

Albanian Number.

The Orient.

June 29, 1910

BIBLE HOUSE, CONSTANTINOPLE

No. 11

THE OTTOMAN PARLIAMENT.

101st Session (May 31). The order of the day was the question of the Mahsouseh Steamship Company. The Minister of Public Works, Halladjian Effendi, stated that the need of a regular coastwise steamship service under Ottoman control had become imperative and, because of its difficulties, it had been decided to place the enterprise in the hands of a Company. The most favorable bid came from Fairfield, Turner, and Company of England, with which an agreement was signed. Two kinds of rights were granted to the Company. The first is that of a monopoly, by which certain privileges in and around Constantinople are secured, and the second is the right, and obligation as well, to ply its steamers along the Ottoman seaboard under certain guarantees. The capital of the Company is to be Lt. 900,000, of which Lt. 550,000 is to be in shares purchasable by Ottomans and, if not bought by individuals, by the Ottoman Government. Then the Minister proceeded to divide into three classes those who have come forward as critics in this affair of the Mahsouseh, (1) those who say that the Government deceived the Company (2) those who say that the Company deceived the Government, and (3) those who regard the whole plan as impracticable. He tried to show that in each case the critics were wrong. In regard to the changes suggested by the examining Committee the Minister said that the Cabinet had considered them but had decided not to adopt them for the present. The principal speaker opposing the Minister was Ferid Bey of Kutahia, who, after saying that this question had taken more time than any other matter, pointed out the mistakes that had been made, namely the purchase of steamers without the authority of the legislative assembly, the promise of the Government to buy up all unsold shares, the failure to present the terms of agreement to Parliament in time, etc. He declared that the Company did not have 900,000 liras as capital but 500,000 liras, since 351,000 had been paid for the purchase of the steamers of the Mahsouseh and 49,000 liras as purchasing commission. Seventy steamers cannot be purchased with the remaining 500,000 liras. Another objection; although the Basrah trade season lasts only six months a steamer with a capacity of 3500 tons for instance would pay, going and coming through Suez, tolls amounting to 3500 liras. These and other facts, Ferid Bey urged, show that the Company can have no working basis. There are, he said, three choices, either to accept the plan as drawn, or reject it altogether, or accept it in amended form. He proposed that it be accepted as drawn up, on condition that the Minister of Public Works resign. After a recess a resolution to accept

the Ministry's plan without conditions was rejected. But another resolution was passed to the effect that the Government be authorized, in accordance with the 29th article of the agreement signed by the Company and the Ministry of Public Works, to secure a loan for the purchase of the unsold stock of the Ottoman Steamship Company (the new name of the Mahsouseh). The debate however was not closed. The chief opponent, with fifteen others, tried to secure a vote of lack of confidence for the Minister of Public Works, against whom and others offensive language was used. After the discussion was closed the following measures were passed, the Government's plan for the construction of the Baba-Eski-Kirk-Killisé Railway, the whole of the Tithes Bill, the Central Board of Audit Bill, and the amendment the First Reserves' Officers Bill.

102 Session (June 1). 50,00 liras were added to the budget of the Department of Public Safety. Several vizierial letters being disposed of, the examination of the budget of the Ministry of the *Evkaf* (Religious Foundations) was begun. The first section calling for 5,450,600 ps. for the central administration met with considerable opposition but was finally accepted, as also sections 2-9.

103 Session (June 2). The report of the Military Committee on the bill amended by the Senate, which deals with the proposition to allow Reserves to pay money instead of providing substitutes, whenever necessary. The discussion on the *Evkaf* budget was postponed. The budget of the Sheikh-ul-Islam was taken up and the first section was accepted with a few changes. Later section 2-4 and part of the 5th were accepted.

104 Session (June 4). A proposition, signed by 150 persons, was presented to place the lands of the fortifications around Erzroom in the hands of the Municipality. Action was postponed at the suggestion of the Minister of Finance, who said that a great many lands had come under the control of the Government and it would be well to have them carefully listed and a special bill prepared to deal with them all. The remaining sections of the *Evkaf* and the Sheikh-ul-Islam's Departments were passed. It was voted to hold sessions on Friday and Sunday in order to ensure the finishing of the discussion of the Budget.

105th Session (June 5). The order of the day was the examination of the budget of the Forests and Mines Department. After a general discussion, the 1st section was accepted, only the salaries of the agricultural inspectors being raised from 186,000 ps. to 240,000 ps. and the number of special students sent to Europe being raised from 6 to 12 and the amount appropriated for them from 204,450 ps. to 408,900 ps.

WEATHER REPORT.

June 18 - 25.

Records of pressure, maximum and minimum pressure, humidity, taken daily at 8 a. m.

Average pressure.	29.71 inches.
Maximum » (June 22, 23)	29.09 »
Minimum » (» 25)	29.57 »
Average temperature.	69.8° F.
Maximum » (June 19)	84.5° »
Minimum » (» 22)	51.° »
Average humidity.	79.2 %
Maximum » (June 20)	9.4 »
Minimum » (» 22)	72.5 »

WHO ARE THE ALBANIANS?

The Albanians are generally and, in all probability accurately, identified by impartial scholars as the result of the combination of the ancient Illyrians, Macedonians, and Epirotes, who were all the descendents of the most ancient Pelasgians. These Pelasgians were the first people who came into Europe and occupied the land known to-day under the general name of the Balkan Peninsula. Very much later there came waves of Slavs and drove the Albanians, who were scattered all over the Balkan Peninsula, to the western part of modern European Turkey, where they live now. The Albanians can claim therefore to be one of the oldest and purest races of Europe; their only rivals being the Iberians of the Spanish Peninsula. — No census of them has ever been taken, but the population is estimated at two and a half millions with eight hundred thousand additional in Southern Italy, and nine hundred thousand additional in Greece.

THE ALBANIAN LANGUAGE. As the term "barbarian" was applied by the ancient Greeks to all who spoke a different language from their own, we know that the Epirotes, the Illyrians and the Macedonians spoke not Greek, but a different language, which, scholars have identified with the *Modern Albanian*, and Prof. Max Müller, Prof. Pott and others have proved it to be of Aryan origin.

THE RELIGIONS OF THE ALBANIANS. The religion of our forefathers has been the worship of the heavens, sun and moon, the sea, the earth, with more or less of personification, while the Fates or the eternal decrees of a supreme Deity were regarded as controlling all things. They had also many semi-religious notions and customs, which seem to have been coeval with the earliest traces we possess of the ancient Greeks and Romans. If we compare the two following statements of St. Paul: "Round about into Illyricum, I have fully preached the Gospel of Christ;" and "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," we will be able to see that the great Apostle to the Gentiles preached in Albania. The seed was sown by St. Paul himself and this seed Christianized our forefathers. But unfortunately,

later the Greek and Latin churches refused to preach the Gospel of our Lord in the language understood by the people, so that the Albanians — among many other nations — were Christians only in name when the Turks came into Europe. Our nation was conquered by the Turks only after a long war and after the death of our last king and national hero, George Kastrioti, known in history under the name of Scanderbeg, the name given to him by the Turks and which means Lord Alexander. Immediately after this event most of the Albanians took the Mohammedan pledge, first because, as we have already said, they were Christians only in name; second because this new faith gave them special political rights for their country; and third because the Islamic faith permitted them to wear a sword, and so satisfy one of their strongest characteristics, *the love of power*. The Albanians say, "Where the sword is there is power."

The Albanians are a nation of soldiers. Christian and Moslem alike have a very strong national feeling and never forget their native land, wherever they go.

Albania has been of great service to Turkey; many of her best statesmen and generals have been Albanians; also Albania has supplied Turkey with some of the bravest troops in the world in time of war.

The Albanians, it is true, are an uneducated people, but they do not lack virtues. They are *brave, sincere, honest, true, bright*, and have a high respect for womanhood and a deep love for home. They consider their wives as their equals. In Albania the woman is the head of the house where she reigns as a wise and faithful queen.

The following, from Lord Byron, is the best statement we know about the character of the Albanians: (Childe Harold's Pilgrimage Canto II, 65)

"Fierce are Albania's children, yet they lack not virtues, were those virtues more mature. Where is the foe that ever saw their backs! Who can so well the toil of war endure? Their native fastnesses not more secure than they, in doubtful time of troublous need; their wrath how deadly, but their friendship sure, when gratitude or valor bids them bleed, unshaken, rushing on wherever their chief may lead."

KRISTO A. DAKO

*Elbasan, Albania, June 7th, 1910*THE POLITICAL
CONDITION OF ALBANIA

Albania was the last of the Balkan States to submit to Turkish rule. After the death of their great national hero, Skander Bey, (1468) Albania acknowledged the Sultan of Turkey as its sovereign, but this was only nominal. The Albanians retained their freedom, and did not change in the least their mode of life. It is true that more than half of the people changed their religion and became Mohamedans. This they did, not because they were forced to do it or from any religious conviction, but because they felt that by doing so

they gained great political advantages. It is a fact that the Albanian Mohamedans, as a whole, have not enlisted in the regular army, but a great number of them have held offices both civil and military. A number of them have been Grand Viziers and Commanders of the Army.

Within the last century Turkey has tried to put Albania on the same political footing with the other conquered nations. Cautiously and carefully they have subdued one place after another until at present they have a good hold on a great part of Southern Albania, from where they now draw conscripts and collect taxes. Northern Albania, however, and especially the Malesi district is different. To a great extent, they still live a feudal life and are ruled by a code of unwritten rules—known as the laws of "*Leka Dukagini*." Through out the Malesi district there is a military organization of their own, where the chief, called "*Bairactar*" (Banner Bearer) has an detachment of 500–600 men able to carry arms. The homes are patriarchical—where the oldest rules and the younger obey. Quite often two or three generations live under the same roof. In some homes there are a hundred members living together. The writer has seen fifteen rifles hanging on the walls of one home. That means that in the same home, there are from fifteen to twenty men able to carry arms. The houses of these people are large square stone buildings with no windows whatever. The walls have many loopholes on all sides of the house. The people of these districts are ruled by their elders, to whom all quarrels and disputes are referred and whose decisions are final.

There are districts in Malesi where the population is only Christian, as in Merdita for instance, in others purely Mohamedans as in Mott, while in the greater part of Malesi the population is a mixture. Religion makes hardly any difference to them. They have the same rights and enjoy the same privileges. In some of these districts the chief may be a Christian, or a Mohamedan, but they all fight under the same banner. The Southern part of Albania, known as Toskari, is the one where Turkey has succeeded in asserting her power to a great extent. The Northern part, or Ghegnia, has changed but little. During Turkish rule—a period of more than 400 years, Turkey has done very little toward the education of these people. In Malesi hundreds of thousands have been left without a single school. Lately, thro the help of the Austrian and Italian priesthood, the Catholics have had a few schools. In spite of the fact that these Albanian people have had no schools, every traveler is impressed by their natural intelligence, courtesy, and hospitality. They are by far the strongest, and bravest race in the Balkans. These unlettered Albanians were the first to gather at Ferizovich and demand a constitutional government from Turkey. These again were the restorers of the Constitution during the days following the 13th of April. They are not reactionaries, nor lovers of Hamid, as stated in some papers, but, people who love freedom. The greatest curse to this people has been dense ignorance, which is a result of the lack of schools and of communication with the outside world. The blood feud has been another terrible curse throughout Albania. In many

districts on account of these feuds, the men are forced to stay in the houses, day and night, for many years, and the women are left to do the farm work. The real national spirit of the Albanians and the craving for education were awakened about 35 years ago among the Tosks, and within the last three or four years among the Ghegs. Now, since the granting of the Constitution, everywhere the cry for schools and education is irresistible.

G. M. TSILKA

THE RELIGIONS OF ALBANIA.

It can hardly be said of the Albanians, as the Apostle Paul once said of the Athenians, that they are "very religious." However, the great Apostle tells us in the fifteenth chapter of Romans that he did preach the Gospel in Albania or "Illyricum". The Albanians, one of the most ancient races of Europe, call themselves Shkypkar or "eagle people". Their country is rugged and mountainous, the larger area being from 2,000 to 4,000 feet above the Adriatic. Many mountain peaks are as high as 8,000 feet above sea-level. This has had no little influence in making them the virile, independent, liberty loving race that they are; in dress and sentiment reminding one strongly of the Highlanders of Scotland. A race of warriors, they have had to fight for their very existence through all these centuries.

The Albanians are not an emotional people and this is made evident in their religious life.

Two-thirds of the two and a half million Albanians are Moslems. Of the remainder about one half are Greek-Orthodox among the Tosk tribes of the South, and one-half Roman Catholics among the Gheg tribes of the North.

There are two sects of Mohammedans, the Bektashis and the Softas. There is rivalry between these two sects, the Softas regarding themselves as the more orthodox.

There are more Bektashis among the Tosk tribes. These believe in the brotherhood of humanity and really make little difference between Christians and Mohammedans.

Intemperance is somewhat prevalent among them but as a rule they are a liberal minded and intelligent class of men. Among the Mohammedans of the North, where the Softas predominate, however, are many who are very fanatical, some of them doing penance by torturing their bodies.

The Roman Catholic Albanian is quite similar to other Catholics on the Continent. The priests restrain the people from reading the Bible in their own language and there are few schools. Many Catholics have been known to turn Moslem either for self-protection or for private interests.

The Greek Orthodox differ mainly from the Roman Catholics in their belief that the Holy Spirit proceeds only from the Father. They do not have an elaborate system of Purgatory, but they believe in saving the soul after death by giving to charities, and in having the priesthood go through various forms of prayers up to, and including, the third year after the decease has taken place. At the end of this third year the priest goes to the cemetery with the relatives, whatever the weather

or season, and the body is disinterred and revealed to their view. If the body is not decomposed, it is believed that the sins of the departed one have not been forgiven. Consequently they deem it necessary to continue the prayers for three more years. While the priesthood of the Orthodox may be said to be a little more liberal than the Roman Catholic on the Continent, yet as a class they have been left in a very ignorant condition, men in most humble callings in life being not infrequently ordained to the priesthood at their own request and without any theological preparation. As the services are all conducted in the ancient Greek the people themselves are left in almost absolute darkness and superstition, faithfully performing the various rites of the church without understanding their spiritual significance.

The intelligent class amongst the Albanians are very much dissatisfied with the religious condition of the people. It is quite evident to any one who thinks upon the religious condition of this most interesting and promising race that the two parties of the three forms of religion which predominate can not possibly unite with the remaining one. A prominent Albanian lately said to us, "You Americans represent, we can not but believe, the solvent of our many (religious) troubles, for we can all unite with you".

Truly has not God called America to give this people a Christian education, to present to these Albanians the Christ religion and care for the wounded, the dying and the widows and orphans?

PHINEAS B. KENNEDY.

Kortcha.

THE HISTORY OF THE EVANGELISTIC WORK IN ALBANIA.

Albania was the last of all the Balkan states to be taken up as a field for missionary activities. The beginning of evangelistic work in Albania might have been delayed even longer had it not been for the following incidents.

First of all, among the students who were preparing for evangelistic work in the Collegiate and Theological Institute at Samokov, Bulgaria, was a young Albanian, Gerasim D. Kyrias. He felt the call to work among his people as irresistible. At the same time, the agent of the British and Foreign Bible Society, the late Dr. Alexander Thomson of Constantinople, had come in touch with some Albanians and had been so impressed with them, that a desire was awakened in his heart to find some means of helping this people, in many ways so similar to his own fellow countrymen, the Scotch. After a short correspondence between Dr. Thomson and Mr. Kyrias, it was arranged that the latter become a sub-agent of the Bible Society, making his headquarters at Kortcha, Albania. No missionaries having yet entered the field, it was understood between these two earnest, consecrated men that aside from the mere selling of the Scriptures, Mr. Kyrias was to preach the Word.

On his first trip to Albania, Mr. Kyrias fell into the hands of brigands and was held captive for six months, enduring

suffering and tortures which remind one of the experiences of the saints and martyrs of the past. We would recommend to any of you who are interested in his captivity, to read, "Captured by Brigands," published by the Religious Tract Society of London.

After his release he went right back over that same road into the interior of Albania, to establish himself in Kortcha for the purpose of preaching the Gospel. It was the first time the Gospel had been preached to the Albanians in their own language.

Realizing more and more that the crying need of the people was for education, he decided to open a Girls' School and for that purpose asked me to help him as soon as I had graduated from the American College at Constantinople. Thus was opened the first Albanian School for Girls, in the fall of 1891.

In January 1894, Mr. Gerasim D. Kyrias was called to higher service above. We cannot understand why God took this consecrated soul away from the work he so much loved, so early in life, but we know that He makes no mistakes. Mr. Kyrias is still held in precious memory by many of the people whom he served.

The School was started and supported by the help of the Bible Lands Mission Aid Society, which still contributes to its support. After the death of Mr. Kyrias, the American Board took some interest in the Albanians, through the advice of Rev. Lewis Bond, missionary in Monastir. As a branch work of Monastir station, the school and also a preacher were supported.

Those associated directly with the work in Kortcha have been Mr. and Mrs. Gregory Tsilka, Mr. George Kyrias, Mr. Sinas, Miss Fauka Eftimova, Miss P. D. Kyrias, Miss Elene Travan and myself. The school for a long time had to battle with prejudices and suspicions on the part of the Orthodox Church, but, with the help of the Almighty, it has been able not only to maintain itself but to earn the reputation among Albanians as the best Girls' School in Albania.

Three years ago, in response to many earnest appeals on the part of Albanians for missionaries, the Board found it possible, owing to the generous gifts of two noble women in America, to send us Rev. and Mrs. P. B. Kennedy and later, Rev. and Mrs. C. T. Erickson. It is our hope that the work so nobly begun years ago, will now be carried on to the glory of God and the advancement of Christ's Kingdom among this brave people.

At the recent annual meeting of the European Turkey Mission at Samokov it was decided, because of lack of funds and because of the geographically central position of Elbasan, as well as the open-mindedness and sympathy of its people, to make that city the central station and concentrate the missionary work there.

We Albanian workers are convinced that Kortcha has been and will continue to be a city of great political and educational importance to all Albania, and that it would be a great mistake not to maintain the work, and especially, the Girls' School in Kortcha. We hope and pray that some con-

secrated person of wealth will realize the privilege of helping to keep this school in its place so that it may continue to be in the future, as it has been thus far, the centre of christian education for Albanian women and girls.

In spite of its limited quarters and insufficient means, the school this year numbers eighty pupils, including twenty boarders, both Christian and Moslem. The Sabbath services, both morning and afternoon, are well attended. The women's meetings continue each Friday afternoon and we feel that the seed sown will some day bear a rich harvest.

May Almighty God who has kept this work throughout all persecution, protect these interests in connection with the advancement of His Kingdom in Albania.

SEVASTI D. KYRIAS

ALBANIA.

PRESENT OPORTUNITIES AND NEEDS.

The Albanian people present a unique opportunity for the investment of life and wealth with absolute assurance of large and beneficent results. "The precious thing in man is his unstifled sense of want, the consciousness of the unattained, the aspiration after God." This strikingly defines the present situation. There was a time when it mattered little to these people that they had only one stick with which to gouge the soil, no roads over which to market their goods, no schools in which to educate their children, no modern machinery, no books, no papers printed in their mother tongue. They were

"Stolid and stunned
A brother to the ox."

But that time is past and to today, from one end of the land to the other, and among all classes of the people, there is a sense of want amounting to a passion for, not only the fact of constitutional liberty, but the blessings and fruits of it as well. The wooden plow no longer satisfies, they want modern machinery. The remarkable fertility of soil and salubrity of climate are already indicated in the great variety of fruit, vegetables, and grain, that is grown. Now they are ambitious to make these equal to the best in other lands. The trail for their donkeys and ponies no longer suffices; they want their streams bridged and modern roads opening up the country to commerce with the world. Lastly, they want the various dialects of the people gathered up into a single speech, a national literature created, local and tribal interests blended into a national whole. One race by blood they would be again one people, with one national idea, and one religious faith. The memories of ancient days when they were all these are being revived and the people are demanding that birthright which they have never sold nor justly forfeited.

In their stress, they turn to us and ask us to lead them into their "land of promise." They trust our motives as they do not trust those of other nations that have been active in their behalf in the past, suspecting them of political propaganda, and of that affection which the wolf has for the lamb. As one expressed it the other day, "you have the medicine that can

make us well. Our people are very sick, they are dying, and I beg you to either open the bottle and give us of your medicine, or go away and leave us alone to die, or if possible, to find some one else who can help us."

In order to meet the situation, we ought to have, without the least delay, first a building where at least one hundred and fifty students can be accomodated with lodging and board; second, another building for study and recitation with equipment as well for manual training; third, a building to accomodate a Boarding School for one hundred girls; fourth, a well equipped Hospital, with physician and nurses. (The waste of life for lack of modern surgical skill and medical sciences, is appalling); fifth, American or English young men, college trained and of apostolic spirit and abilities above the average, to take charge of these departments, Collegiate, Industrial, and Medical; and a young woman equipped to be the head of a school for girls.

In these schools and hospital will be both Christian and Moslem, poor boys from the country and the sons of the Beys, students from the North where Slavic influence has predominated, and from the South where Greece has carried on a powerful propaganda. They will be picked young men and women, boys and girls, who give promise of future leadership in every worthy endeavor. Is it not an enticing field for investment?

Reasons why business philanthropists and friends of Missions would find Albania a most attractive field.

FIRST.—It is compact and capable of being handled from a single center, the population not being over two and a half million.

SECOND.—The Albanians are a most promising people, not a decayed and dissipated race needing to be carried, not a barbarous race needing to be taught the first principles of civilization; but a people of noble sentiments, high moral ideals, splendid virility, with the same racial blood and racial qualities as the AngloSaxon possesses. They are our brothers.

THIRD.—The "field is white unto harvest." No period of anxious, heartrending waiting is necessary. Other mission fields have waited half a century and more for conditions to ripen as we have them here today. We have only to thrust in the sickle and reap.

FOURTH.—The Albanians hold the key to the Balkans. This call unanswered, the hunger of these people unsatisfied, and there remains a disturbing element that may, any moment, set the whole Balkans aflame with war. And it is almost certain that such a flame would spread over Europe and prove one of the greatest catastrophes in the world's history.

FIFTH.—Need I add it? "Go ye into all the world and preach the Gospel to every creature." The all inclusive reason, a Gospel of peace and good-will toward men, of a loving Father and loyal, obedient Son, a Gospel not of Creeds but of the Christ, not of ceremonies, but of life that shines.

Correspondence with a view to "investment" solicited, questions cheerfully answered.

Address, C. Telford Erickson
Elbasan, Albania.

or T. B. Kennedy
Kortcha, Albania.

Open mail via London, Salonica.

Communication may also be sent direct to the Foreign Secretary of the American Board,

Rev. JAMES L. BARTON, D. D.,
14 Beacon St., Boston, Mass.,
U. S. A.

THE EDINBURGH CONFERENCE.

In the three copies of the *Scotsman* already received from Edinburgh there are more than eighteen columns describing the opening sessions of the World's Missionary Conference. It is manifestly impossible to give even a brief report of this greatest religious conference of history in the limited space at our disposal, but a few of the salient features, as seen through the eyes of "a contributor" to the *Scotsman*, may serve to give some impression of the work and spirit of so representative an assembly.

The businesslike method of procedure was manifest from the first. The Chairman, Mr. Mott, announced and enforced to the end the rule that no speaker was to occupy more than seven minutes. The inexorable second bell stopped the most fervid oratory as well as the more prosaic speeches.

On Wednesday the subject was the consideration of carrying the Gospel to all the non-Christian world. In his opening statement Mr. Mott declared that there are still 114 millions wholly outside the sphere of Christian missions. The Church should bestir itself as never before, and opportunities were never so favorable. Dr. Robson made a powerful plea to throw a line of Christian missions across the center of Central Africa as a bar against forces unfavorable to the progress of Christian civilization. Dr. Karl Kumm emphasized this necessity and urged that it was the duty of our generation to win the warlike Pagan Tribes of the Soudan for Christ. Following this, it was wonderful to hear Koreans, Chinese, and Japanese speaking in excellent English and setting forth the needs of their countrymen for the religion of Jesus Christ. In the devotional service at noon the most impressive moments were those when the vast assembly joined in silent prayer. In the afternoon the Conference addressed itself to practical questions. Should the Church seek to enter at once the unoccupied fields, or first enlarge its activities in the fields it possesses? Opinions differed. Dr. Zweimer, from Arabia, pled for immediate occupation, because (1) the great plea of missions is not opportunity, but the destitution of men; (2) the command is universal, and in obedience to it Paul ever looked to "the regions beyond;" and (3) the glory of Christ demanded that these fields should be occupied. Impossibility!—to faith there was no such word. Dr. Gairdner of Cairo feared that diffusion would become effusion. The feeling of the Conference, however, was that both concentration and extension are essential.

The next question was, should the aim be to convert the individual or to bring the community under Christian influences? Again, there is no antagonism between the two ideals. But Mr. Robert Speer, in a statesman like utterance, asked how humanity could possibly be elevated except on the shoulders of the individual. The message of Christianity was to the individual, the goal of Christianity the permeating of the mass.

Should the missionary himself evangelise, or train native evangelists? Bishop Brooks advocated the latter and said

there were 500 students in the University of Pekin who volunteered to evangelise their own country.

Should native agencies in the East be dependent on foreign support? Native prejudice against foreign paid evangelists is a factor in the problem but in China at least it had been found necessary. In Manchuria, Dr. Ross said, in the last few years 30,000 had been won to Christ, only 100 through direct missionary influence, and the rest through native evangelists who were supported by the West.]

In the evening three great halls were filled to their utmost capacity. In the United Free Assembly Hall the Hon. Seth how presided. The principal speaker was Prof. Paterson of Edinburgh. His theme was Christianity, the Final and Universal Religion—as Redemption. His powerful address demonstrated that Christianity made good its claim to be the final religion by (1) the blessings which it confers; (2) the ideal of God which it represents; and (3) by the doctrine of salvation it propounds. Over against ethical ideals, Christianity begins with forgiveness and roots its religion not in the feeble efforts of man but in the unchangeableness of God. A World Missionary Conference which aims at making one religion a world-power must be convinced that it has that one religion which alone is entitled to that pre-eminent and unique place.

FAVRE BOYS' HOME.

Bardezag.

Friday, 17th, was a great day for the students of the Boys' Home. We held the Annual Closing Entertainment in Chambers Hall, every thing going off beautifully. The programme was given by the boys under the Presidency of Dr. Chambers. It was with great thankfulness that we saw him in his old place, bestowing the certificates of graduation, on the boys of the Upper Form, some of whom hope next year to enter the Freshman class of the High School. The circumstances of others lead them right out from the Home to begin their struggle in the world of labour in which, we hope, they will do their part bravely.

The boys did their part whole-heartedly, both in decorating the Hall and in reciting in Armenian, Turkish, English and French, as well as in singing with vim English songs, and the vigorous Swiss "Roulez Jambours".

Last, but by no means least, our babies gave a very pretty performance under the guidance of our able teacher Degeen Sakayian, to the intense delight and amusement of the whole audience. Our valued Senior Teacher, Hagop Effendi Alojian, had the satisfaction of seeing the order and good behaviour of his pupils, the result of his unceasing efforts to lead the boys towards a life of self control and unselfishness. We were encouraged by a large audience of sympathetic friends from the High School and village, as we had been on the previous Wednesday at our Athletic Sports, worked up most successfully by a Committee of the older boys under the energetic leading of Rev. E. Crossley, who came this

Spring with his wife to take up some of the burdens of the Home. They are a valuable addition to our Staff and, with their hearty desire to help in the development of our boys, must surely find a warm welcome in our midst.

This welcome is also extended to their first born son, who arrived on Sunday, 19th inst., causing great rejoicing in the Home.

S. NEWNHAM.

EMPIRE NEWS.

The Capital.

On Sunday, June 26, Bishop Terzian Catholicos-Patriarch Elect of the Catholic Armenians was installed in his high office at the Church of the Holy Virgin in Pera. A large and representative audience filled the Church during the impressive ceremony. The papal representative was Mgr. Sardi. The Ambassadors of France and Belgium, as well as representatives from other Embassies and from the Orthodox National and Armenian Patriarchates, were present.

On Thursday, June 23, Sir William Ramsay, accompanied by Rev. Robert Frew and Rev. H. M. Allen, called on Archbishop Tourian, Patriarch of the Armenians. The Patriarch was greatly pleased to meet the well known scholar, especially familiar to himself as the author of *The Seven Churches*.

Sir William Ramsay, who had just returned from his 31st trip to Asia Minor, left for England the next day.

On Tuesday, June 28, the Grand Vizier read in Parliament the Imperial Rescript declaring the sitting closed until next November and conveying to the Deputies His Majesty's gratification and best wishes.

As a result of the disquieting rumors from the region of Bitlis, Moosh and Sassoun, the Armenian Patriarch accompanied by a special delegation, had an interview with Hakki Pasha, the Grand Vizier, and called his attention to the lawlessness of the armed Koords, the fear of the unarmed Armenian population, and the evils that were likely to result. The Grand Vizier gave every assurance that there was no ground for fear and that the reforms were being pushed just as rapidly as possible. He also told the Patriarch that the question of Tcharsandjak would be taken up for further investigation. This district consists of some sixty Armenians villages which, with their lands, were taken away from the Armenians under the old regime by Koordish Beys. Aside from this district the Armenians claim a large number of lands in eastern Anatolia, including 28 Monasteries and 18 Churches, which are now in the hands of the Koords.

The Municipality is said to have collected up to date some 9000 of the street dogs and to have transported them to the desert island of Kayrsuz, in the Marmora. Nearly 10,000 pounds of bread are provided for them daily.

THE PROVINCES.

Mr. Sarkis Souine, who was sent by the Armenian Orphan Committee and the Patriarchate to investigate the condition of the widows and orphans in Cilicia sends a detailed report from Adana. A few of the items are as follows. In Adana the 20,017 liras given by the Government for the rebuilding of houses have been used for 515 families, of which 400 are Armenian. The loan of 50,000 liras for the farms in the province is at 6% for five years. A loan of 50,000 liras has been provided on the same terms for those merchants who own immovable property. In Adana alone 400 marriages took place among the Armenians from September to February. The four Armenian schools of the city include 1200 pupils. The number attending the American, Jesuit, and Protestant Armenian schools is 450. In Adana there are 798 Armenian widows. Of these 350 became widows at the time of the massacre. The remaining 448 however, having lost their male relatives in the massacre, are equally in need of aid. These may be classified again as follows, 478 are absolutely dependent on aid, of whom 334 are able to work, if work is provided, and 144 are helpless. The most prevalent disease is affection of the eyes. The remaining 320, though in need at present will be able ultimately to support themselves.

The number of widows in Catholic, Protestant, Syrian and Chaldean circles is 342. The kinds of industries recommended by Mr. Souine as employment for these widows are stocking knitting, *yazma* making (muslin kerchiefs used for head coverings and turbans), and tailoring.

A circular telegram from the Minister of the Interior to the Governors of the provinces announces the decision of the four Protecting Powers to uphold the sovereign rights of Turkey in Crete and calls on them to quiet the people with this information.

Y. M. C. A. NOTES.

The Association of Central Turkey College (Antab) has prepared in Armeno-Turkish a course for Bible study based on the third part of Bosworth's "Teaching of Jesus and His Apostles." Dean Bosworth of Oberlin College (Ohio, U.S.A.) is a favorite author of Bible study books for Y. M. C. A.

A. Y. M. C. A. with nine members was recently formed in Broussa, a large city where there is great need for a work that will elevate the intellectual and spiritual level of the young men.

A. Y. M. C. A. has existed for quite a number of years in Tokat and has helped the young men of that place. The activity of the association has been at times very slight, but renewed activity is being now demonstrated.

The Y. M. C. A. in Euphrates College has 50 "senior" members (including some of the Faculty) and about 40 "junior" members. This association undertakes, in addition to the ordinary lines of work, to do athletic and musical work through committees appointed for the purpose.

The task of securing suitable "temporary" quarters for Y. M. C. A. work near the Sirkedji has been subdivided as follows between the recently appointed Co-operation Committee of the Y. M. C. A.'s of Constantinople.

Diran Eff. Mardiguian—to look for a suitable building. (Address "c/o Bible House")

M. Kymon Vlastos—to look for a suitable man to take charge of the building and assist Mr. Davis. (Address "Banque Imperiale Ottomane").

Dr. A. Kirmis ("German Embassy") and Edward Jiknavorian ("c/o Bible House") to advertize the work and interest friends whose support will be necessary to the success of the undertaking.

There is a call for publication in tract form in Armenian and Armeno-Turkish of some of the articles which have appeared in the "Parosse."

A representative of the Y. M. C. A. at Bardizag was among the four speakers at a meeting held some time ago in the hall of the Armenian National School to celebrate the Jubilee of the Armenian National Constitution. The other speakers represented the Tashnagist and Huntchagist Societies and the Alumni Association of the National School.

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