pages to try to answer that riddle.

"All our faults we blame on the régime of tyranny. But why have we not put in operation during four years and a half the reforms we have had in view for Syria and Anatolia, and specially suited to them? We do not clear ourselves of responsibility by mutually throwing it on each other. For all of us without exception are responsible to a greater or less degree for the present catastrophe."

MARSOVAN THEOLOGICAL SEMINARY.

According to its program Marsovan Theological Seminary will admit a new class for study next September 17th. Intending candidates must have completed the sophomore year in college or its full equivalent including the ability to take studies easily in the English language. The lessons of the first year are chiefly taken from the junior and senior courses in College and lead to the more direct theological studies which follow.

Students who are not able to provide for all their expenses may expect to find some form of work by which they can aid themselves in large part while studying. Meritorious scholarship also is recognized by money prizes. The need of the evangelical churches and communities for well educated ministers is very great, and young men of Christian character who contemplate preparing for the ministry are invited to correspond with any of the teachers.

J. P. XENIDES. (Sec.) G. E. WHITE. (Pres.)

EMPIRE NEWS.

THE CAPITAL.

The German cruiser "Strassburg" arrived last Wednesday, and was followed on Thursday by the Italian "Etruria" and the Spanish "Princesa de Asturias", each taking the place of a departed warship.

ATHLETICS AT ROBERT COLLEGE.

The Annual Handicap meet will be held on Wednesday May 21, at 2:30 P.M.

The Theodorus Hall Field Day will be held on Wednesday afternoon May 28, at 2:30 P. M.

The College Field Day will be held on Saturday June 7, at 2:00 P. M. Though several of our best athletes are absent from College, on account of the war, still we expect an interesting meeting, as the entries are numerous and competition in most events will be keen.

The Gumushjian brothers of this city have again presented a cup and it will be competed for in the Pole Vault.

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His Majesty the Sultan expects to move to Yildiz Palace soon to spend the summer months there.

Sir Gerard Lowther, K.C.M.G., C.B., who has been British Ambassador here for the past five years, has resigned this post on account of ill health and will soon leave to retire from the service.

THE PROVINCES.

Miss Jane Addams, of Hull House, Chicago, paid a visit recently to Beirut, and was the guest of honor at a reception given by Professor and Mrs. Moore.

A sharp earthquake shock is reported from Adana as taking place last Saturday afternoon.

NOTES.

Prof. John R. Allen, who has for two years been at the head of the Engineering Department of Robert College, sailed with Mrs. Allen and Miss Helen Allen by Italian steamer last Wednesday for Naples on his way back to his post in the University of Michigan. With them went also Miss Charlotte Brodie, who has been spending several months with her cousin Mrs. C. F. Gates.

At the annual Field Day of Syrian Protestant College, April 12th, six new records were made: the half-mile run in 2 min. 11 $\frac{1}{2}$ sec. by Ghurayyib; the mile in 4 min. 55 sec. by Ughbagabar; the 440 yards dash in 55 $\frac{1}{2}$ sec. by Nasrallah; the hurdles in 18 $\frac{1}{2}$ sec. by Shweiri; the shot-put 38 ft. 1 in. by Safar, and the relay race by the Commerce team in 3 min. 21 $\frac{1}{2}$ sec.

Boy Scouts have been organized in the French College of St. Benoit in Constantinople as well as in the S.P.C., Beirut.

OTHER LANDS.

The birthdays of the King of Spain last Saturday and of the Tsar of Russia last Monday were observed in the usual way. King Alfonso is twenty-seven and the Emperor Nicholas is forty-five years old.

France has demanded as an equivalent for her consent which is asked to an increase of the customs dues, the recognition by Turkey of Tunisians and Maroccans as French nationals, the concession to French contractors of the harbor works at Eregli, Tripoli (Syria), Haifa and Jaffa, and the settlement by arbitration of certain other pending questions.



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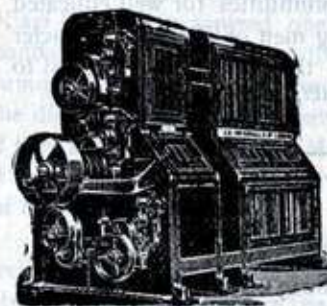
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