

The Orient.

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CONSTANTINOPLE COLLEGE COMMENCEMENT.

After a rainy morning the weather again proved favorable for the twenty-fourth annual commencement exercises of the American College for Girls, June 9th, — the first in the new buildings at Arnaoutkeuy. The auditorium at Gould Hall was comfortably filled at the appointed hour, — four in the afternoon, — and a few moments later the academic procession filed in. His excellency the American Ambassador presided, and made the opening address. Directing his remarks to the graduating class, Mr. Morgenthau said in part: — This is an opportunity for congratulation. At a marriage service much good advice is given; but the contracting parties do not always listen to it. This is now a time to say words that may take root in the minds of the class. You are now receiving your diplomas as officers in the army of duty. There is no escape. You are impressed with the duty of doing something extraordinary for the community. Where others are compelled to walk, or to ride in carriages, you are among the few who are privileged to go by aeroplane. By developing your mental powers you can lift yourselves up above everything. You are before all eyes, you are seen of all. You must keep in mind your exceptional privilege. But you have now only acquired the A. B. C. of knowledge; you must now begin to work. You need to keep on practicing, as does the musician or the artist. It is a mistake to believe that success is the result of genius. Success is perhaps five per cent. genius; the rest is hard work. You get a hundred times as much pleasure by keeping on leading. Do not drop back from your position of leadership. There is but one universally recognized aristocracy of the world, — that of the intellect. Never drop back from that.

Mr. Walter B. Walker, Trustee of the College, also spoke as follows: —

Miss President, Members of the Class of 1914
of Constantinople College, Ladies and Gentlemen:

When on the twenty-first day of April last past, the faculty and student body moved from the old buildings in Scutari, the last chapter in the first volume of the history of this College was completed. When you left those quarters on the Eastern side of the Bosphorus, replete with tradition, and came to dwell upon these Western hills, a new era opened in the life of our College.

I say *our* college, for, though far away by many days' journey, we take great pride in this institution of learning which more than any other within any ken is the physical

embodiment of an idea, born in the imagination of your President, nourished by her through years of hardship with unflagging faith and zeal, and at last given material form through the generosity of those who gave, not because they knew *us*, but because the earnest, burning words of Dr. Patrick planted so strongly in their minds the idea for which this college stands, that they needs must give out of their own possessions and generously give that that idea might live, and that you and all who follow in the years to come might enjoy so much of physical comfort and security from the untamed elements as was needful to the highest mental attainments. For all these good things, your praise and thanks belong to Dr. Patrick, — she led, we followed.

The volumes of the future history of this college are about to be written; the scene is changed, the characters will change in myriad permutations, but the spirit, the unseen force which carries our institution to its destiny, must remain, gaining in power as the years roll by.

You members of the Class of 1914 have lived in both the old and the new; you have felt, but without full comprehension, the potential which when drawn upon, exhibits itself in visible form. Now that you are leaving the limited world of college to walk with unflinching faith and unfaltering steps upon the broad waters of life, you cannot but feel that the Alma Mater which nourished you now looks to you for encouragement and help: the degree of Bachelor of Arts this day to be conferred upon you does not terminate your obligations to your college, rather does it increase them but in different form, no longer detailed and specified but broad, varied and moral. Your Alma Mater, like a natural mother, grows old, looks now to you in the fulness of your life, for help. Speak well of her, speak much of her, help her and cause others to help her; return to her bringing others with you, make her glad in the enjoyment of your gratitude; this is the duty and obligation of every daughter of our College.

Commencement is a time of gladness for work successfully performed, of sorrow at the parting of the ways; but *this* commencement is especially a time of contemplation, for your class has seen great changes, and at last has come from patient work in poor surroundings to achievement of reward in buildings new and fine. And in the gladness of our new possessions, let us not forget a certain dear old gentleman, white of hair and weighed with years, who travelled twice to this very hill that he might the more wisely lay out these buildings for your comfort and your daughters' comfort. God in his infinite wisdom has seen fit to deprive this man of the power to fully realize and understand that completion attends his years of labor, and he sits in his home

all unaware of the beauty, the comfort and the happiness which is ours to enjoy as the product of his labors. Let us all this day in reverent mind, with silent voice send messages of love and gratitude to our Trustee, Charles H. Rutan, no longer full master of his former faculties, who gave so generously of his substance and his labor that you and those who follow might enjoy in fuller measure your college years.

And now, members of the Class of 1914, full fledglings of our College, I bid you go out into the world, strive in all things to reflect credit on the institution which this day puts its stamp of approval upon you, and as you go, may God always attend and bless you.

Between the addresses and after them a string quartette led by Herr Braun played the two parts of Mozart's "Eine Kleine Nachtmusik." The Dean, Dr. Wallace, then presented the Class of 1914 for the degree of Bachelor of Arts. Three of the degrees were conferred *in absentia*. Of the twenty-four, eight are Bulgarians, six Armenians, five Greeks, three Turks, and two Hebrews. The closing prayer was offered by Rev. Marcellus Bowen, D. D.

The President, speakers, faculty and new graduates filed out to the strains of the College Hymn, and the President's reception was held in the hall and reception rooms below. Shortly afterwards the Pageant of Nations given on Dedication Day was repeated by the College girls in the auditorium, to the delight of all who could stay to see it.

GREECE AND TURKEY.

While the Turkish population of Constantinople in loyal obedience to the Government, was waxing enthusiastic over the anniversary of the taking of the city, events in Athens were moving on to equally stirring strains on that same Friday. In the Chamber Premier Venizelos answered an interpellation with a speech that has caused as much dissatisfaction in Turkish circles as it did enthusiasm among the Greeks. He spoke feelingly of the persecutions of Greeks in Thrace and Asia Minor, and of the steps taken by the Hellenic Government to call the attention of the Ottoman in a friendly way to these events without seeming to meddle in internal affairs. The Porte, he said, had replied, not by justifying or approving of the incidents, but by throwing the blame for them on the sufferings of Moslems in Macedonia; and when these were proved not to exist, the Porte claimed not to know the details of the events complained of, but to be convinced in any case that they were due to Moslem refugees. The Hellenic Premier said that many tens of thousands of Thracian Greeks had arrived in Greece, begging help and protection; and that lately 20,000 refugees from Asia Minor had come, while from 30,000 to 50,000 were waiting for a chance to follow them over to Greece,—all of these were abandoning their homes and lands. He drew attention to the fact that this could not go on indefinitely; and while he would not speak too strongly, he said if this lamentable state of things did not end soon, his government would be obliged

to go farther than merely mourn with the hapless refugees. Mr. Venizelos said further that the treaty rights of Hellenic subjects residing in Turkey had been violated in addition to the movement against the Greek element of Turkish subjects. He closed with the hope that the assurances given these last few days by Turkey would put an end to this state of affairs and allow the Hellenic Government to live on good terms with the Ottoman Empire.

The speech has been most enthusiastically received in Hellenic circles and is most bitterly criticised by the Turkish press.

The next day King Constantine signed the decree incorporating Mitylene and Chios in the Hellenic Kingdom, and also ceding the island of Sasseno to Albania.

INTERMEDIATE ATHLETIC MEET.

Space limitations have crowded out till now the account of the Field Day of the Intermediate Department at Robert College, which was held Wednesday, May 27, for boys whose ages average about 16 years. Miss Sarah Riggs was Queen of the Day and Miss Evelyn Rowell and Miss Dora Sprowson her Maids of Honor. This was the first event of its kind held at the College and its results were most satisfactory. The records set were the following: 100 yds. Dash, P. Campanis, 11 $\frac{2}{5}$ secs. Discus, D. Dobreff, 98 ft., 9 $\frac{1}{2}$ in. Paul Vault, Th. Hiliades, 7 ft., 10 $\frac{1}{2}$ in. 220 yd. Hurdle, P. Campanis, 32 secs., High Jump, Guendovitch, 4 ft., 9 $\frac{1}{2}$ in. Quarter Mile, Kaloyeressis, 57 $\frac{2}{5}$ secs. (within 2 secs. of the College Record). Running Broad Jump, Guendovitch 18 ft. 1 $\frac{1}{2}$ in. (equals the standard playground record of America). Half Mile, Economou, 2 min. 25 $\frac{2}{5}$ secs. Shot Put (12 lbs.) D. Dobreff, 34 ft., 1 $\frac{1}{2}$ in.

CALENDAR OF NOTEWORTHY DATES.

- June 18, 1812, War between U. S. and England begun.
- » » 1888, Rev. T. L. Byington, D.D., Eski Zagra and Constantinople, died.
- » » 1896, Rev. Dwight W. Marsh, Mosoul, died.
- » 20, 1812, Charter of A.B.C.F.M. obtained.
- » » 1856, Mrs. Edward Aiken, Abeih, died.
- » » 1910, Edinburgh Conference begun.
- » 21, 1914, Moslem feast of Miradj Gedjesi (Night of Ascent).
- » 22, 1883, Charles W. Calhoun, M. D., Tripoli, died.
- » » 1893, H. M. S. "Victoria" sunk by "Camperdown" off Tripoli, Syria; 375 lives lost.
- » » 1911, King George V. of England crowned.
- » 24, 1792, Pliny Fisk born.
- » » 1898, Mrs. T. P. Johnston, Trebizond and Smyrna, died.

THE OTTOMAN PARLIAMENT.

11th session, June 6th. Most of Saturday's session was devoted to the discussion of the bill provisionally in operation for the judicial organization of the Adrianople Vilayet. The Minister of Justice was present, and in general the discussion was favorable. So much so, indeed, that a proposition was made to give this bill a more general effect by striking out the words confining it to the one province, and make it applicable to all. The bill was referred back to the committee for this purpose. The clause that raised any opposition was that giving examining magistrates power to arrest, detain provisionally or release persons suspected of crimes or misdemeanors. This however was agreed to in the end. Another bill passed was for the reduction of the tax on private telegraphic or telephonic lines that pass over state land or property of third parties, from 100 piastres a kilometre to fifty for lines less than five kilometres long, and 25 for those over five kilometres long.

12th Session, June 8th. Several bills were put through their second reading and others were adjourned for explanation by cabinet officers. Among the latter is a bill creating the post of First Legal Counsellor at the Sublime Porte, with a salary of Lt. 150 per month, which is greater than that of the ministers themselves; another proposes the exemption from war tax of the "political" salaries of certain persons in the Yemen. The Chamber does not agree to pass such bills with their eyes shut. Among several bills passed is one providing for the restoration of half the tax imposed on wines manufactured in the country, when these are exported, and this provision is now extended to other spirituous liquors as well. A modification of the penal code was passed, providing that if a fine imposed is not paid within two weeks the condemned shall spend in prison one day for each quarter lira not paid, the total imprisonment not to exceed a year. The Agricultural Bank was authorized to aid the National Bank that is to be opened at Aidin for the benefit of the fig-producers, by purchasing shares to extent of half the proposed capital of Lt. 50,000.

BULGARIAN GIPSY EVANGELICALS.

Gipsies in Bulgaria have hitherto been divided into three classes. The lowest of these are the nomad-Gipsies, Mohammedan by faith, tinkers and horse-dealers by trade, and inveterate thieves by reputation. Scantily clothed, ragged, filthy, and noisy, their departure from a neighborhood is always hailed with more satisfaction than their encamping. Slightly above these in the scale of respectability are those settled Gipsies who belong to the Mohammedan faith. Always living in their own quarter on the outskirts of towns, in tumble-down shanties, and in conditions insanitary to the last degree, their quarrelsomeness and general doubtful character secure for their district immunity from encroachment by others. They are, however, somewhat better clothed than

those of the first class, and have for their occupation blacksmithing of the simplest character and the shoeing of horses and oxen. A rough guess would estimate these two classes combined at about two-thirds of the total Gipsy population. Aside from their own Romany they prefer to speak Turkish rather than Bulgarian, knowing the latter language but indifferently well. The remaining one-third are Gipsies belonging to the Orthodox Eastern Church, settled in habits, occupied in the trades, decidedly superior in every way to their Mohammedan brethren, though still, for the most part, falling below the general standard of the population, not unfrequently intermarrying with Bulgarians of the humbler classes, and speaking the Bulgarian language well. All these Gipsies are alike very swarthy, and are of a type of feature wholly different from that of the people among whom they live.

Now it would seem as though the beginnings of a fourth class of Gipsies can be seen, Gipsies who have joined the Evangelical communion. A very few isolated instances of evangelical Gipsies have occurred since missionary work was begun in the land. One of those who founded the Bulgarian Evangelical Society some forty years ago was an earnest Gipsy from a village in the Pazarjik district. One of the valued pastors in south-western Macedonia, in the territory now under Greek rule, is one of three Gipsies — two brothers and a cousin — who joined the evangelical church in Monastir many years ago. But these and one or two similar cases were sporadic; and few in the mission were aware that any Gipsies had been attracted to evangelical Christianity. Now, however, there exists in northern Bulgaria, in a corner of the field of the American Methodist Episcopal Mission, a real Gipsy evangelical community, small, but growing and hopeful. It is in the village of Golintzy, three kilometres south of Lom on the Danube; consisting of about two hundred houses, of which half are Bulgarian and half Orthodox Gipsies.

The origin of this little community is interesting. Between five and ten years ago the Methodist pastor stationed at Lom, Peter Vasileff by name, was a man of great spiritual power, of intense earnestness, and of tireless activity. Not content with working in the town, he began visiting all the villages around within a radius of very considerable extent, and soon aroused interest in living religion in a number of places. Villagers began to come in to his services in the town, and then began to hold meetings in their own village homes. In Golintzy the interest proved stronger and deeper than elsewhere. The people were the Bereans of that district; and some seven or eight years ago a number of them left the Orthodox Church and established themselves as an evangelical community. I need not, however, follow their history further than to say that, after the usual difficulties, they succeeded in securing a site in their village for a church, last autumn finished the building, and this spring had it dedicated.

These first Golintzy evangelicals were strong, earnest, active Christians; and about five years ago their spiritual power began to make itself felt amongst the orthodox Gipsies who constitute the other half of their village. One and another of these was impressed, came out, and joined the

evangelicals, till last autumn that village church counted amongst its numbers twenty Gipsy families; while at the dedication of the church this spring eight more true heart-conversions among the Gipsies were reported.

So far as known, this is the only community of evangelical Gipsies in Bulgarian territory; but around Golinty there are other Gipsy villages, and many others in various parts of the country.

I had the privilege last autumn, when attending the first Bulgarian Panevangelical Congress in Sofia, to hear and make the acquaintance of the Gipsy delegates present from this village. Rather short in stature and very dark skinned, they also made the impression upon all of men decidedly above the average in mental ability and spiritual power. The one of them who addressed the Congress was not only self-possessed, concise, and forcible, but wove into his speech—and so aptly—such a succession of Scripture phrases, that I was irresistibly reminded of the prayers and sermons of the ministers of my boyhood days in Edinburgh. This from a Scripture student of at most five years standing was remarkable.

One of our Bulgarian pastors attended the recent dedication of the church in Golinty, and spent some time in the village. He tells me that the Gipsy community is distinguished by remarkable fervor. They take an intense interest in the spiritual welfare of their orthodox brethren both of their own and neighboring villages. He has hopes that some of them may take the course of preparation necessary for becoming trained evangelists amongst their own people. The racial bond between them and their unevangelized brethren keeps them in cordial harmony. Hitherto their religious exercises have all been in Bulgarian, as in their own Romy they have, I believe, nothing but the Gospel of Luke out of the entire Bible, and certainly no Hymnbook or religious literature. But should the movement towards evangelism spread among them, it may become necessary to provide them with everything in their own language. They are very musical, and delight in the singing of our hymns. The pastor spoke with astonishment and great delight of the change that had come over these Gipsies, — their good clothing, their cleanly persons, their immensely improved homes and manner of living, their purified language, their shining and intelligent faces, perhaps most wonderful of all, their girls as well as their boys going to school, to become probably the first Gipsy women in the land able to read and write.

The hope will not down that this unique body of new "followers," as we call them, may attract to this land the great English evangelist of their own race, whose many engagements have prevented him thus far from accepting invitations already extended to him to visit our evangelical communities.

Samokov, Bulgaria.

R. THOMSON.

The keel of the Ottoman dreadnaught "Fatih" was laid on Thursday last with the usual ceremonies at the Vickers works at Barrow, Eng.

FIELD DAY AT AINTAB.

Field Day at Central Turkey College was held Ascension Day, May 28, this year, instead of waiting till commencement week. The games were under the auspices of the Students' Athletic Association, and the new athletic grounds south of the college were used for the first time. Admission was free to all who desired to attend, and about two thousand were present. Seats were rented for the benefit of the association. A printed program gave the list of track events and the names of the students entered, together with the names of the officers of the association and information about the new field and the importance of athletics. On the last page were the lists of the six basket-ball teams that are to play in the series on May 30, and the names of the members of the College and the Cilicia Institute foot-ball teams that are to play June 3.

The new grounds include a quarter-mile oval track, with a straight-away on one side. Inside the oval is a full-size foot-ball field. Over seventy different students were entered for the various track events, no one being allowed to participate in more than three contests. The two mile run, with five entries, was a new event. Wrestling also was new, and attracted much interest.

The success of the games reflects credit on the work done by Mr. R. C. Hill, who has been in charge of athletics this year. He has been assisted by Mr. L. R. Fowle, Dr. F. O. Smith and Mr. G. M. Wilcox, and has introduced basket-ball, base-ball and cross-country running, and better methods in foot-ball and in track events. He has developed a number of student leaders who have taken charge of the gymnastic work of lower classes. There has been an effort to get as many students as possible interested in athletics and to secure inter-scholastic games, and a decided improvement in team-work and sportsmanlike spirit has been observed.

I. M. U. AT CLIFTON SPRINGS.

Ninety-seven missionaries from eighteen countries, and representing 22 organizations, attended the annual meeting of the International Missionary Union at Clifton Springs, May 13th to 19th. The central theme of the meeting was "The Gospel of the Prince of Peace in a World in Revolution." Of those present twenty-one were of the A.B.C.F.M., from seven countries. Miss Emily C. Wheeler represented Turkey and the work in this Empire. Among the other speakers were Mrs. Williams of Shansi, China, Dr. J. H. Wyckoff of India, Mrs. J. S. Stone, formerly of India, Rev. J. Campbell White, Dr. H. F. Laflamme, etc. The wonderful situation in China, and the triumphs in Borneo, as well as the open door in Africa were presented in forceful addresses. At the farewell meeting, fourteen workers who are to sail during the coming year voiced their pleas for prayer and their joy at being able to return to the field.

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Charles T. Riggs

Bible House, Constantinople.

BIBLE HOUSE, CONSTANTINOPLE.

JUNE 17, 1914.

EDITORIAL.

Remember the offer made last week to students in any College or High School in the Near East, of TEN WEEKS' subscription to the ORIENT for FIVE PIASTRES. This includes postage to any address in the postal union. Send orders NOW.

A communication has been received at this office calling attention to the dangers of negative or destructive Biblical teaching in these countries. While for certain reasons it has seemed best not to publish the letter in full, it is well to call attention again to the facts. The only excuse for missionary activity in a country so full of various religions or systems is that it bring in something better, more vital, more hopeful, more heavenly, than what has been accessible to the people. In what concerns the Bible, — which nearly all the inhabitants of the Empire acknowledge as divine in origin, — if anybody has no very clear and definite ideas as to what the Book teaches, he or she is not fitted to come out here. For the Moslem will kiss the Bible as a sacred Book, and he accepts Jesus as born of a Virgin, a worker of miracles, sinless of life, etc. And the Orthodox and Gregorian churches insist on the plenary inspiration of the Scriptures, even though in many cases they do not tolerate their free use by their own people; and it is a shock to one of those communions if any one denies the historicity of Adam or Noah, or advances the composite authorship theory of Isaiah. It will hurt and not help if any teacher from the West comes and merely brushes aside any such convictions with the assurance that after all these are the non-essentials. Positive, constructive teaching and preaching are of prime importance here, whatever may be true of other lands. We believe they are so everywhere; but in any case, if one is going to lift the Moslem or the moribund Christian up to higher levels, it can be done only by the most virile, abounding Gospel that can possibly be presented.

One of the four sacred words in the Ottoman motto chosen when the Constitution was secured, now nearly six years ago, was the word *Mūsavat*, — equality. As then interpreted it stood for the recognition of all races of the Empire as having equal legal and civil rights. Henceforth there were to be, not Turks and Armenians and Kourds and Arabs and Greeks and Jews, but Ottomans all, with the same standing before the courts and in Parliament and everywhere. How utopian this all sounds now! Last Friday there was a grand celebration of the taking of Constantinople by Mohammed the Conqueror in 1453; and the streets were gay with flags bearing again on the Ottoman red, around the star and crescent, the words "Liberty, Justice, Equality, Brotherhood." But despite all denials, there is going on a systematic effort on the part of the civil and military authorities to get rid of all non-Moslems, not only from Government offices, like the Sublime Porte, from which all Greek and Armenian clerks have been forced out, but as far as possible from the commercial life of the Capital and its surroundings. Anomalous conditions are becoming far too general as regards the trade life in this city. It is openly acknowledged by the city authorities that from Moslem quarters Greek tradesmen have been induced to leave, and this has been done not merely by boycott but by still more irritating methods, as well. Some of the Moslem tradesmen in other parts of the town have gone so far as to refuse to sell of their wares to Americans. By order of the authorities all Greek shops in the city were kept closed all day last Friday, to help celebrate the taking of the city by the Turks. And from all parts of Thrace the witness is unanimous to the compulsory flight of Greeks and the occupation of their homes by Moslem refugees from Macedonia and Albania. Would it not be better to frankly erase from the motto of the Empire the word *Mūsavat*, and avow that the position of the other races here is not one of equality but merely of toleration under compulsion?

THE ASSOCIATION QUARTERLY.

The July number of the new periodical of the Y. M. C. A. in Turkey has been issued in time to reach the students before they separate for the vacation. And well it has, for this number contains much useful reading for students. The account of the addresses at the City Workers' Conference held in April in this city gives many valuable hints for student associations as well as city ones. Most of the addresses are given in summary. In addition we find articles by Mr. Bayard Dodge of the S. P. C. Association and Prof. E. B. Watson of Robert College on how to spend the summer vacation; and also a list of books, — six pages of them, — suitable for summer reading. Besides this there are strong appeals from Rev. W. N. Chambers, D. D., and Cyril H. Haas, M. D., for the strengthening of the Association's work in Adana, eagerly seconded by testimonials from English, Austrian, American, Armenian and Greek witnesses of that city's dire need. The *Quarterly* deserves a wider circulation than it yet has. Send all orders to E. O. Jacob, Bible House, Constantinople.

VISIT WITH A YEZIDI CHIEF.

(The following is an extract from a letter of Rev. H. H. Riggs, concerning the tenets of the Yezidi; and although we gave only a short time since another article on this topic, the present quotation gives much additional light on a subject of which too little is known.)

I received a call, one day, from Abdi Bey Zadé Emir-Sheikh Ismail Bey, of Sheikh-Adi, prince and Prophet of the Yezidis. He is a young man of rather unusual appearance, apparently conscientiously opposed to shaving. He was dressed in modern Frank clothes over which he wore an Arab abba and head-dress. He was introduced to me by our bookseller, who was born among the Yezidis, and whose father was a man highly honored by them because of kindnesses done. In fact the bookseller arranged the interview, at my request.

Ismail Bey is the son of Abdi Bey, who was, up to the time of his death, the religious and civil head of all the Yezidis. When he died, Ismail Bey inherited his office, but owing to his enlightened views, he did not follow in his father's policies, but undertook the improvement and education of his people. This led to opposition and the upshot of it is that his sister is now on the throne, and he is in exile. Their religious traditions forbid any of the people to learn to read save the members of one family. So they regard Ismail Bey as a dangerous innovator, and say that he is trying to make Christians of them. He told me that in his family the number of adult males never exceeds half a dozen, and they never attain old age, because there is always so much fighting for the throne. I suppose that was a modest way of explaining his readiness to leave home when they wanted him to.

Of course I asked him about his religion, and though his use of Turkish was rather limited, I got a good deal of information, though he was not always quite frank and outspoken in answer to my questions. He said that in the matter of moral standards his people are weak and ignorant, and therefore he and the other religious leaders always told them to live according to the standards of the people with whom they happened to be. "Whichever way the water flows, go that way." This being the case I was inclined to watch for such adaptations in what he told me, but of course could not be at all sure how far his answers were modified for foreign consumption.

He said the Yezidis worship God, but also various subsidiary divinities or angels. Their formal worship is mainly directed to two divinities, one the Sun, and the second Melek-i-Taous, whom they worship in the form of a golden rooster (or peacock) called the Sanjak, or Taous-i-Melek. (The fowl of the angel?) They worship the sun, as the visible impersonation of God, and Ismail Bey said that they believe that Christ is now the sun! Every morning and evening the Yezidi must kiss the ground toward the sun, and repeat a prayer, which my friend kindly repeated for me in Kourdish.

I could not understand it all, but it began with ascriptions of praise to the sun, and later the name of Christ was also mentioned. I tried to get a copy of this prayer, but have not yet succeeded.

Of Melek-i-Taous, the Bey got his host to read to me from a booklet that he had in his pocket, which was in very difficult Arabic, and he translated to me such portions as he saw fit. It seems that 50,000 years before the time of Adam the seven archangels began to create the world. There was a falling out among them and war, in which one, Melek-i-Taous, was defeated, and cast down to the earth. Here he completed the work of creation, and "in a great rage" he established the laws of the Yezidi religion. Evidently the defeated archangel is the same one with whom we are familiar, but the Yezidis regard his defeat as bringing no opprobrium on him, and are very sensitive on that point. They never use the name Satan, and if the name is mentioned in their presence, they immediately decamp, as they believe that their divinity has been insulted, and fear his wrath. Several times Ismail Bey spoke of the fact that the Yezidis consider themselves as created and singled out for the kingdom of Melek-i-Taous. He said the pious Yezidi must constantly pray, "Oh God! thou hast created me a Yezidi, keep me faithful to my religion as long as I live." It seemed to me that he felt that his people had been predestinated by a heartless providence to be ruled over by Satan, and that they must do their best to keep on the right side of His Majesty.

I asked him particularly of his hope of reaching heaven, and he spoke in a way that showed that there was little chance for any of his people doing better than to ameliorate their lot in hell. He said that if any man did a great deal of good in this life, at least four times as much as he did wrong, God might be pleased with him and save him from hell; but he was quite sure that there was no possibility of any of them getting to heaven unless he did at least four times as much good as sin. The good deeds that he mentioned were alms and pilgrimages, but I presume there are other items.

Melek-i-Taous is represented on earth by seven images, each in the form of a rooster or peacock, called Sanjaks. Ismail Bey said that these were made of gold by King David, and that the divinity read over them and put marks on them and prescribed that there should never be any others. These images are called Taous-i-Melek. (In Turkish Melek means angel and Taous means peacock, so I suppose the divinity is called the "Angel of the Peacock," and the image is the "Peacock of the Angel.") Ismail Bey was a bit indefinite as to where these various images now are, but two of them are in the keeping of his family at Sheikh Adi, which is the principal shrine of their people. These two birds each makes a circuit once or twice a year through all the villages of the Yezidis. The image is carried in great state by horsemen from village to village. When the cavalcade approaches a village, a messenger is sent ahead and the entire population of the village comes out to meet their divinity. It is carried with songs and sound of tambourine and clarinet to the house of the agha of the village, and there set up for the worship of the people. When His Satanic Majesty read over these

birds, he said: "Wherever you go you will take a blessing; whoever kisses you, kisses me, and whoever leaves silver or gold before you will win my favor." So the villagers flock in to worship and to leave their offerings, and each one receives a token which is a little pellet of earth from the sacred shrine at Sheikh Adi. Every Yezidi must carry this token with him, and when he dies, one is put in his ear, one in his eye, and one in his mouth. The gifts vary, according to the wealth of the person, from five piasters to several liras, but each receives only one token. If the agha's gift is sufficiently generous, the image remains in his house a second or even a third night, which brings greatly added blessings to the house. If there are many aghas in a village, there is rivalry as to who shall have the blessing of the sacred presence, and it always goes to the highest bidder, sometimes spending several nights in a place, in various houses in turn. Considerable sums of money are thus gathered in, in fact it is about as strong a piece of religious graft as I ever heard of. The privilege of carrying the idol about the country and collecting the gifts is farmed out each year to the highest bidder, who pays to the ruling family in Sheikh Adi a lump sum agreed upon, and then makes whatever he can out of the villagers. Ismail Bey said that in his father's day the job sometimes brought some hundred of thousands of liras, annually, but now they have fallen on evil days, and the income is much less.

It seems that when Ismail Bey fled from the plottings of his family, he took one of these images with him, and was making a good thing out of it among his people, in spite of the opposition of the rest of the ruling family. But most unfortunately a servant whom he had engaged, he told me, on the recommendation of his dear friend "Khawaja Mr. Andrus," turned traitor, received a bribe of fifty liras from the reigning princess, and turned the idol over to her. The poor man was sad over this affair. He said he had been uneasy for some time lest the bird should be stolen, but when he got a Christian servant, for the first time in a long time he slept peacefully at night. But one morning he woke to find that his servant was gone, so was his rifle and some other valuables, but worst of all "*Taous yok*." He is hopeful of coming to some understanding with his sister, so as to share in the sacred office of guardian of the peacock, but this affair has greatly weakened his position.

The Yezidis have various shrines to which they make pilgrimages, but the principal one is at Sheikh Adi, where lie the remains of their great prophet of that name. This prophet was very great, and many miracles are wrought at his grave. When he was living, some Moslem sheikhs came from Mecca and Medina and reproved him for setting up a separate shrine and not doing honor to Mohammed. He asked the men where they had been, and then asked what they had left there. One had left his staff and the other his string of beads; whereat Sheikh Adi smote the ground with his staff, a stream of water broke forth at the spot, and soon the identical staff and beads came floating up, having come all the way from Mecca in that stream. Of course this convinced the sheikhs, and they forthwith became Yezidis.

I gleaned all this and some more from two long conversations with Ismail Bey. The second was when I returned his call, and I must say I never was treated with such extreme and distinguished honor as I was by him. When I left he came clear out into the street and stood in the rain with folded hands till I disappeared around the corner. What he told me was interesting, and queer and grotesque, but above all it was sad and pathetic, to think that he and his people, over 50,000 in all, he said, condemned by their traditions to live in ignorance, must live all their lifetime in fear, believing themselves to be committed by heartless fate to the tender mercies of the devil, whom they must at all costs placate and obey without any hope of ultimate salvation. I told him of the Christian's hope of salvation, and the story of the thief on the cross, but he seemed more concerned about the loss of his sacred peacock than about the prospects of his own soul.

That evening in the middle of my stereopticon lecture the sexton pushed his way through the crowd and laid an envelope before me, saying that the man wanted an answer and would not be refused. I told him that I could not answer then, let the man come in and sit down. So in a moment in came Ismail Bey, by the sexton's side door. There was no suitable place for him to sit, so he stalked up and sat on the platform, right under the screen, where, I am sorry to say, he could not see much. The note proved later to be a request to be allowed to come in, and the sexton told me his story. This Arab Sheikh had appeared at his house door, demanding that the note be delivered to me at once. The sexton told him it was impossible, as I was speaking; but when the Bey assured him that if he did not obey he would be thrown down from the rocks, the poor sexton decided that it was better to risk my wrath than his!

ADANA AFFAIRS.

Adana, Turkey, May 28, 1914.

Dear Mr. ORIENT:—

Adana rejoices just now in cool weather, i. e. cool weather for Adana. In many other places it might be considered hot. The vineyards are beautiful and it is a joy to drive through there or spend half a day in the shade of a magnificent spreading tree—a splendid place for afternoon tea.

Our circle is rejoicing in the visit of Miss Starr and Miss Beebe of the W. B. M. I. of Chicago. They reached us on Wednesday and it has been a satisfaction to put them through a series of exercises. On Thursday morning they were present at the closing exercises of the American Seminary for Girls. The exercises were held in the school yard. The clouds were sufficient to shade the sun and yet not pour down any rain. There was a company of about 500 people. The Rev. S. Tomasian of Tarsus gave a very excellent address which was listened to with marked attention. Thereafter Miss Starr presented diplomas to a class of ten girls, at the same time giving them the greetings of the Woman's Board, stating the ideals that the Board stood for and exhorting them to share

their privilege and blessings with others in a devoted life service.

Some of the guests were kind enough to express their satisfaction and thanks for the work being done by the Seminary in taking such a leading part in female education. The Méarif Müdiri (Superintendent of Public Instruction) was very emphatic in this. His daughter is attending the Seminary. He declared that one of the greatest needs of the country was this of female education and he called for any sacrifice for the advance of this work. He has shown his zeal in his department by organizing schools of various grades including kindergartens. He carried off the Protestant Kindergarten teacher by offering Lt.60 a year, more than double as much as the Protestant Community was able to give. The Commandant, the Superintendent of the Turkish Model School, and Mr. Nathan, the American Consul, all spoke in flattering terms and afforded great encouragement to the administration and pupils of the Seminary. The singing and instrumental music rendered by the girls under the lead of Miss Borel and Miss Kyriakides were greatly enjoyed by the audience and did credit to both teachers and pupils.

In the afternoon the American delegates were called upon to attend another exercise after they had partaken of the alumnae dinner. A goodly company of alumnae and other friends of the school met to place a memorial stone in the corner of the new Seminary building, the walls of which have risen to the second story. It is to be "the Mrs. Rebecca Webb Memorial Hall." A few speeches were made. Badv. Avedis Der Garabedian gave a few reminiscences of the early efforts for female education in which this Seminary was the pioneer in this city. Miss Doudou Tanielian in a few chosen words gave information as to the number of pupils, and the position and work of the 135 graduates of the Seminary. Miss Starr, Miss E. S. Webb, Badv. H. Ashjian and Badv. Simon Terzian made appropriate remarks, after which Miss Beebe and Miss Mary G. Webb put the stone in place and poured in the cement that was to fix it in the wall. This building is to provide school rooms for the different departments and a number of class rooms and a basement gymnasium, and will add greatly to the efficiency of the Seminary. There are now 200 pupils in the Seminary.

Mrs. Webb was an aunt of the Misses Webb of Adana. She was long a resident of St. Louis and died at the advanced age of 94. She was greatly interested in her nieces and their work and was a friend of the W. B. M. I. She made possible this building which is to bear her name.

Our American guests had to line up again today (Friday) and attend the exercises in the International Hospital at which diplomas were given to three nurses after three years' training. The audience here was not so large as that of yesterday but was very representative — people from about 10 different nationalities being present. The high calling of the physician and nurse was dwelt on and emphasized, in such terms that two or three mothers remarked "we must send our daughters for training in such a course." After Miss E. S. Webb, Miss Shaffer of Kharné, Mr. Monc-Mason, the British vice-Consul, Dr. Haas and Badv. Ashjian had spoken, the

presiding officer presented the diplomas noting the good services rendered and commending their stand in this service. They are the first to receive diplomas for nursing in Adana. Thereafter the Kadi, who was a very interested spectator, expressed his appreciation of what he had seen and heard and in a few chosen words commended the nurses who had just received their certificates.

The Hospital has had this winter 325 in-patients, two thirds of these being surgical. Over 3000 new patients were seen in clinics conducted four days each week. About 9000 treatments. About 400 operations were performed.

Our American guests are going on a picnic tomorrow.

Yours very truly

W. N. C.

EMPIRE NEWS. THE CAPITAL.

The *Ekklesiastike Aletheia*, organ of the Greek Patriarchate, has been compelled to pay a fine of Lt. 75 for unwise utterances.

The Imperial Princes Osman Fouad, Djemaleddin, Abdul Halim and Abdurrahim Effendis left last week for a period of training in the German army. Col. von Strempel Bey has been attached to their party.

A tea and reception in honor of Rev. Garabed Thoumalyan, formerly professor in Anatolia College, and now M. P. for Casarea, was given him by his friends at Tokatlian's on Sunday afternoon last.

On June 4th Mr. George A. Plimpton, LL. D., lectured at Constantinople College on "Education in the Time of Shakespeare," illustrating the lecture by some of the textbooks that Shakespeare used. Dr. Plimpton has the largest library of educational textbooks in the world, beginning with the date of printing. He has donated to Wellesley College a unique library of first editions of nearly every Italian writer; also manuscripts of the same.

The dailies this morning acknowledge that on Friday last the Hellenic Government sent a note to the Sublime Porte which has not yet been answered. It had to do with the Greek migrations from Turkey.

The Commencement exercises at Robert College were held very successfully yesterday; and we hope to give an account of them next week.

THE PROVINCES

Mr. Lucien Tack who was captured near Smyrna by brigands, has been released on the payment of a ransom.

The Minister of Interior, Talaat Bey, is personally investigating the state of affairs in the region of Smyrna; and according to his telegrams he is succeeding in inducing many Greeks to remain in the country after they had decided to migrate.

Recent hailstorms have done great damage to the crops in the regions of Bardizag and Nicomedia, and also near Ala Shehir (Philadelphia).

NOTES.

Miss Ethel Winch Putney, of Wellesley Hills, Mass., a graduate of Wellesley in 1902, who has for some time been connected with the Home Department of the American Board office in Boston, has been appointed a missionary of the Board to the Western Turkey Mission and will probably be located at Gedik Pasha.

Miss Olive Greene, who was for a year teaching in the Collegiate Institute at Smyrna, has been appointed to the Western Turkey Mission as a missionary and will return to Smyrna this fall.

Miss Flora Starr and Miss Ellen Beebe, representing the W. B. M. I. of Chicago, are spending a week here in Gedik Pasha on their way from Adana to Samokov, Bulgaria.

Mr. William Sellar of Bebek, long connected with the work of the British and Foreign Bible Society here, died on Thursday last, aged 86. Fuller notice next week.

Mr. Isaac Newton Camp, of New Concord, Ohio, and his fiancée, Miss Lucile McClenahan of Pittsburgh, Penn., have been appointed by the American Board to the Western Turkey Mission, with the expectation that they will be connected with the Teachers College, Sivas. Mr. Camp is a graduate of Muskingum College, O., 1910, and taught three years in the U. P. College at Assiout, Egypt. He is now taking work in the School of Pedagogy at Harvard.

Rev. F. W. Macallum, D. D., and Rev. H. K. Krikorian and Sir Edwin Pears left by Austrian steamer on Saturday last for Samsoun on their way to attend the Commencement exercises at Marsovan, including the fiftieth anniversary celebration of the Theological Seminary and of the Girls' School.

Quite a party of Americans left Constantinople for America on Friday last. It included Dr. and Mrs. Murray of Arnaout-keuy with Mrs. Callaway, Miss Jenison and Miss Kennedy; Mr. and Mrs. C. G. Weiffenbach and children and Mrs. Samuel Anderson and children of Robert College and Mr. J. H. Kingsbury of Bardizag. They go via Patras.

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Professor Kemper Fullerton and Mrs. Fullerton of Oberlin arrived on Monday on a brief visit to this city.

Cards are out for the wedding of Mr. Floyd H. Black of Robert College and Miss Zarafinka Kirova of the Preparatory Department of Constantinople College, at Roumeli Hissar on Friday of this week, June 19th; also for the wedding of Miss Wilhelmina Frances Woodruff, daughter of Rev. and Mrs. Robert Thomson of Samokov, Bulgaria, to Mr. Nicola G. Katsunoff, at Samokov on Thursday, June 25th.

OTHER LANDS.

On Monday last the Albanian insurgents made a violent attack on Durazzo. They were gallantly resisted by the troops under Col. Thompson, who was shot dead early in the battle. After an all-day struggle, the city was saved and the insurgent forces withdrew. Italian and Austrian marines had landed to protect the palace and the legations. Col. Thompson was a Hollander.

Last Sunday the Tsar, Tsarina, Tsarevitch and Grand Duchesses arrived at Constanza on the imperial yacht, "Standart," and were enthusiastically welcomed by King Charles and the Roumanian court. A grand military parade was held for the entertainment of the imperial party, and a gala dinner at the royal palace closed the day. The Tsar and family sailed away that same evening. Mr. Sassonoff, the Russian Minister of Foreign Affairs, accompanied his sovereign, and remained behind to visit Bucharest as well. The Tsar conferred a large number of decorations on members of the Roumanian government. Much political importance is attached to this visit.

The new Ribot cabinet in France did not last but a few hours, but receiving a vote of lack of confidence, resigned and M. Viviani has formed another Cabinet.

Mr. Hans P. Anderson, Secretary of the Foreign Department of the International Committee of Y. M. C. A.'s, died at his home in Summit, N. J., May 5th. He will be remembered by many in connection with his visit to Constantinople at the Student Conference of 1911.

Mrs. J. Rendel Harris of Birmingham, England, well-known throughout Turkey, passed to her reward on June 2nd.

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