

The Orient.

Oct. 12, 1910

BIBLE HOUSE, CONSTANTINOPLE

No. 26

ARMENIAN CHURCH REFORMS

CALL FOR EVANGELISTS.

A writer, who signs himself *Vruir* and is known to be an ecclesiastic and an official of high standing in the administration of the Armenian Church, has published a third open letter to the Patriarch, suggesting that in the Council which is to consider certain proposed reforms in the Armenian Church special attention be given to the sad and unenviable condition of their preachers and the office they are supposed to fill. He says, "in my opinion, more important and vital than the service itself is the Gospel, the preaching of the Saving Word, which from the first has been held as essential for the enlightenment and salvation of the people. By means of the pulpit we can spread among the people redemptive and moral convictions as well as information bearing on economics, health, and national affairs. Through preaching the words of Christ are made accessible to all classes of the people, and they begin to develop and make progress in the paths of culture and enlightenment. It is true that preaching is not every body's business; without training and preparation it is impossible; and besides this one should have certain characteristics and a marked fitness for the calling. I would urge that in order to awaken and lead the people it is absolutely essential that the preacher be himself a fervent believer. He must feel for the people and feel with them, with them he must inspire and be inspired." The writer then draws a picture of the preacher as the rhetorician, the debater, the orator who must use all the art of language and the strength of thought to create convictions and bring his hearers to some definite conclusion. In contrast *Vruir* paints the preachers of the day. He is unsparing in his criticisms of those who go into the pulpit with no preparation and of those who use the occasion as an opportunity for showing themselves off. This and the repetitions of ignorant priests are given as a reason why many lose their interest in preaching and preachers. The writer also emphasizes the need of paying preachers regular salaries and of providing for their old age when they are no longer able to preach. When such a system is adopted young men, who otherwise would turn to more attractive pursuits, would be drawn to enter the Ministry and devote themselves whole heartedly to the service.

The success of the whole plan says the writer, depends on whether a sense of responsibility can be aroused in the Churches and among the people. When once it is aroused he believes that there are many thoughtful and conscientious priests who would gladly give up their "ritualistic, ceremo-

nial, and idolatrous practices" and devote themselves to the work and the life of a preacher. It is especially important that this form of evangelism be carried on in the provinces where the people have suffered for the want of it. Three or four preachers ought to accompany each *Arachnort* to his see and carry on the work of preaching, to which he, overburdened and weary with his work, is unable to do justice. After this introductory explanation of the office and the need of preaching *Vruir* then suggests the appointment of a *Committee for Preachers*, apart from the regular Religious Council, and proceeds to outline a set of regulations setting forth the duties of this Committee. The principal points are as follows.

Objects 1. The sending of itinerant preachers throughout the Capital and to the provinces where there are Armenians. 2. To give new life to Christian preaching by securing educated and eloquent preachers. 3. To cultivate among the people a fondness for evangelical preaching and draw them away from worldly and pernicious forms of public speaking by the attractiveness of edifying and helpful sermons. 4. To turn the priests who are ritualists and ceremonialists from the errors of their course by preparing them for the sacred calling of preaching. 5. To prepare preachers of high culture and education.

For the organization of this Committee *Vruir* proposes that it consist of six clergymen and six laymen, with a term of two years, and be nominated by the Mixed National Council. The Patriarch is *ex-officio* the chairman of all committees and councils and is present at as many of their sessions as possible. This wise arrangement centralizes the responsibility on the nation's responsible head and prevents the various committees from working at cross purposes. The method of meeting the expenses involved is also included in the regulations outlined, as well as the conditions controlling the choice of preachers. The men chosen should be over 24 years of age, physically strong, with good resonant voices, possessing adequate certificates as to a sound theological education, and preferably should be married rather than celibate. The novel suggestion is made that once a month in the Capital the preachers, who wish to do so, be invited to take part in a competition for prizes. To the occidental mind there may seem at first an incongruity in associating prizes with preaching but on second thought, the necessity of rediscovering a long lost art and of awakening the mass of the people from centuries of intellectual lethargy might justify this method, provided the main purpose is always kept in sight.

Vruir's letter appears in the *Puzantion* of October 4th.

POPULATION OF SYRIA.

Those who consult encyclopedias and Bible dictionaries will confess that it is hard to get any clear ideas of where Palestine begins and ends and what is meant by "Syria". In the interest of definiteness most writers on Syria are now agreed to include the Vilayets of Aleppo, Syria (which is commonly called Damascus or esh-Sham) and Beirut together with the mutserrifiyets of the Lebanon and Jerusalem. Roughly speaking the Mutserrifiyet of Jerusalem or el-Kuds (the Holy) covers what we mean by Palestine. Using the designation "Syria" for all the territory included within these five well known modern divisions of the Turkish Empire, the following figures give the a total population of 3,235,512, which are divided among the various sects and religions as follows.

Moslems	1,865,595
Christians	978,988
Latins	35,144
Maronites	308,740
United Greeks	141,407
Syrians	45,793
Armenians	19,459
Chaldeans	17,865
Syrian Jacobites	45,805
Orthodox Nestorians	15,300
Greeks	304,140
Gregorian Armenians	23,815
Protestants	21,520
Jews	90,382
Druzes	151,837
Nusairiyeh	119,720
Ismailiyeh	9,000
Foreigners	20,000
	<u>3,235,512</u>

Those who are specially interested in the population of Jerusalem can study the following figures which cover the whole Mutserrifiyet of el-Kuds and *not the city of Jerusalem alone.*

Moslems	241,332
Christians	44,389
Latins	24,793
Maronites	401
United Greeks	1,014
Syrians	179
Armenians	499
Syrian Jacobites	150
Orthodox Greeks	16,039
Gregorian Armenians	715
Protestants	599
Jews	39,866
Foreigners	6,051
	<u>341,438</u>

If these figures were accurate, say in 1906-08 when they were collected and revised with great care, then there is very little change except in the numbers of the Jews where we might need to add at least 5,000 and perhaps more. It is next to impossible to get really accurate figures at short notice from any source.

F. E. HOSKINS.

Beirut, Syria, Sept. 1910.

THE WIDOWS AND ORPHANS OF CILICIA.

More than a year ago an Armenian National Orphan Committee was formed under the presidency of the Patriarch. The chairmanship was offered to Mr. Arschag K. Schmayonian, Legal Adviser of the American Embassy, who accepted it and has directed the work of the Committee with rare devotion and conspicuous ability. The other members of the Committee include several well known Armenian merchants as well as Prof. Hagopos Djedjizian of Robert College and Rev. H. M. Allen. A year ago the Committee sent as its representative to Cilicia Mr. Khachadour Keruzian of Van, formerly Dr. Raynold's assistant in the orphanages and subsequently a successful evangelist there and in Bithynia. The work he has done has been to travel through the devastated field several times, select the most destitute of the orphaned children and organize six orphanages which are located in Adana, Hadjin, Deortyol, Hassan Beyli, Marash, and Aintab. The number of the boys and girls now being cared for in this way is nearly 1400. Mr. Keruzian, being a good photographer, has taken a large number of pictures of the children in groups and singly for the benefit of those patrons to whom orphans have been assigned. It is gratifying to know that this man, who has won the complete confidence of the Committee by his consecrated fidelity, his excellent management of an exceedingly difficult work, and more than all his faultless integrity in financial matters, is one of the fruits of missionary work in a humble village of the Van region. In addition to sums received from the National Relief Fund, and the International Relief Committee, the Committee raised by appeals and organized efforts about \$14,000. Some at least of this money represents heroic self-sacrifices. From one village in the Khnous region where the people have been struggling with starvation came about \$40, a sum of money which the givers needed for plain bread but which they gladly shared with the suffering children of Cilicia. The Committee plans as soon as possible to gather the children into three orphanages instead of six in order to economize and secure better results in the education and care of the orphans, and Mr. Keruzian has been engaged to serve as general supervisor of all and director of one orphanage for two years longer. The illustrated report of the Committee is about to be published in pamphlet form.

It will be remembered that Parliament promised to vote about \$100,000 for the widows and orphans of Cilicia. When the vote of appropriation was passed the majority of the de-

puties supposed they were voting for the sum asked. It developed however that some clever pen had juggled with the figures so that the sum actually voted was \$44,000! This sum, though promised to the Patriarch, was sent to the Governor of Adana. Protests and long drawn out negotiations followed, resulting finally in the return of the money after three month's delay. The Patriarchate has now appointed a second Committee, the work of which will be to organize industries for the destitute widows of Cilicia. The \$44,000 will be divided between the two committees, sums pitifully inadequate in view of the overwhelming need. The saddest fact of all is that the great majority of the widows and orphans who need care and comfort cannot be helped for lack of funds.

THE SMYRNA GIRLS' SCHOOL.

The opening week of the Girls' School at Smyrna finds 152 registered for the Lower School, 15 for the Training Class (Kindergarten and Teachers' courses) and 75 for the Upper School, — a total of 242, — 52 of whom are boarders. The total registration for last year, for the whole year, was 247. It is reasonably expected that many more will come.

To make room for the increased numbers the school has taken a house in the neighborhood and a number of the teachers have removed thither, leaving their former rooms to be used as dormitories in the school.

Smyrna, Oct. 7, 1910.

SPELLING OF ORIENTAL NAMES.

I have read with much interest Mr. Riggs' article on the spelling of Oriental names in the *Orient* of Sept. 28, and I cordially agree with him that greater uniformity in this respect is desirable. As he was good enough to invite correspondence on this subject I enclose herewith, in the hope that the *Orient* may be able to quote it *in extenso*, the memorandum, with Rules on Orthography of Geographical Names, published this year by the Royal Geographical Society. It is in itself of much interest, and, as the system adopted by the United States Government is in close conformity with it, it appears to me that it might be adopted by the English speaking community here as their standard. It is true that there may be certain words, not geographical names, where a variety of spelling is still possible and, if Mr. Riggs is prepared to form a committee to discuss the question, I should consider it an honor to take part in their discussions.

Hugh E. Poynter,
F. R. G. S.

Next week the memorandum referred to will be published in these columns. *The editors.*



MAHMOUD SHEFKET PASHA.
Ottoman Minister of War

EMPIRE NEWS.

The Capital.

The celebration of Bairam began on Wednesday of last week. At 5.30 in the morning His Majesty the Sultan with all the palace officials left Dolma-Baghtché in the Imperial yacht *Seyudlu* and went to Sarai-Bournou. After resting a while in the palace of Topkapou, the procession was formed and passed through lines of soldiers and great crowds of people to the Mosque of Sultan Ahmed. At the mosque His Majesty was received by the Minister of War, the Minister of Marine and the Minister of Evkaf. After the religious ceremony the procession was reformed and returned to Topkapou and thence to the Palace, where His Majesty, seated on the throne, received in audience the Princes, the Ministers, high officials, and the heads of religious communities. According to custom, several khademelis (servitors in the mosques) stood opposite the throne and kept repeating "O! Sovereign do not be proud, God is greater than yourself."

A Turkish woman of rank Ferideh Hanum by name, has given substantial aid to an Armenian Women's Society for establishing schools. She has also collected money for orphan girls under the care of the Armenian Patriarch. On the first day of Bairam, some members of the Women's Education Society, a few teachers and pupils, paid a visit to this Turkish lady and presented her with a frame which had been beautifully embroidered by the pupils of the schools. The pupils were escorted by their benefactor to the residence of the Minister of Finance, in order to be presented to His Excellency. As Djavid Bey was absent, they were received by his mother and sister. One of the girls read an address thanking Djavid Bey for the kindness shown to the Armenian Women's Education Society. Then a bouquet of flowers was presented to

his mother, who was very much touched and especially requested the girls to come again on the following Sunday in order to meet her son.

The Oriental Railway Company announces that in accordance with the decision of the Sanitary Commission of Bulgaria, travellers coming from uninfected places will be allowed to pass through Bulgaria without delay, provided they occupy special cars and on condition that they do not leave those cars at any Bulgarian station, nor have any communication with people along the way. Those coming from Constantinople, or other infected places, to Bulgaria must undergo a quarantine of five days in their residences.

On the occasion of Bairam H. M. the Sultan issued pardons for the sixty Turkish and Armenian prisoners, in the Castle of Bodroum, who had been condemned as participants in the Adana massacres.

On Friday General Von Der Goltz, Izzet Pasha, Chief of Staff, and Pertev Bey Commander of the artillery forces, left for the military manoeuvres. The cadets of the Military School left for the same point, on Saturday. On the same day about 10,000 troops including the artillery started on their long march toward Adrianople. The Minister of War Mahmoud Shefket Pasha will leave the city on October 21st to be present at these manoeuvres.

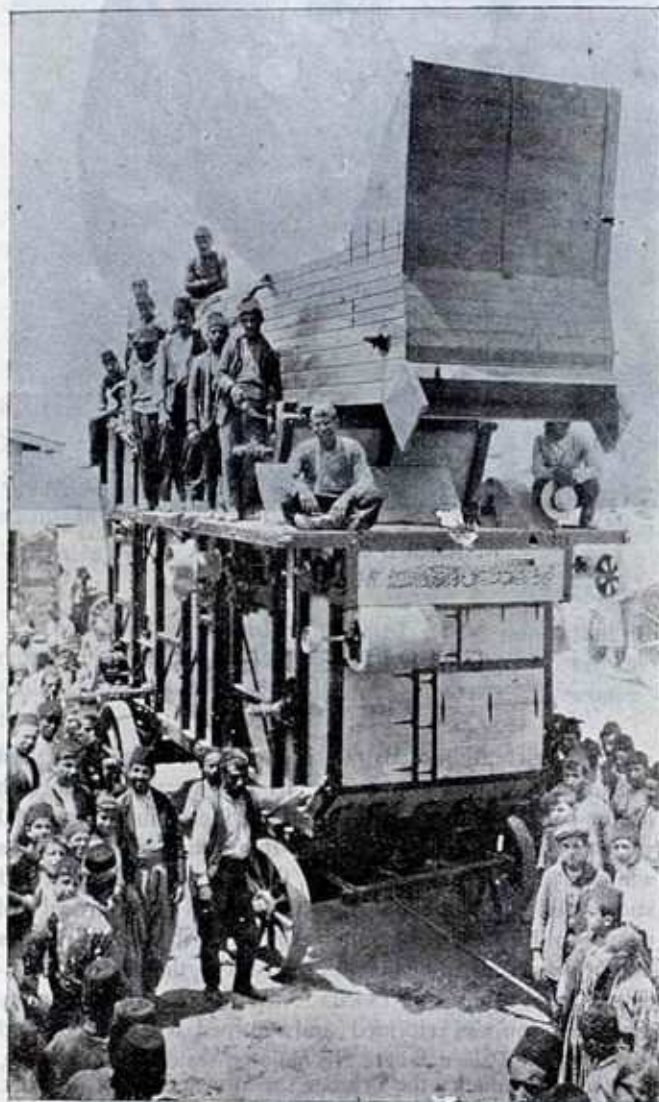
The king of Servia has given orders to a jeweller in Vienna to make a cross with the figure of a two headed lion. When it is completed, the cross with a gold chain attached to it, will have a value of \$6,000. This will be presented by King Peter to the Greek Patriarch as a souvenir of his visit at the Patriarchate last fall.

H. M. Sultan will leave on Oct. 26th for Seidler where he will watch the manoeuvres. He will be accompanied by the Heir to the throne, Prince Yousouf Izeddin, Prince Vahiddedin, the Grand Vizier, the Minister of the Interior and the Minister of Foreign Affairs.

By a decision of the Ministerial Council, the Arabic paper *El Istiklal* will not be allowed to enter the country, because of its articles against the Turkish Government.

The Grand Vizier Hakki Pasha has been appointed a member of the Senate by an Imperial rescript.

The Council of State has endorsed an agreement between the Ganz Company and the Ministry of Public Works, for the furnishing of the Capital with electric light and power.



A Threshing Machine made entirely in Adana by an Armenian Carpenter.

Kiamil Pasha, ex-Grand Vizier, left yesterday for Cyprus, his native place, which he has not seen for forty years.

According to official reports the following cases of cholera have occurred in the city, from Oct. 5th to 12th 16 new cases of which 8 proved fatal, and 4 deaths of those previously reported. The previous week there were 44 new cases and 27 deaths.

THE PROVINCES.

On Oct. 2^d the following clergymen of the Armenian National Church were ordained as bishops by the Catholicos at Etchmiadzin, the Rev. Taniel Hagopian, Patriarchal Vicar of Jerusalem, the Rev. Papgen Guleserian, Arachnort of the See of Angora, the Rev. Stepan Aghazadian, abbot of the Monastery of Gdoutz, the Rev. Zaven Veghiaian, Arachnort of the See of Diarbekir, the Rev. Torkom Koushagian, Arachnort of Siyas, the Rev. Simpat Saadetian, Arachnort of Erzeroum, the Garabed Mazlimian, Arachnort of Banderma and Balikessir, the Rev. Mugerditch Aghavnouni, Arachnort of Egypt, the Rev. Khoren and Rev. Yeprem of the Monastery of Etchmiadzin.

The correspondent of the *Tanin* telegraphs from Sweydieh that Sami Pasha has begun his advance against the Druzes in the direction of Djebeli Druze. At a point south of this mountain the troops came in contact with the insurgents. A fierce battle took place, resulting in the complete rout of the Druzes. Sami Pasha has decided to reduce to subjection those Druzes to the north who have not as yet declared their loyalty, in the meantime all instigators of the insurrectionary movement are being arrested. The troops are very orderly and have shown great courage. The regiments from Smyrna particularly have distinguished themselves. In a short time complete order will be settled in the Hauran.

On Sept. 27 a serious disturbance took place in the prison in Jerusalem. Two prisoners began a fight which soon became general, and as many of them had weapons the gendarmes were unable to restore order. They began to fire on the prisoners, killing four or five and wounding ten others. It appears that in Jerusalem there are only 60 gendarmes.

The Servian paper *Zakonitost*, published in Uskub, contains the following. "On Thursday last forty Bulgarians who



The Falls of the Cydnus Near Tarsus.

had been imprisoned in Uskub were sent under guard to Kozani, to be tried before the Court Martial. The prisoners were tied to each other by their hands, in front of them marched nine priests, their hands tied and chains around their necks. Two young boys also were among the prisoners."

In Trebizond from Oct. 5th to 7th, 29 new cases are reported of which 8 were fatal. Among the soldiers 2 cases and one death are reported.

NOTES.

Some of our readers will remember a young man by the name of Martougessian, formerly a very promising Protestant preacher in Harpoot, who went to America, became a revolutionist and by some means managed to be consecrated a Vartabed in the Gregorian Church. It soon became evident that he had lost all his religious faith, and was

using his sacred office solely for revolutionary ends. After the murder of Mr. Tavshandjian of New York, he was suspected of complicity in the crime, and was arrested. After a long trial he was condemned to 30 months imprisonment at hard labour in the prison of Sing Sing. On the day of his release recently he was arrested by member of the secret police of New York on the charges of theft, extortion, and blackmail.

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AK-KEOPROU.— This bridge is on the road from Tarsus to Nigde, about half way. The Bagdad Railway will enter the gorge on the left.

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