

# The Orient.

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## TRYING TO COME TO TERMS.

Peace negotiations have made real progress in London this week, though there are plenty of rocks in the way still. The Ottoman delegates have agreed to give up Crete, and the territory west of the Vilayet of Adrianople, and to rectify the frontiers between Bulgaria and Turkey in Thrace. It is understood that they are prepared to relinquish Kirk Kilisè and Dede Aghadj. They are even prepared to dismantle the fortifications of Adrianople, and agree to hold it merely as an unfortified town. But they are unwilling to cede a city that has successfully held out against the Bulgarians, especially in view of the historic importance of Adrianople as their former capital for nearly a hundred years, and the last resting-place of several Sultans. Should Adrianople capitulate, it would greatly strengthen the hands of the Allies in the negotiations. Turkey is also unwilling to give up the Aegean Islands to Greece, for some of them, like Tenedos, Imbros and Samothrace, are strategically essential to the holding of the Dardanelles and others, like Mitylene and Chios, are geographically Asiatic and belong with Asia Minor. The Allies still tenaciously hold to their first demands, which not only include the islands and Adrianople and down to the Enos-Midia line but also Rodosto and the Marmora shores till the Gallipoli peninsula. Turkey seems anxious to have the terms referred to the great Powers for arrangement, apparently forgetful of the fact that if this should be done, the Powers might go still further and insist on a finger in the Anatolian pie as well. The Allies have no inclination to agree to this, and have suspended the conference till more acceptable Turkish proposals are made.

The Greeks are meanwhile closing in on Yanina, which seems more liable to fall than Shkodra. No further naval engagements have taken place, but a member of the British Naval Mission to Greece insists that in the battle of Dec. 16th the "Barbarossa Haireddin" was seriously damaged in her boilers, one turret and the bridge. From Sofia comes word that the Bulgarians have sent into Adrianople some cases of medical stores in a Bulgarian railway carriage under the supervision of a Bulgarian doctor, in response to a request from Nazim Pasha.

There has been some friction between Greeks and Servians regarding the control of Florina, each insisting on administering the district. Evidently when it comes to settling their new boundaries, the Allies will have grave difficulties among themselves.

Among the Ottoman soldiers at Chatalja, cholera has well-nigh disappeared; but dysentery still prevails and there are not a few cases of typhoid.

## THE FUTURE OF ALBANIA.

The Provisional Government of Albania has sent to London three representatives, Mehmed Bey Konitza, Rassih Bey Dino, and Philip Eff. Nogga, to lay before the meeting of Ambassadors the demands or rather the views of the Albanians with reference to the future status and area of Albania. The memorandum they presented to Sir Edward Grey insists on absolute independence, on the basis of homogeneous and natural ethnic boundaries. They claim all the territory from the present confines of Montenegro to the present confines of Greece, including specially the cities of Ipek, Mitrovitza, Prishtina, Üsküb, Monastir, Metsovo and Preveza, with their outlying districts. While the cities of Shkodra and Yanina are not specifically mentioned in this list, they are included within the limits indicated. These representatives claim that this whole region is prevailingly Albanian and should be included now in the independent State of Albania.

The Servian standpoint is understood to contemplate a much smaller independent state, while Greece is reported as unwilling to have any such state created at all, and believing that the country will be safer for the future if divided between Greece and Servia. Austria-Hungary takes a position very near that of the Albanians, while the standpoint of Russia is said to be between those of Austria-Hungary and Servia. Turkey would naturally like to see as large and powerful an Albania as possible, especially as against Greek and Servian claims. Montenegro insists on her preeminent right to Shkodra, but is sore at her inability to capture the place till now.

## [SAMOKOV IN WAR TIME.

This beautiful mountain-town of ours is so secluded that we have probably felt the hot breath of war less than most places in Bulgaria. During the ten days of mobilization the villages from the surrounding district crowded into this their appointed rendezvous, and after a time marched out again in swinging order, and amid many signs of enthusiasm, to go to the front; but beyond that and the religious services that have been held in connection with the progress of war we have seen little else. Our Girls' Boarding School has held steadily on all the time with practically no inconvenience. The Boys' Gymnasium had to suspend work for a week in the main mobilization, and for a day or two later on owing to the quartering of soldiers on the premises; and the number of students has been cut down to just half, while several members of the teaching staff have had to go to the war; but in



one way or another Mr. Ostrander has been able to fill these vacant places and to keep the work steadily going. Ours is probably the only Boys' School in the country that has not been closed; and it has to be admitted that the steady going of the work has been more the desire and endeavor than the full attainment of the staff, as boy-nature has shown itself in considerable restiveness under the constraint of study, when so many interesting and exciting things were going on elsewhere, which they might have seen had they been free like others.

The teachers and pupils of the Girls' School, as well as other ladies of the Station, have busied themselves as much as possible in making stockings, under-garments, and other things needed by the Red Cross workers. Miss Haskell, after spending some time in Sofia, went on to Lozengrad (Kirk Kilisé) to help in the nursing there; but apparently the European countries have sent in such large numbers of workers on these errands of mercy that there has been little or nothing left for people on the spot to do, except for a few to act as interpreters. Miss Haskell writes that we are not to envy her, as she is doing nothing. However, that may be her usual manner of underestimating her own services. She is now in quarantine, as cholera declared itself in that town.

The gentlemen of the station had their opportunity during the mobilization, when so many thousand men were literally thrust upon them. Meetings—religious, patriotic, and temperance—were held every evening in the church, while large numbers of Testaments, Scripture portions, and other wholesome literature were distributed among the soldiers. Almost without exception the men received the books and tracts with thanks and even with eagerness, and quickly proceeded to read and discuss them. Directions as to how to read Testaments were frequently applied for. For the meetings, the men crowded the church; and, considering how unaccustomed most of them were to sit quiet and listen to addresses of any sort, they behaved well and showed great interest. The singing greatly attracted them; so too the magic-lantern pictures. Later on, when passing through Dubnitza, many of these men expressed to the evangelical pastor there their high appreciation of what had been done for them here on these lines. Our Publication Department is now busy printing large editions of a few selected tracts specially suitable for distribution in hospitals and barracks and in camps.

Experience here would emphasize the plea that charitable aid ought not to be confined to the sick and wounded soldiers and their families. In this land of universal conscription and government-owned railroads, war has meant practically the stoppage of all business. The breadwinners are for the most part in the army; the railways convey no goods; most of the factories and other places where money used to be earned are closed; prices of all things, even the most necessary, have greatly increased (flour of the 18 francs quality now selling at 24 francs); many necessary things are not to be had at all. Under these circumstances, it is not only those families that suffer out of which the father or the sons have

gone to the war, but every family in the land; and where families have before been poor, barely existing, and living from hand to mouth, they have now been reduced to utter want and intense and constant suffering. Government help is confined to those families that have sent soldiers to the war: the rest are left to municipal or private help. And it is there that the horrors of war are as truly to be seen as on the battle-field or in the hospitals. Some of the conditions that have been found by our ladies in visiting in the town have been painful and shocking beyond imagination. As one of them said, it almost makes one feel it to be a sin to sit down to a decent meal, or to put a stick on the fire, or to lie down in a comfortable bed. Accordingly the energies of all the members of this Station are now being directed toward the relief of this large class of sufferers. A small fund on hand from a previous time of war has enabled a start to be made. More funds are being solicited. And meanwhile doles of flour, fuel, petroleum, and soap are being bestowed on those who can present tickets from our lady-visitors. Providentially there has not been so far much or serious sickness in the town. Had it been otherwise, what would have been the fate of the sufferers, with one doctor left to care for a town of 10,000 inhabitants?

If wars are to continue on the earth, the problem of how universal conscription is to be worked, and yet, in the case of a prolonged campaign, the non-combatant portion of the nation be preserved alive, is one that will need to occupy the serious attention of those concerned. That a soldier should go to fight for kith and kin, and then on his victorious return after the long war find that no kith and kin are left him, a mightier foe than the conquered enemy having carried them off, is surely something of a mockery.

Samokov.

R. T.

### CHILDREN OF MISSIONARIES.

Some interesting facts are brought out in the 1913 Almanac of the American Board, just in hand, regarding the places of birth and training of its missionaries. The country of origin and the institutions at which each studied are for the first time included in the Almanac. From this list we see that in India and Turkey a surprisingly large proportion of the missionaries were born in those countries. Of the 90 in India, 23, or over 25%, were born there; while in Turkey 37 out of 200, or over 18%, were born in the Turkish Empire. Probably the records of other societies would also bear out the statement that a rather larger proportion of the children of missionaries than is usually thought do return to work in the lands of their birth. And in these latter years there is added a considerable number of grandchildren of missionaries also.

The table of medical work of the Board is fuller than ever this year, and for the first time there is included a table showing the Industrial work in Africa, Turkey, India and Ceylon. The Almanac is replete with new and appropriate illustrations.



## THE MARONITES.

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

*(Concluded.)*

The power of the hierarchy has received two blows in recent times. Rustem Pasha gave it one, its first, and in the past two decades the Free Masons have given the second. I understand the Lebanon lodges are of Scottish rite, and not atheistic as the French lodges are said to be. Certainly they are not anti-religious, but they are strongly, even bitterly, anti-clerical; and that is their attitude because they are pro-Lebanon and are seeking the welfare and advancement of the Lebanon, and every step of advance they find opposed by the monks, the Jesuits and the monasteries. Hence there are two parties in Lebanon, the masonic and the clerical. I am told that even some of the parish priests, whose interests are with the people and not with the monasteries, are members of the order of masonry.

The patriarchal revenues amount to several thousand pounds yearly. They are derived from the income of the patriarchal estates, from some of the monasteries, from tithes from the "Maronite nation," which are nominally 3 piastres for each adult Maronite, though this amount is never realized. Large sums are also sent from Europe for masses, and wealthy Maronites pay for special masses to be said for their people. The patriarch's establishment is now a fine one, and his hospitality is great, as President Bliss and his party testify after a recent call upon and luncheon with His Beatitude.

In the Maronite church, where Rome has satisfactorily solved the vexed problem of Home Rule and Imperial Loyalty, the ritual is more Western than any of the Eastern churches that have united with Rome. Innovations have never been forced upon them. Indeed, Rome has urged the restoration of some ancient and indigenous practices that had lapsed. The Gregorian calendar has been followed since 1606. There are not a few feast days and fast days peculiar to the church.

The language is in part ancient Syriac (the language of the people till long after the Moslem invasion) and in part Arabic, the colloquial speech of the people at the present day.

The liturgy of the mass is an adaptation of that of Rome. The people are administered an unleavened wafer, but are not given the wine. The mass is always said in the Syriac language, which not only has the sanctity of ancient usage, but also was the tongue spoken by our Lord himself. This doubtless is a strong reason for its retention. The Gospels are always read in the vernacular Arabic and so are the services at weddings, baptisms, and some other services; Syriac, however, is used for funerals. When Arabic is used in services it is printed in the service books in Syriac characters and this is called "Karshûni", analogous to Armeno-Turkish. Dr. F. J. Bliss says, "The service books are teeming with passages of profound spirituality, clothed in language noble and poetic, and large parts are rendered in weird Oriental chants."

In the churches there is no screen before the altar; neither are the women put behind a grill or in a gallery, but they sit

in the body of the church, on their own side, it is true; and that custom is followed in the native Protestant churches, where in some churches there is even a partition too high to peep over! In the Mar Ilyâs church in Ras Beirût there are notices in the vestibule in Arabic and French forbidding women to sit with the men, enjoining them to keep to their own side of the church. The older churches are pretty dark, gloomy and cold, in fact so cold that they are often used to hang up the bags of silk-worm eggs to retard the time of hatching. Only a little light comes in at a few small windows near the roof. But in the newer churches tiled roofs and larger windows and pews are coming in with the changing conditions in the country. The belfry has a cross at each side and one surmounting the dome. Bells are the great pride of the Lebanon churches, and in none more than in the Maronite churches. Where a community is too poor to own a bell a bar of steel is used in its place.

Space forbids the details of wedding ceremonies. A few notes on the ritual of baptism should be made. The priest breathes "crosswise" on the infant at the threshold, next he blesses some salt, which he puts into the mouth of the child and pronounces an exorcism, then the priest catechises the child as to his belief, and the answers are made by the godparent. Three drops of tallow, one for each person of the Trinity, are let fall into the water, the priest breathes upon it, plunges into it the lighted candle and puts into it some of the oil of baptism as well as some of the holy chrism. The baptism is performed by pouring a handful of the water on the child's head three times. The forehead is then anointed with the chrism; and anciently confirmation was at once performed; but now the custom of Rome is followed and it is administered at the age of 7 years or upwards, during the visit of a bishop.

When a person is supposed to be dying the rite of extreme unction is performed, the service being in the Arabic language. The priest anoints the eyes with the sacred oil, praying that the sins of sight may be forgiven, and then in turn anoints the ears, nostrils, mouth, hands and feet. The burial service is read in the Syriac language.

W. B. ADAMS.

## ACCEPT THE SITUATION AS IT DEVELOPS! !

The by-products of Secretary Barton's official letters are not less striking than those of the missionary enterprise to which he has called attention so vigorously. The writer has found many a pregnant phrase packed with wisdom, missionary and otherwise. One such phrase which rewards careful pondering occurred in a recent letter. "The mission must be ready to accept the situation as it may develop."

What sane man could do otherwise with any situation? But does accepting a developing situation involve approval either of the situation or its tendency in development? Does accepting the situation as it develops preclude the possibility of injecting new factors which may change the course of development and create more satisfactory situations? Does accepting the situation as it develops anaesthetize the victim and compel him to submit his mental anatomy to maiming



operations, destructive of the ability to look straight at the facts in the light of some heaven-born ideal? Do not most situations in this world spell challenge?

But, after all, there is real wisdom in the admonition. Suppose you didn't accept the situation as it develops. Could you reject it and maintain your reputation for common sense? Just what is to be gained by an emotional reaction, more or less violent, against any accomplished fact, whether it be a rainy day or a political revolution? Does refusing to accept the situation as it develops give you more peace of mind or more power? Can you suggest any better formula for clearing the situation than with patience and determination to allow the floating particles to precipitate?

This is a phrase worthy of a missionary statesman. It strikingly resembles certain well-chosen words of Sir Edward Grey with reference to a rapidly developing situation. We commend it to missionaries in Turkey especially for more varied application than it most likely can be given any where else in the world. F. F. G.

### THE PEACE NEGOTIATIONS.

The *Ikdam* writes:—

In general, the world is on the side of the victors; and Europe is following this custom, and even to the Austrian papers, the press of the whole world is encouraging the allies and making occasions to talk against us.

Is there now anything more difficult and troublesome for our delegates than to make counter propositions in such circumstances? For how could one expect Turkey, after relinquishing Albania, Macedonia and Crete, to leave all the islands to the Greeks and agree to let the Bulgarians stay at the gates of Constantinople? Would not such feebleness indicate simple suicide on the part of Ottomanism? In this case it is very natural to reject such propositions in order to substitute others.

But here is what should constitute the political cleverness of the Sublime Porte. It must not get confused or lose its calm. We were convinced that such would be its course, as we had confidence in the skill of Kiamil Pasha. Unfortunately our forecast was not realized as we had hoped. This is confirmed by the turn the negotiations have taken; and we have given the European press good reason to talk of Turkish bargaining. It is we, indeed, who have dragged things out by not having clearly said at the start what we wished and what we would do, from the very first day. What was the most important question for us? Adrianople. But time is passing, and this fortress may fall by itself of famine, in which case we shall have nothing to fight with. In the last sitting the Ottoman delegates even declared that they had not been able to decipher the instructions that the Porte had sent them. Why does this sort of thing happen to us, and not to the delegates of one of the other four States? We cannot help criticising these mistakes of the Sublime Porte in a question so vital for the country.

### FEDERAL COUNCIL OF CHURCHES.

On Dec. 4th there met in Chicago the second quadrennial meeting of the Federation of Churches of Christ in America. Thirty denominations were represented by 319 delegates, prominent among them being Bishop Hendrix of the M. E. Church South, President of the Council, Professor Shailer Matthews, D.D., who was elected as his successor, J. A. Macdonald, editor of the *Toronto Globe*, former Vice-President Fairbanks, Vice-President-elect Marshall, etc. The meetings were not merely inspirational, they were eminently practical. Aside from the discussion of the valuable reports presented as the result of four years of research, the Council took a decided stand in favor of religious instruction of school children; it took the stand that one strong united church of some denomination in a community is better than a union church of no denomination; it decided to ask federal recognition of the Chinese republic; to make an effort to close the Panama Pacific Exposition on Sunday; to urge Congress to appoint more chaplains for battleships (as now reported there are only twenty-one for nearly 200 warships); to undertake the oversight of the evangelistic efforts in connection with the Panama Exposition in 1915; and adopted other important measures. The practical value of this organization was demonstrated by this second gathering even more than by the first.

### BOOK REVIEW.

*The Moslem Christ.* By Rev. S. M. Zwemer, D.D. Edinburgh: Oliphant, Anderson and Ferrier, 1912. 3s. 6d. 193pp.

Dr. Zwemer has here given us "an essay on the life, character, and teachings of Jesus Christ according to the Koran and orthodox tradition." It is a careful, logical and exhaustive treatment of a topic of vital importance to every student of Moslem thought, and especially to every missionary among Moslems. If one wishes to tell them about Christ, it behooves one to know first of all what they themselves hold as to Him. As the author well says in his introduction: "Islam is the only one of the great non-Christian religions which gives a place to Christ in its book, and yet it is also the only one which denies His deity, His atonement, and His supreme place as Lord of all in its sacred literature." In this essay we have a discussion of the names used of Christ in the Koran, as of importance owing to the weight given to names in general in the Orient; then follows the Koran account of His life, death and translation, and two chapters on the place He holds in Moslem tradition. A most vital chapter is that on the supplanting of Christ by Mohammed, showing that because of this Islam is in no sense a preparation for Christianity, but rather the reverse. Some helpful hints are added on How to preach Christ to Moslems who know Jesus. This sane and valuable book ought to be in the library of every missionary in Turkey. There are a few misprints which will doubtless be corrected in a second edition.



### THE ORIENT

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Charles T. Riggs, Editor.

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### EDITORIAL.

Each party in the Peace Conference at London accuses the other of obstinacy in not yielding on the subject of Adrianople. And in the mean while that wretched city has been straitly shut up since Oct. 25th, and even during the 36 days since the armistice was signed it has not been revictualled. We can only guess at the awful condition of affairs in the town. Added to the non-combatant population, which before the war was about 85,000, there are estimated to be from 60,000 to 80,000 troops besieged, and all dependent on the supplies present three months ago. It is over two months since Gen. Shükri Pasha sent word that he could hold out two months longer. The Allies now demand the surrender of the city. The Turkish delegates stoutly refuse to agree. But what can possibly be gained by this refusal? The Ottoman Government appears to hope for European intervention; but at the same time they are forced to acknowledge that European feeling is on the side of the Allies. Weakened by the long siege, the city cannot be expected now to withstand a determined attack by the allied army; so that if worst comes to worst, and hostilities are resumed, the Bulgarians will probably not make the first attack at Chatalja but at Adrianople, and capture the city. Then it will be a mere matter of mercy on their part if they allow the Turks to accept their present terms. Not even the most sanguine of the Ottoman officers can dream of such a reversal of form on both sides as would enable Nazim Pasha's army to recapture Adrianople, once it falls. The part of wisdom is to regard that city as lost, and to consider what is the best course to pursue in consequence.

A facetious obituary appeared not long since in a French paper, announcing the death of Status Quo. Yes, this idol of European diplomacy in the Balkans is dead. There is no use trying to galvanize the corpse. We could not if we would. Naturally the Ottoman delegates at London are trying to do so, and on the failure of their own efforts to persuade the Allies to allow this, are appealing to the "Powers" to come

to the aid of the defunct principle. But it is too late. A new era has dawned, and the *status quo ante* will never return. Those who mourn its loss will do well to adjust themselves as soon they can to the change.

For the past generation Ottoman power in Europe has been based on three main factors; — the arbitrary will of the Powers at the Berlin Congress, the consummate skill of Abdul Hamid in creating jealousies between the parties concerned so as to maintain himself in stable equilibrium, and the argument of a strong military force. Add to this the ruthless suppression of enlightenment among the Balkan peoples by Hamid, and you have the matter in a nutshell. The elimination of the Red Sultan put on the shoulders of the new government such a complexity of problems as they were not equal to solving. Nor did the European Powers offer to help them. Unaccustomed to the responsibilities of power, these tyros bungled fearsomely, and not a race in the Balkan peninsula was satisfied with the new government. Politics has made strange bedfellows again, and Slav and Greek together have so mixed up the features of old Status Quo as to made him unrecognizable even to his friends. The new order of things is still uncertain, and the Allies will need all the advice and help they can get from their friends to arrive at a just solution of the muddle; but at any rate two woes are past, — Hamidian injustice and Unionist incompetence. The Macedonian cry has been heard, and answered. Let us hope and trust that the last state of that man may not be worse than the first.

### BITHYNIA HIGH SCHOOL.

It has been the purpose of the school to offer the pupils a series of entertainments and lectures during the year.

The deplorable war and its consequences have affected this purpose to a large extent, yet it has not been all work and no play. Two musical evenings were very pleasantly passed, and others are in contemplation.

On Friday the 13th ult. Mr. Yenovk Armen, a gentleman of well known literary tastes and ability, now filling the important post of Armenian master in the Adabazar Central School, gave us a most eloquent and profitable lecture on "Arshag Chobanian and his Writings." The lecturer presented a careful and conscientious study of that distinguished Armenian writer. It was soon evident that Chobanian had a most enthusiastic advocate in Mr. Armen, and if the nation appreciated his writings and efforts on its behalf at the time of a great crisis he would not now be spending lonely days, without resources, in the great city of Paris.

It would be impossible in this brief article to follow the lecturer in the details of this great man's literary life. Arshag Chobanian was born in Beshiktash, a suburb of Constantinople, and received his early education in the Makrukian School of that quarter. His advanced studies were pursued in the Central School of Galata. In both these institutions he showed signs of awakening literary ability. After graduating from the latter institution he was appointed on its staff of teachers, and



soon began a series of articles of literary character that appeared in the *Hairenik*, a paper that reflected the highest national aspirations along literary lines.

Feeling the restrictions of life in the Capital, and denied the resources of large libraries, and association with distinguished writers, he went to Paris, where he gave his whole time to literary endeavor. He soon attracted the attention of Frenchmen, and thus gained an influence that made him a power in presenting to Europe the cruel wrongs endured by his people, during the events of the closing years of the century. His mastery of the French language gave him facility in presenting his work in the language most generally used on the continent of Europe. He made a collection of ancient Armenian literary works, both prose and poetry, and translated them into French. These won him immediate fame. After constitutional government was established in Turkey; he returned to Constantinople with the purpose of devoting his great powers and experience to the welfare of the nation. It soon became plain to him that the kind of man sought to present the nation's needs was of different mould, and, disappointed, he returned to Paris, where to-day, broken in health, he is spending his last years.

J. P. McNAUGHTON.

### WELCOME TO NEW MISSIONARIES.

BY REV. JOHN OTIS BARROWS.

*Formerly Missionary in Turkey.*

Welcome, welcome! here today,  
Welcome from the toilsome way!  
Now within these friendly gates,  
Warmest love for you awaits.

More than welcome as our guest,  
Journey past, now sweetly rest;  
Soon you work enough will find,  
But today rest heart and mind.

In your face how good to see  
Christian love for service free;  
Take the best we can bestow,  
And our love you thus shall know.

Burdens there will be to bear;  
These with you we'll gladly share;  
What we ask we'll also give,  
So in happy union live.

It's not ease that we would seek;  
Rather may we help the weak,  
Guide the erring, lead the blind,  
Till each soul the Christ shall find.

Norwich Town, Conn.

Dec. 1912.

### ARE THE ARMENIANS JUSTLY TREATED?

Hüssein Djahid Bey, former deputy for Constantinople, writes in the *Tasviri Efkiar* regarding the demands of the Armenians, quite a long article from which we quote.

"One lesson we should learn from our present misfortune is, to profit by our past mistakes and avoid falling again into the same errors. Yet, in reading the Constantinople dailies, I see nothing to indicate to me such a change of heart. Quite the contrary, the old mental traits show the same old power. The *Ifham* has recently published an article on the relations between Turks and Armenians. True, reasons are not lacking to inspire in it such bitter language. The *Ifham* deplores the steps taken in Europe by the Ottoman Armenians toward obtaining a good administration, nay even certain privileges. We think the *Ifham* has reason enough to be stirred up about it. But it loses its own cause and falls into injustice when it limits itself to the basis of sentiment alone instead of rising to a higher point of view. Just there is a fault we have been committing for these last four years. Unable to regard from a height certain questions where we are right in principle, we have yielded to the agitations and annoyances of the moment, whereas in our quality of rulers we were bound, in the higher interests of the State, to look at things from a higher viewpoint and adopt a mode of administration free from all untimely agitation and from every feeling of spite.

"It is said that the Armenians demand the application of reforms in eastern Anatolia under the guarantee of the great Powers. We immediately get angry and reply: 'We also want reforms, but the road leading thereto runs through the Sublime Porte, not through London.' Brave words, those! But they are simply the same old words we have been repeating for five years. Living in a dream and floating about in abstractions, we have been too blind to see the realities that stood out before our eyes. The road to reforms leads, it seems, through the Sublime Porte! True as that may be, we must not forget that when the poor Armenians learn by bitter experience that not only that road but also that of reforms passing through the Chamber of Deputies is only a blind alley, they are compelled to look wherever else they can for a door of safety. It is not wise to persist in an unchangeable point of view; we ought to look around so as to see the truth on all its sides. I had a chance to talk over this subject with a foreigner once, and I said to him: 'Rather than enjoy reforms under the pressure of the European States, I should prefer for my country the rule of despotism.' If I am free to express this opinion for myself, what right have I to demand the same standpoint from an Armenian?

"Look a bit at what the old régime meant to the Armenians: blows from cudgel or sword, and the burning of their goods. Besides, the bloody drama of Adana proves most amply that the new régime has hardly modified the old traditions. But, says one, the Armenians were responsible, they were guilty. Admit it unquestioningly if you will. But what was the number of the guilty, and what that of the victims?



"At last the day comes when our Empire totters on its foundations. The lovely region of Roumelia is given over to the horrors of invasion. And by the hand of Ismail Kemal Bey, Albania, the most precious jewel in the Imperial crown, strikes down the Ottoman flag and raises the Albanian flag. In his quality as head of the provisional government of that country, Ismail Kemal Bey allows himself to say aloud that for Albania to remain under even the nominal suzerainty of Turkey would be to hinder her future prosperity. He declares himself in favor of absolute independence. And yet not one daily in Constantinople has raised a cry of protest or mortification at this.

"Well then, if this is our attitude toward those of our fellow-citizens who, as spoiled children of the country, were always loaded with favors and privileges, what means this wrathful explosion against the other nationality, crushed down by exactions and cruelty, on the silly plea that it is at length aspiring to secure a guarantee for its life, its goods and its honor? Let us for a moment put ourselves in the place of the Armenians; let us judge of the facts soberly according to their ideas, their point of view, and then let us express ourselves freely. Let us not be hypnotized by *our* way of thinking, but let us lend an ear to what is being said around us. Let us establish among the various elements of our country a brotherhood born of a really liberal agreement; otherwise we must lose all hope of safety."

#### OUR JOKE COLUMN.

A writer in a recent number of the *Continent* gives the following highly original account of the career of Cyrus Hamlin:—"There came a time when the proud general of the British army bowed the knee to an American boy. A great army was in Russia fighting the Crimean war. They were almost starved. The general heard of an American who had a bake oven. (Hamlin was compelled to give his pupils work and food because they were ostracised at first.) Hamlin baked bread for the British army and made thousands of dollars, which he put into his school.

"At the close of the civil war Admiral Farragut was making his triumphal tour of the world and touched at Constantinople. He invited Hamlin to visit his flagship and dine with him. Hamlin asked a favor of the doughty admiral which was granted gladly. During the state dinner, in the presence of the great Turkish officials, the admiral leaned over and asked a question. "Hamlin, how is your school getting along?" He did not wait for a reply, but in less than ten days the imperial irade was granted and Hamlin secured the site he had sought in vain for years.

"If you were to visit Constantinople today, as you steamed up that magnificent harbor your attention would be attracted by a dazzling pile of white marble on a promontory jutting out into the sea of Marmora. It is the most prominent feature of the landscape. If you were to ask what it is, they might with truth say: 'That is Cyrus Hamlin's monument.' But they probably would say: 'Those are the buildings of Robert College.'"

Not to mention such little inaccuracies as that it was not in Russia that the British army was "starving" but in the Selimieh barracks over in Scutari, and that it was not the general of the army but Dr. Mapleton, the chief physician, who heard of Hamlin's bakeshop, we desire to call the attention of the *Continent* to the fact that the pupils were given work not because they were ostracised but because they were poor boys trying to get an education; also that the proceeds of the bread according to Dr. Hamlin's own testimony\* went largely into building the Brousa church; also that Admiral Farragut's question was asked, not of Dr. Hamlin but of the Turkish officials, as to why the college could not be built; also that the buildings of Robert College are not on the Marmora but on the Bosphorus; also that they are not of dazzling white marble, but of sober gray limestone. Writers on historical subjects usually take pains to verify their data.

\* "My Life and Times," pp. 348, 446.

## EMPIRE NEWS.

### THE CAPITAL.

The financial statement for Lady Lowther's War Relief Fund up to date, has just been published, and shows receipts of Lt. 23,918.49, of which Lt. 2,200 came from the Viceroy of India.

The French cruiser "Léon Gambetta", with Admiral Dartige du Fournet on board, left here last week; the French cruiser "Victor Hugo," the British "Hampshire" and the Italian gunboat "Coatit" have also left the international squadron.

Capt. Djambolat Bey, who was arrested in connection with the Unionist plot, and who shot the policeman dead who came to arrest him, has escaped from custody, and Lt. 500 reward has been offered for information leading to his discovery.

The cholera in the city has so far diminished that there were in the past fortnight less cases than in the one week previous to that. The record from Dec. 23rd to Jan. 5th inclusive was 289 cases and 154 deaths. The totals to Jan. 5th are 2445 cases and 1206 deaths.

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### THE PROVINCES.

The export of Jaffa oranges last year amounted to one million boxes, which had a net value of £280,000. The total export of oranges this year is expected to amount to 1,500,000 boxes, according to *The Zionist Gazette*.

### NOTES.

Mr. Edward I. Nathan, for nearly four years American Consul at Mersin, has been promoted to be Consul at Karachi, India.

Mr. Frank B. Rairden, Student Dragoman here, has been transferred to Cairo, where he will be connected with the Consular and Diplomatic Agency of the United States.

Miss Esther Sutton of Arnaoutkey left last Thursday for America via Florence, Italy.

Mrs. T. T. Holway of Samokov, who has not been in good health, has gone to the French Riviera to spend the winter.

Mrs. Robert Thomson and her daughter, Miss Ina, returned to Samokov Dec. 21st from a brief visit to Scotland.

### OTHER LANDS.

M. Mornard, the successor of Mr. Shuster as Treasurer General of Persia, has been insulted by a hostile demonstration of the Bakhtiari, for whom he had said there were no available funds. The Belgian, British and Russian Ministers have protested.

The new parcels post law in the United States went into effect Jan. 1st, considerably affecting the express companies.

Among the new baronets created by King George V. on New Year's Day is Mr. T. G. Jackson, the eminent architect.

The funeral of Herr von Kiderlen-Waechter, the German Foreign Secretary, who died of heart failure Dec. 30th, took place at Stuttgart Jan. 2nd. The King of Württemberg was present, also the Imperial Chancellor representing the Emperor and Empress.

The Foreign Missions Conference of North America meets at Garden City, L. I., next Monday. It will be preceded by an all-day conference on missions to Moslems.

Rev. Orville Reed, D.D., of Montclair, N. J., formerly instructor at Robert College, has been elected assistant secretary of the Presbyterian Board of Foreign Missions, and enters shortly on his new duties.

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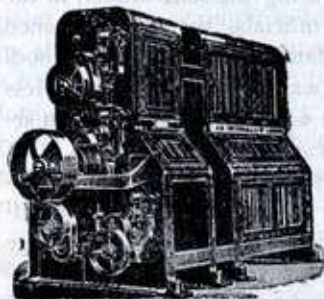
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