

The BLOODTHIRSTY BEDOUIN

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↑ HE unrest that has long existed among the Bedouin tribes in those regions of Palestine east of the Jordan, and further south along the line of the new Mecca railroad, broke into open revolt against the Turkish authorities, and already has been marked by serious violence and bloodshed. The Turkish garrison at Kerak, a town with a population of several thousand, lying on the uplands of Moab a few miles east of the south end of the Dead sea, was overcome and put to sword by the hordes of Bedouins which have infested it like locusts. The military governor was among the slain. The many Greek-church and Latin Christians of Kerak have fled to Hammoud. A part of American tourists, including some ladies, were stopping there enroute for the rock-hewn city of Petra when the outbreak occurred, and were obliged to abandon their trip. They succeeded in getting out of the town with the help of some friendly Bedouins who attempted to guard them in an effort to reach Hebron, but they were robbed of everything but the animals they rode, by other Bedouins, and at last succeeded in reaching the shelter of Hebron. No Christians have been killed, as the enmity of the Bedouins is against the government.

The Bedouins have also torn up the Mecca railway for long stretches between Zizeh and Katrahah, a distance of about 100 kilometers. The telegraph wires have been cut outside of Kerak, and station masters and their assistants have been killed. The Bedouins now hold the region traversed by the railway, creating a most serious situation, as it closed the outlet northward to the tens of thousands of Moslem pilgrims now in Mecca for their great and annual feast, the Aid el Kebir. If the caravan route from Mecca to Jeddah on the Red Sea, is also held by the Bedouin, it would close the way out to the thousands of pilgrims from Egypt and India, a state of things which would call for prompt and decisive action. The limited food supply at Mecca would be quickly exhausted and could not be easily replenished.

Much excitement was caused in Jerusalem by the discovery that Kerak was in flames, as could be plainly seen from elevated places in and about the city. Different rumors are current, one of which is that Kerak is being destroyed by the Turkish troops because of the discovery that the chiefs of the town were secretly in league with the Bedouins.

Medaba, where the famous mosaic map of the fourth century of the sacred places in Palestine was unearthed some years ago, has just been occupied by several Turkish regiments, and is believed to be safe from attack.

It is stated that the French consulate here has just received a telegram from its Damascus agent that Sami Pasha, who has recently succeeded in suppressing the Druse rebellion in the Horan, has hastened with his troops to the scene of the Bedouin trouble. Further reports state that he is dealing with the Bedouins with great severity.

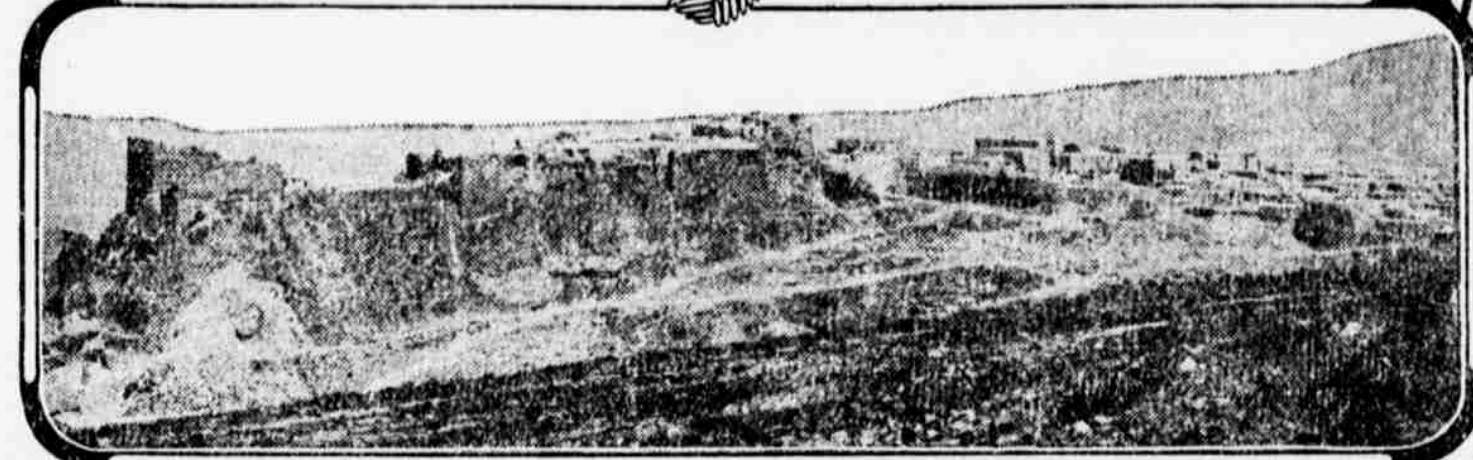
The large Bedouin population of Palestine and the region through which the Mecca railway extends is divided into many tribes. If there existed unity of aim and action among them, their opposition to the Turkish government would be most formidable. For these tribes are often at war among themselves and there is no spirit of organization or cohesion among them. But even as it is they have presented a serious problem to the government.

It is only within a few years that the tribes on the east of the Jordan, opposite Jerusalem, the Adwan and the Beni Sukher, have been brought under a sort of loose control, and that Kerak has been occupied by a garrison, and likewise the Bedouins in the south, around Beer-sheba, where a government center was established only recently. At the latter place a serai has been built, and also a mosque to please the Bedouins. A small town has sprung up which is the newest town of Palestine and is distinguished by being the first to have water works as well as being the site of the Beer-sheba of Abraham's time. The name means "Seven Wells," all of which have been located. It is from one of these the water is pumped for the use of the town.

An abortive attempt was made about three years ago to plant another center further south and so



VILLAGE IN THE VALLEY OF JERICOH



VIEW OF KERAK—CENTER OF BEDOUIN REVOLT



TURKISH TROOPS ON PARADE AT BEER—SHEBA

extend the jurisdiction of the government. The Pasha of Jerusalem, with his retinue of civil and military officials, at that time gathered the Bedouins of the region, and gave them presents and, with great pomp, read a message from the Sultan. As part of the ceremonies many of the Bedouin boys were brought together to receive presents of clothing, etc., and to be circumcised. But a report was started that this would mark them for being taken as soldiers later, and they fled from the proposed rite.

These new government stations, and the attempts of the officials to ingratiate themselves with the Bedouins hitherto not subject to the government, were in pursuance of a policy adopted by the Constantinople authorities about 20 years since looking to breaking up the old nomadic and independent life and habits of these sons of Ishmael. The plan was to get the Bedouin youth into a special government school for them at Constantinople, to confer titles and give presents to the chiefs, to gradually push forward among the tribes the line which marked the limit of the authority of the government, and finally to disarm and enroll them with a view to military service and tax-paying. However but little has been accomplished along these lines.

The building of the Mecca railway, which was hoped would forward the government policy, has, instead, led to complications and conflict. The road has had to be constantly patrolled by mounted troops, for the Bedouins have been all along greatly opposed to it, especially because it deprived them of the very considerable business they had in hiring their camels to carry pilgrims and their baggage to and from Mecca. For a time the payment of "hush money," or annual allowances to the sheikhs of some of the tribes by the government, kept them quiet. But recently Rizza Pasha, formerly military governor of Jerusalem, now in charge of the post at Medina, has attempted to hold a stronger hand over the unruly tribes, and he discontinued the payment of the "allowances." This led the Bedouins to attack the railway stations, tear up the track, etc. This was in the far south.

The troubles at Kerak were precipitated by an attempt of the government to enroll the Bedouins and disarm them. This applied not only to the Nomadic tribes but to the towns people and villagers, many of whom are Christians. An incident illustrative of how this operates occurred the other day at Es Salt, on the other side of the Jordan. A member of a wealthy Christian family of the town was in the fields with some of his men. As usual and necessary in this part, he was armed. A Turkish officer with a few soldiers attempted to disarm him and take his rifle, resulting in his shooting and killing the officer, and in he and his men being at once shot by the soldiers. His brother was apprehended and taken to Damascus.

It seems premature to attempt to disarm the people of these towns and villages that are exposed to the attacks of the Bedouin, and in seeking to do so the government is facing a difficulty with which it will be hard to cope.

It is thought the government will be able to put down the present uprising without much delay. It is most unlikely that the disturbances will extend far beyond their present area.

ISAIAH'S CALL TO SERVICE

Sunday School Lesson for May 14, 1911
Specially Arranged for This Paper

LESSON TEXT—Isaiah 6. Memory Verse 6:5.
GOLDEN TEXT—"I heard the voice of the Lord, saying, Whom shall I send, and who will go for me?" Then said I, Here am I, send me."—Isa. 6:8.
TIME—The year when King Uzziah died, which was (Boecker) B. C. 725, or (Hastings) B. C. 740.
PLACE—The Temple in Jerusalem.
KINGS—In Israel, Menahem, in Assyria, Asshur-dan III.

This is a home-missionary lesson. We are asked to read Isaiah 24. What home-missionary thoughts are to be found there? Those glowing sentences are in many particulars faithful pictures of our wealthy modern nations. There are the unexampled movement of immigration, the aping of evil customs from other lands, the vast wealth, the mammon-worship, the pride, the social wrongs and oppressions, the misgovernment, the devotion to fashion and luxury, and in it all a nucleus of nobility that will bring about the utmost triumph of godliness. There is as great need that we should work for our country as that Isaiah should work for his; and, though we are so much inferior to Isaiah, yet God calls us in essentially the same way to the same great service.

The literary qualities most conspicuous in Isaiah is the wealth and brilliancy of his imagination. No other Old Testament writer has the same power of picturesque and graphic description. There is no other Hebrew author who furnishes the reader with so many quotable sentences. One can imagine the people of Jerusalem stopping one another on the street, to tell and hear the latest from the prophet. This, of course, was precisely what he desired and intended. Isaiah was a humorist and satirist in the truest sense of the word. This is evident from his vivid, quaint description of the strange manufactured idols and images of worship, from his curious and vivid picture of female luxury and fashion in his day.

The events of his time may be summed up in two momentous occurrences. The first was the advance of the Assyrians upon the small states of Syria and Palestine, paralyzing their national consciousness, and with this also their national religions. Judah was not destroyed like Samaria, but its independence was lost, and it was the prophet's chief political task to enable his country to adjust itself to the new conditions. As a politician Isaiah's maxim was "no politics." He strongly dissuaded Ahaz from entangling himself with Assyria, but when his advice was disregarded and Judah became subject to Assyria he resisted with equal strenuousness all attempts to throw off the Assyrian yoke.

The second occurrence was the fall of Samaria, by which the mission of united Israel became the heritage of Judah alone. During all these troublous times Isaiah was the leading statesman of his country.

Isaiah was filled with fear of a vision because it was a vision of God, and the Hebrews believed that no one could see God and live. Isaiah loved God, and instinctively he prepared to join his voice to the seraph's chant, but ere the harmony could pass his lips he caught his breath and was dumb. A horrible sense of uncleanness seized him.

One of the bright seraphs, "glowing as with fire, and with wings like the lightning flash," took a hot stone with tongs from the altar and touched Isaiah's lips with it in token of purification. The hot stone is a stone kept in all ancient Oriental households as a means of applying heat to household purposes.

Why does Jehovah seek a man to go on his errands, when he has the winged seraphs? Because men can reach men better than angels can. Only once did God choose a completely sinless preacher. Always, but that once, God has chosen sinful men; and, not seldom, the most sinful of men he could get to speak to their fellow-men about sin and salvation. Isaiah was quick to offer himself as the messenger, because he felt himself, with his sin removed, both fit and able for service, and wanted to show his gratitude for what had been done for him.

How does this marvelous chapter apply to our nation and to home missions? It contains a message of doom and a message of hope and promise. Which shall it be for our nation? The former, if Christians are heedless of the great work before them, to evangelize the masses of our fellow-countrymen that do not know Christ. The latter, if home missions are earnestly promoted, in the spirit and power of our Lord.

One of the chief problems of home missions is the large number of foreign immigrants. When the United States is prosperous more than a million of these come to our shores every year, and about three-fourths of them remain.

Home missionaries meet the immigrant at Ellis island and give him a Bible and a word of kindly advice. The American Bible society sends its colporteurs into the most neglected regions. The American Sunday School union organizes Sunday schools wherever a few can be brought together, and from these schools many churches spring. Our churches give to home missions more than \$10,000,000 every year, and the denominational home-mission boards are pushing aggressively into all the needy territory. There are many bright spots in the home mission field.

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Not a Singer.

"Johnny," the teacher said, "here is a book. Now, stand up straight and sing like a little man."

"The song was 'Nearer, My God.' No sooner had the school commenced to sing than a little girl waved her hand frantically. Stopping the singing, the teacher inquired the cause."

"Please, teacher, I think Johnny will get nearer if he whistles."

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Vehicles of the Air

When the time comes that an aviator may make adjustments of his carburetor as well as other portions of the motor upon which he depends even more than does the chauffeur on his automobile engine, the problem of carburetion will not present so many difficult views.

The ordinary carburetor, says Victor Loughheed, author and engineer, is in most respects a nonpositive mechanism, in consequence of which its functioning is attended with many uncertainties. This is obviously true even in the automobile field.

Increase the motor car difficulties many fold and add the care that the aviator has to exercise in operating his flying machine and you may real-

ize what carburetion in air-machine motors means.

Yet the carburetors in flying machines are very similar to those in the best automobile engines. To secure uniformly proportioned fuel, it is necessary that the fuel level in the atomizing nozzle be maintained fairly constant. Also for variable speed engines, it is desirable that the carburetor action be such as not to de-range the mixture materially through the suction from different speeds.

With no means of compensation, at higher engine speeds—and consequent higher suction—extra air is admitted through a valve automatically operated, opening wider as the suction in-

creases. Other means of arriving at a similar result are admission of air through positively controlled valves interconnected with the usual butterfly throttle, or by devices that reduce the orifice of the atomizing nozzle.

In many carburetors made for automobile uses the floats and float chambers are made concentric in form, surrounding the atomizing nozzle, the purpose being to maintain the level of fuel in the nozzle, regardless of forward-aft or lateral tilting of the vehicle.

In a flying machine this seems hardly necessary, because longitudinal tilting never under normal conditions can exceed the comparatively flat angles of gliding or ascending, while lateral tilting is compensated for by the centrifugal force set up in turning, which acts upon the liquid within the float chamber as well as upon other elements in the machine.

Many of the foremost designers

favor positive fuel injection into the cylinders in place of carburetors. This positive form admits of much closer regulation than is possible with the carburetor. Because the injection may be timed, it permits of high compressions without preignition, the fuel injection being delayed until the ignition is wanted.

Obviously one of the chief objections to the general employment of fuel injection is that of commutating the fuel to the different cylinders without the objectionable scheme of employing a plurality of pumps, one for each cylinder. This, besides adding complication, scarcely will admit of such adjustment as to give exactly uniform results in all of the cylinders—difficulty which is no greater than that of equalizing the intake manifold from a carburetor so as to produce uniform feeding.

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