

The Orient.

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MODERN APOSTLES VISIT SEVEN CHURCHES.

BY REV. E. RIGGS, D.D., SMYRNA.

It has been a very great privilege to be, for the best part of two weeks, in such intimate relations with Dr. and Mrs. F. E. Clark. We have not only enjoyed their genial company on the way, and admired their adaptability and patience in enduring the manifest and manifold inconveniences and discomforts of travel in Asia Minor, but we have become personally very deeply attached to them, forming a valued and permanent friendship.

Of the seven cities, four, namely, Philadelphia, Thyatira, Smyrna, and Pergamum, are flourishing modern towns, and appear to have been so ever since the days of St. John, while Sardis, Ephesus, and Laodicea are waste wilderness, — with, however, extensive and massive ruins, telling of their former splendor and power. We also visited Magnesia and Hierapolis, and saw in the distance the site of Colossae, though we did not give the twenty-four hours needed for a visit to the spot, as we are told that there are no visible remains of the ancient city. Where the towns have continued to exist and flourish, the tendency has been to obliterate the remains of ancient buildings, the materials having been utilized in centuries of more recent structures, though Pergamum is an exception, having very extensive and striking ruins.

Some of you have visited Philadelphia, and I have nothing new to report since 1903. There is very little there to remind one of the existence of any ancient inhabitants, much less to suggest any particular greatness. There are remnants of an old wall, of considerable thickness, with a gateway, which in 1903 was complete and somewhat impressive. Half of it has recently been taken away by Vandal stone-seekers, and the street beside it is likely to be further widened and "improved." There are at one point a couple of massive piers of brick-work, formerly connected by an archway and evidently forming part of what was a large solid building. These are called the remains of the Church of St. John the Divine, but on what authority, it is impossible to learn, and it is doubtful if it was ever a church at all. On the top of the hill back of the town are some poor remains of a possible ancient castle. Not far from the eastern edge of the city is a spring of not unpleasant tasting, slightly effervescent, mineral water, which is bottled and sent to all parts of this region, and it is used rather for its recognized purity than for any medicinal benefit it may be supposed to impart. Not far from this spring, but wholly independent of it, is another spring of hot water, containing little more than a slight trace of iron. The

baths supplied by this spring are largely patronized by the people of the region, especially in summer, with an idea that they are hygienically beneficial. Near these springs is a factory building which used to work up the local output of licorice root but it has been found more economical to export the root itself and have the manufacturing done in England and elsewhere, and this building has now been turned into a flour mill. The modern town of Ala Shehir appears comfortable, prosperous, and self-satisfied. Out of perhaps twenty thousand inhabitants, about one fourth are nominal Christians, belonging to the Greek Church, the rest being Mohammedans. The Christians have a number of churches, about which cling many traditions concerning the earliest centuries of our era. In one of them, — the church of St. George, — there is a curious painting representing St. John in a recumbent posture, apparently asleep. Over him stands a figure clothed in white, with a two edged sword proceeding out of His mouth. On one side are seven stars, and on the other side seven tiny church buildings, candlesticks, &c. — very crude.

Sardis is a very different place. A small Turkish village, and scattered tents and huts of nomadic Yürüks, do not even mark the exact spot where the city stood. That has always been indicated by two unfinished Ionic columns, with a confused pile of fluted drums of similar columns. Until recently these were all that were known of the ruins of Sardis. But during the last three or four years very large and important excavations have revealed objects of profoundest interest and significance. The work is carried on by a purely private company of Americans in the vicinity of New York, and is under the direction of Prof. H. C. Butler, a Princeton man, assisted by a number of able associates, several of whom are also Princeton graduates, and others are English Cambridge men. They have laid bare almost the entire floor of a vast temple of Artemis, of which the well-known two columns form the only standing part. It now appears that scarcely more than half of these columns was visible, and now as exposed they show themselves of the extraordinary height of sixty-nine feet, — thirteen feet taller than the famous columns of Jupiter Olympius at Athens, if I am not mistaken in my recollection of these. This magnificent temple, begun in the fourth century B. C., was being reconstructed in 19 B. C. when a great earthquake caused the mountain east of it, on which the Sardis Acropolis stood, to split in two and one half of it tumbled over toward the temple, partly burying it and arresting the work. This appears to explain the fact that these two columns had not their fluting completed, although the capitals had the beginnings of flutings cut in them. Prof. Butler and his company are pushing the work, with a force of one hundred

red and forty-two laborers, and with a very complete outfit of narrow gauge rails, and tripping trucks, by which the soil removed is made to carry itself by its own weight and empty itself down in the valley. The hills opposite to the temple, to the west, were used in the ancient times as a vast cemetery and these excavators have opened up scores of the old tombs, unearthing many rich finds, and illustrating many characteristic modes of burial. Prof. Butler most courteously introduced us to some of these caves in the steep hillside. We were specially interested in one Persian coffin of black terra cotta, which was being very carefully exhumed, and was to be finally opened that evening, it being yet quite uncertain whether it would or would not contain objects of great value. He also conducted us through the temporary Museum, containing the objects unearthed, pottery, glass, metallic articles, sculptures, inscriptions etc. Looking north from Sardis, across the valley in which the railroad lies, you see one of the most remarkable burial places in the world. It is a vast accumulation of mounds, called by the Turks "Bin Tepe." They extend for miles along the northern side of the valley, and some of them are very large, one being described as larger than the great Pyramid. The three largest are said to be those of Alyattes, Gyges, and Croesus, and all are said to be tombs of Kings or Priests.

(To be continued.)

GLEANINGS BY THE WAY.

Showing the way.—The eyes of Europe, perhaps of the world, may learn to turn from Chinese revolution and Persian dismemberment to a little capital which, all unknown to them, is showing the way to a laggard generation. Two remarkable displays of enlightened energy have recently illumined, like the aurora, the winter skies of Sofia.

A dweller in the city was about his business in the streets, when a tramway car came along and presently stopped at the "halte" a little in front of him. An army officer descended from the car, who then turned round and prepared to assist his wife to reach the street. But that was not so easily accomplished. Trammels of fashion made it, indeed, next to impossible. The good lady struggled to reach a level whence, perhaps, the strong arms might have lifted her down; but no! it could not be managed. Then the citizen witnessed a stroke of genius that emulates that by which Sydney Smith decoyed the multitudes when, with two swift cuts of a sharp knife, he made a pair of boots. The officer drew the sword which he had sworn to use in defence of his country's liberties, one slash transformed the "hobble" into a "divided skirt," and Bulgaria had won its Slivnitsa over Paris and all her ways. At least, that is to be presumed. Never before, surely, has fashion had to encounter the point of the sword; and where the knee has had to bend before the conquering blade, it is to be supposed that the head will be wise enough to bow!

About the same time the Holy Synod was sitting in conclave. Its deliberations were serious and even sad, — and they had a right to be; for the bishops were discussing the

religious condition of the country, and deploring the alarming spread of infidelity, which is undeniable. Apparently, any remedial measures that may have been suggested were ruled unsatisfactory; and it looked as though the sitting must close in unrelieved darkness. But at the eleventh hour — so to speak — light came. And presently, as a result, it was officially announced that, by order of the Synod, the priests of the national church are no longer to baptize any children with the name of Mary, of Christo, or of Spass (Saviour), lest, when the children so called reach years of maturity, they bring their names into disgrace by their unchristian life! This new buttress to the faith does not at first sight appear very promising; but second thoughts suggest some big possibilities. A Bulgarian male community without its crowd of Christos would throw the fair sex into a flutter of doubt as to the genuineness of its nationality; while a female community without its Marikas would convince the sterner sex that it had gone right through Alice's looking-glass into the land of lunacy. And as the Bulgarian cannot with his proper name show the chameleon-like facility that he does with his surname, of disappearing as Bonkoff and reappearing as Vladimiroff, it is to be feared that no children, baptized as Todorka and Dimiter, could hope by any manner of means to grace a later page of history as Marika and Christo. This may bring the nation to reason! And then, if a beginning has been made at the nomenclaturic centre, what is to hinder its proceeding to the circumference, carrying away in one fell sweep the Ivans, Petters, Pavels, and all the rest, out to the Veras, Nadezhdas, and Luboves (Faith, Hope, and Love)! Then would Bulgaria be poor indeed!

A Judæo-Christian Calendar. — Leap year and the month of February is perhaps a specially appropriate time to turn the thoughts upon the calendar, even when far out of reach of the arrows that fly on the 29th. And although the discovery that the Bulgarian calendar is in one respect a Judæo-Christian one was not made, strictly speaking, only within the last week or two, yet it came almost with the force of a new discovery when the calendar was being searched recently for other purposes. Everyone is familiar with the device, intended to help the eye, which divides the days of a month on a calendar page into weeks by fine lines running across the page. Let any Bulgarian almanac be examined, and it will be found that these fine lines are drawn, not as in western calendars, between the Saturday and the Lord's Day, but between the Lord's Day and the Monday! That is to say, the Lord's Day is made the seventh day of the week, and Monday the first day of the new week. That this is not due to printers' ignorance is shown by the common usage of the people's speech. When a Bulgarian pastor gives out announcements from the pulpit on the Lord's Day he speaks of meetings that will be held "next week": a missionary will announce them as "this week." And, as a matter of fact, the Lord's Day is counted in Bulgaria as the seventh day of the week. While, therefore, the western Christian has, in commemoration of his Lord's resurrection, changed his day of rest and worship from the seventh to the first day of the week,

but has left the week itself unchanged, the Bulgarian Christian has pushed his whole week one day forward (where did that lost day disappear to?), so that the new sacred day may still be, as in Jewish times, the seventh of the week. Of course the difference is more in appearance than in reality. The Bulgarian Lord's Day coincides with that of all Christendom, and is, like theirs, the day after the Jewish Sabbath. Yet it is curious that, for the Bulgarian, the words of the Gospels and of the Epistles should not have that significance that they have in other Christian lands, where reference is made to the worship on "the first day of the week." — And to think! that the scant funds of a Publication Department should have been used to refute the errors of Sabbatarianism, when a penny Bulgarian almanac might have thrown dust in the undiscerning eyes of that little sect!

Samokov,

R. T.

THE FOREFATHERS OF THE ALBANIANS.

Dear Mr. Editor:—

In answer to Mr. Mihaelides' article, criticizing a statement of a previous article of mine on the Albanians, published in *The Orient* of the 17th of January, I would say the following:

First. According to the best authorities, the Greek word *ἄρβαρος*, barbarian, in classic Greek, means one *not* a Greek, a foreigner; or one that did *not* speak Greek, without having any reference to civilization. The ancient Egyptians had an analogous word for all τοὺς μὴ σφισιν ὁμογλώσσους, those who did *not* speak the same language that they did. See Hdt. 2: 158. The Jews had the word *Gentiles*, which they applied to all but themselves. Even the primitive people called *barbarians* all those who did not speak or understand their language. The Latin poet Ovid, in his book "Tristium," written at Tomis (Constanza), where he was banished, says, "Barbarus hic ego sum, quia non intelligor ulli," I am a *barbarian* here, because I am understood by none. Prof. Max Müller, in his book, "Lectures on the Science of Language," says, "The Greeks never thought of applying the principle of classification to the varieties of human speech. They only distinguished between Greek on the one side and all other languages on the other, comprehended under the convenient name of '*barbarians*.'" It is true that the word *ἄρβαρος* means also uncivilized, ignorant, rude etc., but this is a later meaning given to this word. (See A. Chassang, Nouveau Dictionnaire Grec-Français; Liddell and Scott's Greek-English Lexicon; Standard Dictionary, etc.) I think it has been made clear, by the above statement, that to say that the word *ἄρβαρος* "has no racial meaning whatever," is extreme.

Second. In regard to the Greek inscriptions, I do not think that they necessarily prove that the Epirotes and the Macedonians were Greeks. The reason why these inscriptions were written in Greek is because, at that time, Greek was the language figuring in civil papers, on coins, in treaties etc., as Latin was in the middle ages. Even to-day it is so in some parts of Albania. For instance, in Kortcha, all commercial affairs, all civil documents, all epitaphs on tombstones, etc.

etc., are in Greek; moreover, Greek is the official language of the Greek Orthodox Church and of the schools under her control, while the seal of the Orthodox community of our city is in Greek and reads: "the Greek community of Kortcha;" but this does not prove at all that Kortcha is a Greek city. Therefore if Mr. Mihaelides wishes to prove that the Epirotes and the Macedonians were Greeks, because of the inscriptions found in these regions, he has to prove first, that the language of these inscriptions is identical with that spoken by the Epirotes and the Macedonians. But we have proofs to the contrary, and I shall mention some of these further on.

Third. It is true that the Macedonians were Dorians; but who were these Dorians? Were they Greeks? Herodotus tells us that the Dorians were Pelasgians, and these Pelasgians were *not* Greeks; and that they did *not* know any other language except the Pelasgic; (See Hdt. 1: 56—59). The reason why Alexander the First, Amyntas' son (and *not* Alexander the Great), called himself a Greek is simply because his forefathers, the Pelasgians, came from Argos to Macedonia. It is well known to all historians that the first inhabitants of Greece were these Pelasgians. (See L. Benloew, La Grèce avant les Grecs; also Dr. Hahn, Das Albanesische studien; also the Greek writer, Dr. Cleanthes Nicolaïdes, Macedonia, Chap. 5.) So when Amyntas' son called himself a Greek, he meant that he was originally from Greece, rather than from Greek blood. Our argument is strengthened, if we note the fact that the Greeks themselves called him a "*Philo-hellen*," for the services he rendered them in seeking to make peace between Persia and Greece.

In my former article on the Albanians, I did not mention the historical reasons, which led me to believe that Philip and his son Alexander the Great as well as all the Macedonians, the Epirotes and the Illyrians were the forefathers of the Albanians; but I am more than glad to give some of them. Those who have read history thoughtfully know that from the first the Pelasgians and their direct descendants, the Macedonians, the Epirotes and the Illyrians were distinct from the Greeks. Their form of government, laws, customs, military organization and language were distinctly different from those of the Greeks. Moreover, neither the Macedonians, Epirotes and Illyrians on the one side, nor the Greeks on the other, have shown any mutual sympathy in one another's interests. Two great historical events illustrate this. When the Persians started to fight Greece and when all the tribes of Greece united to fight the enemy, not only did the Macedonians, Epirotes and Illyrians refuse to join them, but they even became allies of the Persians in their war against Greece. Again, when the Romans came, under Paul Emilianus (168) to fight the Macedonians, Epirotes and Illyrians, the Greeks made no effort to aid our forefathers. Another important fact is that while the Macedonians, Epirotes and Illyrians intermarried among themselves, they never did so with the Greeks.

The only thing in common between the Greeks and our forefathers was their pagan religion. Let us not forget however that these gods were originally the gods of the Pelasgians and that the Greeks borrowed them later from our forefathers.

This fact, of which history speaks, can be easily proved by considering the names of these gods. Indeed, Ζεὺς comes from Zaa, Zee, which in Albanian language means *voice*; the modern forms Zaan, Zoon, Zoot, all mean God. And Πῆα (Rhea), probably derived by metathesis from the Albanian *ëre*, *wind*, from which Ζεὺς was born, in Albanian means *cloud*.

Another historical instance in our favor is the fact that the Macedonians, the Epirotes and the Illyrians were not members of the Amphictyonic council, which was the political and religious centre of the Greek tribes. Every one who has read Greek history knows that Philip the Great entered in to this council only by force, the reason why he was so anxious to enter it being because he wanted to know all the political plans of Greece.

But we have still another series of proofs in favor of our opinion. Plutarch tells us that when Alexander the Great quarreled with Clitus and before he killed him, he summoned his army in the *Macedonian* language. Other important historical instances, which show us that the *Macedonian* language was *not* identical with Greek, are the following. Philotas, one of Alexander's Greek generals, was rebuked by his sovereign because he spoke to his countrymen in Greek. Again, when Alexander the Great sent Philotas before the court to be tried, as one who was implicated in a plot against his life, he asked Philotas to speak in *Macedonian*, so that his judges, who were Macedonians, might understand him; but the Greek general refused, saying, "I shall speak in Greek, because I want to be understood by my own countrymen, the Greeks." Again, we read that Ulpianus rebuked Cinulquus, for using Latin words in his writings. He, in order to defend himself answered, "I know writers, who have used in their works Persian words; moreover, I know *Athenians*, who many times have used *Macedonian* words in their writings." Again, Plutarch tells us that Alexander the Great was born in July which in the *Macedonian language*, was called "loos". To the present day, in some places in Albania, *loonar* means July.

Our opinion that Philip and his son Alexander the Great, as well as all the Macedonians, the Epirotes and the Illyrians were not Greeks, but the forefathers of the Albanians, is sustained by a large number of impartial European scholars, as well as by the ancient Greek writers. Let me quote some of these. Mr. E. M. Vogüe states, "L'Albanais, c'est l'Epirote de Pyrrhus et de la phalange Macédonienne, Alexandre l'a mené jusqu' au fond de l'Asie; c'est l'Arnaut de Mehmet Ali et d'Ibrahim Pasha..." Mr. Clark says, "The Epirot or the Albanian is as unlike the Greek, as his fathers were in the time of Pyrrhus" (see Clark's Turkey, p. 80). Baker assures us that "the Shkipetars (the Albanians), are the descendants of the Illyrians and the Epirots, Chaonians, Thesprotians, Molossians." (See Baker, Turkey in Europe p. 363). Our hero Skanderbeg, writing to the prince of Taranto, said, "... you do not know my Albanians; we descend from the *Epirotes* who begat Pyrrhus, the victor over the Romans; we descend from the *Macedonians*, who bred Alexander the Great, the conqueror of India."

For Strabo and other Greek writers, Greece went as far

as Sallahora; from thence on, the land belonged to the *barbarians*. For Demosthenes, "Alexander the Great not only is *not* Greek, but neither has he any connection with the Greeks, and that I might be better understood," says Demosthenes, "not even a good barbarian comes out from thence (Macedonia), but he is a *Macedonian pest*, whence you cannot obtain even a good slave." (Philippic III, 31).

CHRISTO A. DAKO.

Kortcha, Albania, March 8, 1912.

THE POLITICAL SITUATION.

Severe fighting at Tobrouk is reported March 11th, in which a spirited attack by the Ottoman forces was repulsed, the Italians acknowledging a loss of 31 killed and 73 wounded. The ministry of war gives an account of this battle, in which it gravely states that the Italian losses were 2,000 killed and numerous wounded, while the Arabs lost 16 killed and 67 wounded, and the Ottoman soldiers, one killed and two wounded. This account says many supplies were captured, but fails to state by which party. So the war goes on. The Italian navy has not been seen or heard from along the Turkish coasts; but the Dardanelles strait is being mined, and a very large land force has been stationed in the vicinity to prevent any Italian land attack on the fortifications.

Much greater interest centres just now on the expedition of Hadji Adil Bey, Minister of the Interior, and his reforms commission. After visits at Üsküb, Prishtina, Ipek and Diakova, the commission was attacked on the road near Louma by Albanians, and a fight took place. The encounter itself was apparently not of any serious nature, save as illustrating the impracticability of such an expedition going westward to Shkodra through those wild mountains in peace. Evidently there are parties there who do not wish to be reformed by this commission.

Another item of internal news is that given by a telegram from Aden, that owing to the cooperation of Seid Idris with the Italians, the Imam Yahya has proclaimed the sacred war against him, and calls on Turks and Arabs to annihilate Idris. Such a "sacred war" of Moslem against Moslem calls for confirmation!

The recall of the Russian Ambassador, M. Tcharikoff, disturbs the minds of politicians at the Capital. It is feared that this indicates a disapproval at St. Petersburg of the Turcophile attitude of M. Tcharikoff, and it may indicate a change of policy on the part of Russia. Coinciding as this does with a recent editorial in the London *Spectator*, apparently inspired, which gives a dark picture of the Balkan outlook, it contains much food for reflection. The elections for electors of the second degree are going on, and are resulting quite generally in favor of the Unionists, according to the despatches. Dr. Riza Tewfik Bey has completed his term of durance vile, and is shortly to go to his electoral district of Adrianople.

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Charles T. Riggs, Editor.

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EDITORIAL.

Unexpected demands for recent back numbers have exhausted our stock of Nos. 1, 4 and 5 of Vol. III., the issues of Jan. 3, 24 and 31. We request any of our readers who can spare these numbers to mail them to us; and we will pay for them a piastre per copy, till our needs be met.

The narrative begun in this week's issue of the tour of Dr. and Mrs. Francis E. Clark and Dr. and Mrs. Edward Riggs through the Seven Churches of Asia has a double interest, — historic and personal. Read over again in connection with these letters the second and third chapters of the Apocalypse, and see how remarkably the threats against the sinning churches of Sardis, Ephesus and Laodicea have been fulfilled.

The article on another page regarding a Theological University for Turkey is by one who has spent many years of service in this country and has earned a right to be heard on this subject. Quite aside from the question whether it has any bearing on the Kennedy bequest or Robert College, the problem of unifying and strengthening theological training in the Ottoman Empire is a pressing one. The comprehensive scheme outlined by our correspondent presents one phase of it. Another element in it is the attractive force of British and American institutions for the youth of this land. It would be interesting to gather statistics showing what percentage of those who go abroad for theological training return to this country to spend their lives for their own people. Still another question which is now under investigation is as to the best location for such a strong, central institution, — the capital, or some interior city. The whole problem was to have been considered at the All-Turkey Conference in July; but as this gathering has been postponed, we submit the question whether it may not aid in the settling of the matter eventually if those competent to speak should make use of these columns for an open forum on the topic.

In the *Avedaper* and *Rahnüma* of last week there appeared a communication from the Marsovan executive committee of

the Central Evangelical Union, recommending the gathering of representatives from the four Armenian Evangelical Unions of the country this coming summer at Constantinople, with the double purpose of settling the vexed Protestant Chancery question, and of forming an inter-union executive body of some sort, to represent all the evangelical churches of the Empire. The idea is an excellent one. The perilous condition of the Protestant Chancery demands investigation and remedy. If the existing organization is not what it should be, the churches have themselves to blame for not taking this contemplated step long ago. Even under the Hamidian régime, the problem might have been tackled, if done with openness and tact. For the past four years it has been easier. The question needs such a gathering. And in the interests of united effort, of coordination, of the interchange of ideas and experiences, an inter-union body of some kind is a crying need. The Congregational idea of the sovereignty of the individual church has not been thus far completed by the triennial Council, to bring together the various Associations and Unions. Or, if the system of church government in this empire is Presbygational, we may say that the General Assembly has never yet been organized. We gratefully record right here that the denominational spirit is practically unknown in the native evangelical bodies, as also among the missionaries working here. May it always be so! Two things we venture to suggest: first, that late July or early August is a bad time to set, for we are told by physicians to expect a return of cholera this summer. May or June would be better. Secondly, both topics suggested are of vital concern to the Syrian, Greek and Bulgarian Evangelical bodies; and provision ought to be made for these brethren also to have proportionate representation.

There are said to be tricks in all trades (except our own), and apparently those managing the present electoral campaign in this country have not been slow in learning some tricks from other lands. A letter from Mr. Daltcheff, former deputy for Serres, in the *Jeune Turc* exposes a piece of gerrymandering in his district that would cause the innocent Gov. Gerry to turn in his grave, by which juggling feat the votes of 1912 Turkish electors are given equal force with those of 5553 Bulgarians, Greeks, Vlachs and Jews. The *Iktiham* publishes in full the text of a formal protest by the Liberty and Agreement party against the suspicions of "felony and anti-patriotism" cast at the Opposition by Government officials. Especially does the Opposition protest against the circular of the ministry of the interior which quotes information furnished by Gen. Izzet Pasha to the ministry of war to the effect that the machinations of the Opposition have even reached the pitch of an agreement with the rebel Seid Idris. The protestors demand either an official denial or a thorough investigation of such serious charges. From many parts of the country complaints are heard that government officials (Unionists) are using their official position to frustrate the Opposition and intimidate the voters. The Greeks are complaining that they are denied proportionate

representation in the choice of deputies. All these facts point to two conclusions. One is, that there is yet plenty of room for improvement in the method of carrying on elections. Not only do the rank and file need political education, but the laws need revision. The other conclusion is, that the people are really awake to their rights in this matter. Four years ago, deputies were declared elected from certain districts where the people had not yet heard that they had a ballot; and no complaints were voiced. Today the average citizen knows he has a right to vote, and if he feels his rights are being infringed, he protests. Even this is a gain.

A THEOLOGICAL UNIVERSITY FOR THE TURKISH EMPIRE.

After the discussions of thirty years it is plain there is need of a more comprehensive scheme of theological education than any institution in the land has thus far been able to undertake. Has not the time come to project a complete Theological University? At least it can be a subject of thinking. While there may not be immediate available means for such an institution, ground plans might be laid on which to build in the future. The following are suggestions of some points in such a scheme.

An institution of this kind should include a thoroughly evangelical course of theological study not less than three years in length for college graduates, with a moderate number of electives. This course should include all the range of studies in the best Seminaries elsewhere in the world in so far as their subjects are relevant to this part of the Orient. While the study of the original languages of the Bible might not be required of all, every means should be employed to encourage their pursuit. This course should be undenominational and should be open to worthy men and women from all religious sects and denominations in the empire and its dependencies. Provision should be made for the teaching of the peculiar features of a given denomination like Church Government, its special history and the like by temporary or permanent teachers of those denominations outside of the regular required course of study. There should also be a department devoted to the sympathetic study of all the sects of the empire, open to all who may wish to avail themselves of it.

Special attention should be given to post-graduate work including every possible aspect of theology, a range which is very great. It would be desirable to have the teaching force of the University sufficiently large to continue its sessions twelve months of the year. This would allow preachers and other workers to improve their summer vacations for such work. We believe this would meet a real want, particularly for such as cannot go abroad for study. It would give opportunity for earlier graduates of the Seminaries to freshen up on studies introduced into their courses in later years. To this end there should be developed a large but carefully selected up-to-date Library which should include the best theological and religious literature of the chief sects of the land.

There should be courses for training in Sunday School, Bible and Christian social work, and such extension work should be carried on as might be feasible in a central location. All students should engage in some form of practical religious activity during their studies.

While the language of such an institution would necessarily be English, still some teachers at least should be qualified to teach special classes in some of the above lines in the vernacular.

The publication of some theological journal or journals should be taken into consideration, these to be in semi-popular style so as to be readable by the increasing number of college graduates and other intelligent laymen in the churches. Such a university should be equipped with ample apparatus of every kind, including Museums and collections of various descriptions.

In a word, the widest comprehension should be the aim and watchword of the Theological University. We believe this is possible while maintaining a thoroughly evangelical character of teaching. While the discussion of the best use to which the Kennedy legacy to Robert College is in progress, some plan like this might be worthy of consideration. Beginning in a moderate way the ground plan should be such as would easily allow development into a full Theological University. An institution of this kind suffused with spirituality could exert a wide influence and accomplish far-reaching results.

U. S. A.

THE CRETAN MENACE.

The crisis in Cretan affairs threatens more than ever the peace of the Near East, and one course of action only seems open, to secure quiet, — the landing of troops by the protecting powers. For the Cretans have turned a deaf ear to the advice of Greece and of Mr. Venizelos, — the noblest Cretan of them all, — as well as of the other powers. They have overthrown the provisional government, and established a Constituent Assembly, five of whose members are to be chosen each month to exercise supreme authority. The members of this Assembly have sworn allegiance to King George of Greece, and have decided to elect 69 deputies to represent Crete in the National Assembly in Athens. This election will take place next Sunday, March 24th, contemporaneously with the elections in Greece. This measure has been explicitly forbidden by the foreign consuls; but the islanders have taken the bit in their mouths. Should the election actually take place, even a political quarantine such as was tried some months ago might be ineffective, and a military occupation by the four protecting powers would be the only means of bringing these headstrong Cretans to their senses. Should Greece allow a single Cretan deputy to take a seat in her Assembly, the Ottoman troops would cross the Thessalian frontier. And may the Lord preserve us from a step of such international danger!

EMPIRE NEWS.

THE CAPITAL.

Prince Sabaheddin and the ex-Grand Vizier Kiamil Pasha are among recent prominent arrivals at the capital.

The date of the founding of Robert College is given by a curious error in the March number of *Evangelisches Missions-Magazin*, of Basle, as 1831, instead of 1863. The College is preparing to celebrate its fiftieth anniversary next year.

The ministry of war has decided to establish a military aeroplane service, and a school and aero-park will be established at Boulghourlou, near Scutari.

The Ottoman Government has been officially invited, through its ambassador at Washington, to take part in the Panama-Pacific exposition of 1915.

The Ottoman civil new year, 1328, began last Thursday, the first of March old style.

The date for the oratorio of Spohr, "The Last Judgment," at Robert College has been set for March 29th.

M. Tcharikoff, Russian Ambassador to Turkey, has been promoted to the Russian Senate, and will shortly leave Constantinople. His successor will probably be M. de Giers, now Russian Minister at Bucharest.

THE PROVINCES.

The Ak Yol Christian Association of Aintab, founded in 1906, has 200 members, maintains a Sunday School of 75, a week-day school with two teachers and 65 children, a night school, a music class of 50 young men, and has an assembly of its own and a library of 200 volumes with a reading-room. The members are trying to raise Lt. 1300 for additions and improvements.

A brick and tile factory has been started at Pasha Baghtche. Two cement factories have been established at Gebzeh, on the Gulf of Nicomedia.

The Evangelical Church of Nicomedia has begun the erection of a new church edifice, capable of holding three hundred auditors. Some representatives of the community are now in the Capital soliciting funds to complete this building. This worthy cause has the backing of the American missionaries and of the pastor of the German Embassy church. The sum needed is about Lt. 750.

A monthly Armenian magazine, the *Iconium*, has been started by the faculty, alumni and students of the Jenanyan Apostolic College, Konia. The second number has just appeared.

Varian Eff. Yeranian, the preacher of Chokmerzimen, who was imprisoned in connection with the murder there about a month ago, was quite exonerated and dismissed from prison. He was held just four weeks.

NOTES.

Miss Ellen C. Parsons, who from 1875 to 1880 was connected with the Home School at Scutari, — now the American College, — and who has for many years been editing *Woman's Work for Woman*, the magazine of the Presbyterian Woman's Foreign Mission Board, has given up this position and retired to the Parsons homestead in Northampton, Mass.

Prof. Michael Minasian of Erzurum has come to Constantinople for a visit of perhaps two months.

Rev. W. Nesbitt Chambers, D.D. arrived in Constantinople last Thursday, and after a short visit in Bardizag, left Monday for a furlough in America.

Mrs. Clement M. Brown and Miss Emily Brown of Hartford, Conn., arrived in Constantinople last week, for a visit of some length in the home of Prof. and Mrs. Gibbons of Robert College. Mrs. Brown is Mrs. Gibbons's mother.

Rev. S. v.R. Trowbridge, of Aintab, has taken up temporarily the pastoral care of St. Paul's Chapel, a branch of the Central Congregational Church, Brooklyn. While Mrs. Trowbridge has recovered from the serious operation she recently underwent, her physician advises some months of rest before she returns to Turkey.

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The working force of the Y. M. C. A. in this city has been increased by the coming of Mr. D. J. Van Bommel and wife, of Holland. Mr. Van Bommel has been in America for several years and is a graduate of the Springfield Training School. He has more recently been in Paris perfecting himself in the use of French, and reached Constantinople March 16th. He will devote himself to the study of the Greek language, in order to qualify especially for work among Greek young men.

OTHER LANDS.

The four principal transatlantic steamer companies landed passengers in New York in 1911 as follows:— North German Lloyd, 118,871; Hamburg-America, 97,286; Cunard, 94,741; White Star, 81,229. The North German Lloyd led in first, second and third class passengers, while as to first-cabin traffic the White Star was second and the Cunard third.

Reports from Athens claim that in the approaching elections, of the 181 seats in the Chamber, 130 are secure for Mr. Venizelos.

The ex-Shah has agreed to accept a pension of 75,000 tomans, or a little over £stg. 26,000, and has left Persian territory.

As the King and Queen of Italy were out driving in Rome last Thursday, an anarchist fired three times at the King, but the shots went wild. A major who accompanied the royal pair was slightly wounded. No political importance is attached to the incident.

A new set of United States postage stamps has appeared, and a special issue has been authorized to commemorate the Panama-Pacific exposition of 1915.

Dr. Herrick's new book, "Christian and Mohammedan," has been issued. A more extended notice will appear later.

In connection with the despatch from Korea to the New York papers, published in our last issue, regarding an American named Erckmann, head of the Presbyterian school at Syonchon, it is well to remark that whether this be the town usually called Syen Chun or not, the name Erckmann does not appear in the directory of Protestant missions in Korea.

A pamphlet entitled "Four World's Tours" has been issued by the World's Sunday School Association, giving first-hand information about Sunday School work in South America, Southern Europe, Great Britain and Ireland, and also about the Zurich Convention in 1913.



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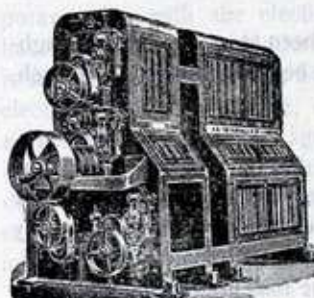
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