

# The Orient.

Vol. IV., No. 13

BIBLE HOUSE, CONSTANTINOPLE, March 26, 1913.

Price, One Piastre

## KING GEORGE OF GREECE ASSASSINATED.

The report mentioned in our issue of last week has proved unfortunately too true. On Tuesday, March 18th, as King George was walking through the streets of Salonica, he was suddenly shot down by a miserable wretch named Alexander Schinas, a native of Salonica, a man of about fifty, who is described as a degenerate Greek. The assassin was immediately arrested, making no resistance. He is said to have lived in Volo until within a few weeks. Queen Olga, who was in Athens at the time, was completely prostrated by the news, but started as soon as possible for Salonica on board the Russian warship "Uralietz," arriving Thursday.

The Heir to the throne, Crown Prince Constantine, was at Yanina and hastened immediately to Athens, where he was received in respectful silence by an immense crowd. On Friday occurred the solemn ceremony of taking the oath as King, in the Chamber of Deputies, a very large audience being present. The same day King Constantine, his sister Princess Maria, and Mr. Venizelos left on the royal yacht "Sphakteria" for Salonica, where they arrived on Sunday afternoon, having been delayed by fog.

The funeral will take place in Athens March 30th, at the Cathedral, the Metropolitan of Athens officiating, assisted by a Protestant clergyman. The German battleship "Goeben" and the French "Bruix" will escort the funeral party from Salonica to the Piræus. It is said that King Ferdinand of Bulgaria and King Peter of Servia will be present at the funeral.

Telegrams of condolence have been received from all the courts of Europe, from President Woodrow Wilson and the Emperor of Japan. The Ottoman Government has sent no message.

The new King was born Aug. 2nd, 1868, and was married in 1889 to Princess Sophia of Prussia, sister of Emperor William II. of Germany and grand-daughter of Queen Victoria. They have four sons and two daughters, the eldest being the new Crown Prince George, born July 19, 1890.

George I., King of the Hellenes, was Christian Wilhelm Ferdinand Adolphus George, second son of King Christian IX. of Denmark, and was born Dec. 24, 1845. He was an admiral in the Danish navy when the National Assembly of Greece elected him as King.

When Greece, after the war of independence in 1821-29, was declared a kingdom in 1830, the crown was accepted by Prince Otho of Bavaria, who ascended the throne in 1833, Capo d'Istria who had been appointed President of Greece, having been assassinated in 1831. King Otho was expelled

after a reign of 29 years, in 1862, by an angry people. Of this event Dr. Jonas King wrote at the time: — "The hatred to Otho and his wife is general throughout the whole nation, and the joy at their departure is unbounded. All are agreed in saying that they have never done any good for the country, but have sought only their own interests and pleasure. After thirty years' residence here they have left, and I have not heard a single soul express the least regret at their departure." A popular vote was taken in December, 1862, for a new king, and by an overwhelming majority the choice fell on Prince Alfred of England, Duke of Edinburgh, who received 230,016 out of 234,622 votes, and was on Feb. 3rd, 1863, proclaimed king of the Hellenes. However, as he belonged to one of the protecting powers, — England, France and Russia, — who had bound themselves to allow no representative of their own reigning families to become King, Prince Wilhelm of Schleswig-Holstein, son of the Danish King, was chosen instead, and on Nov. 2nd, 1863, arrived in Greece as George I. He was a Protestant, and a Lutheran service has been maintained all these fifty years in the royal chapel. Rev. Dr. King was himself requested by King George to administer the communion to him in the palace on Easter Sunday in 1864, — a memorable service. In 1867, King George was married to Olga, the eldest daughter of Grand Duke Constantine of Russia, and niece of the Tsar, who was barely sixteen years old. Although by birth and training a member of the Orthodox Church, Queen Olga is quite evangelical in her sympathies and has been active in circulating literature of a deeply spiritual tone as well as in promoting many charitable objects.

King George has not had a monotonously peaceful reign. In 1866-69 the efforts of Crete to secure annexation to Greece very nearly brought on war with Turkey. The same danger threatened in 1876-78, when only the interference of England prevented Greece from invading Thessaly and Epirus. In 1875 the King took the part of his ministry in some unconstitutional proceedings, but was finally induced to yield in order to forestall a revolution. In 1897 came the disastrous war with Turkey, when the Greek troops were steadily pushed back with amazing speed, and European interference alone prevented the loss to Greece of a large slice of her territories. This campaign brought down great indignation on the royal family, and it was only during the present war that really cordial and enthusiastic relations were again established.

In February, 1898, there was an attempt to assassinate King George, who was fired at while driving with his daughter, and risked his life to protect her; and this rallied the better elements of the country to his support, so that the following summer when he made a tour through the country,

he was everywhere received with enthusiasm. Again in 1909, when the "Military League" was in power, the dynasty was in real danger; the royal princes were excluded from the army, and there was talk of making the king abdicate. King George, however, remained firm and in 1910 the League was dissolved.

The motto adopted by King George on his accession, "My strength is the love of my people," was the guiding principle of his life.

### PROSPECTS OF PEACE.

On Saturday, March 22nd, the representatives of the European Powers at the capitals of the Balkan Allies presented to the ministers for foreign affairs of the Allied States identical notes, wherein the six Powers expressed their satisfaction at the willingness of the Allies to accept mediation, and then proceeded to lay down their own counter-propositions as to conditions of peace. These were:—

1. The boundary of the Ottoman Empire to go from Enos along the Maritza river and its branch the Ergene river, and across to Midia on the Black Sea.

2. All the territory west and north of this line to be ceded to the Allies excepting Albania, whose status and boundaries to be determined by the Powers.

3. The question of the Aegean Islands to be left to the decision of the Powers.

4. Turkey to renounce all claims to Crete.

5. The Powers cannot look favorably on any demand for indemnity on the part of the Allies; but they are willing that Turkey and the Allied States be represented by delegates at the deliberations of the international financial conference that is to meet at Paris, for the equitable arrangement of a repartition of the Ottoman Public Debt and similar financial questions.

6. Hostilities to cease as soon as these conditions are accepted.

The Powers concluded by saying that in case the Allies rejected these terms, they could not count on the aid of the Powers in arrangements for peace.

Up to the present the Allies have not made any reply to the Powers; but there are indications that the response will be a favorable one. Bulgaria is naturally not satisfied with the Midia-Enos line, having demanded the Malatra-Rodosto line instead. Montenegro is not willing to risk the inclusion of Shkodra in Albania, nor is Servia content to have the Powers delimit the new State. Greece is by no means content to have the Powers say what shall happen to the islands she has won with her sword and with her bow. And all the Balkan States would be glad of an indemnity. When, however, the payment of an indemnity would endanger the payment of the enormous debt that Turkey already owes the Powers, it is natural that the Powers should veto any further draining of the enfeebled Ottoman resources. On the other hand, Turkey will be constrained by these arrangements to yield Adrianople, whose stout resistance through more than

five months of attack and siege is a bright page in Ottoman history.

The "Hamidié," after coaling at Alexandria, is again at large, but of the reported sinking by her of two Greek torpedo-boats there is no confirmation.

At Chatalja, Boulair and Adrianople there has been some little fighting this week. The only serious battle has been in the vicinity of Chatalja, where 40,000 Bulgarian troops have advanced and are reported to have reoccupied the town of Chatalja after severe fighting Monday and yesterday. An Ottoman aeroplane has made reconnaissances from the capital over the Bulgarian lines near Chatalja, returning hither in safety. Quite a few Ottoman wounded have been brought in from the region of Chatalja to the city hospitals.

There is complaint in Austria-Hungary that the Montenegrin authorities have been compelling Albanian Catholics to become Orthodox, under threats of death. Despatches in confirmation of this are published in the Vienna papers. It seems certain that both Montenegro and Servia have been guilty of most unchristian conduct toward the Albanians. The Servians retaliate by charging the Albanians with abuse of the white flag and with nameless cruelties on the wounded and on civilians.

### THE POCKET TESTAMENT LEAGUE.

Several years ago there was started in Birmingham, Eng., a movement under the above name, having the object of enlisting people of all classes in an agreement to read at least one chapter of the Bible daily, and to carry a Testament or Bible with them. The league was launched as a world-wide movement in Philadelphia four years ago, and has spread rapidly through many lands. It has at present a membership of about a quarter of a million. It is working well in China, with the active aid of the American and the British and Foreign Bible Societies. In Korea it was adopted by the General Council of missionaries as one of the agencies employed in their "Million Souls" effort. In Australia the League aroused intense interest. In Canada the plan, which was started in Toronto a year ago, has been taken up eagerly and systematically by many churches, and is in the hands of a strong interdenominational Council. It has been started also with much encouragement in Scotland. In one congregation in Glasgow there are over 400 members; and among the police force of that city there are 350 League members, including the Chief Constable.

The movement is now beginning in Turkey as well. It has been successfully started by Professor Haigazian in the Apostolic Institute in Konia. It seems especially suited to use in schools and colleges, and as such is particularly commended to the presidents and principals of our various institutions. Any kind of Bible or Testament may be used, but especial League Testaments have been issued and may be had from the headquarters of the League, 143 SAUCHIEHALL St., GLASGOW, SCOTLAND. There are no fees of any kind. Such a movement calls for the prayers of all Christians.

### WHAT THE ARMENIANS WANT.

I was talking the other day with a Turkish Bey. It was a frank talk and I believe he was sincere when he said, "We the Moslems didn't appreciate indeed the loyalty and devotion of the Armenian nation to the welfare of the common *Vatan*."

Taking this acknowledgment as sincere, there is great truth in it. During the reign of the deposed Sultan, the Armenian loyalty was rewarded by atrocities. Abd-ul-Hamid knew well that the Armenian protest was for justice, — for reform, — which was the inalienable right of the oppressed people and the absolute need of the *Vatan*. But of course it was of no consideration for a despotic monarch such as Abd-ul-Hamid was, whose only goal was "Après moi le deluge."

So he misinterpreted the appeal and named it rebellion against the throne, and the religion of Islam. He stirred up Moslem fanaticism against the most faithful element of the *Vatan*. Then indescribable massacres and atrocities, and unexplainable violations followed.

When the new régime was established, the Armenians were consoled. As a result of their unbearable atrocities in the past, they heartily welcomed the announcement of Justice, Equality, and Fraternity. They forgot everything past. Who can deny that they are a people that know how to pardon and forget?

But the Cilician massacres and violations brought them a terrible disappointment. Even after that, they have still always been forward in helping the government financially and in the army. Far from any intentional slandering and calumination the Armenians do not cherish any feeling against the real Ottomanization. I do not believe that there can be a sensible Armenian who seeks the national fate outside of Turkey. The fate of the Christians, and especially that of the Armenians, is closely interwoven with that of the Turkish people, we shall live and be buried together, there is no other way. And I believe the Turks are a people well worth living with when they are led by men of good motives. History has proved this and at present the peaceful state of the Moslem mind at Konia also is a fact. During the last 20–25 years of terror nothing disagreeable has taken place at Konia. From the very beginning they have regarded the Christians as "*Hazret-i-Isa gülleri* = the roses of Christ," The non-Moslem women are in security. I have heard no violations mentioned. This desirable state is produced through the influence of good *eshraf*, the officers, and Chelēbi Effendi. When the order for massacre came in 1895, the late Chelēbi Vahid Effendi said to the Vali that at the home of *Hazret-i-Mevlana* blood could not be shed. The Vali, the late Ali Kemal Pasha, also said, "I cannot commit such an inexplicable and unjustifiable crime at the sunset of my life." History will always mention in gratitude the beloved names of these good Mussulmans. The history of Konia emphasizes once more the undeniable truth that it is in the hands of the elders and officers, in a word, in the hands of

the Government, to make the elements enemies or brethren to each other. The Government should as a father protect the right of every element. We Armenians have a God above and want a protector also below. The Turkish government must acknowledge this appeal of ours and bestow upon us the indisputable rights of humanity, — Justice, Equality, and Fraternity. We want to feel that our souls, our wives and our girls are secure. Reform! That is what the beloved *Vatan* needs. That is what the Armenians want.

Konia

GARABED K. KODJAYAN.

### DR. EDWARD RIGGS

#### THE ALL-AROUND MISSIONARY.

"Whatsoever thy hand findeth to do, do it with thy might." The hand of a Christian Missionary finds many things to do, as many things as the head and heart command and the hand knows how to do.

I wish to call Dr. Riggs the "all-around missionary" not only because of the variety of things which he knew how to do but because of the things which he really did accomplish. If the present generation calls for specialists in missionary work, the past generation, in Turkey at least, called for men who could do anything and everything. Dr. Riggs answered that call to the best of his ability.

He was a big man, a man who could do his own allotted work while possessing a knowledge of, and an interest in, the broader work which was being done in this country.

The only reason for the writing of this brief appreciation of his life is that some of us of the younger generation of missionaries may profit by some of the lessons which we read in his life and apply them practically to our own.

He was never satisfied with mediocrity in any sphere of work. He learned the language assigned to him on his arrival on the field, then after nine years of service he learned another, the Greek language, because there was a need for some one with a knowledge of that language in the station. His whole life was one continual preparation for a greater work.

He began work at first as a general or touring missionary. Here he acquired that complete knowledge of the people, both their daily life and their inner life, which was to be of such value to him in his educational and evangelistic work in the future. Last fall it was my privilege to be with him on one of his last tours. We were in Sparta. A few friends had come into the "upper room" of the pastor's house for an evening service which Dr. Riggs was to lead. I do not remember the text of his sermon but I do remember the graphic picture which he drew of the daily life of an ordinary man in an interior city of Asia Minor, his routine of work from sunrise till sunset, his thought-life, and the emptiness and uselessness of it all without some high spiritual aim in life, without the constant companionship of the God Whom we have found in Christ. Such a portrayal of life was very easy for him because he had lived through it with those with

whom he had been associated in his earlier years of labor in this country.

He was one of the few who saw the need both for the education of the masses in this country and for the direct evangelization of the individual, and he was one of the very few who was ready to meet the need by his complete preparation for both kinds of work. He was willing and able to do his part either in the educational or in the evangelistic work of the mission, ready to do whatever *needed* to be done, whether it might have been teaching a class in elementary English or Geography in the preparatory Department of the Missionary Institution, or lecturing the next hour in Theology or New Testament Greek in the Seminary, or, it might be starting off the next day on an evangelistic tour to visit the outstations of the Mission. He was known for his readiness to do the small piece of work and his ability to do the greater.

The value of such a life as his cannot be estimated by man. He believed in the power, in the supreme value, of moral and spiritual Truth, and towards the dissemination of God's Truth in Christ he gave his every effort. The underlying principle which actuated his life was ever the value of this word, or thought, or course of action to the Cause of Christ and His Kingdom in Turkey.

He was always willing to see the will of God as it was interpreted by the sober, prayerful judgment of the Mission or Station to which he belonged. He recognized the voice of God calling him to the place where the need, in his judgment and that of his associates, seemed to be the greatest. The last call which came to him, and to which he and his faithful wife responded, illustrates this fact and is typical of his whole life as a missionary.

Some one with knowledge and experience was needed in Smyrna; the need was urgent and real; some one ought to answer the call. Dr. and Mrs. Riggs heard the call and came from a work to which they had hoped to give the remainder of their lives, in order to fill the temporary need of a sister station. It is not an easy thing for a man to give up his own plan for his work at an age when one may be pardoned for seeking the amenities of the society and surroundings which one loves, in order to enter upon a work which requires the study and the solution of new problems in a totally different environment. Yet Dr. and Mrs. Riggs did this for the sake of the Cause to which they had given their lives.

There are many lessons of practical value to the missionary which could be derived from a study of his life. I wish to mention but two.

1. We may learn the necessity of working in an organization if we desire to conserve in the best form the permanent results of our work. We may also learn the value of loyalty to that organization.

2. We may learn that the missionary's life, as, indeed, the life of every Christian, is one long series of decisions made as in the sight of God. Only thus can we look back on our lives and say, as Dr. Riggs would ever have said, "By the grace of God I am what I am."

May the spirit which dwelt in him, the spirit which he received through his life-long fellowship with his Master, the spirit of wisdom, of love, of gentleness, of humility, of judgment, of power, dwell also in those who have been privileged to know him and who have learned the secret of his life.

J. R. B.

### GREECE, ITALY AND THE ISLANDS.

The former deputy Babanzade Ismail Hakki Bey writes in the *Tanin*: —

"The sending to Rome of Mr. Gryparis, ex-minister of Greece here, charged with the duty of bringing influence to bear on Italy's attitude on the question of the islands, has stirred the press to deal again with the balancing of powers in the Mediterranean. According to the European dailies, Mr. Gryparis is to demand of Italy that she cede to Greece the islands which by the Lausanne Treaty are to be returned to Turkey. We do not believe this rumor. What object would Italy have in not carrying out a treaty on which her signature is not yet dry? It is clear that Italy must execute faithfully the provisions of the Treaty of Lausanne. Besides, for whole months the Italian papers have been saying that their country has no longer any covetousness towards us. In fact, in view of her large financial interests in Turkey, it is natural for Italy to take pains not to displease Turkey. Should not the Athens cabinet realize that even if Italy should accept its proposition this acceptance by her alone could not solve a question whose decision requires the unanimous assent of all the Powers?"

"Perhaps Greece has thought it necessary to talk with Italy on the equilibrium in the Adriatic, and the frontiers of Albania. But in our opinion Athens should think more of the future than of the present, and should give up claims that may in future be a danger to her. Several papers have said that the alliance of Greece with the three Balkan States and her eagerness to employ her army for their aggrandisement, were proofs of shortsightedness. Even among Hellenic statesmen, there are those who are of this opinion. War is a temporary thing. The new situation which peace will bring will have a great influence on the future. Hellenic diplomacy should above all consider this point. She must realize that the interest of her country demands that in future both Turkey and Greece possess strong frontiers by land and sea, and that autonomous Albania be as vast as possible; consequently she should show moderation and reserve in the present discussions.

"As for Italy's attitude, it is for her a matter of self-respect not to break her promises."

The London *Times* says that the post of American Minister to China has been offered to Mr. John R. Mott, who has refused, and who has been urged to reconsider his adverse decision. Mr. Mott prefers to continue his present work.

### THE ORIENT

A weekly paper, devoted to the religious, educational, political, commercial and other interests of the Ottoman Empire.

Charles T. Riggs, Editor.

**Terms:** Annual subscription within the Ottoman Empire, one-quarter lira, or 27 piastres silver.

Foreign countries, \$ 1.50 or 6 shillings or 7 1/2 francs. Single copies, 1 piastre or 4 cents or 2d.

Special numbers, 1 1/2 piastres or 6 cents or 3d.

Cheques, money orders, cash or stamps in payment for subscriptions or advertising should be sent to W.W. Peet, Esq. Treasurer, Bible House, Constantinople, Turkey. (Open Mail, via London).

BIBLE HOUSE, CONSTANTINOPLE.

MARCH 26, 1913.

### EDITORIAL.

Next week's issue will be devoted largely to the Charter Day ceremonies at the American College for Girls, of which we hope to give full accounts.

With joy we hail the indications of a speedy conclusion of peace. Our hopes have been blasted so frequently that this is yet but a tremulous joy; yet the probabilities seem stronger this time than ever before since the ill-starred *coup d'état* of Jan. 23rd. God grant us a real peace!

In our humble opinion the Ottoman Government has made a blunder in not seizing the opportunity to send a message of condolence to the widowed Queen of Greece and to the Hellenic Government in this their hour of mourning. As gallant foes, they could well have afforded to do this; for sorrow and sympathy know no national bounds at such moments. It would have strengthened the hope of a Greco-Turkish *rapprochement* at the conclusion of peace, and thus positively benefited the Ottoman position too. But if the daily papers are to be trusted, the Ottoman authorities have made a still graver blunder, in refusing to transmit the telegrams of the Patriarch Germanos V. to the Greek government and the royal family, on the plea that the patriarchate is an Ottoman institution and that Greece and Turkey are at war. The sentiment of humanity thus becomes subordinate to that of national prejudice, while Turkey's prestige is not enhanced.

Murder is always terrible; but in some respects the murder of King George of Greece was more terrible than others. The first fact that gives it additional import is that he was a king; the second is that he was the king of a belligerent nation; the third is that he was in no sense a tyrant or one whose character or conduct would rouse the animosity of any. On the contrary, his was a sympathetic, kindly, lovable nature, and now in his sixty-eighth year, after a reign of almost fifty years, he was regarded as the father of his people.

Not only the Greeks of Greece, but those that are subjects of other nations as well, mourn his loss as that of their honored head. His allies also in the present war are truly afflicted by this tragedy. So are most of the Courts of Europe. For he was bound by family ties to nearly all the royal families. A son of King Christian IX. of Denmark, he was the uncle of the present Danish King, Christian X. He was also uncle of George V. of England, whose mother, Queen Alexandra, was his sister. He was also uncle of the Tsar Nicholas II. of Russia, whose mother, the Dowager Empress Maria Feodorovna, was his sister Princess Dagmar. He was also uncle of Haakon VII. of Norway, who is the brother of the King of Denmark. He was also the father-in-law of Princess Sophia, sister of Kaiser Wilhelm II. of Germany, who now becomes Queen of Greece, as wife of Constantine, his eldest son. He was thus justly entitled to be called the "uncle of Europe."

This assassination will fortunately have no direct bearing on the status of the Balkan Alliance, as it is not an international matter. But it removes a strong personality, whose influence on the history of modern Greece has been markedly beneficial, and whose relations with his allies were most helpful. The wretch who thus ruthlessly plunged a family, a nation and a continent into mourning will pay the awful penalty of his crime. Would that such an event might never again occur to blacken the page of history.

### METHODS IN COLLEGE TEACHING.

A recent letter appeared in THE ORIENT by Mr. K. S. Krikorian referring to the use of text books in colleges. I do not think that there are at present any colleges where the text book method is used except in language teaching, where grammar courses are necessary, and to a certain extent in Mathematics. There is no subject in Constantinople College where the text book method is followed even in the lower classes. In many subjects the teaching is by lectures, written work and collateral readings. Where it is possible, as in History of Philosophy and History of Literature, for example, the texts of the authors are consulted in place of secondary authorities. In all scientific work the teaching is carried on in laboratories, the laboratory work being accompanied by lectures, and the laboratory method is used as far as possible wherever it can be applied in other subjects besides sciences. The teaching in Constantinople College, however, has been very much limited by our crowded quarters in Scutari, especially in the sciences, and the improvement possible in the well-equipped laboratories at Arnaoutkeuy will be very much appreciated. I speak of methods in our college because they are the ones with which I am most familiar; but I have no doubt that the same methods are pursued in other colleges under American oversight in the Turkish Empire.

MARY MILLS PATRICK.

### "INDISPENSABLE REFORMS IN THE CHURCH."

Under this title an Orthodox Greek preacher contributes an interesting article in the weekly *St. Polycarp* of Smyrna part of which we translate:—

There is no doubt the dogmatic and ethical teaching which "those who were eye-witnesses of the Word" delivered of old, is being kept unadulterated as a priceless trust in the Orthodox church, and to the end of the age will not be changed in a single iota. So long, however, as her costly inheritance remains dead, and we do not feel in our souls the heart-throbs of religion, so long will decay grip us, hindering our development and progress. When, from the ninth century on, the Popes of Rome, dreaming of universal dominion in the Church, stirred heaven and earth to accomplish their purpose, and sacrificing all that was sacred and holy on the altar of their egotism, fell into one absurdity after another; and our Byzantine leaders and people neglected the essentials of the faith and were lost in dry ceremonies, then the tree of Christianity began to cast its leaves, wither away and cease bearing fruit. Against the abuses and corruption of Rome the professor of theology in the University of Wittenberg, Martin Luther, and with him the Frenchman Calvin, in 1517 raised the standard of revolt, and became the leaders of the Protestants. Unfortunately, however, in their excessive zeal against Popery, they went to the other extreme; they not only took measures to strike at the abuses and to set right what needed to be set right, but they wished also to banish the use of certain essential religious usages, to go far from the ancient spirit of Christianity, which Orthodoxy represented, to deny the sacred traditions, which are essential for the solution of religious problems, and thus to create chaos and a religious labyrinth. And thus in Protestantism it is possible to have as many opinions regarding one Biblical passage as there are expositors. Their struggle at first was a noble one, but later it failed of its purpose and distorted Christianity; for it gave excessive liberty to private judgment. And just as in the political sphere excessive constitutional liberty often brings irreparable injuries to a people undeveloped and unfitted for such indigestible food, so also in the sphere of religion, in dealing with Heaven-born truths, limitless trusting to the limited perception of man leads into multitudinous errors. Happily, Orthodoxy is equally far from these extremes of Protestantism and Popery; yet she needs to bring back by logical and guarded reforms the living spirit of the first centuries; and then little by little the leaven of Orthodoxy will leaven the whole lump, her holy purpose will be realized, as she prays daily for the unity of all the Churches of God, and there shall be one flock, one shepherd.

First, then, the lengthy services take away all the essence of spiritual life. When the Christian comes to church and for three and four hours is obliged to remain standing, how can he put himself in a divine frame of mind and follow carefully the various parts of the holy service? But if, without hurting their essence, our divine services should be

shortened, and a regular short and simple sermon should unfold the truths of our faith, then most certainly there would be far more benefit to those who attend.

Second: unremitting energy on behalf of both lower and higher clergy, that it may regain its former renown and serve as a light to guide our nation into its actual happiness, and as salt to prevent national decay. And as for the lower clergy, it would be a desirable thing for their temporal well-being to be assured by a sufficient monthly stipend, and thus, with the removal of respectable mendicancy, many well trained and well educated men may be able to enter the ranks of the clergy. And this proper support of the lower clergy, the limiting of ordinations, and the strict examination of the suitability of candidates for ordination will restore the fallen attractiveness of the clergy; and in such case the growing anticlerical current in our nation will be stopped.

With reference to the higher clergy, since the arguments that sanctified celibacy have today no weight, since the question is ripe for solution and all strata of society among us have become enlightened and there is no longer danger that the consciences of the faithful be scandalized, it would be desirable that the way be carefully prepared, that an Ecumenical Synod be convened, by which compulsory celibacy shall be abolished, and the Apostolic injunction be renewed,—"The bishop should be the husband of one wife." And if our nation has the good fortune, under favorable agreements, to have control in this great gathering, then besides the above, other reforms will be instituted, regarding the degrees of relationship, fasting, the costume and the long hair of clericals, and such matters. Fortunately almost all the leaders of the Church and of the Nation recognize the necessity of reforms in order that we may preserve all we have that is valuable. Just as a lofty and beautiful shade tree that has a few dry and withered branches, needs to be cleared of these in order to flourish still more, so the tree of Orthodoxy, in order that it may bring forth fair and abundant fruit, needs to have lopped off the things that hinder its free development. While the true spirit of the Gospel does not exist in our nation and our people indulge in types only, neglecting the substance, our national ship will sail a stormy sea, threatened on all sides by the boisterous waves of misfortune, and our people will always utter heartrending cries of pain. But when we are in fact as well as in name Orthodox, — which will be attained by well-considered reforms, — then both individually and as a nation we shall "cheer up, perhaps tomorrow will be a better day."

#### NEW KHUTBAS.

Two new Khutbas or Mosque sermons have been issued: The Fall of Adam.

Prophecy. The latter shows that according to the Koran and the Bible the line of inspired prophecy excludes Ishmael (and hence by inference the whole Arab race).

Apply to W. W. PEET, Esq., Bible House, Constantinople.

### ZIONIST ENTERPRISE IN PALESTINE.

The Jewish Women's League for Cultural Work in Palestine has done and is doing good work in providing lucrative occupation for the Jewish girls and women of Palestine. Lace making and sewing are taught to about 388 girls by 16 teachers, who also give lessons in Hebrew and gymnastics. Lace works in Jaffa, Jerusalem and Tiberias give employment to 57, 150 and 80 girls respectively, while the sewing school at Safed numbers 75. An Agricultural domestic school has been established at Kinereth, near Tiberias, where fourteen girls are being trained in domestic economy and horticulture, to which are to be added dairy-farming and poultry-rearing. Hospitals at Jaffa and Haifa are also subventionized by this League.

### EMPIRE NEWS.

#### THE CAPITAL.

The new Ecumenical Patriarch, Germanos V., has given orders that there shall be preaching in every Orthodox church every Sunday, so far as possible.

Messrs. Cosmides, Boussios, and Honagos, former deputies, have been expelled from the city by the military authorities.

According to the Armenian papers, Mgr. Terzian, former Patriarch of the Armenian Catholics, has been ordered by the government to leave the city.

A case of cholera occurred in Pera last Saturday.

All departments of the Imperial University have resumed work excepting the Law School.

The flags on all the foreign warships in the harbor were half-masted on Wednesday last, on the receipt of the news that the King of Greece had been assassinated. The Turkish ships did not lower their flags.

#### THE PROVINCES.

Fifty-one mosques in Smyrna are now filled with refugees, and there is much poverty and no little sickness among them. The American Red Cross is trying to help them, under the lead of the Consul-General.

Anatolia College is rejoicing in a gift of \$25,000 for the erection of buildings.

The last Quarterly News Bulletin of the A.B.C.F.M. is devoted to Turkey and Albania, and is full of interest.

An entertainment consisting of an original play in Arabic and recitations and songs in Turkish was given at the Mardin Girls' High School on Feb. 21st, at which some 75 Moslem and Christian women were present, and the sum of nine liras was contributed for the relief of the refugees in Asia Minor. It was gratifying, writes Miss Fenenga, to see the Moslem women joining in the giving and in the applause after the play.

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We have received a copy of the resolutions adopted by the faculty of Central Turkey College regarding the death of Prof. H. Alexan Bezjian, Ph.B.; also a copy of the resolutions adopted by the faculties of the Western Turkey Mission Theological Seminary and Anatolia College, relative to the death of Rev. Edward Riggs, D.D.

#### NOTES.

Rev. Ernest C. Partridge of Sivas arrived here last Thursday and is investigating certain problems connected with the new building of the Teachers' College in Sivas.

Miss Margaret H. Campbell, of Kingston, Jamaica, a graduate of St. Mary's Hospital, New York, has been engaged as nurse for the Annie Tracy Riggs Memorial Hospital at Harpout. She sailed from New York March 15th on the Cunard liner "Caronia" in company with Consul Masterson, who is returning to his post at Mezireh. They go by way of Alexandria and Beirut.

Dr. and Mrs. W. Nesbitt Chambers, who sailed about March 20th from America, expect to visit Geneva on their way back to Adana.

Miss Graf of Mardin, who has been spending three months in the study of kindergartens in Germany, and at Zurich, has returned to her post.

Rev. C. T. Erickson of Elbasan, who has been for some weeks in Switzerland, is now staying in London.

In the missionary institutes recently held in New England, special mention is made of the addresses of Rev. J. K. Browne of Harpout, as being of great power.

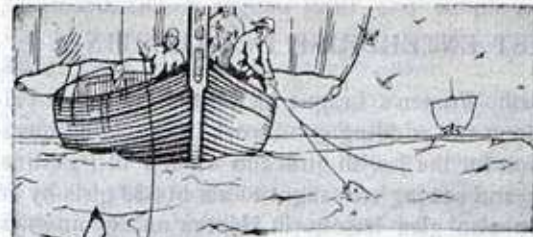
We are glad to report Mrs. Marden of Gedik Pasha as greatly improved.

#### OTHER LANDS.

M. Constant, the Belgian Director of Customs at Bushire, Persia, and Mme. Constant were fired at while driving through the streets of that town; Mme. Constant was killed, and her husband was seriously wounded.

A Livingstone Centenary Exhibition, to last for six months, has been opened in the Royal Scottish Museum, Edinburgh.

M. Barthou has succeeded in forming a new French ministry, with M. Pichon as Minister for Foreign Affairs.



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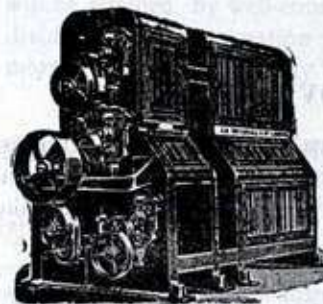
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IVERNIA	(14,000 " )	May 2nd. "
SAXONIA	(14,000 " )	" 21st. "
PANNONIA	(10,000 " )	June 1st. "
CARPATHIA	(13,000 " )	" 7th. "
IVERNIA	(14,000 " )	" 21st. "

Cunard sailings from Patras:—

PANNONIA	(10,000 tons)	March 25th. 1913
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Printed by H. MATTEOSIAN, Constantinople.