

# The Orient.

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## HARD AT WORK MAKING PEACE.

The various official and semi-official meetings of the Peace Conference of Constantinople during the past week have resulted in an excellent prospect of the final draft of the treaty between Bulgaria and Turkey being signed this week. The terms are not yet entirely made public, but the questions of boundary, method of evacuating places temporarily occupied, demobilization, amnesties, determination of nationalities, the rights of the various communities, and property rights, diplomatic relations, postal and telegraphic communication and the acquired rights over railroads and rolling stock, have all been practically settled. The question of *vakuf* properties and that of the exchange of prisoners remain to be settled in today's session.

The boundaries fixed as between Bulgaria and Turkey give to Turkey nearly twice the territory in Europe that she would have had by the Treaty of London. Starting from Enos, at the mouth of the Maritza, the line follows the middle of that river up to Mandra, at the great bend between Soufli and Demotika, leaving Soufli to Bulgaria and Demotika to Turkey. It then runs north and a little west, crossing the Arda between Ortakuy, which goes to Bulgaria, and Samana which goes to Turkey. It then runs about two kilometres east of Moustafa Pasha, which goes to Bulgaria, and northeast to meet the former frontier at Soudjak. Following the old frontier till the 42nd parallel, at Devlet, it bends south of east to the Resova river, which it follows to the Black Sea at San Stefano, half way between Cape Iniada and Agathopolis, leaving Malkho Tirново to Bulgaria and San Stefano to Turkey. This line represents roughly a circle of thirty kilometres around Adrianople, with tangents to Enos and San Stefano. It leaves to Turkey Adrianople, Kirk Kilise, and all the historic battlefields of the fateful Thracian campaign of last October and November. Worse than that, from the Bulgarian point of view, it cuts Bulgaria's railroad line from Moustafa Pasha to Dedeaghadj, and compels her to construct a shorter but more difficult route from Haskovo south to Gümüldjina and the sea. Her engineers are reported as already on their way to map out this new route. The Bulgarian delegates are said to have even offered to build a railroad for Turkey from Adrianople to Baba Eski if they were allowed to retain Demotika and the present line to Dedeaghadj, but this was refused.

Nothing is said these days about an alliance between Turkey and Bulgaria, save as certain newspapers try to keep up the agitation. It seems improbable that such a measure can be carried.

It has been announced that when peace is signed, a salute of 101 guns will be fired to herald the fact. The Sultan will later entertain the Bulgarian and Ottoman plenipotentiaries at a banquet.

In consideration of his distinguished services to the fatherland, the Grand Vizier, Prince Said Pasha Halim, has been honored by the Sultan with the highest order of the Osmanieh, in brilliants.

## AFION KARA HISSAR.

Woodrow Wilson in his latest book, "The New Freedom," states a very old truth in epigrammatic form when he says, "The world has a habit of going on" while "the stand-patter doesn't know there is a procession". "The world has a habit of leaving those behind who won't go with it. And therefore, the stand-patter does not arouse my indignation; he excites my sympathy." The purpose of the writer of this brief article is to excite neither indignation nor sympathy; it is merely to arouse interest.

Afion Kara Hissar is a city of some 50,000 inhabitants, of which about 42,500 are Moslems and the remainder Armenians. It has one of the most salubrious climates of all the cities situated on the interior plateau of Asia Minor, being 3500 feet above the sea-level and entirely free from all kinds of noxious fevers.

From the Citadel, a huge mass of volcanic rock rising a thousand feet high on the western edge of the city, on which there are still many interesting ruins of Turkish mediæval fortifications, a magnificent view of the city can be obtained. The converging Railway Lines with their two well-built stations, the distant plain and the Sultan Mountains to the north and east, afford a sight which may rarely be surpassed in the interior.

And the procession towards progress is really "on the move" in Kara Hissar notwithstanding the fact that there will undoubtedly be found many "stand-patters" to excite our sympathy. Wherever Railroads go, there follows sooner or later some kind of material, and, eventually, we trust, moral progress, provided the proper sources of supply are tapped. It has been the fortune of Afion Kara Hissar to have been selected as the junction of two of the most important railways in Asia Minor, lines which are not destined to lose their importance in the future development of the country. The French line from Smyrna, 150 miles to the east, here connects with the German "Anatolian Railway" running from Constantinople, about the same distance to the north west, through to Konia and eventually as the Baghdad Railway through Adana



to Baghdad. Thus Kara Hissar, through no merit of her own other than that of her situation, is destined to be one of the leading commercial and railroad centers between the Aegan Sea and the Persian Gulf. Travellers will be attracted to the country made famous by the travels and letters of the first great Missionary, St. Paul, when it is possible for them to trace his route of travel and still be in constant touch with a through railway line. In other words, the cities of Central Asia Minor and, in particular, this most important center, will then be "on the map".

At present the annual exports of the Mütessarriflik of which this city is the center, run well up into the millions of dollars. Of wheat, the annual exports amount to some L. T. 1,700,000, of opium, for which this region is famed, and which has given the city its characteristic name (Afion), about L. T. 200,000, of wool L. T. 50,000, meats some L. T. 50,000 and furs L. T. 5,000. (One Turkish Lira = \$ 4.40.)

If this city is thus destined to have such a bright commercial and material future, what is to be done about her intellectual, moral and religious future?

During the past six years of its existence the Evangelical Community's school has been steadily growing until last year showed a total of 170 students, about 80 % of whom came from outside the Evangelical Community.

The call presented by the need and the opportunity is urgent. The one who comes to open a High School here will be enthusiastically received by the Progressives of all classes and races. With proper management there is little doubt, among those who know the situation well, that a good High School, and perhaps, eventually, a College could be built up here in this most strategic and promising center.

Where are the Calebs who will say, "Give me therefore this mountain"? Kara Hissar is calling loudly and insistent-ly for better and more progressive Christian education for her young people. She is willing to do her part. Surely "the fields are white, the laborers few. PRAY YE THEREFORE."

*Afion Kara Hissar, September 8, 1913.*

J. R. B.

## FOREIGN SCHOOLS AND MOSLEM CHILDREN.

Ahmed Aghaieff in the *Jeune-Turc*, writing about primary schools in this country, says that this year there is more difficulty than ever from the limited school accommodations in Stamboul because of the "enormous emigration to Constantinople of the population from the invaded territories;" also because "the disasters we have suffered have, so to speak, awakened the national conscience which realizes that the principal cause of these disasters was ignorance." The writer then enumerates three kinds of primary schools in Stamboul: those of the Evkaf, or Ministry of Pious Moslem Foundations, private schools, and foreign mission schools. "The Evkaf schools, because of their abandonment, neglect, lack of oversight, and the pitiful conditions in which they exist, are in increasing jeopardy, unable to compete with other schools." Their number in this city has decreased in the past eight

years from 325 to 250. As for the private schools, the writer says they suffer from the lack of capable and well-trained teachers, and most of them are run for what can be made out of them. He urges inspection of all these private schools by the Department of Public Instruction; and this gives him a chance to berate the School Inspectors. Then he proceeds to speak of the schools of the various missionary societies. We quote:—

"These schools have attracted up to this time quite a large number of Moslem children of both sexes. But a fairly perceptible current of adverse opinion is setting in against these schools, and this for several reasons. First of all there is the narrow fanaticism of those who direct these schools. These schools, so edifying from the Christian standpoint, are absolutely destructive from the Moslem point of view. They set themselves to the task of destroying all Moslem and national sentiment in their pupils; with this end in view they rigorously exclude from their programs all religious instruction for Moslem children, drive out the Turkish language and Turkish history, while forcing the children to attend Christian prayers, and compelling them to learn foreign languages and foreign history. In reality they reach no positive result, for they merely destroy the religious convictions of their Moslem pupils without succeeding in making Christians of them. If those who stand at the head of these schools could avoid this narrow spirit, if they realized the necessity of respecting the language and religion of the country which shows them hospitality, they could attract a much larger number of children and render a real service as well to the countries which they represent as to the land where they live. But they are incapable of this; and the love of country, which is from day to day becoming more developed, is in a fair way to become a serious force against the education of Moslem children in foreign religious schools. We are fully and absolutely convinced that as soon as the native private or government schools can be more or less improved and multiplied, the current of Moslem children to these foreign schools will cease. And Moslem public opinion peremptorily demands that such improvements be introduced, that more sustained and more rational care be devoted to the school question."

## "IS CHRIST DIVIDED?"

This question, as found in I. Cor. 1:13, expecting a negative reply, has reference to the possibility of Christ being divided so as to be a Head for each of the different parties into which the Corinthian church was in danger of splitting up.

It may be permissible to put the question with reference to another alleged possibility. We are told—"Let Christ be divine, if you like; it is a matter of little consequence. It is as human that He must preached; that is what people need, and only that." Or again—"It does not so much matter whether Christ be divine, or how He was born, and whether He rose from the dead; what matters is, how you stand towards the man Christ, the teacher and the example." In other



words, we are told that Christ, IF He have two natures, (and the "if" is well emphasized,) must be divided. He is certainly human; *if* He be also divine, then His divinity is something that we have no need of and have nothing to do with; it must be set aside. Christ the man is the Saviour to Whom we must ourselves look, and Whom we must set before others.

Taking for granted that Christ *has* the two natures, the question forces itself upon one — Is He divided? Can He be resolved into His constituent natures, and only one of these be made use of for the world's evangelization?

The question again demands a negative reply.

Because, *first*, the divine and the human in Christ are so inextricably interlaced in the Bible narrative, even if one confine oneself to the synoptic Gospels, that the task of separating the one from the other becomes, if undertaken in any thoughtful seriousness, impossible. And, moreover, one is naturally led to wonder why the laborious effort should be made to separate things which in the inspired narrative are so closely and indeed inseparably woven together.

Take the Sermon on the Mount, with its perfect standard of blessedness and woe, and the new light it throws upon moral good and evil. How is one to study that, — to receive its practical enlightenment and guidance, — and yet to pass by the superhuman self-assertiveness with which our Lord promulgated the higher doctrine? The last of the Beatitudes cannot be read, and the words "for my sake" be left out. The assurance that the law and the prophets are not to be destroyed cannot be received apart from the "I came to fulfil" them. The announcement of the higher interpretation of the laws as to murder, adultery, swearing, and revenge cannot be read without the prefatory "but I say unto you." The concluding warning about the house on the rock and the house on the sand cannot be separated from the "my words." The whole Sermon cannot leave its impression of loftiest teaching without also leaving its impression of a Teacher Who spoke in His Own name, with Whom there was no "Thus saith the Lord," Whose words have the self-assertiveness of One Who was Himself the source and fount of law, and gave His doctrine, not tentatively or to suit the time being, but with the assurance and authoritativeness of full final personal knowledge of the truth. How is this superhuman in our Lord to be separated from the human in His sermon? How is Christ to be divided so as to appear but a human teacher? The problem cannot be solved.

Take the teachings as to the right use of the Sabbath, — that it is a day in which to do good. As found in the Gospels these teachings are meaningless without that which precedes them and on which they are based, namely, the stories of our Lord Himself having done a certain kind of good on the Sabbath contrary to the Pharisaic prejudices as to the right use of that day. Yet the same page of truth which records these teachings represents the preceding acts of healing as having been of a superhuman character, as much a divine work as the forgiving of sins — a thing to be done by "God only." How are these teachings to be separated from the divine example which enforces them, or from the divine self-

assertiveness with which Christ concludes that He is Lord of that day? Christ cannot be divided.

Or take, once more, that thrillingly sublime teaching as to the great Day of Judgment, found in the last 16 verses of the 25th of Matthew. It is not possible to begin at the "Come" in the 34th verse, and to leave out the 3½ verses that go before. One might well insist that even in the last 12½ verses there is unparalleled presumption in the position which Christ assumes as the touchstone of humanity, if He be not divine; but, even taking the words as applying merely to His doctrine, they cannot be read without the introductory 3½ verses, which in words of loftiest grandeur yet simplest directness depict Christ as King of Glory and its angelic hosts and as Judge of all mankind. The teaching, like our Lord's own coat, is without a seam, woven throughout, a consistent whole. One cannot listen to the judgment without hearing the voice of the Judge: one cannot accept as a touchstone the words of the human teacher and reject the divine Judge Who unerringly applies the test. Christ cannot be divided.

These are but examples of what may be found in almost every chapter of the synoptic Gospels. Not isolated passages here and there, but the whole narrative is a story of divine and human so inextricably interwoven that as Mr. Gladstone said about a celebrated political problem, "it passes the wit of man" to separate the one from the other without utterly destroying the whole fabric.

And then, *second*, salvation as taught in the Bible, and as understood by the human heart when illuminated by the Spirit of God, demands the union of divine and human in the Saviour. A dear friend wrote some months ago — "Christ never said that we could not be saved if we did not believe in His divinity." Just in these words He did not say it; but He said it in words that come as close to it as any parallel expression could come — "If ye believe not that I am He," (i. e., as the context shows, that I am the One, not of this world, Who is about to take His own way of leaving the world and returning whence He came,) "ye shall die in your sins." It is, however, a matter of comparatively small importance to be able to quote these or any other isolated words; it is what the Bible as a whole teaches that is of weight. And its teaching, though progressive, is harmonious and consistent throughout; and the recorded redeeming work of Christ exactly answers to it.

What is that teaching? It is that sin, besides being an offence done against God, is a stain on the sinning soul, or, under another figure, a leprosy spot which will in time eat out the sinner's life. And it is noteworthy that those who tell us that Christ's divinity must be laid on the shelf are just the ones who know nothing of sin as a stain or a disease. They recognize it as an offence against God; and their gospel is that God forgives the repentant sinner, and that is the end of it; and then the sinner has but to follow the teachings and example which Christ as human sets before them.

But if a neighbor break my window, and I forgive him, the broken window still remains. He may be repentant, and may never again break window of mine; but that broken one



remains a testimony against him, and, till it be mended, prevents cordial relations between us. It cannot be mended without expenditure. Who is to spend on it, — he? or I? If he cannot, and I spend for its repair, then reconciliation is complete.

Now that is the Bible teaching about sin. God can forgive it; but what about the stain on the soul, — its disease? The answer of the entire Bible to that question is summarized in the glorious verse — "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." There it is! the double thing — forgiving and cleansing! And the companion and complementary verse adds the explanation that "the blood of Jesus Christ His Son cleanseth us from all sin." It is here that the demand for a divine Redeemer is seen. The sin might be forgiven; but without the cleansing the stain would remain. And the stain can be removed only by the making of adequate atonement. That, however, is beyond the power of man to make; or rather, it is to save him from the need of making it, which would mean his perishing, that God Himself makes it for him.

Can a human Christ enter into partnership with the entire race of his fellow creatures and in his one person make atonement for them, so that all the stain of their sins shall be washed away, and all the disease of their souls arrested by the inflow of new life? To ask the question is to answer it. Such a task is beyond human power: the well-being of one single soul cannot be assured by a human redeemer. But if God undertake the task, then — "behold the Lamb of God that taketh away the sin of the world!"

But here again it is noteworthy that those who would lay Christ's divinity on the shelf will have none of Him as an atoning Redeemer. Like the author of "Ecce Homo," they will strain language and interpretation to the breaking point rather than acknowledge in "the Lamb" the sacrifice for sin; for they have sufficient insight to perceive that One Who can offer Himself a sacrifice for the sin of the world cannot be purely human.

Think lightly of sin, as a weakness, a superficial defect, and the human Christ may be enough for you. But let the Holy Spirit show you your own heart, deep-dyed with sin, and you will cry out with Lady Macbeth — "Out damned spot! out, I say! . . . Here's the smell of the blood still! All the perfumes of Arabia will not sweeten this little hand! Oh! oh! oh!" — And not until you see the divine Atoner and take refuge in His riven side will your agonized cry be stilled. Let the Holy Spirit show you what Solomon calls "the plague of your own heart," and you will not cease to cry out with the apostle Paul — "Oh wretched man that I am! who shall deliver me from the body of this death?" till like him you can add — "I thank God, through Jesus Christ our Lord."

No, Christ cannot be divided. Take from the blessed truth of His humanity all the comfort and instruction which Scripture warrants, — and it is much; but when and where your spiritual eyes are opened to see the stain and the deadliness of sin somewhat as God sees it, you will cry out for

God, the living God, and with less than Him you will not be content. In the words of the Moderator of the Church of Scotland, spoken in Edinburgh at the General Assembly last May, — "In the measure in which we tend to forget the reality of sin, in the same measure do we tend to be content with a merely human Christ."

"Unto Him That loved us and washed us from our sins in His own blood, . . . to Him be glory and dominion for ever and ever. Amen."

*Samokov, Bulgaria.*

R. T.

#### SYRIAN NOTES.

President Bliss is due to arrive at Beirut on September 24th with his family and some of the following new men. Others will come later. This is the list of the eleven new men:

Rev. Bayard Dodge, B. A. Princeton, '09, Union Theological Seminary, '13, Y. M. C. A. Secretary.

Wm. F. Keye, B. A., Fargo College, Mathematics and Latin, School of Arts and Sciences.

Norman Sydney Buck, B. A., Yale, English, School of Arts and Sciences.

Clarence C. Butler, Oberlin, English, School of Commerce.

Wm. S. Hoffman, B. Sc., Penn. State College, Department of Physics.

Floyd Willett, B. A., University of Chicago, History and Physiology, School of Arts and Sciences.

R. Paul Scherrer, B. A., Franklin and Marshall, English, Prep. Dept.

Edgar F. Romig, B. A., Franklin and Marshall, English, Prep. Dept.

J. Paul Munson, B. A., Oberlin, English, Prep. Department.

Fred E. Wilson, B. A., Oberlin, English, Prep. Department.

Mr. Brown, son of the Scotch minister in Amsterdam. French, School of Commerce.

Rev. and Mrs. Arthur Fowler arrived in Syria Sept. 2nd to join the Syria Mission. Mr. Fowler will be welcomed by his many friends in Syria. He was for three years a tutor in the S. P. C. Those who have met Mrs. Fowler are sure she will make warm friends also of every one she meets. We congratulate Mr. Fowler. We felicitate the Syria Mission.

On the same steamer came Miss Amy March, B. A. Wooster University, who has been appointed to the American School for Girls at Tripoli. She is the daughter of Rev. and Mrs. March of Beirut. Accompanying her came Miss Jessie M. Curtiss, B. A., Western College, and a student in the Chicago Conservatory of Music. She will teach in the American School for Girls at Beirut.

The engagement is announced of Rev. Dr. Wm. Jessup of Zahleh to Miss Katherine Prime of New York. The wedding will take place this fall. Miss Theo Jessup will return and complete her course at Vassar.

W. B. A.

Twelve cases of cholera and four deaths, besides four suspected cases, are reported in the city this past week. This brings the total since Aug. 2nd to 43 cases and 21 deaths.



## THE ORIENT

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Charles T. Riggs, Editor.

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BIBLE HOUSE, CONSTANTINOPLE. SEPTEMBER 24, 1913.

## EDITORIAL.

A remarkable fact is being demonstrated this week. As the various American schools throughout the Empire open their doors, the numbers flocking in surpass all expectations. The Girls' College in Scutari and its Preparatory Department in Arnaoutkey are already full to the limit. Especially unlooked-for is the number of Bulgarian pupils, both there and at Robert College. Anatolia Girls' School wires that they are full. Reports from Talas, Bardizag, Adabazar and Brousa show a similar situation. After such a disastrous year, with severe financial losses because of war, it could not have been expected that unprecedented numbers would flock, money in hand, into our schools the very first days. The value of a true Christian education and character-building is appreciated as never before.

The campaign document issued by the Committee of Union and Progress last week at their annual congress is doubtless intended to influence voters at the coming Parliamentary elections. It will be noted that we take it for granted that such elections will be held, though as yet this is merely a sublime act of faith on our part. As for the Unionist document, it illustrates to a superlative degree the characteristic of many a similar production in other countries, — casting all the blame for disasters and for existing ills on their political opponents, and patting themselves on the back for any signs of amelioration, and making most roseate promises for the future. It would be easy to point to occurrences in the past, further back than this report goes, and say *Tu quoque*; but this might do little good. Nor is it difficult to take issue with some of the statements in this rather bombastic report; but this also is not worth while. The difficulty with enthusing over the promises now made, is that similar promises have so frequently been made in the past that there ought to be no need of making the same promises again. Assurances of reforms for the Kourds and Armenians are held out. We believe that the true welfare of both these races can be secured by the right sort of measures. The good of one race does not demand the destruction of the other. "The Committee

will transform itself into a political party." This also sounds familiar. We have heard it before. We trust it will be logically carried out; and also that for its own good the party may find itself face to face with a strong Opposition.

Out of deference to the years and standing of the author, we print a letter received from Sofia from our senior missionary, whose fifty-four years of service place him in the van of all those connected with what used to be called the "four Turkey Missions." The very first sentence of the letter calls for strong protest, for it is absolutely untrue that *The Orient* likes to speak evil of Bulgaria. Were not its conscience clear on that score, the letter would have gone into the waste basket. When *The Orient* gives a translation from some Turkish or Greek paper, it does so, not in order to sanction and second what it says, but in order to show how the Turks and the Greeks are thinking and writing. After all the derogatory things quoted from such sources against our missionary work, this statement should need no further elucidation.

Let us again emphasize the fact that all along we have declared our belief that Bulgarians were by no means the only sinners in the atrocity line. On July 16th we said, "Each army is probably guilty." On July 23rd we said, "We fear none of the belligerents are without sin in this matter." On Aug. 20th we said, "There were unspeakable deeds of savagery committed by all the parties concerned." We have not engaged in any anti-Bulgarian campaign, but have lifted our voice of protest against the inhumanities of *all* these nations, Turks of course included.

Dr. Clarke's letter contains two statements that are very important as coming from Sofia. One is that Bulgaria is justly blamed for beginning the war with Servia, when she ought to have submitted to arbitration. The treaty made before the war did not contemplate pressure being brought by European Powers to prevent Servia from keeping what she won in northern Albania, nor did it contemplate Bulgaria's conquering Adrianople, with Servian aid. Under these circumstances there was room for arbitration, in spite of a preexisting treaty.

The other admission is that credible Bulgarian eyewitnesses acknowledge atrocities by Bulgarians. If Greeks and Servians will only be equally ready to acknowledge their own blood-guiltiness, we shall be ready for an experience-meeting. For again we insist that overwhelming evidence already in print proves the guilt of all parties. Would that the spirit of true humility and contrition might lead each Balkan State from now onward, instead of cherishing resentment and secretly preparing for another awful war, to devote its crippled resources to the physical, commercial, mental and moral uplift of its people.

The annual congress of the Union and Progress Committee met in this city last Saturday. The annual report read by Fethi Bey was a severe arraignment of the Moukhtar Pasha Cabinet, and an outline of recent events, closing with promises of extensive transformations in the near future.



## THE TRUTH ABOUT BULGARIA.

*Sofia, Bulgaria, Sept. 12, 1913.*

Dear *Orient*,

I am sorry that you are of the spirit of those who like to speak evil of Bulgaria. I have lived in Bulgaria 54 years, have been many times in Macedonia, traveling from Nevrokop, by Serres to Monastir, have seen Bulgarians in all possible eventualities and have NEVER seen the barbarous character which your paper represents. One of 150 Bulgarians, come back to help in the war, was mustered in at Sofia and was in a troop which was in battles at Gümüldjina, Serres, etc. He says that none of the inhabitants was molested until the troops were fired at by them.

A Bulgarian, years ago a student of our school in Samokov, when in Macedonia, at Bansko, saw Bulgarian villages burning. He complained to a Greek officer whom he met, that those not connected with the war should so lose their homes. He answered: "WE ARE ORDERED TO DO SO." Bulgarian villages have been burnt by the Greeks ten days after peace with Bulgaria was signed at Bucharest. It seems that the Greeks are determined to gain the land by fair means or foul.

Thousands of refugees, from all parts of Macedonia, are here, in Sofia, and have the same report.

As I gather from what I read, reliable facts, the Greeks have done atrocious things, then the Bulgarians retaliate, and after that the Greeks claim that what the Bulgarians do is without cause, but simply out of their barbarity.

The *Congregationalist* (Aug. 14) reports: "Our own General Miles, who has been traveling through the Balkan countries with his son, declares that the tales of Bulgarian atrocities are wholly untrue."

Bulgaria has been justly blamed for beginning the war with Servia. She ought to have insisted on arbitration by parties trusted by both sides; but much can be said to excuse the step. Before the war with Turkey, Servia had made a treaty with Bulgaria, that Monastir, Veles and other places should belong to Bulgaria, and Üsküb and other places, to Servia. War put Monastir and other places in the hands of Servia. The Servian Government did not at once ignore their treaty made with Bulgaria, but eventually claimed the places in question because the Bulgarian boundaries had been so widely extended. Bulgaria quietly brought all her troops from Adrianople and other places, and doubtless would have forced the carrying out of the treaty already made with Servia, had that nation been alone. But being confronted with five nations, she has been forced to take what they would allow.

The great majority of the places, claimed by Servia, are Bulgarian. In some places now occupied by the Servians, I KNOW that Bulgarians have been beaten and even killed because they would not say that they were Servians.

The animosity between the Servians and the Bulgarians has led to atrocities on both sides. One who, years ago, was a student in the Mission School in Samokov, now an officer

in the Bulgarian army, saw his own soldiers mercilessly cut the Servians in pieces, and he could not prevent it, because they were incensed at having recently seen many Bulgarian bodies mangled by the Servians and gathered up in a large pile.

Such have been the atrocities on both sides, I think less by Bulgarians than on the other side.

God knows the truth and will bring out the greatest good from all that is taking place in this land.

J. F. CLARKE.

## CONSTANTINOPLE COLLEGE.

In spite of wars and rumours of cholera with its attendant quarantine, the College opened this week with remarkably full numbers, — eighty-one boarders being already in residence, while about thirty more are expected, which stretches the accommodation of these old buildings to the utmost. A large number have been turned away or put on a long waiting list. Such is the eagerness for education among the women of the Near East that not even the uncomfortable conditions of the crowded buildings in Scutari, nor the unsettled state of the country, nor a cholera scare can keep them away.

Classes are running smoothly under Miss Burns' efficient management and all departments are taking up the work of the year with enthusiasm.

Dr. Patrick coming from a summer with the Trustees in America was obliged to be two days late, arriving on Friday. Dr. Wallace, the Dean, was in charge of the College in the meantime.

There are a number of new members on the Faculty. Dr. Ellen D. Ellis takes the chair of History, Dr. Mary Jackson Kennedy is professor of Latin and instructor in English, and Miss Mary Lyon is Associate Professor in Biology; Miss Louise I. Jenison returns to us as Associate Professor in Chemistry and instructor in Mathematics. Miss Carrie Lee, daughter of the beloved associate principal of the Home School, Clara Hamlin, comes as teacher of Music. We shall greatly miss the teachers who have left us, Dr. Miller, Miss Hathaway, Miss Vogl and Miss Margaret Kennedy.

September 22, 1913.

I. F. D.

## CORNER STONE LAYING IN MARSOVAN.

Monday morning, September 8th, an interested company gathered at 7:00 o'clock to lay the corner stone of the new Protestant church building. Years ago a fund for this enterprise was raised by its pastor in America, but circumstances which need not be recounted here have delayed the execution of the original plan. Sometimes hope deferred has almost made the heart sick. But, whether it be a direct gift of divine grace, or freer public conditions, or the coming of a new pastor, the people recently took new hold of the work, secured the imperial permission, and in the spring tore down the old building and began to erect the new. The basement story is now



complete, the stone used being drawn from a quarry only about a mile away, and, as we are informed, being geologically of the same formation with the stone used in the construction of Cologne Cathedral.

In the beautiful sunshine of a September morning Pastor Demirjian and President Tracy joined in the act of laying the corner stone. Dr. Tracy participated in the corresponding ceremony with the old church, forty-four years ago. The congregation at that time numbered about 250. On this occasion hymns were sung, scripture was read, brief addresses were made, and prayers of consecration and thanksgiving were offered. In spite of removal, death and emigration the Protestant congregation in Marsovan now numbers 950 souls. It is a live and working organization. Under the leadership of Pastor Demirjian a good and great work is to be anticipated with the added advantage of the new building, which will accommodate a thousand comfortably, and twelve hundred by crowding. The ground occupied by the community as a church site being too narrow to contain the school, the community has purchased of the Mission Station the building known as "The Home" which has been occupied for years by about 50 of the younger pupils of the College, with missionaries and others charged with the responsibility of caring for them, and the community schools are now in session in this building.

*Marsovan, Sept. 10, 1913.*

G. E. WHITE.

### AFTER THE LAST BIG WAR.

An extract from the *Constantinople Messenger* of Aug 21, 1878, gives a vivid picture of stirring times in this vicinity just thirty-five years ago, at the close of the Russo-Turkish war.

"On Saturday, General Todleben reviewed the whole of the Russian forces encamped in the vicinity of Constantinople. On the previous evening the corps from the more distant stations had been marched up to bivouack for the night in the open between San Stefano and Kutchuk Tchekmedjé, and between 10 and 11 on Saturday morning, took up their assigned positions on the plateau of Ai Mama. The line faced Constantinople. The whole force was under the command of Gen. Radetsky. At noon precisely, General Todleben, attended by a numerous staff and an escort of Cossacks, arrived on the ground in an open carriage, quitting which and mounting his charger, he made a complete circuit at a rapid pace of the troops massed on the plateau. The march past then began. The order of march was as follows:— (1) Three divisions of infantry; (2) A brigade of tirailleurs of the guard marching in double quick time; (3) The 4th army corps, consisting of the 16th and 30th divisions, the former (Gen. Skobeleff's) wearing the uniform of the "Jeune Garde"; (4) The 8th army corps; (5) About 40 batteries of artillery, of which some marched past at a trot, and others at full gallop; (6) About 40 squadrons of cavalry, lancers, hussars, dragoons and Cossacks; (7) A brigade of horse artillery, of which the battery of the Don Cossacks unlimbered their guns, got them into position, then limbered up again and joined the advanced column at full gallop.

"General Todleben addressed the generals and field officers assembled round him, complimenting them upon the good condition and order of the troops, and on the prospect of their speedy return to Russia. The commander-in-chief, accompanied by Ghazi Moukhtar Pasha and a number of foreign officers and members of the diplomatic corps, proceeded to where, under the shelter of a large marquee decorated with the flags of all nations, was spread luncheon for 170 persons, amongst whom were the Austro-Hungarian Ambassador, the German chargé d'affaires, the Persian ambassador, Mr. Maynard, the American minister, and the military attachés of the British and French embassies. During the entertainment the healths of the European Sovereigns were drunk, and four military bands played in the intervals between the toasts.

"The review, which marshalled a magnificent array of upwards of 60,000 troops of all arms, attracted a vast crowd of spectators. Notwithstanding the immense crowd, perfect order was preserved, and no accident occurred to mar the success of this great military festival."

Dr. H. O. Dwight, in his "Turkish Life in War Time," after describing this review, adds: "A verdant youth from Albania or Herzegovina expressed his pleasure in the national fashion by firing off a pistol after the review. To his amazement he was instantly seized, pinioned, and marched off to the San Stefano guard-house with a guard of ten Cossacks. For a time it was supposed that he was a conspirator, who had attempted to shoot Todleben. As soon as he proved to be only a fool he was turned loose."

## EMPIRE NEWS.

### THE CAPITAL.

The Khedive of Egypt arrived here last Thursday in his yacht, the "Mahroussa."

We are assured that the telephone company will be ready to start its service throughout the city by next March. The work of installation has been much delayed by war conditions.

We regret to learn of the critical illness of Archbishop Ormanian, formerly Patriarch of the Armenians.

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Sir Richard Crawford, of the Ottoman Customs Department, returned on Monday from Paris via Constanza.

Yesterday was the birthday of His Majesty Sultan Mehmed V., who was born Nov. 3, 1844. This strange anomaly is due to the Moslem calculation by lunar years, which makes this the 71st birthday of the Sultan, each each lunar year being about eleven days shorter than a solar year.

#### NOTES.

Mr. John Müller, till recently architect at Robert College, was married Sept. 15th to Miss Olga Popoff, at Paris, France.

Mrs. Marden and Miss Barker of Gedik Pasha returned yesterday to this city after a summer in England.

Miss Emily Ray Gregory, Ph. D., formerly of the American College, Scutari, has accepted the position of Head of the Department of Biology in Buchtel College, Akron, Ohio, and has entered on her new duties.

#### OTHER LANDS.

An Ottoman Agency telegram from Valona reports that complete anarchy reigns in the region of Kortcha, where Greek troops and *comitadjis* are making nightly attacks on Albanian villages which they sack and burn. Many Albanian refugees are reported as fleeing to Valona from the Greek persecutions.

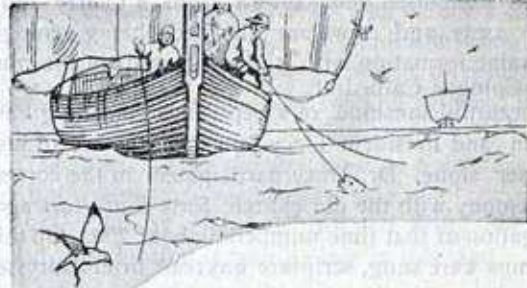
The town of Wolverhampton, England, is reported to have been wiped out by a terrible fire.

King Constantine of Greece is in Paris and has been most cordially received and dined by President Poincaré.

The Greeks are making great preparations for the athletic games to be held in April, 1914. These international games at Athens are held four years apart, two years after each Olympic meeting.

Professor Arminius Vambéry, the distinguished Oriental scholar, died at Buda Pesth Sept. 15th aged 81. He held the chair of Oriental languages in the University of Pesth for over fifty years. At the time of the Crimean war he came to Constantinople as a tutor in a Turkish family, and spent ten years in Turkey. Later he wandered as a dervish through Persia, Khiva, Bokhara and Herat, and was never detected. He could recite the entire Koran by heart.

King Constantine of Greece has conferred on the President of France the Grand Cross of the Order of the Savior.



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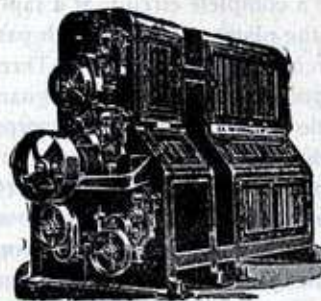
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ULTONIA	(18,036 " " " )	" 9th. "
SAXONIA	(25,100 " " " )	" 16th. "
PANNONIA	(17,490 " " " )	" 30th. "
CARPATHIA	(23,243 " " " )	Nov. 9th. "
IVERNIA	(24,879 " " " )	" 20th. "
ULTONIA	(18,036 " " " )	" 30th. "

Cunard sailings from Patras:—

ULTONIA	(18,036 tons displacement)	Oct. 7th. 1913
PANNONIA	(17,490 " " " )	" 28th. "
CARPATHIA	(23,243 " " " )	Nov. 7th. "
ULTONIA	(18,036 " " " )	" 28th. "

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