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DEVELOPMENTS IN THE BALKANS.

The spectacle presented by the insane actions in the Balkans during the past week is enough to cause civilization to hang its head in shame. This legalized murder has been worse than any that has preceded it. Early in the war with Turkey it was feared that difficulty would arise when these Balkan states came to the matter of dividing the spoils. That fear has been realized. And the excuses for all this carnage are most flimsy. When reduced to their lowest terms they amount to desire for territory and desire for glory. The Bulgarian people wished the former while the Bulgarian Military Staff desired the latter. Mainly for these reasons there could be no arbitration of the matters at stake.

The appeal to arms has resulted in a set-back for Bulgaria. The Greek and Servian forces have driven the Bulgarians beyond the Struma river on the south and into their own country on the north. The reports are that Servia is in possession of Kostendil in Bulgaria. The Greeks claim to have taken Seres, Drama, Kavala and Dedeagatch. Most of our news concerning the progress of the war comes from Greek and Servian sources and later may need some correction. However, the little that does come from Sofia is not such as to make one feel that the Bulgarian forces are successful. Latest reports are that Russia has succeeded in stopping hostilities and that there is some hope that this disgraceful affair may be closed without more fighting between these former Allies.

Last Friday Roumania declared war against Bulgaria and her armies proceeded to invade that part of the Bulgarian territory which Roumania has been demanding. How far her armies have gone cannot be ascertained. Reports have it that they have come as far as Varna and Turtukan. Just what Roumania expects to do is not clear. Neither is it clear why she should take such measures if she only expects to gain what she has been promised. One suspects that her military staff has been itching for some of that glory which most army officers long for and that they succeeded in dominating affairs in Roumania.

The situation in Bulgaria has been most critical. Reports of revolution in Sofia have been denied by official statements from there. A change in government has taken place twice since hostilities began. Week before last the Daneff ministry fell and the Petroff cabinet was formed. This change gave the war party control and at the time it was supposed to have been the result of the will of the Bulgarian people. In reality it appears to have been the will of the military staff as opposed

to the civil government and the best judgment of the people as a whole. The Petroff Ministry with General Savoff as Minister of War is largely responsible for the present state of affairs. When the army began to be defeated there was a call for the return of the Daneff cabinet. This call seems to have been accompanied with considerable excitement. With Dr. Daneff in power again we may look for a more peaceful policy in Bulgaria. However, this last insane attempt at war may cost the nation very dearly, as Greece and Servia both insist that they must be paid for the sacrifice in this last war. Moreover, Bulgaria, while not entirely responsible for this conflict, has lost much of her former prestige and is entitled to little sympathy.

The present Balkan situation has given Turkey a new lease of life. This is just what she has been longing for and now that it has come she is trying to make use of what some people call her opportunity. On Thursday of last week Mr. Natchevich arrived in Constantinople as special delegate from Bulgaria to try to arrange some plan which would satisfy Turkey. Naturally his mission failed and on Sunday orders were sent to the Ottoman armies at Chatalja and Bulair to take the measures necessary to occupy the territory this side of the Enos-Midia line that was left to her according to the London Treaty. If Turkey does not attempt to go any farther than this she will doubtless have the good-will of all save the Bulgarians. This is her territory and the Bulgarians had no right to remain in it longer than it was necessary for them to take leave. But here also it is quite possible that the Bulgarians thought that they could hold it with impunity. No news of fighting has come from this region and it seems that the Turks are rapidly occupying this tract of territory. Reports today, July 15th, are that the Armenians in Rodosto have suffered at the hands of the Turkish troops because of their loyalty to the Bulgarians. According to the Armenian papers one hundred and fifty Armenians were put to death and as many more sent to prison. Turkey has given orders for all civil officials designated to places in this region to return to their posts.

Last week Turkey was looking towards Greece with a longing desire to secure something tangible. This week, either from disappointment or from a vain hope of something better, she is insisting that the Greek advances in the direction of Enos and Adrianople constitute an even greater menace than Bulgaria. In view of the approach of the Greeks the *Tanin* urges the Turkish troops to advance to Adrianople. The writer in this paper thinks that the Turkish troops could easily be in possession of that coveted city by July 23rd. So far this advice has not been adopted. The

other Turkish papers, especially the *Sabah* and *Tasvir-i Evkiar*, point out the evident inconsistency in the position taken by the Great Powers which allows Roumania to enter into this struggle at this stage, admittedly for compensation, and at the same time refuses to permit Turkey to go beyond the Enos - Midia line. These journals insist that "Turkey should be free to consult her own interests" in this new situation and, if she sees fit to go beyond this boundary, the Powers should not interfere. Logically this reasoning is sound but it is quite possible that the Powers will do Turkey a great favor if they insist on their demand that she go no further than this Enos - Midia line. Meanwhile Turkey is carrying on negotiations with Greece, Servia and Montenegro for the ratification of the Preliminary Peace Treaties. The treaty with Servia will probably be ratified during this week.

One of the most sickening features connected with the reports of the past week is the accounts of the slaughter of innocent non-combatants. The stories that come from Greek sources may very likely be greatly exaggerated, but still there seems to be real reason to believe that many people have been massacred during the past weeks. In connection with the war with Turkey many accounts of this brutal treatment of the innocent came to our ears. How many of them were true will probably never be known. Regardless of who is the worst offender in this matter, for each army is probably guilty, this work ought to be another strong argument against increased navies and larger armies.

THE DREGS OF SOCIETY IN THE CAPITAL.

The *Tanin* says:—

"There is in our city a miserable social class which infects our society and eats it as a gangrene. This class has a whole history of its own, and a very old one. It dates from Byzantine times or even further back. These abominable reptiles, whose only object is debauchery and brutal sensuality whenever they lack the necessary means begin an agitation and shout and kill. In our own history they have had a tragic part. Right after the establishment of the Constitution, in a most regrettable moment of blindness, we opened the prison doors not only to political prisoners but to a whole regiment of assassins, thieves and bandits as well. These vagabonds who had taken the Constitution as a license for committing crimes, found themselves mistaken, and did not hesitate to disturb public order. However, the Chamber had made a law concerning vagabonds in order to end the illegal business of these artists in crime, robbery and trickery. If the various cabinets had only applied this law in time, and set themselves to clear the city of these wretches, we should not today be mourning the tragic loss of Mahmoud Shevket Pasha.

"Indolence and sloth are the most terrible sources of all crimes. Under the absolutist régime, these wretches who formed this social class of which we speak were such men as Fehim Pasha, Cherkez Mehmed and the famous Tüfenkjis. They were the owners and operators of low gambling resorts.

With the advent of the Constitution these habits of theirs were somewhat disturbed and the criminals were troubled. Unsuccessful in the counter-revolution of April 13, 1909, they decided to adapt themselves to the new order. They formed a political party. Those who had failed to realize their debauched desires joined the opposition. They thus formed a regiment of *fedais*.* The former government depended on them. All the police force had been confided to their hands. They used the official influence of the police to carry out their nefarious schemes.

"The government should act most energetically in this matter, so as to rid the capital of that other band of Apaches who probably had as their aim the fall of the Union and Progress party from power, as they were able to use every other cabinet as their organ. These wretches are indeed without any sentiment of patriotism, nationality or religion."

And the *Sabah* says that the cause of all the evils which the state now suffers lies in the failure to apply existing laws, and especially the law concerning vagabondage. It writes:—

"Whence can we expect the safety we so greatly desire, if we do not even put in application the laws drawn up and passed since the Constitution, as a basal necessity? Is it not sad to be obliged to come face to face with so tragic a consequence of our failure to appreciate the importance of the measures decreed against vagabonds? That was a preventive measure, designed to avert the evil. It was indeed great heedlessness to let the law remain a dead letter and only recognize its importance after the crime had been committed. Let these cruel examples serve as a lesson to us that a community cannot live in safety without a strict enforcement of its laws."

REV. R. M. COLE D.D.

We are pleased to hear that Rev. R. M. Cole D.D. and family are happily settled in Forest Grove, Ore. Some of their missionary and other friends still address them at Oberlin O., which they left ten months ago, so the letters are naturally much delayed. Dr. and Mrs. R. Chambers of Bardizag recently visited them and after a delightful visit testify that "the Cole latchstring is out" for all of the fraternity who happen to be in those regions.

The Coles seem to keep busy working among the nearer churches on missionary lines as their health, strength and time permit. Once secretary Dr. Tenney of San Francisco spoke to Dr. Cole about joining in the Institute campaign down the coast, but the latter did not feel equal to such a strenuous campaign where one sometimes has almost to eat and run, so great is the rush! The Coles are in close touch with the large Armeno-Protestant colony in Fresno, Cal. and one of the prominent well-to-do men of their number was up on a visit recently and substantiated what Dr. Chambers also had said of them—that they are doing well and so their rather frequent letters seem to indicate.

* Those who voluntarily risk their lives in any praiseworthy but dangerous enterprise.

EVANGELICAL CHRISTIANITY IN TURKEY.

In many quarters, even among friends of Turkish Missions, there seems to be considerable ignorance and misunderstanding regarding Evangelical Christianity in Turkey. To many people the terms *Orthodox*, *Gregorian* and *Evangelical* mean little or nothing and, when heard from the lips of speakers or read in missionary literature, tend only to confusion and misunderstanding regarding our missionary work. It is no part of my intention in this article to go into the details that differentiate the Evangelical Church from the two older Christian Churches in Turkey. I shall simply try to make clear the meaning of these names as they are ordinarily used and then turn to make some observations regarding this type of Christianity.

The term "Evangelical Christianity" is used to designate that form of Christianity that, about the middle of last century, separated from the two older Christian Churches, known as the Orthodox or Greek Church, and the Gregorian or Armenian Church. Both of these older churches are national in the sense that all Greeks and all Armenians, not connected with the Evangelical Church, are members respectively of these churches. In them birth and infant baptism determine church membership. In the Evangelical Church there are really two kinds of members. Evangelical parentage and infant baptism according to Evangelical usage constitute a person a member of this church. However, such a person is not a member in the usual American sense of the term; he has no right to receive the sacrament of the Lord's Supper; neither has he a right to hold office nor to vote in the church meetings. Such a person simply has a right to the privileges of the Evangelical form of the Christian religion but he can lay no claim to the special privileges of the church. The full rights of church membership are secured only through a voluntary act which is called "joining the church." In many respects these two kinds of Evangelical Church members are similar to the "Associate" and "Active" members of the Christian Endeavor Society. In our Mission records these Evangelical Christians are designated as "Communicants," which term applies to those in full membership, and "Adherents." The 1911 report for the three Asiatic Turkey Missions give 13,941 "Communicants" and 48,433 "Adherents."

This idea of two kinds of church members in the Evangelical Church shows how the native and foreign conceptions were preserved in forming this new Church in Turkey. The native could not conceive of a person, born of Evangelical parents and baptized according to Evangelical usage as not being a member of the church. The missionary, with his American conception of the church membership, could not think of a person as the possessor of such a privilege unless he had voluntarily "joined the church." Some results of this polity are worth noticing.

First of all this plan gives us a divided Evangelical Church. A certain few, at present only one in every four, choose to enter into the inner court while the other three re-

main without. This is unfortunate. It weakens the church numerically, if not spiritually as well. As the few have full privileges, the many often prefer to leave them to carry the burden of the work. Gradually, unless speedily remedied, the situation will become similar to that in America where many of those outside of the church take little or no responsibility for distinctly church work. Moreover, our reports since 1905, show that there has been a gradual decrease in the total number of "Communicants" as well as in the number of "additions" from year to year, while the number of "Adherents" remains practically the same. This situation calls for serious consideration. It means that the numerical strength of Evangelical Christianity in Turkey is much stronger than the actual, active membership of the churches. Does this also mean that the spiritual strength of this organization is correspondingly greater than that which is represented by its actual, active membership? I think that we must answer this question negatively. Indeed, I am of the opinion that, as in American churches, the spiritual strength of this church is even less than the number of its communicants would seem to indicate. The present situation indicates that the Evangelical Church in Turkey must find some way by which it can secure the active assistance of these three out of every four of its nominal members. These people must either be induced to become Communicants who will accept their full share of responsibility for the work of the church, or their active interest and cooperation must be secured through some other channel. If this is not done the future of the church is most dark.

Another result of this Evangelical conception of church membership is that it classifies Christians according to superficial and arbitrary standards and attempts the impossible task of separating religiously the "goats from the sheep." It gives its sanction to that unholy idea that there are certain religious rights and privileges that belong only to the initiated. It often imposes "heavy burdens and grievous to be borne" on the few, while granting license, almost without limit, to the many. It tends to set up a double standard for Christian living and to perpetuate that false idea which causes people to say, "Of course the Communicant should be more pious than the Adherent, and the Adherent more wicked than the Communicant." It preserves the long worn-out conception of "the sacred and the secular" usually to the great detriment of the really sacred. This often accounts for the lethargy and indifference to be found in many of these churches. With three persons out of every four in the Evangelical community only passively interested in the really religious work of the church and with no right to any part in the deeper, spiritual things of the church, it does not require much time for the one Communicant to become as the Adherents. Often, under these conditions, all interest in the real work of the Kingdom disappears and the church joins the ranks of the time-servers who beg for money enough to keep their institution from dying a timely death. Exceptions to the rule there surely are, but the rule holds.

Here is a field for aggressive evangelistic work. We do

not need to go to the Orthodox or Gregorian Christians to find converts. We need to convert those of our own community and stir them to live a more true and worthy Christian life. Pastors, teachers, missionaries, all need to get busy and see to it that the kind of Christianity that we represent is made a vital force in the life of the individual, of the church and of the community. Here is a task big enough and vital enough to challenge our strongest and most able young men. In some way the Evangelical Church in Turkey must be made to see this need and with this need the responsibility for meeting the situation. It must be aroused to a more positive and more vigorous attempt to care for its own spiritual life. If it does not it will surely die. For this work we need more native pastors of exceptional ability and it behooves all of those interested in the Evangelical Church in Turkey to pray to God and to try to influence our young men for the ministry so that these pastors may be forthcoming.

Evangelical Christianity in Turkey is not all confined within the walls of the Evangelical Church. If it were, it might be well worth the cost. During these ninety odd years of missionary work in Turkey all of the older churches have absorbed much that is truly evangelical. One of the leading Gregorians is reported to have said; "We are all more or less Protestant and without exception desire the reformation of our church." Evangelical literature and evangelical education have had so great an influence in spreading evangelical ideas among the people of the Orthodox, the Gregorian and the Syrian churches that many of their members, although they would never think of joining the Evangelical Church, are evangelical in spirit and life. These evangelical Gregorians, Greeks and Syrians are doing much to bring about reforms in their churches. In many places organizations and societies have grown up with distinctly evangelical aims and ideals. What is needed here in these older churches is not some one to pull their people out of their own church into the Evangelical Church, but persons and means to stimulate them to bring Evangelical Christianity into these churches. The place where a membership propaganda is needed is not among the members of the Orthodox or Gregorian or Syrian churches, but among the "Adherents" of the Evangelical Church itself. What we need for work among these people is more thoroughly modern evangelical literature and more first class, throughly evangelical, educational institutions. The time, if ever there was a time, for winning converts from either of these older churches to the Evangelical Church is past and the sooner we realize this fact and adapt our work to meet the new situation the sooner will Evangelical Christianity win its rightful place in Turkey.

A. C. R.

Dr. and Mrs. Samuel B. Capen are booked to sail from Boston on the "Celtic" on Sept. 6th for Constantinople via Naples, arriving here on Sept. 24th. Dr. and Mrs. Capen will make a tour around the world. From Constantinople they will go to Smyrna and thence to Alexandria.

THE INTERNATIONAL REVIEW OF MISSIONS.

The July number of this Review is to hand, with its usual feast of good things. We mention the articles of special interest from the oriental point of view. Pres. King of Oberlin writes on Christianity as the only hopeful basis for oriental civilization, the reasons given being that Christianity alone can stand the tests of modern science, historical criticism and the social consciousness of our time.

Sir Andrew H. L. Fraser, reviewing the recent action of the Indian Government in regard to religious education concludes that on the whole the friends of missions may rejoice over the policy recently outlined, while at the same time watching carefully the progress of events.

The Bishop of Madras has recently visited the Panjab to study the mass movement towards Christianity now in progress there. The number of Christians in that region grew from 37,695 in 1901 to 163,994 in 1911, and the movement increases in force continually. A very interesting comparison is made with the similar movement in the South of India.

There is a very full study of Islam in the Eastern Sudan by Prof. Diedrich Westermann of Berlin.

Mrs. Mary M. P. Hogg, wife of Prof. A. G. Hogg of the Madras Christian College and author of *Karma and Redemption*, and *Christ's Message of the Kingdom*, has a very searching article on the Place of the Missionary, which should be carefully considered by older missionaries as well as by those who have newly undertaken foreign missionary work.

The discussion of language study at home or on the mission field is continued Mr. T. Grahame Bailey, who has a remarkable knowledge of the languages of North India. He holds that the best place to study languages is in schools established for that purpose on the field.

A Statement of Principles is made by the Committee appointed to consider the relations of Missions and Governments. They consider that the missionary may, equally with the merchant, seek facilities and enlargement for his work at the hands of the government, whether of his own or of his adopted country.

Among the Reviews of Books that on Mr. Leeder's "Veiled Mysteries of Egypt" by Prof. Macdonald of Hartford should be read by all who are interested in Islam.

THE MOSLEM WORLD.

We again call attention to this Review and urge all who are interested in Islam to subscribe for it. The price is only one dollar or four shillings a year to any address in the world. The July number contains a very sympathetic editorial on Turkey in her present sad plight. Dr. Zwemer says: "We plead for a recognition, whole hearted, prompt, practical, of our common brotherhood with the Turk." Articles of special interest from the Turkish point of view are those on *The Rosary in Islam*, *The Clock*, *the Calendar* and *the Koran* and *Mohammed's Views of Religious War*. Very full book reviews and notes on current topics keep one in touch with everything of importance on these lines.

THE ORIENT

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Charles T. Riggs, Editor.

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BIBLE HOUSE, CONSTANTINOPLE. JULY 16, 1913.

EDITORIAL.

During the past week we have been treated to another series of "cooked up" reports from the field of battle. These reports, after allowing liberally for exaggeration, indicate clearly the shameful situation in the Balkans. Instead of the high praise of a few weeks past, these states are now receiving the well merited condemnation of practically all the world. Instead of demobilizing their armies immediately after the preliminaries to peace were arranged, each of these states began to look about for more worlds to conquer and in the scramble for the lion's share of the spoil they have become involved in a most disgraceful war. This result would seem to go far to prove the charge made by Turkey at the beginning of the war against her that these states were actuated more by the desire for territory than by any purely humanitarian motives. Most of the world turned a deaf ear to these charges and hoped that they were not true. Now, although disliking to admit it, we are beginning to think that Turkey knew her enemy. At least we must say that that high motive has long been lost sight of by the Balkan States.

While war is always barbarous and dangerous to non-combatants, the carnage of the past two weeks has been worse than barbarous; it has been heathenish. All the bitter hatred generated against Moslems during the war with Turkey is now being multiplied by ancient grudges and, like a boomerang, is returning to do damage to those who used it as a weapon against others. In the former strife it was mainly poor Moslems who suffered at the hands of so-called Christians. Now it is "christian" against "christian" in this devilish business of butchering innocent non-combatants including women and children. Surely here is a case in which "the appetite has grown with the eating." Even if only one-tenth of the reports of massacre is true it is enough to give these Balkan soldiers a place among the heathen of ages long past.

Why all this carnage and butchery? Primarily because modern civilization continues to teach the barbarous arts of war; because the state trains men to take a gun and stand up in front of his brother man and murder him by legalized murder; because warfare tends to arouse the brute force in men and when this animal nature is aroused in battle it soon comes

to the place where it does not stop at enemies but proceeds to butcher innocent and helpless non-combatants. No armies in actual warfare have been entirely free from these so-called abuses, and the more undeveloped and uncivilized an army is the more frequent will these atrocities be. Still, nominally Christian nations continue to build new battle-ships and to increase their standing armies. They will probably continue to do these things until the Church of Jesus Christ, or, shall I say, Socialism or some other kind of "ism" can teach the nations the way of peace.

SUNDAY SCHOOL WORK IN MARDIN.

Dear Brother Riggs;

We are too short-handed to meet the demands of the regular work, so that when requests come in from outside for a paper on this subject, and answers to questions on that matter, etc., etc., they are apt to "get left!"

I have only now got round to turn to your note of May 7th with regard to Sunday-School work in Turkey; and I fear my contribution will reach you too late to use, even if it should be of any service; but "né yapak?"

The Sunday-School is an organization which, old as it is in this field, is still in its *infancy* so far as development goes. One great reason for this lack of development is in the *paucity of material for good teachers*. Education here has not become sufficiently general so as to affect many lay members of the churches and congregations, both men and women. Most of the graduates of the High School, and Theological School of Mardin Station become teachers and preachers in its field, or belong to other communities that have no Sunday-Schools. High school education, at least, should become more general, so that a lay force in the churches and communities of the field would be available for the pastors and preachers to bring to their aid in the development of the Sunday-Schools connected with their charge. Such equipment presupposes Christian training, received in the home and through the Sunday-School and services of the church, and the individual work of the pastor or preacher, accompanied with the illuminating and sanctifying influences of the Holy Spirit upon mind and heart.

The way we take to get the lesson properly studied by *the teachers* is the holding of a meeting of the teachers, both male and female, every Saturday afternoon. This teachers' class is taught either by the superintendent of the Sabbath-School or a person appointed by him. I have generally arranged to have the person appointed to instruct the class continue to teach it for a month at a time, and then arrange for another to conduct it for a month. This gives variety in the way of treatment, as each leader has his, or her, original way of handling the lesson.

But a greater difficulty lies in getting the lesson properly studied by the *pupils* of the Sunday-School; and I must confess that *that* problem is one which, so far as I know, has not yet been tackled by any superintendent or teacher of any of the 21 Sunday-Schools in the Mardin field. (I have been

superintendent of the Mardin Sunday-School too short a time, and have had too many other duties to discharge, to allow me to attempt to find a solution to one of the fundamental problems in the growth and success of the Sunday School, as this problem assuredly is.)

In this field the question is not so much one how to "draw in more adults as well as children" as it is how to draw in more *children* as well as adults. Both Christian families and the churches are lacking in doing their part for the children of the church and congregation, to say nothing of efforts to reach those outside of the Protestant Communities.

As to the International Lesson course, it is satisfactory enough; the trouble is not with the lesson course but with the course of the lesson — both by the pupils and the teachers.

There is woeful lack of appreciation both of the place of the Sunday-School as an instrument for building up the church, and of the curriculum of the Sunday-School as a means for character-building.

In our field the lesson helps are mainly those printed in Arabic by the American Press at Beirut, which so far as they go, are more satisfactory than those of which Miss Atkins complained in a recent issue of "The Orient."

Unfortunately these helps are printed only in the "Weekly Neshara" so that only those who pay twenty-five piastres for the paper have the benefit of the helps. What is needed is to have the lesson-help paper made cheaper, printed *independently* of connection with a weekly paper (though this does not prevent the editor of a paper from giving space to the Sunday-School lessons from his own point of view—so much additional suggestive help), and distributed more widely by the churches and the congregations where a church has not yet been organized.

The Sunday-School is the church in embryo, and unless greater care is taken by the evangelical churches to bring the embryo to maturity and safe delivery into the family of the Church, it will not be long before that family will run out, like racial suicide through a process of sterility.

This is the first draft of my thoughts hastily collected and written out this morning for you to use or abuse according to your editorial judgment.

Cordially yours,

Mardin, June 27, 1912.

A. N. ANDRUS.

MARRIAGE REFORM

IN THE ARMENIAN CHURCH.

The Armenian Catholicos recently sent an official communication to the Patriarchate in Constantinople asking for information in regard to the opinion of Armenian ecclesiastics in Turkey on the question of confining the performance of the marriage service, according to the custom come down from ancient times, to only a few months of the year. The pressure for the removal of present restrictions gathers strength from year to year, and the Catholicos, who is regarded as a very conservative man, has felt himself compelled

at least to take up the matter. A writer in the Armenian *Dadjar* (Temple), a religious weekly paper, calling attention to this action of the Catholicos remarks that compared with the many other things in the church needing reformation, this particular question about marriage reform is of quite a secondary nature. Yet it is well to make a beginning somewhere. The writer continues:

"Up to the present no ecclesiastical author has been able to give a satisfactory reason for marriage being permitted in only a few months of the year. It is unnecessary that such a silly, arbitrary and unexplainable rule as this should continue to exist. Yet there are others equally senseless and equally illogical, especially in the rules about marriage, which it would be very logical to change at the present time. The Catholicos would have done better if he had proposed an entirely new set of regulations on this subject.

"The reform of the church calendar and the order of liturgical services, although necessary, has not a very immediate relation to the people.

"St. Tryphon, St. Damianus, St. Anthymus and I do not know how many other unknown saints, many continue to be commemorated in the church without awakening any interest and without doing any good to any body.

"But this attitude of indifference cannot be maintained in regard to questions relating to marriage, for here not only the priests but also the whole people are deeply interested.

"The marriage laws of the Armenian church interest us especially for this reason that Russia and Turkey, where the great majority of Armenians live, have not yet recognized civil marriage, so that the whole matter is in the hands of ecclesiastics. The marriage law of the Armenian church is in this way both religious and civil, and all judgments are given in accordance with it.

"The difficulties and responsibilities of married life are so great and the need of increasing the number of marriages among us is so pressing, that the chief spiritual Ruler of the church should do everything possible to make it easy to marry.

"Unfortunately our ecclesiastics, on the contrary, remain perfectly unmoved and act as if they pretended not to know what is going on round about them.

"It is natural that laws laid down by the fathers of the Armenian Church seven or eight hundred years ago should not harmonize with modern conceptions. To-day our ideas are entirely different from what they were even a few decades ago. No longer is woman thought of as a mere chattel to be bought from her father by paying him what she is worth. Now, on the contrary, it is frequently the father who buys a son-in-law in exchange for gold. Moreover because the church law does not allow divorce, neither the Patriarch or the Bishops in Turkey, nor the Synod or the Consistorium in Russia can decree divorce however necessary it may be, and thus we create a fine opportunity for unprincipled men to entice women and after getting possession of their money and property, to desert them. The church by clinging to old traditions

and customs becomes a participant in the crimes of wicked men. Man was not made for the Sabbath, but the Sabbath for man. The marriage law too was made for us, and it should meet our needs. The present law, which really is not a law, but a collection of customs, does not in any way satisfy our demands. Therefore we wait for the Catholicos of All the Armenians to keep on in the way he has begun; and not content with removing the restrictions on the days when marriage may take place, to go much farther forward."

JERUSALEM.

In a report on the trade of the Consular district of Jerusalem for 1912, issued a few days ago as a Consular report, the British Consul, Mr. P. J. C. McGregor, mentions that in Jerusalem, since the extension of compulsory military service to non-Moslems, there had been a marked tendency to emigration among the more intelligent and educated Jews and Christians, a tendency which was further accentuated by the abuses of the tax collector. Owing to the war, and the consequent falling off in the pilgrim and tourist traffic on which Jerusalem mainly subsists, business was unusually slack and great distress prevailed. This was aggravated for some time by a financial crisis brought about by a glut of small coin imported by native speculators from Tripoli and Macedonia. The enormous increase in the cost of living was also maintained. Lights had been put up in many of the principal streets of Jerusalem, as well as in the Temple area, and as far as limited resources permitted, praiseworthy efforts had been made by the municipality to improve the condition of the public thoroughfares.

BIBLE WORK IN BULGARIA.

A STRIKING TRIBUTE FROM THE FORMER PRIME MINISTER.

Writing to the Secretary of the Bible Lands' Aid Mission London, under date May 10, the former Prime Minister of Bulgaria says:—

DEAR SIR,—I am glad to take this opportunity of testifying to the good work done by your society in this country.

I desire to convey to you the thanks of the Bulgarian Government and my thanks for the readiness you have always shown to help, and for the generosity you have so frequently extended in the past, as well as in this hour of our peculiar need.

The great distress occasioned by the war will continue to be acute for some time to come, and I shall therefore be grateful to you if you kindly assure our friends in Great Britain of our heartfelt appreciation for whatever continued help they may be able to render.

I am, dear sir,

Yours very sincerely,

(Signed) T. E. GUESHOFF.

EMPIRE NEWS.

THE CAPITAL.

After July 23rd the Turkish Post Office plans to issue postal orders for 100 piastres and intermediary sums at the cost of 20 paras (2 cents). These orders will be payable wherever there is a post office. If not presented within three months from date an extra charge of 20 paras will be made for each three months or fraction thereof.

The French National Holiday was observed on Monday July 14th by all loyal Frenchmen. The Foreign Squadron was decorated in honor of the occasion as were all French institutions in the city.

The movement of Turkish troops and the renewed interest in war have made life in the Capital seem more natural for the last few days.

With no Foreign mail from July 2nd to the 12th Constantinopolitans had a taste of what it means to be without regular postal service. It is hoped that nothing may interfere with the new service which will bring mail from London in six or seven days.

THE PROVINCES.

The hope of reforms in Syria and Arabia looks more bright these days. It appears that the present Turkish Government is beginning to take favorable notice of the meeting of the Reform Delegates in Paris and that it is more disposed to grant their requests.

News from Port Said says that the Turkish government is refitting the gunboats that were disarmed at Suez at the outbreak of the war with Italy and which have been lying there dismantled for nearly two years.

The Vali of Sivas has been especially energetic in his attempt to put down brigandage in his province. More than thirty of these brigands have been arrested, some of whom have been sentenced to death. If all Valis were as active as this, brigandage would soon be a thing of the past.

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Reports from the province of Adana indicate that the cotton and wheat crops will exceed those of last year. The estimated increase of cotton will be about 20, while that of wheat will be nearly 30 per cent.

According to a notice published by the Customs Administration, the Sublime Porte has decided to remove the prohibition regarding the exportation of cereals, with the exception of the ports of the Dardanelles, Lapsaki and Karabigha, where it still remains in force.

NOTES.

Rev. Francis B. Leslie of Ourfa spent a few days in the city last week while on his way to America for a short furlough.

Miss Sophie S. Holt of Adabazar arrived in the Capital on Monday evening of this week.

Miss Edith F. Parsons of Brousa is spending her vacation with the Mr. and Mrs. Peet, Dr. and Mrs. Macallum and Dr. and Mrs. Malbon who have gone to Pendik for the summer.

Readers of *The Orient* will be pleased to learn that Secretary Barton was given the honorary degree of LL. D. at this year's commencement at Middlebury College.

H. E. Mrs. Rockhill has been granted, by His Majesty, the Sultan, the decoration of the Grand Order of Shevakat. Mrs. Rockhill was particularly active in the work of the American Red Cross during the recent war with the Balkan States.

Miss Grace Towner has been suffering with a severe attack of typhoid fever. Dr. Hamilton of Aintab left the Central Turkey Annual meeting at Marash to attend Miss Towner. Latest reports are that Miss Towner is improving nicely.

Miss Edith Cold of Hadjin has also passed through a serious illness. Dr. Shepard went to Miss Cold's assistance.

Word comes to us that the Central Turkey Mission has decided to discontinue the work at Hadjin for one year.

OTHER LANDS.

The World's Sunday School Convention is reported to have opened with a large and enthusiastic attendance.

Johannesburg, South Africa, is passing through a general labor strike. Riots and mobs have done great damage throughout the city, while railway service has been practically stopped.



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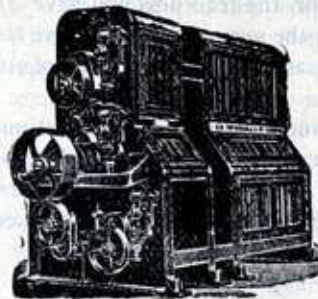
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ULTONIA (10,402 ")	" 21st. "
SAXONIA (14,000 ")	" 28th. "
PANNONIA (10,000 ")	Sept. 11th. "
CARPATIA (13,600 ")	" 18th. "

Cunard sailings from Patras:—

PANNONIA (10,000 tons)	July 22nd. 1913
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