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MORE WAR IN THE BALKANS.

As we went to press last week we reported the Balkan situation as being dark. It is darker still as we go to press this week. Then, although some fighting was taking place, war had not been declared and there was a faint hope that an open declaration might not come. Reports now are that that declaration has been made and that the engines of war are asked to settle the apparently petty disputes of the former Balkan Allies.

According to these reports war was not officially declared until July 6th, although during the preceeding week a state of war existed with Greece and Servia opposed to Bulgaria. Heavy fighting between Servian and Bulgarian troops appears to have taken place in the region of Ishtib and Kotchana, while the Greek forces have engaged the Bulgarians in the vicinity of Doiran and Nigrita. The outcome of this fighting is uncertain as the reports that have reached the Capital are most contradictory. Telegrams from Athens and Belgrade announce great losses by Bulgarians and great gains by their own armies. These reports need confirmation which cannot be obtained at this writing. Comparing all the contradictory reports it would seem that thus far the Bulgarian losses have been the greatest and that slight gains have been made by her enemies. Montenegro is reported to have sent 12,000 soldiers to assist Servia.

A new feature in this Balkan strife is the mobilization of the Roumanian army. Telegrams from Bucharest announce that 600,000 soldiers are being mobilized. The reason for this mobilization is not clear. Does Roumania need so large an army merely for "precautions" or to occupy the territory offered her in the recent arrangement? Or is it possible that Roumania thinks this is her opportunity to strike hard and secure all that she claims as her own according to the Berlin Treaty? An Ottoman Agency telegram from Paris says that Austria proposes that Bulgaria cede to Roumania all the territory north of a line drawn from Turtukan (or Turtukai) to Balchik. The fact that Roumania has taken off her mail steamers between Constanza and Constantinople makes one suspicious of Roumania's attitude. With no way of receiving thoroughly reliable news from the outside world it is impossible to say more in this connection.

The Turkish attitude is first of all one of great satisfaction. There is great rejoicing over the inability of the former Allies to agree over the division of the spoils of war. In general there is much hope that Turkey may profit very materially by reason of the present war. There seem to be three fairly well defined groups among the Turks. First of all

there are the chauvinists who regard this as their golden opportunity. This group is anxious to act quickly and march against Adrianople and regain through war, at least, this lost province. In the minds of this group there is no doubt about the outcome of such action. The second group are more conservative and think it would do if they could move out to the new Enos—Media border line and force the Bulgarians to evacuate all the territory this side of that line. This party is insisting that the Bulgarians move out upon short notice. The third group is inclined not to resort to a trial at arms but to take advantage of the present situation to regain through diplomacy something of what they have lost in war. Their policy seems to be to secure from Bulgaria or Greece or both of them favorable concessions in return for neutrality in the present mix up. This appears to be the policy of the present government and it remains to be seen whether or not they will be able to carry their program. To most observers any policy which would lead to open conflict with any of the other powers would seem to be the height of folly. As a precaution, at least, Turkey gave orders Monday morning for all of her officers and men on leave from Bulair and Chataldja to return to their quarters by first train or boat.

This third stage in the Balkan conflict is a severe blow to the Great Powers, especially to Russia and England as they exhausted every means at their disposal in an attempt to prevent another appeal to arms. With no foreign mail for the last week it is not possible to say anything definite regarding the attitude or action of these powers in connection with the present crisis. Naturally it is most earnestly hoped that their neutrality will be maintained and that the Ambassadorial Conference will continue to lend its aid until these critical problems are settled.

INDEPENDENCE DAY AT CONSTANTINOPLE.

It was a beautiful day, and the Stars and Stripes as it floated from the foreign warships on the Bosphorus looked bright and inspiring indeed.

In the morning, H. E. Ismail Djenani Bey, grandmaster of ceremonies, proceeded to the American Embassy to present to Mr. Rockhill H. I. M. the Sultan's felicitations.

Several groups of Americans celebrated the day in the various charming picnic groves in the vicinity of the Capital.

His Excellency the Ambassador and Mrs. Rockhill left for America on leave at 4 P. M.

At sunset, the American community gathered in the gymnasium at Robert College for the purpose of honoring the national day. There were ninety-eight seats occupied at

the dinner-table, over which presided the honorable Hoffman Philip, Chargé d'Affaires of the Embassy. The gymnasium was very gaily and tastefully decorated, and the setting for the celebration could hardly have been more fascinating and effective. Naturally, the summer evening toilettes of the ladies contributed added color and life to the festive occasion. As toastmaster, Consul General Ravndal, after expressing the community's thanks to Mr. Philip for his presence and its sincere gratification at his recovery from a severe illness, introduced successively Dr. Marcellus Bowen who spoke most eloquently of "Our Country;" Professor Ormiston, who graphically and wittily described the difference between Fourth of July celebrations 50 years ago and to-day; Mr. Oscar Gunkel, who paid an impressive tribute to the American girl; Mr. James H. Boyce, who told some exceedingly comical negro stories. Mr. Ravndal, after feelingly referring to the relations between Americans abroad and the homeland, proposed that the honorable the Chargé d'Affaires of the Embassy be asked to send the following cable message to Washington as voicing the sentiments of the Constantinople community:

"The Secretary of State, Washington. Hundred Americans assembled Constantinople July Fourth send respectful greetings of loyalty and devotion to President and Government." This motion was carried unanimously and enthusiastically.

The formal program of speechmaking having been carried out, the toastmaster called for remarks from Mrs. M. Bowen, who recalled past events in the American colony in Constantinople; Mr. Hugh Poynter, Miss Prime et al. With Mrs. Morgan at the piano, the audience then sang: "My country 'tis of thee," upon which the assembly rose from the tables. There followed much singing and merrymaking, and the happy gathering did not break up till 11.30. American lunches had been provided for guests from Pera, Stamboul and the villages on the Bosphorus. During the evening, the toastmaster took occasion to express the thanks of the community to the authorities of Robert College for their generous disposition in providing such delightful facilities for the celebration of Independence Day.

CONSTANTINOPLE FIRES.

Y-a-n-gh-i-n V-a-r! These two words drawled out in a deep bass cadence by the Turkish *Bekjis* (night watchmen) announce to sleepers of Constantinople that there is a fire somewhere in the city. Following these two words will come a Turkish jargon, which even natives often have difficulty in understanding, that tells the particular quarter of the city and the street in which some poor people are being burned out of house and home. Few nights pass without one or more of these announcements. During the day fire notices are given to the people in the vicinity of the fire, by sharp blasts from the fireman's brass trumpet or by the sight of thinly clad, bare-headed, bare-footed young men, called *Tulumbajis*, running along the street carrying on their shoulders a queer looking machine which is a Turkish fire pump. The days, as well as the nights, are few when there is no fire in some quarter of the city.

Many of these fires are small and of little significance, but frequently large districts are left without a single building. Often all the walls crumble to the ground leaving nothing but the brick or stone foundations and a little twisted iron. So inefficient are the means for fighting fires and so thick are the buildings, often entirely of wood, that it not infrequently happens that fires burn for hours and only stop when they come to some large wall or vacant space. In large measure these facts account for the great fires of the past few years. According to the *Tanin*, whose figures doubtless are low, during the past five years no less than 8,000 buildings have burned. These burnt buildings, says this same paper, represent a loss of 250,000 Turkish liras (\$1,100,000) and have made 30,000 people homeless. Personally I am inclined to think that these figures ought to be much larger if all the fire loss for the past five years is included.

Owing to the fact that many of these buildings were mere wooden fire-traps, the financial loss is comparatively small. The loss in home accommodations is much greater as well as much more serious. To have between 6000 and 10,000 persons annually turned from their homes by fire is no small matter to any city. And besides, in many instances, especially in the great burnt districts in Stamboul, because of the Government's refusal to grant building permits until it can complete the work of replotting these districts, these burnt buildings are not being replaced. This means at least two things, both of which are bad, namely, high rent and excessive crowding. In not a few cases where, before the fires, one family lived, three or four families are now living, and often each family pays almost as much rent as the single family formerly paid. In many instances the very poor people are living in the cellars and caves of the burnt sections and, as one visitor remarked, "It is like living among the tombs." Add to these homeless fire-sufferers and to those that will follow from the inevitable fires of the summer, 100,000 or more refugees that have flocked to the city from the territory lost in the recent war and one begins to realize something of the housing problem that faces this distracted city. Should the city be visited by another conflagration such as that of last summer the situation would be well nigh unimaginable. The poverty, disease and misery attending such circumstances constitute a problem sufficiently great to baffle the best equipped charity organizations of any modern city. What is to be the result where there is practically no organized charity and where, in general, there is utter ignorance of modern principles of relief?

One beneficial result of the fires might be noted. That is the opportunity it gives the government, at least when large districts burn, to replot the city according to a more modern plan. In general, with typical Turkish slowness, this is done and the streets are widened and straightened unless some sacred tomb or a cemetery stops all progress. But what a price to pay for wide streets! What waste! What suffering! What sacrifice! And how easily it might all be avoided! With the city built on the hills and with all the water of the Sea of Marmora, the Bosphorus and the Golden

Horn, how easy it would be to make this place one of the best fire protected cities in the world. Will it ever be?

Since writing the above one fire has come dangerously near the Bible House and a second only one block away. About 4.30 o'clock on July 4th a fire broke out on the street just back of the Bible House and destroyed a large building, while the American property was saved by a large stone building between it and the fire. The inefficiency referred to above was amply exemplified at this fire by the usual lateness in the arrival of the fire-fighters and by their inability to use their equipment after arriving. An automobile fire machine arrived first with a lot of new hose but it had evidently not been tested and the firemen were unable to use it and were forced to return for old hose. Meanwhile the fire did its work.

Scarcely had the first fire come under control when a second one broke out a little more than a block further east. Fortunately both of these fires did but comparatively little damage.

BITS FROM BITLIS.

The third vali within a year has become fairly installed. The activity of the Kourds since his arrival gives the impression that his predecessor told them they could do what they liked so long as they kept quiet during his term of office. Among the numerous murders are those of a Syrian priest in the Eroun district and that of a Turkish telegraph official from Van five miles east of the city. One of the Kourdish murderers of the latter has been caught, but the prominent Kourd who treacherously shot the former is levying all sorts of tribute on the terror-stricken villagers of the district *ad libitum*.

When a Turkish official whom the Kourds were robbing six miles south of the city protested that he was a Moslem, they replied that it was now "equality," and it made no difference whether he were a Moslem or a Christian.

The Mearif has communicated instructions from the Minister of Education concerning games that are played in the schools. There is a list of ten or more that are prohibited as injurious. Nearly as many are listed on the other side as harmless. Among these are puss-in-the-corner, tennis, basket-ball and foot-ball.

The seniors in the George C. Knapp Academy have been editing a bi-weekly paper, printed by hektograph process, entitled *Khavari Metch* (In the Darkness). After they had published some fifteen numbers the police gave word that a permit must be secured before it could be continued, and rather than go to the expense and trouble of getting this, the paper was discontinued.

Once every two or three weeks during the school year a pedagogical seminar has been held with the seniors and teachers. Several times teachers from the Gregorian Armenian schools have given the address. One of these has spent several years in Germany studying pedagogics.

Twelve men graduate from the Academy on the 26th of June. For a week following the graduation exercises there is to be a conference with all the theworkers in the field, when questions of Evangelism, Education and Policy are to be discussed.

AN ESTIMATE OF "THE WORLD IN CHICAGO" BY

Rev. GRAHAM TAYLOR D.D.,

WORLD IN CHICAGO—CHICAGO IN THE WORLD.

"The World in Chicago!" Who has not seen this announcement? To some of us it has come through the mail. Most others have seen it in the newspapers. All of us have seen on the billboards the big pictures of its "exposition in the Coliseum" and its "pageant in the Auditorium." Chicago's attention has been arrested and held by this one fact, if by no other, that these two largest and most expensive places of assembly have been occupied and filled every afternoon and evening, six days a week for five weeks, by this one religious educational enterprise. No other has done even this much, except the World's Fair.

What was it for? Why did 400 people put up a guaranty fund of \$100,000 to meet its initial expenses, to make the project possible and to pay its deficit? Why did nearly 20,000 people, scattered all over the city and its suburbs, work for seventeen months to get it up and take part in its innumerable programmes? How did they dare expect such a multitude to attend as would fill the Auditorium every week day afternoon and evening for sixty performances, to see 500 or more on the stage rendering the Pageant of Darkness and Light and to hear 350 in the chorus singing the accompaniment? Why did they dare announce in the Coliseum scores of tableaux and procession in costumes, demonstrations, plays and lectures, all going on at once? How could they expect enough people in attendance to warrant the time and expense of so many volunteer entertainers and teachers? Where did they think admission fees would come from to furnish any large part of the \$6,000 a day required to pay expenses?

ONE BIG HUMAN INTEREST STORY.

There is just one way to account for it. There was "human interest" in it all. It was all a "human interest story," as the newspaper boys call the most interesting things they get for the papers. This may surprise those whose thought it was only for a religious purpose that all these church people did this thing. But all of us may well be reminded that every religion really promotes human interests. This is what has made religion interesting always and everywhere. Nothing has ever interested more people in every age and every land so much as religion. Because these religious people who presented "The World in Chicago" are interested in "missions" and try to interest others in the missionary effort to spread religion all over the world, some folks may have expected to see [or hear] nothing at the Coliseum or the Auditorium except the effort to get men and women to give up one kind of religion and take up another. They must have been pleasantly disappointed when they went to either place. For they saw and heard nothing but what

was for the human interest of every man, woman and child in every land.

At the Coliseum they saw how people of different races live and work. In color and costume, in wigwam, hut and house, on their highways and in their temples, at their play and worship, in their weddings and funerals, in their triumph and despair, Indians and Hindus, Zulus and Eskimos, Turks and Chinese, people of all lands, were shown to Chicago in living, moving, speaking, praying, singing, sacrificing, laboring human forms.

The thousands of people younger and older, who thus represented and personified their brothers and sisters of other lands and faiths did so reverently and sympathetically, as best they could, by act and speech, by posture and procession, by explanation and demonstration. To do so, singly and in groups, they read and studied, learned and drilled, for nearly a year and a half, some of them, that they might take their parts. What they themselves thus learned of the world brought much more of it into Chicago. It was not only the far away in Africa, Hawaii, China or Labrador that got more of itself into them, but also the world in America, of which they and all of us know too little.

There in the Coliseum one could see the immigrants pouring into America through Ellis island and other ports of entry. There stood the government inspector, and before him immigrant families, trying to answer his test questions about their health, money, character, children, and their prospects of meeting friends and getting work. There, too, was the prairie schooner on its way west. It bore the motto of the earlier pioneers, "Pike's Peak or Bust." The Indian trading post displayed its blankets and beads, its trinkets and supplies. The Mormon colony and its "endowment house" were the background of a "demonstration" of that strange faith. Diagrams and charts, photographs and stereopticon slides traced the streams of immigrants back to the lands from which they came and forward into the states where they settle. In among all this tumult of life appeared the school house and the church, the circuit rider and the home missionary pastor, the negro jubilee singers and revivalist, the city "mission" and the evangelist, the recreation center and the boys' club leader. Every way that life turned, religion was seen lifting upon it, in one way or another.

In the foreign sections the visitor passes through the streets of Jerusalem or Damascus, sees the very costumes worn there, runs across the potter's wheel, the oriental shop, the city gate. In India the white robed people flit by. In Turkey the hard lot of the Mohammedan woman in the harem and under grinding toil is shown and also "the call to prayer." Here too, is a group of lepers, outcast and forlorn and over against them the model of a leper colony, the bravest expression of Christian courage. Yonder the sick and suffering lie helpless without care or comfort. But over against them rise the medical missions, with their nurses and surgeons, their mercies and their comforts.

DARKNESS AND LIGHT IN CONTRAST.

It is in the pageants at the Auditorium that all these contrasts are drawn with high dramatic skill and musical talent, in what truly claims to be "a religious revival of pageantry." The vivid contrast between darkness and light are drawn with spectacular effect in four tragic episodes and a grand finale. The episode of the north displays the triumph of the missionary over the medicine man of the American Indians, the cross of Christian self-sacrifice over murderous superstition.

Around the heroic figure of the great Livingstone centers the scene of the south from Africa's dark continent. There he is, healing "the open sore of the world," in binding up the wounds of a slave raider, thus overcoming evil with good.

The child widow being rescued from the funeral pyre besides the dead body of her husband culminates the tragedy of the east in the abolition of this horrid custom of "suttee" by the edict of the British government.

The west furnishes the stupendous tragedy of the vengeful goddess of the volcano in the very act of having a little child and a young bridegroom thrown into the fiery crater when the light from heaven dawns in the person of the Christian queen, who breaks the spell of fear and sets her people free.

At last comes the grand procession with palms of victory in their hands, marching to the triumphant music of the great chorus and orchestra.

"From north and south and east and west

They come!

They come—the victors in the fight.

They come—the blind restored to sight,

From deepest darkness into light;

They come!

In a holy exultation.

With the sound of jubilation,

They come, they come."

Thus, through preparation of these 20,000 of our fellow citizens for this great spectacle and through the nearly 500,000 attendances, so much more of the big world has rolled into Chicago.

And by just so much Chicago is and will be more and more in the big world—with its human sympathies, its abundant material resources to help every good word and work at home and abroad; with its civic patriotism and its example in overcoming its worse things by its better spirit; with its churches and charities, its growing multitude of strong, self-sacrificing people and its ever changing but ever advancing leaders—men and women whom the world loves to honor.

So "The World in Chicago" has as its sequel Chicago in the world.

Chicago Daily News.

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Charles T. Riggs, Editor.

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BIBLE HOUSE, CONSTANTINOPLE.

JULY 9, 1913.

EDITORIAL.

The article in this week's *Orient* from the pen of Dr. Graham Taylor ought to bring cheer and courage to the hearts of all our readers. To think of a Missionary Enterprise gripping Chicago as did the one described in this article is enough to put heart into any lonely missionary who is struggling along with insufficient help and equipment. This article shows what is being done in the homeland to arouse interest and secure that help in men and money that is necessary for the carrying of Christianity to the neglected fields of the earth. Such exhibits are Mission Study Classes on a large and practical scale. If acquaintance with the facts will do anything to turn attention to the needs and opportunities in modern missions these exhibits would surely seem to be fulfilling a large place in the Christian Missionary Work of the present generation.

We print this week an article on Constantinople Fires which gives an account of one kind of waste that is going on here in the capital. Those who have been observing the recruits for the army that have been arriving lately must have thought of another kind of serious waste to the country. Early last autumn the soldiers that arrived were largely mature men, many of them were middle-aged. Today the recruits are mostly boys not yet out of their teens. One morning last week a large number of these boy soldiers were lined up on the Galata Bridge previous to their march to the barracks. The contrast between these men and a similar number, who were lined up in the same place last autumn, told, without words, the story of the past nine months. So depleted is becoming the able-bodied manhood of the land that boy brigades must fill up the depleted ranks of the army, and meanwhile fields are being left untilled and the price of food-stuffs is rising.

KONIA.

Konia, the Iconium of Paul's travels, was during the eleventh, twelfth and thirteenth centuries the capital of the Seljukian Turks, and a centre of culture and power. These rulers held sway in Asia Minor in spite of the Byzantine Em-

perors, and conquered even as far as Nicaea. And some of their fairest architectural remains are found today in Konia. The mosques of Sahib Ata, Kara Dai, Alaeddin, etc., show remarkable carvings without and fascinating tile patterns within. The domes of these rest sometimes on a 20-sided basis above a square foundation; and some have a fountain or basin in the centre of the mosque. There was a citadel on the knoll where the Alaeddin Mosque is, and a moat all around it, where Sir William Ramsay has found a few Phrygian inscriptions. But the inscriptions of the Graeco-Roman period are almost entirely wanting.

Besides these Seljuk remains, the most noteworthy site in Konia is the central *tekyé* or place of worship of the Mevlevi or Whirling Dervishes. The great blue dome of this institution used to be seen for miles around the city, being covered with tiles of a fascinating deep shade of blue. These tiles have unfortunately been recently replaced by green ones, of very inferior workmanship. Under this dome lies the tomb of Hazret-i-Mevlana, the founder of the Order, which is covered with a heavy cloth richly ornamented with gold braid; also the tombs of others who stood very high in the Order. Non-Moslems are not usually allowed to approach these sacred tombs; and in order to go in the building at all they must remove their shoes. The present Beuyük Chelebi, or Grand Master, is a man of benign face and fine character, — a great contrast to his predecessor, who was a lax disciplinarian and quite a drinker.

Of modern interest in this great Turkish centre is the remarkable medical missionary work of the American Hospital, with Dr. Dodd and Dr. Post at the head. They have bought a commodious building near the centre of things, on the horse-car line to the railroad station, in spite of vigorous opposition by a leading Turkish newspaper, and have there a young medical plant that is winning the confidence of all. A Turkish physician has set up a rival establishment only a block or two away, but cannot compete with these foreigners. There is a good dispensary attached, and the drug business flourishes, although the war took away to the front the dispensing druggist. From fifteen to twenty or more surgical cases are in the hospital all the time, the number being limited by the lack of accommodations. A clinic is conducted daily, there being now about seven or eight hundred attendants at the clinic per month. A fine plot of land of nine acres between the main part of the city and the railroad station has been purchased, and the future hospital building will be erected here. The city is rapidly growing out in that direction, and this site will soon be in the midst of things. At the Sunday evening service conducted at the Hospital some eighty to a hundred of all nationalities gather, always including quite a few Moslems, and the straight Gospel is preached to them in simple style. Many are attracted by the good singing. In connection with the medical work a goodly number of Bibles and Testaments are sold every month, for the people are eager to buy. There has also been a large demand for the Khutbas recently issued in Turkish.

The Apostolic Institute, a College started by the Rev. H.

Jenanyan and managed by Evangelical Armenians, has had about 120 boarders and as many day scholars the past year. Prof. A. H. Haigazian, Ph.D., the principal, is now in America raising much-needed funds. In the school hall, the Protestant congregation of Konia holds its services, but the room even in vacation is well filled, and in term time is seriously over-crowded. The minister, Mr. Rejebyan, is a graduate of Marash Seminary and an earnest worker.

The Assumptionist Fathers have quite a flourishing school right next to the American Hospital; and the boys' brass band, trained by one of the French priests, does highly creditable work. The Fathers have a well-built and commodious Catholic church next door, but their success as a spiritual force in the city is not flattering.

As for the Consular corps, at present the Russian consul is the only one here; and unfortunately his reputation is not above reproach. The Greek Consulate is closed because of the war, and the British vice-consulate is not kept up. All these posts were or are virtually purely political in purpose, as these countries have little or no commercial interest in Konia. Germany had a consul here; but it was owing to practices to which he was a party, that admission to the mosques is now only by special permit from the ministry of the Evkaf. Ancient tiles and sometimes objects of still greater value, were disappearing and finding ready buyers among foreign collectors. The German consul has been recalled. Sir William Ramsay has called attention to the similarity in situation between Konia and Damascus. It cannot be pressed too far, but each is in an arid plain bordered on the west by mountains from which comes a water supply that gives each a most grateful and attractive fringe of verdure, gardens and trees, furnishing an oasis setting to the city in the surrounding brown of the desert or wilderness.

Unlike the people of most of the surrounding region, the Moslems of Konia are not fanatical or vindictive. There has never been any serious difficulty between the 50,000 Mohammedans and the 10,000 Christians. Most of the people are politically of a different stripe from the Union and Progress party; and nowadays they seem to be extremely pessimistic about the ability of the country to govern itself. They look rather toward a European management, as the only salvation of the country. In this all races seem to be agreed.

Konia is a growing town. The great modern Baghdad Hotel, right near the railroad station, begins to seem less of a folly than it did when constructed; and many new houses are in course of construction. The city is so well-off that high wages are demanded and high prices are obtained. Moreover the people are so open-minded that the prospect for evangelical work and even evangelistic work, is good. Drinking is terribly common, Lt. 20,000 per year being spent for liquor and morals are at a low ebb; but now is the time to press on the fine work opened by the Jenanyan College and the American Hospital, till the results shall discomfit the forces of sin and shame and bring in the kingdom of truth and righteousness.

C. T. R.

AN ARMENIAN CRITIQUE OF AMERICAN MISSIONARY WORK FOR ARMENIANS.

Mr. Arshag A. Alboyajian, one of the editors of the well known daily paper *Puzantion*, recently delivered an address before the Armenian Y.M.C.A. in Stamboul on the subject of the results of missionary activity among the Armenians. As Mr. Alboyajian is a member of the old Armenian church and a prominent literary leader among his people, we give a summary of his address taken from the full report appearing in the *Avedaper* of July 5:

The work of American missionaries in Turkey has been both useful and hurtful to the Armenians, having produced positive and negative results. But weighing all the results together, I can affirm that it has been more useful than hurtful.

First I will deal with the negative or hurtful results. They are two; (1) religious division, (2) the stream of emigration.

American missionaries began their work in 1819 in Palestine, but met with no success among the Jews. Next they turned their attention to the Moslems, but found the way to success closed by the government. The missionaries discovered to their surprise that even a Christian who had become a Moslem would be killed if he afterward returned to the Christian faith. Next they turned to the oldest of the Oriental churches, the Greek. But they were not successful, because the Greeks had a national policy of which the church was the center. Besides it was the time of the Greek war of independence, fought under the protection of Russia, always bitterly opposed to Protestantism. Therefore there remained the Armenians, who, carried along by every current, without any definite national policy, fond of new things, presented the most pliable material. I do not wish here to speak of those persecutions which form a dark page in our annals and which were as much the result of our not having any policy of our own, while we were being used as an instrument for the political purposes of others, as of our love of strife.

It is impossible to explain these persecutions in any other way than as an attempt to be pleasing to Russia. The result was a separate Armenian Protestant community, thus adding another division to those already existing. This was the first injurious result of the missionaries' preaching.

Again, the missionaries made the poor oppressed Armenians acquainted with the New World which appeared to be nothing else than Paradise. This gave rise to a stream of emigration towards America which still continues in such a disastrous manner. This is a terrible danger to the integrity of the nation, because those who go do not come back and in a generation or two America will make them entirely forget their real nationality. Inasmuch as we know what has happened to Armenian colonies everywhere from Poland to India to our great national loss, we cannot be grateful to those who instead of binding the hands and feet of our people and nailing them to their native land, on the contrary open

before them wide and easy ways, which however lead to destruction.

This much on the negative side: now let us turn to the useful services rendered by the missionaries.

The first place is occupied by the movement for religious renewal and the reformation of the national church, which, it is necessary to confess we owe to the missionaries.

In the course of the centuries the ancient Armenian church was loaded down by ceremonial and traditional corruptions which made reformation an absolute necessity. She had lost her early simplicity and many superfluous things had entered in its place. The American missionaries, like new Apostles came to preach to the Armenians the real doctrines of the Gospel and to show them all those superfluous things which had entered their church. It would have been better to have raised up a new generation in the church herself to reform from within. The persecutions prevented this; but Protestantism had a great influence on the national Armenian church as a counterbalance, a reminder of duty and an example, so preventing the entry of new corruptions. Today we all are more or less Protestant and without exception desire the reformation of our church. This is the result of the preaching of the American missionaries.

The missionaries rendered great assistance to Armenian literature. They not only popularized the Bible, but for the first time in our history they adopted the system of speaking and writing in the language understood by the people. Before that, Armenian literature was out of the reach of the people, having become the monopoly of the few persons familiar with ancient Armenian.

One of the first things the missionaries did was to set up a press in Malta in 1822, whence they sent books and tracts in all the languages spoken in the Levant, and so they made writing and literature the possession of all.

We owe the great literary revival of the middle of last century, on which modern Armenian literature is founded, to the missionaries, because it was their success which became the chief motive of the young men who brought about the Armenian literary renaissance. The name of the missionaries will always be inseparably connected with this movement, and it is not necessary here to point out the significance of literature for any nation.

But the missionaries were not satisfied with assisting our literature: wherever they settled, there they opened a school.

Instead of the light and unpractical French system the American missionaries brought us the seeds of the serious Anglo-Saxon education. In 1853 for a short time it was judged to be injurious to give higher education to natives, but this mistake was soon rectified. Many of the graduates of the American colleges in Turkey now go to America to complete their studies, and are trained there along the practical lines most needed in this country, such as agriculture and engineering.

We must also mention among the services the missionaries have rendered us, the influence of their personal example. They have come as devoted apostles, leaving behind them all

the privileges of a distant land which has attained to the highest degree of civilization, to this half civilised and half barbarous country to preach the truth of the Gospel, thus setting an example of consecration worthy of following. For the sake of an idea they willingly submit to reproaches and persecutions and calmly pursue their work and mission. I heartily recommend my friends of the Y. M. C. A. to imitate the consecration for the sake of an idea exhibited by these American apostles.

EMPIRE NEWS.

THE CAPITAL.

On July the fourth the foreign warships lying in the harbor and also the Sultan's Yacht were decorated in honor of American Independence Day.

As a result of the unsettled relations between Roumania and Bulgaria the Roumanian mail steamers were taken from the service on July 3rd. Consequently no European mail arrived for nearly a week. Foreign postal service is now being established via Brindisi and Odessa.

The Turkish "Committee for National Assistance" proposes to build four large schools in Constantinople. The department of Evkaf is to grant the land and the Committee will furnish the money for the buildings. The schools are to be under the direction of the Ministry of Evkaf. The first school is to be build in Scutari.

THE PROVINCES.

That part of the Turkish Army that was in Albania at the close of the Turko-Balkan War is gradually being brought back to the fatherland.

According to the *Proodos* the annual decrease in Turkish exports, due to the loss of her European provinces is: Adrianople, 35,315,800 francs; Salonika, 39,763,000 francs; Kossova, 37,383,687 francs; a total of 112,460,487 francs or \$ 22,492,097.40.

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France's proposition to the other European Powers to appoint a "High Imperial Commission" to take charge of reforms in the six Anatolian Provinces has been favorably acted upon by these powers and the members of this commission have been appointed with Mr. Fitzmaurice as England's representative.

NOTES.

Rev. O. P. Allen and daughter Miss Annie of Brousa are spending several days in the Capital visiting friends and attending to business matters.

Dr. Bertram v. D. Post of Robert College sailed on July 4th by Austrian Lloyd steamer for New York to spend the summer in the United States. On the same steamer were Prin. and Mrs. W. S. Murray of Arnaoutkeuy who go to Switzerland for their vacation.

Mr. Lyman v. L. Cady and Mr. Walter James of Marsovan arrived in the city on Wednesday afternoon. They will spend several days visiting and sight-seeing before going to Athens. Mr. Cady will return to the United States to enter Oberlin Theological Seminary while Mr. James will do some travelling in Europe before returning to Marsovan.

Rev. George H. Huntington, Principal of the Preparatory Department of Robert College, left Monday morning by Russian steamer for Odessa. Mr. Huntington will spend the summer in Austria and Germany.

Word has reached us that Miss Charlotte E. Ely of Bitlis recently fell and broke her arm. Dr. Clarence D. Usher of Van went to her assistance.

Secretary E. O. Jacob who recently went to Edinburgh to attend the International Y. M. C. A. Convention was called from there to New York to be present at a meeting of Foreign secretaries of the same organization.

OTHER LANDS.

The World Sunday School Convention opened in Zurich on July 8th.

The *Tasviri-Evkiar* reports that Japan is desirous of establishing an Embassy and Consulates in Turkey and hopes to profit by the Capitulations.

Italy is planning a large increase in her Navy which she hopes to have completed by 1917.

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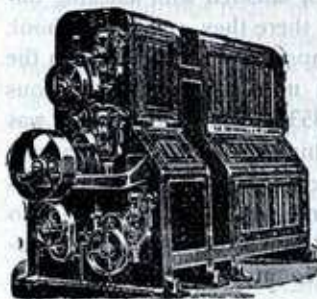
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SAXONIA (14,000)		28th.	
PANNONIA (10,000)	Sept.	11th.	
CARPATIA (13,600)		18th.	

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