

Duplicate

The Orient.



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THE YEAR JUST GONE.

A retrospective glance over the year 1912 marks it as one of the most momentous in the history of the Ottoman Empire. The Treaty of Lausanne ended the war with Italy by which the vast African provinces were lost. And as the year dies, the delegates of the Balkan States are discussing with Turkey the fate of what have been since 1878 Turkey's European possessions. The Balkan war has amazed the world by its spectacular and decisive proof of the military prowess of the Bulgarians, and of the weakness of the Ottoman forces. Greece has seized the Aegean Islands and solved the Cretan question. Whatever may be decided as to Adrianople, Turkey is no longer a European Power.

Internal politics have been no less interesting. The dissolution of the Chamber in January was followed by the assembling of a new Parliament in April, which in turn was closed in August, and further elections have been prevented by the state of war. We have had three Cabinets, those of Saïd Pasha, Ahmed Moukhtar Pasha, and Kiamil Pasha. The fate of the Union and Progress party has been variegated, the darker shades predominating; and its quondam leaders are now reported to be in Brussels, plotting against the present Government.

Of disasters, the fearful earthquakes on the shores of the Marmora head the list, followed by another big fire in Stamboul, between the Mosque of Sultan Ahmed and the Marmora, and by another outbreak of cholera, which still continues in the Capital, where it has claimed about 1,200 victims, with an unreported but far worse mortality in the Ottoman army.

In the religious history of the year in this empire, there have been but few outstanding features. The visit of G. Sherwood Eddy to Constantinople in March, and the Henry Martyn Centenary in Tokat in October were noteworthy. Also the reopening of the Theological Seminary in Beirût this fall, and the quarter-centennial anniversary of Anatolia College, in June. Mention should also be made in this connection of the definite organization in May of an Ottoman Society for the Prevention of Cruelty to Animals, (as a result of the efforts of the Humane Education Society.

Among the outstanding events in the history of other countries in 1912 we refer to only a few, — the birth of the Chinese Republic; the agitation in the British Parliament over the Irish Home Rule Bill, which passed two readings; the success of the Democrats in the American Presidential contest; the holding of the Olympic Games at Stockholm,

the Americans as usual capturing the majority of the track and field events; the awful disaster to the "Titanic" on its maiden voyage; also in the religious world, the successful starting of the *International Review of Missions*; the meetings of the Inter-Mission Conference at Hamadan in July, and the second quadrennial gathering of the Federal Council of Churches in December in Chicago.

The necrology of the year is unusually full of honorable names. In the political world, among the dead are Emperor Mutsuhito of Japan, King Frederick VIII. of Denmark, Prince Regent Luitpold of Bavaria, Vice-President J. S. Sherman of the United States, ex-Minister A. W. Terrell of Texas, and Baron Marschall von Bieberstein, German Ambassador for many years at Constantinople, who had just been transferred, also within the year, to London; also Mr. H. Z. Longworth, British Consul at Trebizond, and Mr. A. A. Gargiulo, Interpreter at the American Embassy in this city. His Holiness Joachim III, the Ecumenical Patriarch, also passed away. Among the world's great names are also to be added those of Gen. William Booth of the Salvation Army. Dr. Griffith John of China, Miss Clara Barton of the American Red Cross, Dr. D. K. Pearsons the Chicago philanthropist, W. T. Stead the journalist, who went down with the "Titanic," which also carried down the millionaire John Jacob Astor. Of those who were or had been laboring in this country as missionaries were Dr. W. A. Farnsworth of Casarea, Dr. Samuel Jessup of Syria, Rev. Lyman Bartlett of Smyrna, Miss F. A. Fensham of the American College for Girls, Miss Hattie E. Seymour of Harpout, Miss Mary L. Page of Smyrna, Miss Cora May Welpton of Marash, and Rev. Lysander T. Burbank of Bitlis. Also among our native co-laborers, Rev. H. K. Bülbulian, Rev. B. Topalian and Rev. A. Momjiades.

THE OPENING YEAR.

The year 1913 may prove as full of the unexpected as has the year just closed. No sane person will attempt to forecast its chief events. One thing, however, to which we look forward with great hopefulness, bordering on confidence, is the real and effective solution of the vexatious Balkan problem, and the consequent inauguration of an era of peace and prosperity for that storm centre.

Several events are fixed for the incoming year. One is the celebration of the hundredth anniversary of the establishment of the Marathi Mission of the American Board, the oldest of its twenty missions. The first missionaries landed in Bombay Feb. 11th, 1813. In connection with this centennial anniversary, a representation from the American Board will

visit India, and a most profitable celebration is anticipated.

Another event to which some of us look forward with personal anticipations is the World's Sunday-School Convention at Zurich, in July. These great conventions are a source of inspiration to all who can attend.

Robert College was to have observed its fiftieth anniversary this spring; but owing to local conditions this has been put off, and no definite date for it is yet decided on. This year occurs also the fiftieth anniversary of the reign of King George I. of Greece, who is one of the veterans of European royalty. The occasion will doubtless be observed all over the Greek world with added enthusiasm because of the recent successes of the Greek arms.

The year 1913 is likewise the hundredth anniversary of that part of the Napoleonic wars which most directly affected Germany, especially Napoleon's victories at Lützen and Bautzen. It is also the centennial year of several noteworthy battles in the last war between Great Britain and the United States, notably the Battle of Lake Erie and the capture of the "Chesapeake" by the "Shannon." It is just fifty years since the memorable year in our civil war which saw the great battles of Gettysburg and Vicksburg, of Chickamauga and Chattanooga.

THE PEACE CONFERENCE.

At the meeting Dec. 23rd the Turkish delegates agreed to admit the Greek delegates unconditionally.

The Allies then presented their territorial demands, involving the surrender of all territory west of the line drawn from Rodosto to Cape Malatra, and all the Turkish islands in the Aegean, except those near the mouth of the Dardanelles. This territory is to be ceded *en bloc*, and includes the fortified towns. Albania is to be ceded, but its future will be decided by the Powers. The meeting adjourned to the 28th, to give the Turkish delegates time to refer the claims of the Allies to their government.

According to news received by the local papers, on the 28th the Turkish delegates presented their counter proposals: (1) the vilayet of Adrianople to be retained by Turkey; (2) Macedonia to be formed into a separate principality, with Salonica as its capital under the suzerainty of Turkey, the governor being a Protestant appointed by Europe and approved by Turkey; (3) Albania to be given autonomous government under a Turkish ruler appointed for five years, with eligibility for longer term; (4) the Aegean islands, except those near the Dardanelles, to be treated on the same basis as Samos; (5) the future of Crete can be settled only by Turkey and four protecting powers.

It was reported on Monday that instructions were sent to the Turkish delegates that Turkey will insist on retaining Adrianople whatever happens.

Turkey has appealed to the Powers to keep their promise to maintain the *statu quo*.

So the bargaining goes on, while the world impatiently awaits the return of peace!

THE MARONITES.

BY W. B. ADAMS, M.D., BEIRUT, SYRIA.

The national church of the Lebanon mountains is called the Maronite church; all others are regarded not only as exotic and foreign, but also heretical. Not infrequently its adherents speak of themselves as "Christians" and all others as "Roum", Greek Orthodox, or "Quaitly", Greek Catholic, etc., and hardly recognize them as really Christian. In all others I do not, of course, include the church of Rome, for the Maronites are now a branch of that church. The name Maronite is derived from either Mar (saint) Marûn, who is regarded by some church historians as a somewhat mythical personage, but by others as the real founder of the sect. It seems to me that the weight of the evidence is mostly in his favor. He died in the year 400. That gives the sect great antiquity. Others trace the name to Mar Yuhanna Marûn, who served as the first patriarch of the church from the year 685 to 707. In case we regard either "saint" as the founder, though Rome has never canonized either, it is a venerable branch of the Christian church. Moreover, its members maintain that they are descendants of those mountaineers of Lebanon who were converted to Christianity in the first century. Certainly it is an indigenous church. Originally it was heretical, holding the monothelite heresy, as all impartial church historians agree; but now even the smell of heresy has departed from their garments, and they even strenuously deny that the long abandoned and forgotten schism was ever held by their church. It does seem too bad to keep throwing it up at them after all these centuries! For certainly now no church is more orthodox, according to Roman Catholic standards, than the Maronite church of today. The Maronites are unique among Oriental churches in that they have gone over bodily and unreservedly to the subjection to Rome, though Rome "handles them with gloves on." Parts of the Gregorian, the Greek and the Syriac churches have come under the sway of Rome, but with the Maronites the union is regarded as complete; and yet it is not so close as one might suppose, partly from the pride of the people in their ancient church, and partly on account of the natural love of independence of these mountaineers.

Mount Lebanon is a misnomer if one regards it as one mountain. It is really a range of mountains, its highest peaks 2 miles above the sea, and skirting the Syrian coast for about 120 miles from Tyre to Tripoli, and having a width of some 15 to 20 miles. In these steep and rugged mountains live nearly 300,000 Maronites, making about three-fourths of all the inhabitants of Lebanon. Most of them reside in the northern half of the range, that part lying north of the Dog river, which finds the sea just above Beirût, and is the river that supplies the city with such excellent drinking water. This district is called the Kesrûân, while the southern part is sometimes called "the mountain of the Druzes", for they predominate there, though there are many Maronites scattered all through the region; but no Druzes, no Greeks, no Pro-

testants contaminate the holy soil of the Kesrûân. The Tripoli missionaries sometimes summer in the district, but they are not made welcome; indeed they frequently experience difficulty in finding a house and in obtaining provisions. They are not wanted.

Once at my polyclinic I asked a patient whence he came and he replied with evident pride, "From the Kesrûân." In a spirit of mischief I said, "Ah, then you must be a Protestant!" In alarm he rapidly crossed himself and cried, "Istafr Allah" (God forbid), and he looked anxiously round lest a priest should hear him accused of such heresy. Beirût has a large Maronite population, though second numerically to the Greeks. There is a large cathedral and several large, fine churches in the city. The other coastal cities, as well as Aleppo, Damascus and Jerusalem have their Maronite communities. They are also rather numerous in the cities of Egypt, and many have emigrated to America, Brazil and Argentine. The church maintains foreign missionaries beyond the seas to hold her people true to their church and to keep them from drifting into Protestant ways. I know some of these missionary priests, and they have themselves, perhaps unconsciously, become liberalized by their American environment. They are zealous men and I am convinced they have on their hearts the spiritual interests of their people.

Who are these people? Are the Maronites merely a church organization, or a distinct people, a race? They are both, and immensely proud of being both. I can not give a better description of their racial characteristics than Dr. F. J. Bliss has condensed in his articles on the Maronites in the Palestine Exploration Fund Quarterly Statement. From those monographs and from the same author's recent book on "The Religions of Modern Syria and Palestine" I have drawn much of the material for this sketch. "It is", he writes, "almost universally acknowledged that the Maronites are descendants of the early dwellers on the slopes of the Lebanon, with but little admixture of other strains of blood. Echoes of the old Syriac or Aramaic speech are heard in the broad Arabic vowels sounded in the Maronite villages near the cedars of Lebanon. The fair complexions and blue eyes common among the Greek Christians are seldom seen among the Maronites of the Kesrûân. The typical face is round rather than oval; the eyes are well-set, almond shaped and black or brown in color; the nose is inclined to be broad; the teeth are white and regular; the complexion is a healthy olive with almost no tinge of red color in the cheeks; the eye-brows are strong and often meet; the hair is strong and black; the beard is black, curly and abundant. The stature is medium". I might add that the heads, and I have measured many of them, are strongly brachy-cephalic, and even hypsibrachy-cephalic, or in less technical terms, having very broad and high skulls as compared with the antero-posterior diameter. It surely marks them as a mountaineer race. Cradle flattening is nearly universal and accentuates the measurements. I once greatly offended a Maronite lady by mistaking her for a Greek Orthodox. I should have recognized the difference at a glance. There was no excuse for such a mistake. It was

hardly pardonable in one so long in the country. A Greek Orthodox, indeed! She could scarcely forgive me. I must never again make such a blunder!

The hierarchy of the Maronite church consists of the patriarch, bishops, priests, monks and nuns. The patriarch and the bishops (and the monks and nuns, of course) must be celibates; and through the subtle influence of the ever present Jesuits there seems to be a tendency towards celibacy among the parish clergy. I note that the three priests of the large church of Mar Ilyâs in Ras Beirût are all unmarried. A Maronite priest may not marry, but a married man may be ordained to the priesthood. And accordingly just previous to ordination at the theological seminaries a vacation of some weeks is granted in which the candidates almost all revisit their home villages and wed the maiden whom the young priest's mother has selected as a proper help-meet. After the wedding festivities the young men return to the seminaries and there remains but to ordain the man already married. Those who enter monastic life or have episcopal ambitions must renounce the holy but wholly uncertain state of matrimony. If a parish priest's wife dies he may not remarry; and indeed, his usefulness as a parish priest is considered ended. He is expected to retire to some monastery and there end his days.

There are about 40 monasteries in Lebanon, housing about 1,500 monks and nuns. From the College campus on Ras Beirût there is a magnificent view of the Kesrûân, where seemingly "on every high hill" rises a monastery. Many of them, in fact, are built on the very foundations of ancient Baal temples. Indeed one, Deir ul Kala'a, which Professor Porter declares was the "high place" for pagan Beirût, bears Greek inscriptions naming it as sacred to Baal Markod. Some of these great buildings are schools and others theological seminaries, while others are ordinary monastic retreats. Most of them own vast tracts of valuable land; and they all are said to be like the American farmer who complained that it was a libel to call him "land hungry"; he only wanted to own the land adjoining his farm on each side! One-seventh to one-sixth of all the land of the Lebanon belongs to Catholic monasteries; and of this land four-fifths belongs to the Maronite monasteries. This property is practically all "wakf", hence it requires but little knowledge of political economy to realize how the tax question is involved with the anti-clerical movement in the Lebanon. Working among these people, insinuating themselves in every possible way, are the Jesuit monks, mostly French. The Maronites suspect them, even fear them, certainly do not like them, and yet seem to consider them their necessary allies against the constant pressure of the invasion of evangelical ideas.

Rustem Pasha, "the best governor Lebanon ever had," though himself a Roman Catholic, yet was determined to be the governor of the whole people, not merely of the monasteries, nor merely of the Maronites. That attitude did not please the hierarchy, either Maronite or Jesuit, and they brought various accusations against him, which he had to answer at Constantinople. As to troubles in Lebanon he said everything was all right but for two things. "What are

they?" "They are black." "What are black?" "The troublers of Lebanon, the devourers of the land and the people." "Name them." "They are black. Some have two legs and some have four." "What are they?" "Goats and monks." And he would say no more.

(To be concluded.)

ZIONISM IN PALESTINE.

Berlin, Dec. 19th, 1912.

Dear Sir:—

In your issue of October 2nd you publish a paragraph from the Turkish newspaper *Hikmet* which alleges that the Zionists "dream of reestablishing in Palestine the Hebrew Kingdom," that they "by worming themselves into the Committee organization have secured large contributions all over the Empire for their own purposes," and that they "through the Masonic orders have succeeded in breaking up with a sinister purpose the Mohammedans and have founded secret organizations all over the Empire." Your own editorial note on page 5 seems to accept these various allegations as facts.

I shall therefore be much obliged if you will give me the opportunity of pointing out in your columns that the various allegations of the *Hikmet* are absolutely without any foundation. The Zionists have no relation whatsoever with the Committee of Union and Progress or with the Masonic orders; they have not founded any secret organizations whatsoever, and they do not dream of re-establishing the Hebrew kingdom. The object of the Zionist movement is the promotion of the colonisation of Palestine by Jews, and the material benefits that have already been conferred upon the country by the activity of Zionist institutions during the last few years show what a source of aid and strength the Ottoman Empire has at his disposal in this movement. The economic amelioration of Palestine during the last few years is in no small measure due to the activity of the Zionist bank, the Anglo-Palestine Company, which has been commended by the British Consul in Jaffa on more than one occasion. Zionist endeavours have modernized and quickened commercial life in Palestine, stimulated industrial crafts, introduced rational reforms in agricultural colonization, improved the conditions of housing and sanitation, and contributed to the advancement of education and science.

It would be exceedingly regrettable if your readers were to remain under the erroneous impression that there is the least truth in the charges of the Turkish paper *Hikmet*, and I therefore rely upon your sense of justice to publish this correction. At the same time I have pleasure in sending you a copy of two English publications upon the Zionist movement "Zionist Work in Palestine" and "The Zionist Movement," which will give you a complete and up-to-date account of the history and activity of our organisation, and I shall be pleased if you will notice these works in your paper.

Yours faithfully,
ISRAEL COHEN.

EXTRACTS FROM THE JOURNAL OF DR. ELIAS RIGGS.

Malta, Dec. 23rd, 1832. Today, for the first time, we saw the *host* carried to be administered to sick person. Four men, dressed in loose white robes carried a canopy, under which the priest walked carrying the consecrated wafer. A large number of boys accompanied, bearing lanterns with lamps lighted, although it was in the middle of the day. Another lad went before ringing a bell as a signal of their approach. As they passed through the streets, the people kneeled and uncovered their heads in token of adoration. When they reached the house of the sick person, another attendant opened a richly ornamented umbrella and held it over the head of the priest while he left the canopy and entered the house. While he was within, the whole company were engaged in repeating in a loud and very irreverent manner some of the penitential psalms in Latin. I am sure no evangelical Christian could witness this scene for the first time unmoved. My own feelings were unusually excited, especially when I reflected on the apparent indifference with which the whole service was performed. While they were chanting the psalms of penitence before the sick person's door most of them were staring about and laughing, and some of them running about and playing. I inquired of Mr. Temple, who has been here for several years, in respect to the probable *sincerity* of the priests. He replied that they not only gave every evidence of insincerity in their conduct, but that many of them did not scruple to avow their infidelity, and that he had heard them excuse themselves on the ground that they had never pledged themselves to *believe* the doctrines of the church. They had simply vowed to *teach* them. With this vow they comply and acquit *their* consciences. But this is only a *specimen* of Maltese honesty. "From the greatest of them even to the least," says Mr. T., "heavy as the charge may seem, *they are all liars.*" Of this indeed, I have myself already had some evidence. A man of high standing and of the first respectability recently told me several downright falsehoods, for the purpose of inducing me to buy a book worth about \$1.25. Oh, when shall the *gospel of truth* shine into their hearts and dissipate superstition and crime? Lord, hasten the day!

Jan. 1st, 1833. Set sail this morning for Athens in the Greek Brig "Leonidas." It is a fine vessel with a good cabin and apparently a very pleasant company. I pay for my own and Mrs. R.'s passage and the freight of our things \$50. We are to find ourselves. We are accompanied by Mr. Wm. Bell, an English gentleman who owns land in Athens and is about to make that his residence.

Our recollections of our stay in Malta will always be pleasant. We were treated during the few days which we spent there with much kindness, both by Mr. and Mrs. Temple, Mr. and Mrs. Hallock and by the missionaries of other societies who are harmoniously pursuing their labor in this island.

The three mission presses (viz. that of the Church M. S., that of the London M.S. and our own) are at present all engaged almost exclusively in the publication of Greek books. I take with me 12 large boxes of them for distribution in Greece.

THE ORIENT

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Charles T. Riggs, Editor.

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BIBLE HOUSE, CONSTANTINOPLE. JANUARY 1, 1913.

EDITORIAL.

A Happy New Year to us all! We sincerely trust it may indeed prove happy in the return of a peace that shall be just and lasting, in this distracted land, and in the progress of the principles of Christian love in all lands.

As for a statement of the policy of this paper for 1913, we feel that none is here needed. For we merely intend to do our best, profiting by the lessons we have bought and paid for by our experience. If we succeed in meeting to a greater degree than before the expectations of our friends, we shall be encouraged.

With the first Sunday of the New Year begins the Week of Prayer, which is well-nigh universally observed among the Evangelical communities of this land, and, we believe, with happy results. There has been, we fear, a tendency in many parts of America to neglect this opportunity to begin the year aright. If each day ought to commence with a period of prayer, and if the first day of each week is especially devoted to communion with God, surely the first week of the year may profitably be given to like united intercession on the part of all the people of God. And particularly at this critical epoch in the world's history is it fitting that all unite in humble supplication that the turning and overturning may result in the incoming of His kingdom.

It is with real pleasure that we present to our readers today the first instalment of the seventh in our series of discussions of the little-understood religious bodies in this composite empire. Previous articles have appeared on the Bek Tashi Shias, the Druzes, the Nestorians, the Nusairiyeh, the Paulicians and the Pomaks. Our Beirut correspondent now gives us an intimate and very vivid description of the Maronites, which, owing to pressure of space, we are forced to divide into two sections. The article is especially timely in view of the question now raised of French interests in the Lebanon and Syria, and in view of the changes in the Organic Statutes

of the Lebanon province and the opening of a special port on the Mediterranean for Maronites, within the past ten days.

We have been favored with a communication from the Zionist Central Office in Berlin, from the editor of several Zionist publications, and his letter will be found on another page of this issue. The books referred to we shall mention in a later number. While the editorial of which the writer complains might perhaps be understood to accept the charges of the Turkish paper as facts, yet we feel sure our correspondent will admit that it does not necessarily mean this. In point of fact, it was not so intended. In fact, the editorial in the issue of October 2nd says nothing about Zionism, but is an arraignment of the lax business methods of the Union and Progress Committee. As for Zionism, anyone who knows its history will necessarily admit that it has done very much for the material and commercial prosperity of Palestine. All true friends of the Hebrew race sympathize strongly with the scheme of repatriating the Jews in their ancient home in Palestine. It is also true that the Ottoman Government has from the fifteenth century shown to the Jews a consideration not enjoyed by them in any other land unless it be the Anglo-Saxon lands. We do not believe that the article in the *Hikmet* represents the attitude of the Ottoman Government toward Zionism. The trouble has been fomented by certain scheming Jews from Salonica, who may perhaps have claimed to be Zionists, but whom the Zionist movement would, we are sure, repudiate.

There are, however, in the Zionist movement two factors which have to a certain extent laid the whole movement open to suspicion on the part of the Ottoman Government; and it is clear that Zionist leaders are devising means to overcome these two real dangers. One is the acknowledged reluctance of emigrants to the Holy Land from European countries to become Ottoman subjects. Dr. Elias Auerbach, of Haifa, writes: "As there is, unfortunately, a prejudice against foreign Jews in the mind of the Turkish Government, this task will be made very much easier if the majority of the Palestinian Jews become Ottoman subjects. At the present moment there are many who are hesitating very much to take such a step. . . . For the settlers on the land this is already necessary." The other troublesome factor, looked at from the Ottoman standpoint, is the oft-reiterated statement of the founder of Zionism, Dr. Theodor Herzl, that its objective is "a home for the Jewish people in a Jewish state;"* or, as Dr. Thon of Cracow expresses it; "Political Zionism stands as immovably firm today as it ever did. Palestine is and remains a national political goal."† Whether this goal be approached through practical work, or through diplomatic endeavor, or through purchase of land, or through the adoption of Ottoman subjection, even the most zealous and careful Zionists see that the idea of an *imperium in imperio* cannot be relished by the Turks, and bitter opposition on the part of the Turkish press must be expected.

* Zionist Work in Palestine, p. 175.

** idem, p. 15. † idem, p. 16.

THE REFUGEES IN ASIA MINOR.

As a result of the personal investigations of Dr. Wilfred M. Post, Field Superintendent of the Constantinople Branch of the American Red Cross, we now have a very clear and accurate idea of conditions in the Konia, Angora and Khudavendigiar (Brousa) vilayets with reference to the location and status of the refugees from Thrace. Let it be noted in the first place that all these *mouhadjirs* are Moslems. The spectacle of Americans taking such deep philanthropic interest in people of another race and religion has made a deep impression on the Mohammedans of the villages and towns visited, and has aided immensely in wiping out the prejudice that has long existed in their minds against foreigners. In their surprise these Anatolian Moslems are musing thus: — "Why should these *edjnebi* (foreigners) come all the way out here to help relieve our distresses? What have we ever done for them? We are not even able to help our own poor and unfortunate."

The official figures for the regions visited are 33,000 refugees in all. There have also been perhaps half as many more, better off and more independent, who have migrated and are settling there without applying for government aid or becoming objects of public charity, bringing the total up to 50,000. The 33,000 are distributed thus: —

| | | | |
|--------------------------|-------|--------------|-------|
| Konia city | 2,500 | Brousa city | 9,000 |
| > towns and villages | 2,500 | > villages | 3,000 |
| Afron Kara Hissar region | 300 | Yeni Shehir | 500 |
| Angora city | 150 | > > villages | 1,000 |
| > towns and villages | 1,450 | Kirmasti | 1,122 |
| Eski Shehir city | 1,500 | Inegeul | 674 |
| > > towns and villages | 4,500 | Mukhalidj | 662 |
| Kütahia city | 150 | Seuyüd | 350 |
| > towns and villages | 850 | Bazar Keui | 136 |
| Biledjik city | 100 | Moudania | 50 |
| > towns and villages | 2,650 | Oushak | 45 |

Of these refugees, about one-fourth are found to be in fairly comfortable circumstances. The remaining three-fourths are in varying degrees of destitution and misery. The great majority are women, many of them widows, and children. The men constitute probably not more than 10 to 15%. Even of those who migrated, most of the men of military age were promptly seized and drafted into the army. In most of the cities the Government has seen to the housing of the refugees and is feeding them at the rate of one piastre a day (four cents) for adults and half a piastre for children. They are sheltered largely in mosques, *medresés* (Moslem schools of theology) and disused houses, where there is frequently lamentable crowding, ten or twelve persons being cruddled in a room ten feet square, and three or four hundreds accommodated in a mosque of moderate size. Conditions were found to be especially bad at Kütahia, where sanitary conditions were fearful as a result of over-crowding in dirty, damp rooms, while a vacant *han* near by was available but unused. In Eski Shehir, there was a much better state of affairs.

It will be noted that an effort is being made to scatter these immigrants among the villages. Usually about one family to every ten families in the village is sent in; and in general these villagers are kind to the mouhadjirs and show them all the hospitality they can, — though often that is little enough. This depends very largely on the attitude of the village *kyahya*, or head man. This distribution among the villages is an advantage in several ways. It relieves the dangerous overcrowding in the cities. It also relieves the Government from financial responsibility; for in every case the village is compelled to feed these wretches. Most villagers are really too poor to do this satisfactorily, but somehow it is usually being managed. Be it noted also that the villages in question are all Moslem villages; there has been no attempt to saddle any of these immigrants in these parts on non-Moslem communities. Another advantage of the scattering of the refugees is that it has thus far prevented any epidemic from ravaging them. Health conditions are bad enough anyway; for these towns are not properly supplied with medical men. For example, Yeni Shehir, between Brousa and Biledjik, is a kaza, or sub-province, of 30,000 inhabitants which has absolutely no doctor or druggist. And here come 1500 more needy settlers, with no possibility of calling a physician if they are taken sick. There is an immense opportunity and a crying need of medical relief among these refugees. In Brousa, for instance, according to the estimate of Dr. Post, probably twenty refugees in every thousand are sick, and there is no means of isolating them. The city hospital cannot take them in or care for them. Yet here in that city are 9,000 refugees at least, with more still coming in, and among them probably 180 to 200 sick, and no medical man or nurse to care for them. In one case, three sick persons were found lying under the same quilt.

The Vali of Brousa, Danish Bey, has expressed repeatedly his warm appreciation of the valuable work that Miss Jillson has been doing for the Red Cross in the city.

NOVEMBER ITEMS FROM AINTAB.

The Christian population of Aintab passed through a season of great anxiety during the Bairam week. The local situation was very tense for several days, and there was much talk of impending trouble among the common people. We are very thankful that no untoward events occurred, and conditions have improved steadily since then.

The citizens of Aintab have sent to Constantinople a contribution of Lt. 120 for soldier relief, through the Red Crescent Society. Twenty pounds was from Mohammedans, forty-five from the Evangelical churches and fifty-five from the Gregorians.

Fifteen hundred Hamidieh cavalry have passed through Aintab from the east on the way to Constantinople. They were responsible for various minor depredations in the city and reports of more serious offences are not lacking.

Mr. Leslie of Ourfa was at Aintab for Thanksgiving. Mrs. Shepard has returned with him to help in inaugurating new

varieties of needlework in connection with the Ourfa industries.

About two hundred women of different nationalities were present at the November meeting of the Mothers' Union. Mrs. Merrill gave the address, on Children's Rights.

The church at Eybez, in the Amanus Mountains, has recently celebrated the first anniversary of its local missionary society. This society employs an evangelist, who reported having visited forty other villages during the year. The families connected with the Eybez church number only thirty-five. Their contributions last year for all purposes amounted to more than Lt. 120.

CONSTANTINOPLE COLLEGE.

Our Christmas was fully celebrated by the whole college this year even although the majority of the students have their own Christmases still ahead of them.

A very pleasant Christmas service was conducted by Miss Perkins on the morning of the 25th. Dr. Patrick invited all the students to a one o'clock dinner with many speeches. In the evening there was a glorious Christmas tree in the library for all the College — teachers and students having drawn names beforehand, each gave and each received a two piastre present and besides that candy and jollity without limit. There were Christmas carols and recitations and all declared that in spite of all the saddening events of the past weeks there was never a happier Christmas day at the college.

A great excitement — that might have been more — kept the inhabitants of the Musurus Palace and the Yali at Arnaoutkeuy, awake most of Friday night. The houses just below the Yali not a hundred yards away, took fire and burned fiercely from two o'clock till 5 A.M. The students were most self-possessed and exemplary. They all dressed and left the Yali with what of their possessions they could take and waited in the Musurus Palace for what might come. If there had been a high wind and there had *not* been a rain the Yali would hardly have been saved. The waiting time was somewhat enlivened for those who saw on the roof of one of the doomed houses a man who was engaged in putting out the fire. He smoked a cigarette, as he held an umbrella over himself with one hand, and with the other poured water on the flames from a small tin cup.

I. F. D.

WE NEED A PARLIAMENT.

The Turkish daily *Yeni Gazetta* writes:—

Reports that have circulated for some days on the subject of the maintaining of the Constitution and as to the time for opening Parliament, have been echoed in the press. Undoubtedly the continuing of this excitement cannot be to the advantage of either the government or the nation. For, amid all the anxieties that now weigh down the country, no one would consent to raise another very important question, which might perhaps be wrongly interpreted in Europe. We are convinced that today no one in the country cherishes an opinion hostile to the Constitution and the Parliament. In fact, the discussion raised is not as to the Constitution, but

as to the Chamber. Everyone knows that the elections and the opening of Parliament were adjourned in consequence of the outbreak of war, and everyone recognizes that it was physically impossible to hold elections under such circumstances.

Today more than ever, our country has need of calm, for strife and polemics under existing circumstances would be a crime against the state. While therefore very eager that the Government take the necessary steps to convoke the Chamber, we do not forget our duty to remain calm and moderate.

A nation certainly has the right to know what has been decided as to its lot. We therefore believe that it is essential that the Chamber be called together within a brief period. And in saying within a brief period, we do not wish to say it ought to be tomorrow; but what we wish is that the necessary preliminaries be undertaken with all speed.

EMPIRE NEWS.

THE CAPITAL.

The naval authorities complain that wireless messages from the Ottoman fleet cannot be made out at the Ok Meidan station without the greatest difficulty owing to the multitudinous radiograms being sent and received by the foreign warships in the harbor. The Embassies are said to have been requested to ask the foreign commanders to limit their activities within a certain period each afternoon, to obviate this trouble.

THE PROVINCES.

Mr. William Warfield, son of President Warfield of Lafayette College, is on an interesting tour of geological investigation, starting in at Bagdad and going via Mosoul to Van, thence to Tabriz, Persia, and back to Constantinople, and about May 1st he will join the Princeton Archaeological Expedition at Sardis, as geologist of the party. He holds a fellowship in geology from Princeton.

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NOTES.

Prof. C. E. Estes of Robert College left yesterday for a visit of three weeks to Leipzig and Dresden.

Prof. F. W. Kunick of Robert College leaves tomorrow to spend the holidays in Paris and vicinity.

Dr. W. M. Post of Konia was in the city from Thursday last till yesterday, when he returned to Brousa to aid in relief work for refugees.

Prof. Rendel Harris had gone to Smyrna for a short visit.

Contributions received by the British Red Crescent Society up to Dec. 10th were £17,510 4s. 10d. A large part of this will be used to help the refugees in Asia Minor.

We are in receipt of a copy of the address by Hon. G. Bie Ravndal, our energetic Consul-General, delivered on Nov. 12th, 1912, before the National Business League of America, on "American Trade Relations with the Near East," in which he pays a warm tribute to the work of American missionaries for the uplift of the people of Turkey, not only in spiritual but also in material affairs. We understand that the Prudential Committee in Boston intend to use this brochure extensively as a campaign document. It is presented and heartily commended by the Business League.

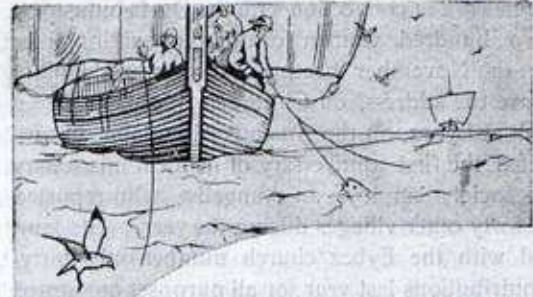
OTHER LANDS.

Our sympathies go out to Rev. Samuel G. Wilson, D.D., principal of the Memorial School for Boys at Tabriz, Persia, who was among the injured in the wreck of a Pennsylvania R.R. express, some 25 miles west of Philadelphia, the day before Thanksgiving. He suffered a severe strain to his back, and was removed to a hospital.

The new works at the great Assouan Dam on the Nile were formally opened on Dec. 23rd, in the presence of the Khedive and Lord Kitchener. By heightening the dam 16.4 feet, the capacity of the reservoir is increased from 35,300 million cubic feet to 81,190 million cubic feet. The original dam was completed in 1902.

Prince Katsura is the Premier in the newly formed Japanese Cabinet.

The State entry of the Viceroy of India into the new capital, Delhi, on Dec. 23rd, was marred by an attempt on the life of the Viceroy, Lord Hardinge. A bomb was thrown into the howdah of the elephant on which Lord and Lady Hardinge were riding, and exploded, wounding the Viceroy and killing an attendant. Lady Hardinge miraculously escaped injury.



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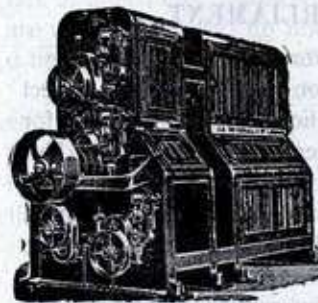
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| ULTONIA | (10,000 ") | January 10th. 1913 |
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