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KANSAS CITY S. V. M. CONVENTION.

Secretary Barton of the American Board, who attended the Student Volunteer Convention at Kansas City, writes of his impressions as follows:—

"It was the largest ever held, with something like five thousand delegates from about eight hundred colleges, universities and theological schools. There were a great number of members present like secretaries of missionary societies, missionaries, professors of colleges, ministers, bishops, mission administrators, etc. The regular audiences morning and evening numbered about seven thousand. All the seats in the great auditorium were usually filled in fifteen minutes after the doors were opened. The afternoons were usually given to sectional meetings. One of these meetings was on the Near East, including Turkey, Persia, Arabia and Egypt. On each afternoon there were from fifteen to twenty-five of these sectional meetings. The auditorium meetings were held only in the morning and evening after the opening session on Wednesday afternoon, December 31st. There were many volunteers, although there was no advertising to that effect. The spiritual character of the meeting was most solemn and serious. It is impossible that that great body of students returned to their colleges without carrying back new religious impulses."

Among the most forceful speakers were Dr. Charles R. Watson, of the United Presbyterian Board, who spoke on the relation of Christianity to Islam; Dr. Samuel M. Zwemer, of Egypt; Dr. James L. Barton of our own Board; Dr. Robert E. Speer, Dr. John R. Mott, Dr. R. F. Horton, President Mackenzie of Hartford, Rev. G. S. McCune of Korea, Dean Shailer Matthews of Chicago, George Sherwood Eddy, and William J. Bryan, Secretary of State.

During the four years since the last convention, 1,466 additional volunteers have sailed for the field, making a total of 5,882 that have gone through this movement. Of this total, 221 have gone to the Turkish Empire.

AN ANTI-CHRISTIAN BOYCOTT.

From many directions come tales of the beginning of a systematic effort on the part of Moslems to institute a boycott of non-Moslem shops, ships and firms in general. In several places the Moslems have opened new shops and have strongly advised the Moslems of the town to patronize only these. Armenian, Greek and even foreign steamers have had difficulty in getting the boatmen to discharge their cargoes in several ports. And in general it seems to be inculcated in the Moslem mind that this method of biting off their own noses is the highest patriotism. How long this can continue, it is

difficult to forecast; but for the present the feeling in some quarters runs so high that a Moslem has even been known to refuse to sell goods to a Christian. A pamphlet issued in the interests of this boycott has now been suppressed by the authorities, but a translation thereof appears in the *Paris Temps*. It predicts great Moslem riches to result from this patronizing of Moslem shops.

Concerning the boycott of Greek shops and persons which has been of late noticed in the daily press more or less, the *Tasviri Efkiar* says:—

During these last days the idea has gained credence that the Turks and other Moslems were starting, especially against the Greeks, a decided and violent boycott. This rumor, which has even been repeated in the Western press, will not be quiet. It is true that since the Balkan war there has been a very natural awakening among the Turks and Moslems in general, who have felt the necessity of waking up in an economic way also. The Greeks, Serbs and Bulgars of Roumelia, whom we considered as fellow-citizens, had conceived it to be their most sacred duty during the war, which took the form of a crusade, to exterminate all Turkish or Moslem families. If today the Turkish and Moslem world feels a waking shudder at these atrocities, which still go on, can any one think this repugnance is excessive or unnatural?

We Turks and Ottoman Moslems have never given even an unjust nosebleed to a single non-Moslem, all through the long centuries that we have occupied these regions. On the contrary the exactions and reproaches inflicted on the Moslems have passed all limit. Today, I hear that Apostol or Petkoff, whom I had considered as sincere compatriots and faithful friends, are doing my co-religionists to death. Yet it is I who have been effectively contributing to the economic success of this Apostol and this Petkoff, hypocrites of yesterday and implacable tyrants today. For, looking at them as friends and compatriots I had business relations with them, — I, a Turk and a Moslem! If then today, after all these calamities, I feel a profound and irrepressible animosity against these Apostols, I do not see how any one can see in this feeling anything unreasonable. Every Turk and Moslem will hereafter impart a nationalistic character to every purchase, even of but ten paras' value. And this way of acting cannot be criticised or reproved.

Personally I wish to do so and intend to do so: who is going to interfere? These are the natural reasons why there has been a very natural reaction in the Turkish and Moslem world since the Balkan war. Nay, a most gratifying awakening is noticeable among the Turkish and Moslem population. They are coming to see the power of financial operations. This boycott is only a very loyal desire, nay a sublime one, on the part of Turks and of Moslems who want to prove their corporate existence in the economic world as well.

THE LOGIC OF FANATICS.

The outdoor toilette of the Moslem woman consists of a *charshaf* or of a *yeldirmé*. The *charshaf* is a dress with which the veil over the face is obligatory; while with the *yeldirmé* the veil is never demanded. When we take a walk out in the suburbs, we put on the *yeldirmé*, and need no veil; to go without it calls forth no blame, and the *ülemas* and Sheikh-ül-islam consider this costume as conforming to the requirements of the religion of Islam. But if a woman has the misfortune to go to Pera or to Stamboul with the *yeldirmé*, she is immediately persecuted by the Moslems and even accused of having disobeyed the precepts of the religion. In Stamboul and Pera we are allowed to go out only if covered with *charshaf* and veil.

Now do not try to ask these gentlemen why this difference, — why they demand the veil in Stamboul and Pera and not in Kadikeuy or Therapia! In what respect do the men we meet in Shishli differ from those we see in Prinkipo? Does the Koran divide men into two categories, and forbid women to show their faces to the one category while it allows them to do so to the latter? No; do not ask these gentlemen why. They will merely answer "Because." They believe themselves the stronger sex, and think that might makes right. In the suburbs a woman is allowed to associate with men for hours on the roads, in shops or in public places; but in a *yeldirmé* it is absolutely forbidden for her to accompany her husband, her brother or her father to the cinematograph or to a theatre, even if her face is veiled. Yet she is at liberty to spend hours at the Sweet Waters of Europe or of Asia in a caique, during which time you may frequently pass very near another caique full of men, and nobody thinks of forbidding you, while if you present yourself at the door of a library at Bayazid, the librarian himself will forbid your entering, and tell you that the library is for men and a woman has no business there, that she had better go home and busy herself with domestic affairs. No, don't try to persuade him, it will be labor thrown away, for your opponent belong to the stronger sex, and believes in the proverb that "A woman is a creature whose reasoning power is as short as her hair as long."

If we should try to enumerate here the illogical thoughts and actions of men, it would require volumes; it would be easier to tell of their right and logical ones. But I cannot close this complaint without recalling this little Turkish story: One day they asked the camel why his neck was so crooked. He replied: "Which part of me is straight that my neck should be straight?"

(Translated from *Kadunlar Dünyası* for the *Orient*.)

In this connection we reproduce a notice sent to the press by the military commandant of Constantinople, addressed to Turkish women: —

"Every country has mental and moral standards of its own; and in this country, as in others, as soon as these limits begin to be transgressed, the authorities have to interfere.

Men and women are free within the limits of decency. Such men as allow themselves to go beyond the bounds of decency in speech towards women, are brought before the court-martial; and it is but natural that the military government cannot rest indifferent toward women who overstep the bounds of propriety. In certain quarters the shocking habit of walking out unveiled and with hair down is hurting the feelings of families that respect Moslem morals. It has been decided that in the capital, which is of course to serve as an example for the rest of the country, the proper authorities and they alone shall put a stop to such transgression. Every woman and every man whoever he is, must understand that whenever he attacks women, either by word or by act, except when it be his duty, he will be most severely punished. At the same time every head of a family must understand that if he wishes to avoid interference and police prosecution, he must compel the members of his family to dress themselves in accordance with the usages and customs of the country."

RELIEF WORK IN ALBANIA.

Durazzo, Albania, Feb. 2, 1914.

Dear Friends: —

The necessity of purchasing material, consulting the mails and seeing the dentist has brought us from Tirana for a brief rest. After 4 weeks of work we report giving sufficient clothing to 220 families and providing tickets to 80 more. Each of these 300 tickets means a personal visit with an examination into the needs of the case. With another woman to assist in this visitation and the supervision of the preparation of garments, this important work would be done more quickly. Thanks to the spacious building just put at our disposal (free of rent for a month) by Abdi Bey Toptani, we are now able to make our own yorghans (heavily padded quilts) and employ more refugee women.

Baroness Godin of Munich provided 200 quilts and 200 straw mats previous to our going to Tirana so that was a great help. We have distributed 120 yorghans, some 60 rolls of cabot cut into underclothing, 1950 yards of print and cotton flannel for dresses and padded jackets and 50 cans of condensed milk (this last, part of a large gift from friends in Switzerland). The peasant class are mostly satisfied with material for underwear but the more delicately reared city people present a greater problem. We pray that our friends will admit of our offering a temporary shelter for sick ones and orphans, — temporary, because Moslems would hesitate to stay with us long. Today's mail cheered us with a draft from Mr. W. W. Peet of Constantinople from whom all of our funds have come. Miss Durham also kindly sends us a check to be spent on children's needs.

After a month's more work in Tirana we wish to go farther into the interior, where the need is even greater. Help us with your prayers and gifts.

Sincerely yours in His service,

V. B. KENNEDY.

THE KING SCHOOL FOR THE DEAF.

The annual New Year's supper at the King School in Marsovan was an occasion of much merriment and joy. Of the twelve deaf children in attendance this year, three were away for the vacation, but seven girls and two boys were royally entertained by their kind friends. Their places at the table were covered with parcels, while a row of lighted tapers extended down the middle. Mrs. D. K. Getchell, one of the committee in charge, thus describes the scene:—"The children were given liberty to open their bundles before trying to eat any supper; and the sight around that table was so pretty no one there could ever forget it. Each girl of course had a doll, and the sparkling eyes with which each little mother heart received her charge was perfectly bewitching. Panos (an Armenian boy, named for Dr. Farnsworth; and this is the nearest his parents could get to the pronunciation of that name) had a horse-shoe magnet, with an iron jumping-jack clinging to it; he knew just what it could do, and immediately felt on his coat for a needle, and eagerly watched the magnet as it drew the needle from a little distance to itself. Little Surpouhi next to him could not understand it, and felt it all over to see where it was sticky! Each received a small colored celluloid ball and each a pretty colored postal card. Panos's magnet was his most showy delight, but he had tucked away in his inner vest pocket his most precious gift. It was a letter from his mother, enclosing a medjidié (82 cents) in money. We asked him to read us the letter; he had read it partly to himself, but evidently had not understood it quite all. So his teacher looked over his shoulder as he read and explained the hard words, and his face shone as he read for himself and understood better the loving messages and sweet counsel his good mother had sent him for Christmas. Panos has been in the school for two and a half years, and has learned to read the lips, and he pronounces all the words he knows quite distinctly, though not as well as his classmate Kevork, who is away for the vacation. These two and Azniv are the advanced ones, and are doing some book work, learning to read and write as well as to talk and read the lips. The others are all yet getting sense-training, and it is most difficult to communicate ideas to them."

A circular prepared in the interests of the school says:—"Our school has been wonderfully blessed. We are out of debt, and twelve children are in attendance. Next year the two elder boys will be received with normal children into the Boys' Home in connection with the College, and their recitations only continued in the Deaf School. Thus a real beginning in social relations will be made for them."

"In a visit to a near by city a short time ago, in a three-hours' stay eight deaf children were recommended to us for acceptance in the school. They were of three nationalities, — Turkish, Greek and Armenian. This year we have been obliged to confine ourselves to work with Armenians because we could not, with our present force, train teachers for a more complicated system. Next year we must receive children of at least one more nationality. The work is done after

the oral method of teaching, — i. e., training the children first in sensitiveness of observation and sight and touch, and gradually introducing them through tongue, throat and lip gymnastics to speech and lip-reading. It looks like a miracle to people of this country when these so-called tongueless ones become speaking children. It has required a miracle of patience and devotion to bring them to sufficient self-control for understanding speech, — such a patience as most of the parents do not know. A little girl came to the school recently whose tongue had actually been cut in the parents' effort to release speech. Such malpractice is not uncommon.

"The money for the school must come entirely from individuals, for the American Board cannot extend its support yet to such specialized forms of work. It costs three dollars, or 68 Turkish piastres to carry the expenses of the school for one day. About one hundred days are as yet unprovided for. We are glad that more and more the people of Turkey are becoming responsible for the school, both in gifts and in full payments for their children. We charge twelve Turkish liras (\$52) a year for bread and tuition. Up to this time only three pupils are full pay, and the school can never be self-supporting, for the larger number of the children will always come from the homes of the poor who have not known how to care for them in illness and so have allowed them to develop deafness. If you could once drop into this happy place and see how life is being brought in reality to the poor little hampered mortals, you would know that money was better used here than in almost any place you could put it."

EUROPE AND THE AEGEAN ISLANDS.

The *Tanin* begins to take a less Chauvinistic attitude regarding the Note of the Powers regarding the Islands, and says:—

The Powers have decided to give to Greece all the islands she now occupies except the two or three that guard the entrance to the Straits. This is an accomplished fact, and it would be absolutely useless to cherish any illusion or nourish any other hope regarding this question. A French writer compares Europe to a tribunal absolutely ignorant of the basis of a lawsuit, but which must pronounce sentence whether it will or no. This similitude, ironically distasteful as it is to the justice of civilization, is unfortunately too true. Only a great difference exists between an accomplished fact and a necessary fact, in this decision. By the note that it is to communicate to the Sublime Porte and to Athens will Europe interfere in the affair absolutely impartially? Or will she indeed be content merely to declare that she recognizes in their present form the results of the war? That is the whole question for us. Yesterday's telegram indicated that Europe did not wish to go too far in this thorny matter. In his Manchester speech Sir Edward Grey said that an international intervention could have prevented the Balkan war, but that it would have been dangerous to have employed force and violence to preserve the peace. Undeniably this declaration contains much truth. War is the last means to use to

settle great questions. And to intervene at the end in a method that could not have been used at the start could but intensify the gravity of the situation. The Powers will therefore conclude that it is too dangerous to go so far as to use any force or violence to carry out their decision, which they render in the cause of peace. Such a step would endanger grave complications and expose them to perpetual difficulties. The British Note does not contain any threat. So that without wishing to express now any too daring opinion, we believe the Note of the Powers will not raise any new difficulties. The simplest and shortest course for the Powers in this case is to remain neutral, and to content themselves with "noting" the results of the war which they did not wish to take the responsibility of preventing, and thus leave an easier possibility of a private understanding as between the interested parties. Any partiality toward either Greece or Turkey might disturb the concert of Europe. It is because the Ottoman statesmen know this that they have never asked Europe to play the gendarme for Ottomanism.

Since the desire of Europe now at the conclusion of the Balkan war is to establish a lasting peace, she must wish the two interested countries to continue in good relations. We believe it will be so; and therefore this Note does not alarm nor discourage us.

On the other hand Hüssein Djahid Bey, editor of the *Tanin*, in an article in the *Revue Politique Internationale*, after reviewing his own attempts to further a Greco-Turkish understanding, and the efforts made by some Ottoman deputies and the Ecumenical Patriarchate to come into direct negotiations with Greece, goes on to say:—

Yet the inhuman treatment to which the Moslems remaining in Macedonia are being subjected, and the determination of the Hellenic Government to keep the islands, puts Greece in the light of an enemy to Turkey today and for the future. If she keeps the islands, Greece can never secure the friendship of Turkey. I can say this categorically. The fever for naval armament which has seized all our Turkish and Moslem population shows clearly to what extent they are exasperated, and how eager they are to get the supremacy in the Aegean and keep the islands at all costs. Are these islands of such vital interest to Greece? Are they worth to her all she is risking in wishing to keep them?

Turkey has just bought at great sacrifices a super-dreadnought. Could she not have spent those 3,500,000 liras now paid for that ship to better advantage? She could have built with that money roads and railways, founded schools, helped the farmers, etc. And yet Turkey is now making a new effort to buy another, just because she cannot do otherwise. With Greece in the islands, war is certain, if not today, at least tomorrow. Greece can naturally not remain indifferent to this policy of Turkey. Already she talks of a naval program beyond her own strength. And under present conditions this is a necessary evil for her too. If she loses the supremacy of the Aegean, not only can she not keep the islands. She is also in danger at Salonica and Kavalla. Thus, till one or the other is annihilated, Turkey and Greece must keep on this senseless course in the race for naval supremacy.

The internal economy of the two countries will feel it. Already Turkish public opinion is agitated at the treatment from which the Macedonian Moslems are suffering. Reprisals against the Greeks of Turkey are feared. And all this for a few islands! Such rivalry is hurtful to both parties, but after all is said and done, it will be Greece who will suffer the more, both politically and commercially and economically.

Is it too late to seek a basis of agreement between these two peoples, who, in the face of the constantly growing menace of Slavism, are closing their eyes to their common peril and want to tear each other up for reasons that a little common sense and good will could avoid? The solution of the islands question is very simple: neutralize them; place them under a European administration. They will thus cease to be a hotbed of contraband and intrigue in time of peace and a naval base in time of war. And Turkey will no longer cherish the hope of entrenching herself there by force, because she will be face to face with the whole of Europe, and not Greece alone. And if Greece can no longer hurt Turkey, and Turkey has no longer any grievance against Greece, the two countries will not fail to go hand in hand to face the Slavic danger.

BOOK REVIEW.

Woman and the Christian Ideal. By E. I. M. Boyd, M. A., London, 1914. Published by the Young Women's Christian Association.

A booklet of 100 pages, made up of studies of the true plan for woman in God's purpose for the world. Their aim, as stated by the author is to show that the Woman's Movement over the world is giving woman an opportunity such as she has never had before to serve her generation in the spiritual sense. This study of the woman's movement in the light of New Testament teaching is unique in its kind, and should provide an attractive and helpful course for Bible Classes. It is arranged with that idea into twelve studies, with suggestive outlines for united study in the back of the book. The treatment is very sane and modern, with copious references to the New Testament and abundant quotations from the latest books and periodicals dealing with the problem of the status of woman. In one chapter there is a partial outline of a study of the Old Testament place of woman, but this topic is in a sense outside the domain of this book, and is mainly left to the individual student. Especially suggestive is the treatment of Spiritual Equality, as Christ's greatest gift to woman. The chapter on Mary the Mother of our Lord is very good, as also that on the Christian emphasis upon the womanly virtues. We heartily recommend this Bible Study book to all women's and girls' classes in this country, where the status of woman is far from what it should be, and must be elevated by the Christian ideal.

An American with a Glenn-Curtiss hydro-aeroplane is expected here within a few days, to make some flights on the quiet waters of the Marmora and the Bosphorus.

THE ORIENT

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Charles T. Riggs

Bible House, Constantinople.

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EDITORIAL.

Our readers will be interested in the account given to-day of the Martha A. King School for the Deaf, which is named for Miss King who died in Marsovan during the dark days of 1895. Miss Frances C. Gage, its acting Principal, says: "The best age for a child to come to school is at 8 years. We do take them younger, and sometimes older. We hope that many readers of THE ORIENT will be interested to help in the support of this school and also to let us know of children suitable for training who could be eligible for work next year."

The visit of Mr. Robert P. Wilder to Robert College this week calls for the united prayers of all friends of that institution, that this may be an occasion of marked and rich blessing to all connected with it. The presentation of old and familiar truth by a new voice is frequently a means of grace to those who have heard that same truth for years but have never yet felt its power. And to every Christian it is a source of renewed courage and zeal to have a visit from such a marked personality. This is not Mr. Wilder's first introduction to Robert College, for he was here at the World's Student Christian Federation Conference, nearly three years ago. THE ORIENT extends to him a hearty welcome back again, with the hope that this may be a happy time for him and for us all. Coming as he does almost the same day as the new Y. M. C. A. secretary for the College, the visit should be of exceptional significance to the institution.

We should like again to call the special attention of our readers to the advertisements in this weekly. We have exercised care in the admission of advertisements to our columns, and feel we can safely recommend every firm thus represented. By patronising these establishments our friends are doing us a good turn, besides being well served themselves.

And especially so if they will mention THE ORIENT when so doing.

We can also conscientiously recommend to American and other firms who wish to advertise, the medium of our sister publication, the *Avedaper*. This weekly has greatly increased its circulation during the past two years, and reaches a very large circle of Armenian homes. No other Armenian weekly has the circulation that this has; and it furnishes an unexcelled opportunity for bringing goods to the notice of this commercial race. Inquiries regarding terms may be sent to the publishers of THE ORIENT, Messrs. H. Matteosian, Bible House.

The question raised at the Smyrna educational conference regarding American methods and schools in Turkey is a far-reaching one. It has its bearing not on school work alone but on church organization also, and perhaps on the development of individuality in general. Do the best interests of the Oriental call for his development along strictly Western lines? Are our college courses in the Ottoman Empire to be as far as local circumstances permit the counter-parts of the institutions of America? Or is there in the Oriental way of thinking a basis for an educational system superior for the Oriental to any Occidental method? Do our colleges tend to educate the youth of this country away from their environment to such an extent as to unfit them for actual leadership of their own communions? Are American standards of liberty subversive of Oriental standards of politeness? Is the adoption of American ways of food and drink, of dress and headgear, and such other non-essentials actually hindering the graduates of our schools from being to their people what they should? In respect to church standards the problem is considerably modified by the fact that our church system is Eastern in its origin to start with, so that the main features of organization are suited to the Oriental even better than to the Western. But when it comes to standards of admission and of discipline, are we right in recommending to the Evangelical Church of Turkey the American system? Also, inasmuch as the episcopal form is that of the Eastern Churches, would it be better for the Evangelical church to adopt something more akin to the Methodist Episcopal system? Then again, by far the greater proportion of the hymns of the Oriental Evangelicals are translations from English. Everyone acknowledges the great service rendered the church by this work of such men as Dr. Elias Riggs; yet the question arises: what can such translations hope to accomplish in spiritual uplift to the Oriental heart when compared with the spontaneous outpouring of the heart of truly consecrated Oriental hymnologists? While we may reluctantly acknowledge that such Eastern hymn-writers have not yet appeared to any extent, the question remains: can the church hope for its best development in spiritual sentiment until there do appear such writers?

We have raised these queries not for the sake of answering them. The answer we believe can come best from the Oriental Christians themselves. We commend to our Greek,

Armenian, Bulgarian, Syrian and other Evangelical brothers the careful, prayerful consideration of these topics, with the hope that in conference with their friends from the West they may arrive at some conclusions that may conduce to the better growth of the Kingdom of God.

MOSLEM WOMEN AT THE UNIVERSITY.

Not at any foreign University, but actually admitted to lectures in the Imperial University in Stamboul! Shades of the Prophet! Listen to this extract from the Turkish daily *Sabah*:-

"About a hundred young Moslem women went yesterday (Saturday last) to the University to attend the lecture by Professor Ihsan Bey on the prehistoric ages of the earth. The professor held the attention of his audience a long time as he told of the unremitting efforts of various learned men to clear up points still obscure regarding the primitive civilization of humanity. Afterwards Ismail Hakki Bey spoke about manual labor, its influence on moral life, and its necessity for society.

"In these latter days very important steps have been taken, despite the alarm and uneasiness of those who cling to tradition, in the progress and uplift of Ottoman women. All the hesitation, the fears and the the reactionary opposition have been disregarded. And it is beyond doubt that these steps of progress are such as to strengthen our hopes for the future. But we must wait for the voluntary efforts on the part of the Moslem *Hanums* themselves which shall follow up these encouraging steps by putting into useful practice what they learn, so as to contribute to the uplift of the fatherland and the nation."

His Excellency Shukri Bey, Minister of Public Instruction, has made in this connection the following statement:-

The need is increasingly apparent for a higher educational institution for our Moslem girls. As a start we have been able to arrange for free and optional courses, to be given four times a week, in the afternoons, as this will better suit the conveniences of the women and girls that wish to attend, since housekeeping duties occupy their mornings. In these courses will be taught all that a woman ought to know so as to be a good wife and an educated and devoted mother. Besides manual work, pedagogic and scientific studies will have a prominent place.

The program for this year includes courses in pedagogy, hygiene and general history. In this last we shall try to show our young ladies by historic facts the evolution of peoples toward modern civilization. Courses in the legal rights of women will be of great value, for they can thus know much better the rights they can claim and the duties they must acknowledge. Housekeeping, political economy, lessons in business principles, gymnastics, and even elementary astronomy, will not be overlooked.

Next year we shall give a wider range of courses, and these will be in a regular program, obligatory for those young ladies, graduates of the lyceums, who enroll. We shall thus succeed in securing for the future a galaxy of lady teachers,

well taught and capable of taking charge of our girls' schools; and this will do away with the present necessity of girls being compelled to wear the *charshaf* (sheet) and veil even during lessons.

In a short time Turkish women will also be admitted to the courses in the medical school, for no principle of our religion when rightly understood is opposed to this.

The sort of education to give our girls absorbs our attention to a very great degree. It will be liberal and conformed to modern civilization, on the basis of that which is given in the like institutions of Europe. We shall no longer pay attention to those decrepit prejudices which are a hindrance to civilization and progress, and we shall train our young ladies to ideals of nationalism and love of country.

THE ALUM PRODUCTION OF SHABUN KARA HISSAR.

(LEWIS HECK in *Levant Trade Review*.)

The small city of some 13,000 inhabitants in the eastern part of the vilayet of Sivas that bears the official name of Kara Hissar Sharki, or Eastern Kara Hissar, is generally known on maps and in common conversation as Shabun Kara Hissar (*shab* meaning alum). It seems certain that the alum workings within a short distance from the town have been in operation for at least 300 years, and have given its designation to the town, just as Afion (opium) Kara Hissar and Daveli (place of camels) Kara Hissar have acquired their names through some special feature in the regions in which they are situated. The term Kara Hissar is applied to a peculiar tall peak or mountain of blackish rock that exists near each of these towns. The hill against the sloping of which Shabun Kara Hissar is built is surrounded by a well preserved masonry tower and fortress that must have been very strong in the days of mediæval warfare.

The writer was recently able to visit the alum workings at a village called Goynyk, about two hours' ride from Kara Hissar along the road which leads to Kerasoun. There is a plentiful supply of the rock or raw material, as the operations have so far been primitive, and only the face of the hillside has been dug out and reduced. The alum bearing rock is brightly colored, usually with a pinkish or red tinge, and the waste from the Goynyk workings flows down to a small stream along the roadside, to whose waters it gives a pinkish white and opaque color, incidentally killing all the brook trout that happen to venture into the stained water from the higher part of the stream. At this particular spot the operations are conducted by Greeks from the nearby villages. Wood is used for fuel, and they have gradually denuded the surrounding mountains, until now they have to bring wood from relatively long distance. The process of extraction is briefly as follows:- The rock or ore is first roasted, and then broken into small pieces which are very light because of the chemical elements which have been burned out. Fifty horseloads of 100 okes (282 lbs.) each of wood are required

to burn 10 tons of stone in the furnace. The broken rock is then placed in open pits and allowed to be exposed to the rain and weather for a whole winter, during which time it becomes finely granulated, crumbling easily. In this state it is boiled with water in a large cauldron, the stone and waste matter being gradually taken out as it is stirred. Having been sufficiently boiled, the now almost clear liquid is placed in cooling tanks made of masonry. In the course of a few days the alum crystallizes around the sides of these tanks to a thickness of from six to nine inches. The process is then complete, and it is ready to be broken into smaller pieces and sent to market. A portion of the alum sinks to the bottom of the tanks, and when this portion has been boiled a second time it produces a better quality, but the great bulk of the output is boiled only once.

From a reliable source it is learned that the annual production of alum in this region is from 2,000 to 3,000 tons. The alum extracted at this village is said to be the strongest and most concentrated. Besides local consumption, large quantities of alum are shipped to Harpout, Diarbekir and other points farther inland. There seems to be no exportation to foreign countries. Its principal uses are connected with the dyeing of cloth and yarn, preparing leather, for medicinal purposes, etc. Not the least important use is as a charm, a triangular piece of alum being placed in a case made of silver or blue beads, etc., and worn about the neck of both human beings and animals. Its price at the mine is about 5 to 7 piastres (21 to 30 cents) per batman (6 okes or about 17 lbs.), while in the market of Kara Hissar it retails for about 9 piastres (39 cents) a batman.

The future of this small industry depends largely upon improved methods of extraction, such as the use of coal for fuel, and upon a wider and more profitable market. The first improvement can easily be secured, as there are plentiful untouched supplies of coal within a few hundred yards of the workings. The latter is dependent upon better transportation facilities, like so many other potential industries of those parts of Asia Minor which have neither railways nor even good wagon roads.

NOTICES.

On Tuesday afternoon, February 17, 1914, at the American Consulate General in Galata, there will be offered for sale some pieces of office furniture, including three roll top desks, revolving chairs, standing desk, Smyrna rugs, etc.

By order of the CONSUL-GENERAL.

Not long before Christmas there turned up in Trebizond most mysteriously a parcel addressed to a Miss Nellie Hadley in San Francisco, Cal., and with an Austrian Levant one-piastre stamp on it. Whoever sent it, if this notice attracts his or her attention, will do well to communicate with the American Mission, Trebizond, with reference to this stray parcel, which contains some articles of more or less value.

PROMINENT LAYMEN DIE.

Word has been received of the death of Hon. Eliphalet W. Blatchford, LL.D. of Chicago, long a corporate member of the A.B.C.F.M. and from 1885 to 1898 its vice-president. He was the father of Mrs. Howard S. Bliss, of Beirut, to whom the ORIENT extends its heartfelt sympathy. Dr. Blatchford was born May 31st, 1826, and was a graduate of Illinois College. He was for over thirty years president of the Board of Trustees of Chicago Theological Seminary; and was actively interested in many phases of religious and philanthropic work.

Associated with Mr. Blatchford on the American Board was Mr. Elbridge Torrey of Boston, who passed away January 2nd, at the age of 76. From 1876 to 1893 he was a member of the Prudential Committee, and was one of the three delegates that visited the Turkey Missions in 1883. He was also a trustee of Central Turkey College, and for many years president of the Board. He was also a trustee of Hartford Seminary, Mt. Holyoke College, and other institutions.

One day earlier, on New Year's Day, occurred the death of Mr. Warner Van Norden, the well-known New York capitalist, who was for 25 years on the Presbyterian Board of Foreign Missions, and for a time its vice-president. He was also a director of the American Tract Society.

TURKISH AVIATORS FLYING TO EGYPT.

Taking the occasion of *Mevlud*, or the birthday of Mohammed, two Turkish bird-men made the start Sunday from the aerodrome at San Stefano for a long flight of 2,500 kilometres through Eski Shehir, Konia, Adana, Damascus and Jerusalem to Alexandria. They are Captain Fethi Bey, in the Bleriot "Mouavenet-i-Millié," and Lieutenant Nouri Bey, in his Deperdussin "Prince Djelaleddin," each carrying also a passenger. They left soon after nine o'clock in the morning, and disappeared into the mists in the direction of Adabazar. Just before the start they were summoned to the Princess Hadidjé Hanum, daughter of the late Sultan Mourad, who presented each of them with a bouquet, to be taken with all care to Jerusalem. An hour after the start the lingerers at the aerodrome saw Nouri Bey return, having run into very thick weather, rain and fog, which made him decide to wait a while. But by noon he was off again. His companion had meanwhile continued, and at 11:10 alighted at Adabazar, whence after a short stay he went on to Eski Shehir. Nouri Bey decided on a different course, and winged his way to Iznik, the ancient Nicæa, and thence to Eski Shehir.

The journey of these Ottoman aviators will be broken at various points to enable them to be present at banquets given in their honor by enthusiastic compatriots. It is expected that the whole trip will take in the neighborhood of 25 days, if all goes favorably.

CALENDAR OF NOTEWORTHY DATES.

- Feb. 12, 1809, Abraham Lincoln born.
 > > 1856, Hatti Humayoun issued.
 > 13, 1909, Hüssein Hilmi Pasha Grand Vizier.
 > 14, 1792, William Goodell born.
 > > 1825, Joseph W. Sutphen, Marsovan, born.
 > > 1878, First Ottoman Parliament dissolved.
 > 15, 1878, British fleet arrives off Constantinople.
 > > 1905, Rev. H. A. Schaufler, D.D., died.
 > > 1912, Miss F. A. Fensham, Constantinople, died.
 > 16, 1889, Rev. I. G. Bliss, D.D., Constantinople, died.
 > > 1898, Battleship "Maine" sunk, Havana.
 > > 1913, Rev. Edward Riggs, D.D., Marsovan, died.
 > 17, 1808, Rev. W. C. Jackson, Trebizond and Erzroum, born.
 > 18, 1781, Henry Martyn born.
 > > 1867, William Goodell died.

ORIENTAL ODDS AND ENDS.

MOSLEM WEEKS, MONTHS AND DAYS.

In our issue of March 22nd, 1911, appeared a discussion of the Moslem year and its months. As there explained the Moslem religious year is a lunar one of 354 days, 8.8 hours, and is divided into twelve months, and swings around the solar calendar once in about 33 years. According to this year, commonly known as A. H., or year of the Hegira, we are now in the year 1332, and in the month Rebi-ul-Evvel. The civil or business calendar is on the same basis as our year, but follows the Oriental dates. The names of the months in the religious and civil calendars for this current year as compared with our months is herewith given:—

Moslem	Ottoman	English
Sefer	Kianoun-Sani (1329)	January
Rebi-ul-Evvel	Shoubat	February
Rebi-ul-Akhur	Mart (1330)	March
Jemazi-ul-Evvel	Nisan	April
Jemazi-ul-Akhur	Maïs	May
Rejeb	Haziran	June
Shaban	Temmuz	July
Ramazan	Aghostos	August
Shevval	Eiloul	September
Zilkade	Teshrin-Evvel	October
Zilhijje	Teshrin-Sani	November
Mouharrem (1333)	Kianoun-Evvel	December

According to present indications, Ramazan, the month of fasting, should commence July 24th, according to our reckoning, this year.

It may prove interesting and valuable for reference to give here the names of the days of the week, beginning with our sacred day.

- Sunday, Pazar (market).
 Monday, Pazar-ertesi (the day after market-day).

- Tuesday, Sali, or Sihshenbih (third day).
 Wednesday, Charshamba, or Chaharshenbih (fourth day).
 Thursday, Pershembe, or Penjshenbih (fifth day).
 Friday, Djouma (assembly day; *djami*, a place of assembly, a mosque).
 Saturday, Djouma-ertesi (the day after assembly-day).

It will be noted that the three names, ending in *shenbih* which are Persian, indicate that the Moslem nomenclature has accepted the Jewish-Christian basis so far as to begin the week with Sunday, thus making Tuesday the third day, etc. An interesting corroboration of this is the common use among the Arabs of the names First-day, Second-day, etc., from Sunday to Thursday, with Djouma for Friday and Subt, or Sabbath or Seventh, for Saturday.

EMPIRE NEWS.

THE CAPITAL.

President David Starr Jordan, M. D., Ph. D., LL. D., of Leland Stanford Jr. University, who is now in Australia, is expected in Constantinople on or about May 9th for a short stay.

Fire broke out last Friday afternoon in the Greek Commercial School at Halki, and considerable damage was done before it was got under control. The offices and several classrooms and instructors' rooms were burned. The library was saved. The faculties and students of the Naval and Theological Schools rendered valiant service.

According to *La Turquie*, the Bosphorus steamer company will next month introduce a new plan by which the Bosphorus will be divided into three zones, and a uniform charge made for tickets from the Bridge to points within these zones. The first includes the stations as far as Bebek and Candilli, the second those from the two Hissars to Yenikeuy and Pasha Baghtche, and the third those from these points to the Kavaks. First class tickets, single and return, will be in the respective zones, 60 and 100 paras, 90 and 140 paras, and 120 and 200 paras, to and from the Bridge in each case.

The correspondent of the *Neue Freie Presse*, M. Kienast, an Austrian subject, was arrested the other day on the main street of Pera, conducted to the Messageries steamer and summarily expelled from the country for having sent to his paper the wrong kind of news. A few hours after the steamer had left, the Austrian Embassy obtained from the Ottoman Government an apology and the authorization for the gentleman to disembark at the first port the steamer should make, and return in peace to Constantinople.

The Robert College Chapel was crowded to its utmost seating capacity at the vesper service last Sunday afternoon,

when Prof. Estes gave a recital of organ music, aided by the chorus which rendered Gounod's "Gallia" in a way that reflected great credit on their conductor.

His Excellency Dr. Djemil Pasha, Prefect of the city, sailed on Sunday by Roumanian boat for Alexandria. After studying the civil administration of some of the Egyptian cities, he expects to go to Paris, Brussels, Berlin and Rome to investigate the municipal governments there.

The birthday of the prophet Mohammed was celebrated on Sunday last with all due ceremony. His Majesty the Sultan with two of his sons attended noon devotions at the Valide Mosque, and afterwards a reception was held at the palace.

THE PROVINCES

Owing to the prevailing Greek element in the population around Smyrna, the French Railroad Company has been in the habit of having its notices on the Smyrna, Cassaba and Prolongation Road printed in Greek as well as French and Turkish. At the request of the Ottoman Government such notices will hereafter be printed only in the French and Turkish languages.

We have received the annual reports for the year 1912-1913 of the Thessalonica Agricultural and Industrial Institute, Constantinople College, and the Syrian Protestant College. The first-named is profusely illustrated, and full of interest; the second contains a reproduction of the architect's plan of the new buildings at Arnaoutkey as they will appear when finished; and the last includes the very interesting report of the hospitals connected with the institution.

Mr. R. F. Chesbrough, the new American Vice and Deputy Consul-General at Beirut, arrived on January 25th, to take up his duties at the Consulate. At a stag party given by Dr. Adams for the staff of the S. P. C. to meet Mr. Chesbrough, those present had the pleasure of meeting also Mr. Dye, who with his wife and child spent a few days in Beirut on their way to his post in the American Consulate in Damascus.

The Messageries steamer "Niger" which went ashore some time ago not far from Smyrna, has at last been refloated by the Grech Company.

NOTES.

The wedding of Mr. Bayard Dodge and Miss Mary Bliss takes place at Beirut tomorrow. Owing to the death of Mr. Blatchford, the grandfather of Miss Bliss, the wedding and reception invitations have been recalled and the wedding will

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be private at the Marquand House. Mr. Cleveland Dodge, Jr., and his sister are expected to be at the wedding.

The engagement of the Rev. Wm. Freidinger of the American Presbyterian Mission, to Miss Elizabeth March, daughter of Rev. and Mrs. F. W. March of the American Mission at Beirut, is announced. Miss March was 4 years Head Nurse in the Pavilion for Children's Diseases of the Syrian Protestant College. Mr. Freidinger will next year be transferred to Zahieh from his present station at Suk ul Gharb.

Mr. Royal C. Agne, instructor in the S. P. C. and Scout Master of the S. P. C. Boy Scouts, was operated upon for appendicitis by Dr. Ward on Jan. 17th and in nine days was out of the hospital. It seems to be a good thing to be a Boy Scout!

Dr. and Mrs. Shepard of Aintab made a short visit to Beirut, the guests of Dr. and Mrs. Ward. Although on a vacation, Dr. Shepard at Dr. Ward's invitation showed the students how the scalpel is used in Aintab. Dr. Shepard addressed the students of the College at the Sunday evening meeting in Rockefeller Hall on Jan. 25th.

Mr. A. L. M. Gottschalk, U. S. Inspector of Consulates for this district, left on Sunday last for Salonica.

OTHER LANDS.

Dr. Zwemer's estimate of the Moslem population of the world is in round numbers 200,000,000. Of these he assigns to India 67,500,000; Africa 40,000,000; Dutch East Indies, 35,000,000; Russia, 20,000,000; Turkey, 12,250,000; China, 5,500,000 to 8,500,000; Afghanistan, 4,500,000, and Arabia, 2,500,000.

President Wilson has removed the embargo on the export of arms and ammunition across the Mexican frontier. This places the Government forces in Mexico in a pretty hopeless position.

The King and Queen of England expect to visit the President of France this spring, arriving in Paris April 21.

CALENDAR OF ENGLISH PREACHING SERVICES.

Sunday, Feb. 15th, 1914.

BEBEK CHURCH, 11 a. m., Rev. H. S. Barnum, D.D.

UNION CHURCH, Pera, 11 a. m., Rev. Robert Frew.

ROBERT COLLEGE, 11 a. m., Rev. G. H. Huntington.

CONSTANTINOPLE COLLEGE, 11:30 a. m. Member of the Faculty.


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PANNONIA	(17,490 " " ")	" 29th. "
LACONIA	(24,421 " " ")	Feb. 6th. "
CARONIA	(30,718 " " ")	" 14th. "
CARPATIA	(23,243 " " ")	" 21st. "
SAXONIA	(25,100 " " ")	March 1st. "

Cunard sailings from Patras:—

SAXONIA	(25,100 tons displacement)	Jan. 16th. 1914
ULTONIA	(18,036 " " ")	" 27th. "
FRANCONIA	(24,421 " " ")	Feb. 4th. "
PANNONIA	(17,490 " " ")	" 10th. "

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