

The Orient.

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THE POLITICAL SITUATION.

Outwardly things have appeared quiet, whatever may have been going on under the surface. Peace negotiations are reported as being still in progress. Italy is said to be demanding that (1) there shall be no discussion of her edict of annexation; (2) no part of Tripoli or Benghazi shall remain under Turkish control; (3) Turkey shall withdraw her forces from Africa before the conclusion of peace.

In return for this (1) Italy will not demand formal recognition of the edict of annexation; (2) the Sultan will retain his religious headship; (3) Italy will pay a large sum of money to Turkey; (4) Italy will vacate the islands she has seized. The Sheikh of the Senoussis is reported to be weary of the war and desirous of peace. This is important if true, for a word from him would deprive the Turkish soldiers of their strongest supporters.

Several Valis have been dismissed and others appointed to fill their places. The object of these changes seems to be to secure men who will see that the approaching elections are properly conducted.

The annual meeting of the Committee of Union and Progress began here on the 2nd inst. Committees were appointed to deal with the questions to be discussed. One of the most important of these is to decide whether the Committee will take part in the elections or not. This meeting attracts great attention. It certainly shows courage to hold it in the capital under the surveillance of the court-martial. The party of Union and Progress is the only well organized party in the Empire and it seems probable that even without the assistance of government officials they will be able again to secure a majority. The Greeks are working well together under the leadership of the Patriarchate. The Armenians unfortunately do not appear to be able to unite on any settled program.

The condition of the Armenians in Van and Bitlis grows steadily worse. The Bishop of Van telegraphed to the Patriarch on the 2nd inst. "The condition of this province has assumed a very dangerous shape. Within a few days 14 Armenians have been killed." Two women were among the killed and 8 women were carried off from their homes by the Kurds. So far as appears the government has not acted as promptly and vigorously as it ought in such circumstances.

NOTICE.

The American College for Girls will open in Scutari on the evening of September 16th. The Preparatory Department at Arnaoutkeuy will open at the same time.

KOURDS DESPOILING ARMENIANS.

The *Jeune Turc* devotes more than a column of its front page to the sad state of affairs near the Persian frontier. It says in part:—

"It seems that the present situation in the provinces of eastern Anatolia is far from rosy. It is true that this unfortunate district of our country has never enjoyed such security as to allow its inhabitants, especially the Armenians, to devote themselves to peaceful pursuits. Calm and quiet have always been but relative terms there, and complaints have never for a moment ceased to be heard from these provinces.

"The element that breeds and fosters trouble in this region is composed of several bands of Kourds, renowned already for their numerous exploits, such as those of Mir-Mehé, Said, Mahmé, etc., who for years have raided and massacred with scandalous impunity. According to our Armenian contemporaries, these bandits have lately been doubly audacious. Here are some sample exploits of recent date from the vilayet of Van.

"The brigand Mahmé carried off four Armenians who were at work in their fields. One of these he released, ordering him to secure a sum of Lt. 800 as a ransom for his three friends, as, unless the sum was forthcoming within a few days, they would be killed. At the time set, the ransom being delayed, the ferocious brigand, true to his word, butchered the three Armenians. Two other Armenians he killed in other villages. His worthy acolyte, the famous Mir-Mehé, killed two Armenians near the village of Kirmentz. He is now installed on a farm belonging to the Armenian convent of Hokotz, where he and some thirty of his worthies are living at the expense of the convent, whose superior has fled to the provincial capital.

"The *locum tenens* of the Catholicos of Akhtamar, has sent the following despatch to the patriarchate:—

"Life becomes more and more difficult in our region, where the brigands operate freely and fear nobody. Within one month, fifteen Armenians have been killed. The flocks of five villages have been driven off. Two other villages have been forced to pay large sums of money. Three days ago, two Armenians were assassinated in the villages of Sparkerd and Erichdak. In spite of the steps ordered by the authorities against the malefactors, the people live in terror. Energetic measures are indispensable.

"In the vilayet of Bitlis we have such notorious old brigands as the famous Moussa Bey, whose name is associated with a well-known case which marked the opening of what

is called the Armenian question. By legal process, this infamous character was expelled from Moush, his headquarters. After the Constitution, he came back to his fief, where, true to his custom, he is indulging in his favorite exploits. As his misdeeds have given occasion for energetic protests and demands on the part of the Bishop of Bitlis to the vilayet authorities, the bandit tried to terrorize the Bishop by sending him a threatening letter, ordering him to keep still. It seems that this had no effect on the Armenian prelate, for the latter has just sent the following despatch to the patriarchate:

"The highways of the province are held by the brigands. Murders and robberies occur daily. The gendarmerie force is insufficient. If this state of affairs continues, anarchy is inevitable."

"This note of alarm should have found, and, we are glad to say, has found a response from the central government. The Minister of the Interior has just removed the Vali of Bitlis, Mahmoud Nedim Bey (who must not be confused with the former under-secretary of the department of justice, who has the same name), and put in his place Ali Pasha, who was director of police at the Capital when the counter-revolution occurred. We hope the government will not stop with this one measure for securing quiet in that vilayet. It will surely give categorical orders to the Vali to repress the brigands, and give him the necessary forces to ensure this."

"While pacifying the Bitlis vilayet, the government ought to take urgent measures to tranquillize the Van vilayet. It should be needless to point out the necessity of maintaining order in a region on the borders of a great Power, which, according to recent news, is about to proceed to a concentration of troops in the direction of Erzroum."

REFORMS IN TURKEY 75 YEARS AGO.

The following extract from the journal of the Constantinople Mission in 1837 will be of interest in showing the state of the Turkish mind three-quarters of a century ago. While unsigned, it appears to have been written by Rev. H. G. O. Dwight.

"The Turkish government does not seem to be disposed to relax in its measures of reform for grafting European institutions upon their own. Efforts are making to extend a knowledge of the French language among the military, and to organize schools of an elevated character among both the military and marines. However, much discontent having been manifested among the people at these approximations of institutions to those of the so-called infidels, the government has thought proper to coincide with the opinion of the doctors of the law, and firmans have been issued, calling upon all Mussulmans to be faithful to the duties of their religion. It alleges that the wrath of God is manifested upon the people for their neglect of prayer, for their intemperance and for their licentiousness, by various scourges, especially the plague; therefore, every Mussulman must repent, and be regular in performing prayers five times a day. Severe penalties are threatened for every case of debauchery, and those

absenting themselves from prayer are to be bastinadoed. This was proclaimed, in an extraordinary manner, at the corners of the streets, by special criers. There is no probability that these orders will be enforced for more than four or five days, with any degree of severity, and afterwards things will take their own channel.

"Mr. Homes went on board the American frigate owned by the Turks, and after the usual civilities from the commander, he was shown the various parts of the ship. On the gun-deck was a collection of persons surrounding a boy of fifteen, who was said to be possessed of a devil. The imaum, who is always on board, had been called to exorcise him. The boy was in a fit, and could not answer for himself. So the priest called upon the most stupid sailor in the ship, who was usually the butt of ridicule for all the rest, and obliged him to serve as interpreter for the devils in the boy. The sailor answered yes to all the priest's questions, from which it appeared the devils were five, of whom two were Jews and one a Frank (intending to honor their visitor). With a chapter from the Koran, and some incantory words, the priest thereupon banished these devils forever from the body of the boy. The commanding officers looked quietly on during the whole scene. When will such scenes cease? This was evidently a composition of superstition, hypocrisy, and ignorance."

"Today the principal of our high school went to Hass Koy, according to appointment, to meet the directors of the new school, to aid in organizing it. In the church he heard some of the priests privately ordering some of the boys go no longer to the Armenian (*sic*) school. It is rather singular that instead of calling up Hohannes and forbidding him to teach in our schools, the heads of the nation whisper about with great secrecy, that the boys must not be permitted to attend. The truth is, that they are aware of the great extent to which evangelical views have spread, and they do not feel prepared to sustain the shock of a public rupture."

WHITHER THE SHIA TRIBES GO UP.

It has been my hope for a good while at some time to be able to visit the central Hadji Bek Tash Tekye, and this summer vacation has brought the coveted opportunity. My readers need no reminder of the fissure, more or less concealed, that divides the Moslem world into Sunnite orthodox and Shiite heretics or schismatics. Twelve Orders of Dervishes are always reckoned, (though the names are never given twice exactly alike, a fact one cannot forget in reading Higher Criticism,) and of the twelve the Hadji Bek Tashis, and they alone, are affiliated with the Shias.

Hadji Bek Tash himself, we are told, was the Pir or Founder of the Dervish Order. He was originally from Khorassan, lived in the reign of Sultan Orkhan who was girded with the Ottoman sword in 1326, and it was he who gave their first public blessing and their name to the Janizaries. There was ever a close connection between the Bek Tash Dervishes and the Janizaries, and the Superior of the Order held the office

of colonel of the ninety-ninth Janizary regiment until the abolition of that terrible body of soldiery in 1826,

When Hadji Bek Tash died he was buried in the Tekye which bears his name, and to which more than one hundred other Bek Tash tekyes are tributary. The location is almost directly between Angora and Cesarea. A visitor to the place finds a Shia village of several hundred houses, the most prominent object in which is the peaked, green, six-sided cupola which surmounts the sacred grave. I was hospitably entertained in the konak, or mansion, of the Chelebi Jemal Bey, though the Chelebi himself was away from home. He is the lineal descendant of Hadji Bek Tash, is the present Head of the Order, administers the revenues of vast inherited and accumulated endowments, and he is regarded with the utmost reverence by his wide-spread Shia people. These are estimated at two to four million in number, and they are scattered all the way from Albania to the borders of Persia. They constitute a veritable imperium in imperio, and the Chelebi has perhaps almost as much actual power as some of the minor European kings. It is a situation that easily might become exceedingly serious for the Turkish government, but at present the humble Shias seem to want nothing of their masterful Sunnite neighbors so much as to be let alone.

Hadji Bek Tash is quoted as saying, "Let Shias seek their rights of me." That is, in the next world he will claim them before the Almighty Judge as his people, and his sanctity will avail for their salvation. There is nothing vicarious here; nor any moral character; the saint is simply such a favorite at the court of heaven that his requests cannot be slighted. It is easy to think how such a creed must influence a common Shia. He pins his faith for time and for eternity to Hadji Bek Tash, though beyond him and greater than he was are the Twelve Imams, the chief of whom was Ali, whence comes Alevi as another name for Shia, and beyond them (rather obscured by them) is the figure of the Prophet Mohammed, and beyond him is God. All Shias, I suppose, are attached more or less closely to some tekye, to the spiritual heads of which they render large and regular free-will offerings. In return the influence of Hadji Bek Tash's representatives is exerted in their behalf amid the ills, the woes, the diseases, the dangers, of our sombre human life. In case of special need and occasionally as a pious duty, a Shia visits his shrine, and offers his prayers, sacrifices and gifts. But your true Shia is not satisfied until he has performed his pilgrimage to the Hadji Bek Tash Tekye, and received the blessing of the Chelebi, preferably on the Tenth of Mouharrem, when all the Shia world eats the commemorative Ashoura or red soup. Would that one might see the crowd assembled at Hadji Bek Tash on that date!

What I did see was an extensive series of buildings, of which all the outer precincts are intended for the accommodation of pilgrims. Then one passes into a well-kept court with fountains and pools of water, on either side of which are large rooms for the lodging of the dervishes. One is a huge kitchen, and in it a visitor is shown an enormous kettle, large enough easily to contain an ox, which was the gift of the Tatar khan, Sultan Orkhan. Cooking, gardening, and other

menial services are performed by the dervish novices. After a period of such probation, one is sent forth as a mendicant for a term, and later in due season he may become a full dervish. His head is then laid on the threshold, his right ear is bored through with a wooden pin, and a black button is inserted. This is a sign that the wearer is celibate, and dervishes of their order are the only celibates I have ever found in Mohammedanism. Three or four score dervishes are usually in residence at a time, others being out as mendicants. They seem remarkably mild mannered, and they speak of the peace, rest, satisfaction, that enter the soul when one has finally taken the vows of poverty, chastity, and obedience, and merged his life into that of the sacred order. Curiously enough, most of the dervishes are Albanians.

Still an inner court is much like an English churchyard, green and quiet, and with rustling poplars overhead. Two *turbés* open off this yard, the chief of which contains the tomb of the revered Founder. The marble floor was spread with rich rugs and fine deer skins. The walls were decorated with branching antlers, and with the green and red standards of Islam said to have been borne in many a fight. In a separate recess in the sacred tomb. It is built up to huge size of stones and white plaster. A head piece carries a representation of the dervish cap, made of twelve pieces of white felt and bound with a turban of green. The tomb is covered with the richest of spreads, and six large candlesticks of fine brass are ranged on either side. On the walls are hung vicious looking battle-axes, swords, short curved scimitars, pikes, begging bowls, rosaries, and other similar objects of dervish use. Within the *turbé* were perhaps twenty other tombs, decorated with varying degrees of elaborateness, the finest being that of the "Apostle Bali," and there were many more tombs in the court outside and in a second *turbé*.

Hard by the Tekye is the biggest artificial mound I have ever seen in Asia Minor, and that is saying a good deal. Its surface is thickly strewn with decorated pottery, and one large piece that I pulled out of the side hill is as nearly as possible like pottery once brought me by a student from Kül Tepe near Cesarea. Now, Prof. Sayce and others have deciphered cuneiform tablets from Kül Tepe (see the Contemporary Review for 1907) and identified them as of the age of Abraham. What are we to say about the Hadji Bek Tash mound? My hypothesis is that it is of Hittite origin, as old perhaps as the times of Abraham or Moses, and that the spot has been a sacred shrine all down the centuries; further, that the Shias, who are the most ignorant, secretive, superstitious people in the country, retain more than others of the religious beliefs and practices prevalent in the old, old world.

The chief Sheikh, Feizi Baba, who has been in his position fifteen years, received me with great courtesy when I called, and freely discussed such topics as naturally arose. He had a good, benevolent face, and presented a venerable appearance in his robe of white wool. I must omit other things, but just remind my readers in closing that Shias always claim certain friendly relations with Christians. When I asked him, Feizi Baba cordially confirmed this.

G. E. WHITE.

COMMERCIAL PROSPECTS IN TURKEY.

The *Daily Consular and Trade Reports*, of Washington, gives the last annual report of Consul-General G. Bie Ravndal on the commerce and industries of Turkey, from which we are permitted to make the following extracts:—

"Crops in Turkey were generally good in 1911 and brought fair prices, but the scarcity and high cost of labor reduced the profits. The lack of adequate transportation facilities was an even greater factor in depriving the farmers of their just rewards. This not only limited the area tilled, but also failed to provide accessible markets. Not much more than 6 per cent. of Turkey's superficial area is under cultivation, and Turkish husbandry is capable of enormous development.

"The cotton-growing industry of Turkey, which acquired some importance during the American Civil War, and declined shortly thereafter, is reviving. In the Cilician plain 85,000 bales were raised in 1911. Of these 50,000 were exported. In the Smyrna district 40,000 bales were raised in 1911, of which 28,000 were shipped abroad. Turkey is beginning to manufacture cotton goods. Besides the spinning mills at Adana and Tarsus, a British firm has a cloth factory in Smyrna.

"Heraclea coal is gaining in reputation, and the annual output now amounts to about 800,000 tons. It is shipped to Roumania, Constantinople, Smyrna and Piraeus, but most of it is sold for bunkering to vessels calling at Zongouldak. Other coal fields, ranging from ordinary lignite to anthracite are known to exist in Turkey; while mineral deposits of importance are those of emery, chrome ore, copper and marble. Great supplies of the last-named article in matchless varieties of color are found on the coast of the Sea of Marmora and elsewhere, most of them unworked. Eski Shehir practically supplies the entire world with meerschaum. The work of mining is still pursued in the most primitive fashion with picks and knives. The output goes almost entirely to Vienna, the average annual output being about \$ 300,000. Why American dealers should buy meerschaum in Vienna instead of at the production point is not apparent.

"Turkey has many hot and mineral springs, the most famous being those at Brousa and Tiberias, which only await foreign capital to gain renown among the health resorts of the world.

"According to Turkish statistics the United States ranks eighth among the nations buying from Turkey, but the invoices declared at the American consulates give a total of \$ 19,929,629 in 1911, placing the United States second, following Great Britain, whose imports from Turkey aggregated \$ 26,697,739. France ranks third, with \$ 19,334,161. These estimates are based on the official returns of the respective countries.

"American manufacturers until recently have not realized that the Turkish Government is a heavy buyer of goods which they manufacture, and pays its bills promptly on delivery. As Turkey's manufacturing industries are still in

their infancy, the Government is compelled to purchase from abroad the bulk of the supplies needed, including military equipment, the War Department alone disposing of \$ 50,000,000 annually. Efforts are now being made by American manufacturers to obtain a share of this business, especially in the line of cotton manufactures and leather goods. Other articles needed and advertised for by the Government are rails, cartridges, army wagons, hides, canned groceries, in fact an infinite variety of manufactures, ranging from quinine to aeroplanes."

The report closes with a paragraph describing American philanthropic and missionary work in Turkey. In connection with the cotton industry, it is interesting to know that an American, Dr. James B. Davis of South Carolina, was sent in 1844 by President Polk to Turkey at the request of the Sultan, to introduce the raising of cotton. He remained here five years at a salary of \$12,000 a year and residence.

LOCAL MILITARY SERVICE.

Hüssein Djalid Bey, of the *Tanin*, is suspicious that the Albanians are aiming toward complete autonomy. Further, he sees in the granting of their demands by the Government a most dangerous precedent. While we do not agree with his conclusions, we give our readers the benefit of his argument:—

"The Government thinks that the question is settled with the granting of the demand of the rebels to perform military service only in Roumelia. But the sons of this country are not the Albanians alone. There are other elements that have the same rights. Can the Government accord to the Albanians the privilege of not serving anywhere but in Roumelia, and then refuse the same to the Bulgarians, the Servians and the Vlachs (Wallachians)? If the Government wishes to send into Roumelia the Turk from Angora and the Armenian from Sivas will there not be found some among them to complain? And how about Syria and Mesopotamia? If the Government does not accord to the other elements a privilege which, after having been given to the Albanians, has become a right, a certain discontent will appear all over the country. All will find themselves forced, so as to obtain the same privileges, to have recourse to the same means, that is, to revolt. The Roumelians will not go outside of Roumelia, the Arab will stay in Syria and Mesopotamia, the Armenian will not leave Anatolia, the Greek will not be willing to leave the islands. To fill the depleted ranks in Roumelia, and in other regions too, it will always be the Turk, poor old Mehmed, from Anatolia, who will bear all the burden."

A fire in the General Post Office in London on Aug. 24th caused the suspension of local, provincial and continental telegraph service for several hours. The fire was quickly extinguished, and the hundreds of wires that had been destroyed were all restored within 48 hours, most of them within eighteen hours.

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EDITORIAL.

We are much indebted to Dr. White of Marsovan for his interesting description of his recent visit to the headquarters of the Bek Tashi dervishes, near Kur Shehir. For a further account of the tenets of these Protestants of Islam, as they have been called, the reader is referred to a valuable article in the *Missionary Review* for October 1910, written in part by a member of that order. Most if not all of the Bek Tashis are Shias, but by no means all the Shias are Bek Tashis. The founder of this dervish order was born in Persia, the home of the Shias, in 1248, and it was some years before he moved into Asia Minor. The intimate connection of the Bek Tashis with the Janizaries was one reason why on the annihilation of the latter, the former were regarded with suspicion and were subjected to persecution. But another reason is to be found in their refusal to be bound down by the prescriptions of what is known as orthodox Mohammedanism. The editor sought an interview not long since with the sheikh of the Bek Tashi dervishes at the Capital, — a gentleman of refinement and education. This leader claims that, just as Protestantism represents the protest against the excrescences of Roman Catholicism and the return to the simplicity of Christ's teaching, so the Bek Tashi movement is a return to the simple teaching of Mohammed, shorn of the accidents of time and local circumstance. The Bek Tashi dervishes believe that the posture in prayer, as well as the number of prayers per day, and the form of words used, are matters of indifference, and that prayer is the direct communion of the soul with God. They also hold that fasting in the Mohammedan sense of abstention from all food from dawn to sunset is non-essential, the true faster being he who abstains from eating his neighbor's goods or prospering at the expense of another. The whole system of life and doctrine of these Bek Tashi dervishes is a fascinating and rewarding study.

Two feelings predominate in the minds of those of us who are engaged in educational work, as we see the stream of eager young people flocking back to the schools for the opening term, or arriving for the first time. One is a thrill

of joy that so many are able to enjoy the privilege of such training. It is no easy matter for the parents to raise the necessary fees; for fifteen or twenty liras here represents more real self-sacrifice than two hundred dollars in America. Yet whereas it used to be difficult to get pupils to pay anything at all, it is now difficult to find room for those who come with the entire year's charges in hand. Few persons appreciate the joy of giving, — of imparting, of helpfulness, — as teachers do.

The other feeling that grips the educator is the sense of responsibility for the eternal welfare of those in his or her care. The parents who place their children in our schools are not usually so one-sided as to wish for them merely an intellectual training. As they commit them to our care, they frequently explain that it is the moral influence of the school that has attracted them to it. Assuredly this does not signify a merely negative influence, such as shall teach the abstention from vices and nothing higher. Nor are our schools regarded as schools merely for ethical culture. They are recognized as institutions where a distinct effort is made for the spiritual uplift of all and of each. And the feeling of responsibility in the mind of the true teacher makes him careful to exert a positive and helpful influence in this direction.

Is this proselytizing? In the sense in which that accusation is flung at our schools by some members of the Oriental Churches, no. In the sense of inducing the students to receive the Lord Jesus Christ as their personal Savior, and to surrender their lives to Him in glad obedience, yes. We find that our recent editorial on this subject was not very clearly understood by some. There was no charge made therein, nor any intention to imply the charge, that any in any of our schools or colleges were bringing influence to bear for the purpose of drawing persons away from the Gregorian and Orthodox Churches into the Protestant.

The teaching and the personal influence exerted in these schools is, and should be, for the purpose of holding up Christ as the one and only mediator between God and man, and the personal Savior of every individual, who, by the beauty of His character and the marvelous influence of His grace, draws all men to Himself. It is for the purpose of cultivating in every student the sense of individual and direct responsibility before Him, and of the duty of witnessing for Him. The purpose of such teaching is to lead the pupils, not to a church, but to Christ. When a teacher neglects or shuns this responsibility for the spiritual welfare of his pupils, he is in so far failing to realize his true calling. And if such clear, positive, loving instruction leads some student to feel that he can find warm, congenial and helpful life in one church rather than another, and risks his own soul's welfare by not making the change, it certainly points to some deficiency, not in the teaching he has received, but in the church he feels he must leave. In the mind and purpose of the teacher, however, the matter of church connection in itself is of infinitely less importance than that of living, personal discipleship to Christ. The teacher who realizes to the full this responsibility of spiritual leadership is driven by the sense of his own insufficiency to a closer walk with the Master.

We pity from the depths of our heart that teacher who thinks his duty ended with the successful transfer of his branch of knowledge from the textbook into the cranium of his pupil. And the institution that turns out persons with high moral ideas but no warmth of spiritual life, may be a menace to society. An iceberg is beautiful in the purity of its ice, but it will wreck a ship. What a unique opportunity is offered us in our schools and colleges to influence the leaders of tomorrow in their eternal interests, and prepare them to be soul-winners, and not merely winners of gold or of fame!

S. S. CONVENTION, ZURICH, 1913

The time has come when it is recognized everywhere that if the World is to be won for God, it must be done *through the childhood* of the world. The Sunday School has become a vital factor in all branches of Christian work; it is the feeder of the church at home and abroad; it is the richest ground that can be cultivated; it is the missionary's most hopeful field; it is found in countries Christian and heathen, in cities and in the rural districts; it has penetrated the uttermost parts of the Globe, wherever the Missionary has gone, until it can now be said that "THE SUN NEVER SETS ON THE WORLD'S SUNDAY SCHOOLS."

At the World's Seventh Sunday School Convention, which is to be held in Zurich, Switzerland, July 8-15, 1913, Earth's Ends will meet to carefully consider and endeavor to solve the many large and intricate problems of the Sunday School field.

The World's Sunday School Association is the greatest Clearing House on earth. With its enrollment of nearly 30,000,000 of people of all ages, its power for good is unlimited. Through its system of conventions, institutes, correspondence and personal visitation, it brings the problems of the individual school into the clearing house of the world's wisdom for solution.

The Pre-Convention Tour to the Orient next spring by a party of specialists led by Mr. H. J. Heinz (who is known the world over not only for his successful business interests, but for his greater investment in the Sunday School work) calls attention to the recent remarkable advances in the Philippines, China, Japan and Korea.

The Philippines

Secretary J. L. McLaughlin, of the Philippine Sunday School Union, organized a little more than a year ago by the World's Association, reports a progress in his field undreamed of a few months ago. Thirteen years ago there were no avowed members of Evangelical Churches or Sunday Schools in the Philippines. Today there is a Church membership of 60,000 and a Sunday School enrollment of 36,000, more than 25,000 of this latter number having been gained within the past two years. "The hour has come," writes Mr. McLaughlin, "when we must have men giving their full time to this work."

China

Rev. E. G. Tewksbury, of Shanghai, Secretary of the China Sunday School Union, organized only about a year ago, reports a growth quite as marked in the field of China. Through the financial assistance of the World's Association, eight translators are at work producing Sunday School literature badly needed as a foundation for the Sunday School work in China, including six books on Sunday School Methods and Bible Teaching, a series of graded Sunday School Lessons, and a Teacher Training Course. These books will be printed in inexpensive form for use of both missionaries and native workers. A number of Associate Chinese Secretaries are in training for Sunday School work in the great Provinces, and the first National Chinese Sunday School Convention will be held while the American Tour party is in China in the Spring of 1913.

Japan

Japan reports its District Sunday School Organizations increased to thirty-two. Eleven years of Graded Lessons are now issued and in use. The Sunday School literature is being made attractive for scholars, and during the year, four more of our prominent Sunday School books for the Teacher's Library have been added to the available material for the workers.

A Remarkable Demonstration

On the Sunday afternoon of the Sixth National Sunday School Convention in Tokyo this year, about 10,000 Sunday School children attended the Rally in Hibiya Park. A balloon, having a streamer on which appeared "God is love" was sent up. It floated gracefully across the city toward the Imperial Palace, and was seen by tens of thousands of persons, most of whom, of course, were not Christians. The children marched from the Park to the front of the Palace, waving green flags on each of which was an emblem of the Cross. There the national Anthem was sung, and with President Ibuka of the Meiji Gakuin, as the leader, ringing "banzais" were given for the Emperor by thousands that were gathered there, who rejoiced when the flags in the palace grounds were raised in answering salute. Two thousand persons attended the Sunday Evening Prayer and Praise Service of the Convention and the Coronation Hymn was sung by the great Japanese audience with quite as much enthusiasm as would be found in any American audience.

Already preparation is being made in each of the Oriental countries for the coming of the Tour Party, and the Conventions and special meetings which will be held at that time are expected to do much to dignify and forward the Cause of the Sunday School in the Far East.

Korea

Korea has completed its National Sunday School Organization, uniting Missionaries and Koreans in the Association. Lesson courses are being prepared in the native language, Teacher Training books are being translated, for use of the Korean workers, and the Sunday School is being found to be the greatest channel for the religious education of the youth of Korea, and the hope of the future Church.

LIBERTY OF THE PRESS.

"By an official notice, the Press Bureau has just forbidden the Ottoman press to discuss the Albanian question and criticise the acts of the government. What does this mean? Where are we going? It is true, the notice pompously acknowledges the right of examination and criticism for the nation; but at the same time, "considering the dangers that might result from the excessive use or abuse of this right," we are forbidden to treat certain questions and to criticise the acts of the government.

"The apologists of the present Cabinet hailed its coming to power as the re-establishment of real constitutional government and the liberation of the press. Eloquent articles were written about it, tears of joy were shed, Well! Why do they do they want to muzzle this free press? And they want to close the month of public opinion on a question which is one of life and death to the State, one that has roused the provocative and dangerous excitement of the Balkan states against us. It is that question that gave rise also to the proposition of Count Berchtold, inviting the great powers to mix in the affair and settle accounts with Roumelia. It is no less a matter than the question whether we shall remain a European power or retire to Asia and lose nearly a third of our country; and we are compelled to lie low and say nothing.

"At the same time a certain section of the press is allowed every day to pour buckets of filth on the most renowned persons in the state, trample their name, honor and prestige under foot, and cover with opprobrium the names of the heroes of liberty, — Niayzi Bey, Mahmoud Shevket Pasha and Hüssein Hilmi Pasha. The most curious point of it all is, that this is done the day after the former head of the Press Bureau had been deposed on a false suspicion of being a Unionist, and in his place had been appointed by your "impartial ministry" the former secretary of the Ententists.

"Certain Ottoman dailies, occupied in washing each other's dirty linen in broad daylight, hardly ever touch on important questions; and now they are to be encouraged in this course by being forbidden to discuss questions as serious as that of Albania, or to criticise the acts of the government.

"Why are they so afraid of public opinion? Is not this very fear the most eloquent proof of the weakness of the government? If in Albania it is actually true that all goes well in the best of worlds, if in fact "peace and tranquillity reign throughout the provinces," if the acts of the present Cabinet, as they so ostentatiously claimed in the Chamber, are inspired by the strictest legality, then why are they scared? Why should they fear seeing such questions discussed openly? His honor, Noradounghian Effendi has called the "grand Cabinet" the "savior" of the country. Is it by muzzling the press, by re-establishing courts-martial and by introducing exceptional régimes, — in a word, by bringing in the reign of silence and of fear, that it is to save the land?"

— Ahmed Aghaieff, in *Jeune-Turc*.

EMPIRE NEWS.

THE CAPITAL.

Considerable alarm was felt in certain quarters last Thursday, owing to rumors of conflicts between soldiers and gendarmes in Galata or Kassim Pasha. The rumors are said to have been based on a misunderstanding caused by a change of guard at a cartridge factory, which, owing to its being Ramazan, took place about midnight.

The receipts for the earthquake sufferers as a result of "tag-day" in this city were over Lt. 2,700.

THE PROVINCES.

Contraband trade in tobacco has diminished the receipts of the tobacco monopoly, or Régie, for the first five months of the fiscal year, from March to July inclusive, from Lt. 1,146,000 in 1911 to Lt. 1,027,000 in 1912.

Four Italian cruisers suddenly appeared last week off Beirut, and after staying there a few days sailed away, having captured a three-masted Turkish ship. It is stated that the squadron was ordered there to stop a supposed contraband trade in arms.

An earthquake shock of 20 seconds duration, was felt at Keshan, in the Adrianople vilayet, on the night of Aug. 14th, also two strong shocks and several feeble ones a few days later at Afion Kara Hissar, east of Smyrna.

All the railway lines in European Turkey are now being most carefully patrolled by troops, to prevent any further bomb outrages.

A rumor is given credence by the local papers that a British squadron will visit Salonica in November.

A complaint from Brousa is printed in the *Stamboul*, to the effect that the municipality of that city, in order to increase the supply of drinking-water from the Geuk Dere reservoir, on the slopes of Mt. Olympus, has piped into the reservoir a stream already contaminated by the sewage from a village above. The beautifully clear water-supply provided by a French company is thus made a menace to the entire city by the bungling of ignorant officials.

NOTES.

Hon. G. Bie Ravndal, American Consul-General, leaves on Friday with his daughter Miss Sara for the United States. Mr. Ravndal expects to attend the International Congress of Chambers of Commerce, in Boston, Sept. 24th to 28th, and there will be at least a dozen other delegates from Turkey.

OTHER LANDS.

H. R. R. the Heir-Apparent, Prince Yousouf Izzeddin, has been advised by his physicians to remain at Edlach, near Vienna, rather than go to Switzerland at present, as his sojourn there seems to be just what he needs.

Chicago and London papers announce that overtures have been made by President Yuan Shih-kai to the Hon. W. W. Rockhill, American Ambassador to Turkey, looking to the appointment of the latter as adviser to the Chinese Republic.

Dr. H. H. Furness, the eminent Shakespeare scholar, died at his home in Wallingford, Pa., Aug. 13th, at the age of 79. He was a trustee of the Univ. of Pa., and held degrees from Harvard, Yale, Cambridge and Halle Universities.

A task of tremendous importance to the World's work is the gathering of the World's Sunday School statistics, but under the efficient direction of the Statistical Secretaries, the information is being steadily secured, and will be ready for a complete report at the time of the Zurich Convention. These figures will later appear in print in the Official Report of the Convention, a copy of which will be given to each delegate.

Last Thursday there was a violent storm at Odessa, which delayed the sailing of several steamers.

The eighth Esperantist Congress, at Cracow, brought together over 1200 devotees of that universal tongue from all parts of the world.

Placards inciting the Egyptians against the British occupation were posted recently in the streets of Cairo. Four Egyptians have been arrested on suspicion. One of them, in whose baggage similar posters were found, had just landed from Constantinople, and the theory is that the movement is incited from here.

Dr. Sun Yat-sen has gone to Peking and is working in support of President Yuan Shih-kai and a strong central government.

Baron Calice, who was for many years Austrian Ambassador in Constantinople, died last week Thursday.

Excessive rains in many parts of England and Wales have caused disastrous floods, especially in and near Norwich.

King Charles of Roumania has conferred the Grand Cross of the Order of Carol I. on Count Berchtold, the Austrian Minister for Foreign Affairs.

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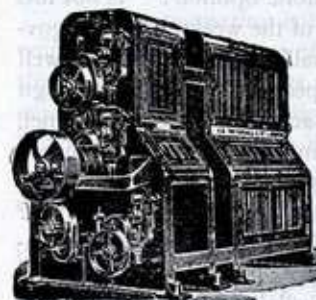
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