

The Orient.

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CONSTANTINOPLE AS A FREE CITY

Perhaps the greatest question still unsettled which has grown out of the world war is that of the future of Constantinople. The present joint international control is avowedly temporary: and yet it would seem manifestly unfair to leave such a prize in the hands of any one nation. If there ever was an international city, it is Constantinople. World peace and contentment would not be furthered by leaving it in the hands of Turk or Greek, much less of Russian or Bulgarian; and England, France and Italy have but a passing interest in its control.

Closely allied to the question of the city is that of the Straits, on which the eyes of the world have been still more fastened. It is agreed on all sides that both Dardanelles and Bosphorus must be free to all ships at all times. It is also generally agreed that neither straits should be fortified. It follows as a corollary that Constantinople must be free from the burden of fortification and of army or navy.

Turkey has definitely lost control of Constantinople through the war. Greece already has enough new problems to solve, and enough new territory to absorb, to tax all her powers. The only object Russia ever had in wishing to control the city was to maintain a free outlet for her commerce in the Black Sea. No other country has the semblance of a claim to control the city.

What valid objection can there be to making Constantinople a neutral city under the government of an international Commission, composed of delegates from three countries known to have no aims for its political control? An ideal Commission might consist of delegates from Switzerland, Finland, and the United States, with Denmark, Norway, Brazil and Japan as possible alternates.

If the League of Nations, or the Supreme Council, should secure the appointment by three of these countries of one Commissioner each, and should indicate as the region under their control, the territory set aside in the Treaty of Sèvres as belonging to the Straits Commission, with the city itself, and if it would then give this Free City a Charter drawn up by experts, the entire population of Constantinople and vicinity would rejoice. And such a start, under such international auspices, would ensure its success.

A proposition has been made and elaborated that Constantinople become the seat or Capital of the League of Nations. Objections have recently been raised to Geneva as its centre. Should this be carried out, it would in no wise interfere with the present proposition; for the League would

have no more to do with the governing of the city than it has at present with that of Geneva. Were Constantinople, however, a Free City, that would be an additional argument for making it, as a neutral place, the Seat of the League.

The governing of cities by Commissions is not a new thing. Experience in such government in various cities of the United States will help in drawing up the plan for this city. There would naturally be a judicial and a legislative system, the legislature to be elected by the inhabitants, the judiciary to be appointed by the Commissioners. In certain cases there would be an appeal from the courts to the international Court of Justice, whatever that may be. There would naturally be no navy and no army, and all fortifications would be forbidden. There would be port duties and tolls for ships passing through the Straits, but no customs duties would be charged. The ordinary taxes of a city on real and personal property, etc., would suffice for the maintenance of the city government. Any public utilities concessions already granted might be under the review and control of the Commission or its courts, as likewise any future concessions. All former property of the Turkish Imperial family would revert to the city, against proper compensation. The budget of the city might be subject to constitutional limitation as to its maximum.

There would be no diplomatic representatives of the various nations, for international relations would all be through the League of Nations or the Supreme Council or its successor. Consuls would be accredited for the furthering of the commercial interests of each nation.

Absolute religious freedom should be sufficiently guaranteed, as well as all other universally acknowledged liberties, without distinction of race or religion.

Such a system would certainly receive the hearty support of all classes of the inhabitants, if only it is carried out with justice and impartiality. If the total population of the city be reckoned as approximately 1,200,000, just about one-half are Turks; one-half the remainder are Greeks; with one-tenth of the entire population Armenians; nearly 100,000 foreign subjects; 50,000 Jews, and the rest scattering. What these all wish is stability of government with security against political intrigue.

The Straits problem would be solved if no one of the powers is in control of the city, and if the League of Nations protects the Straits from sudden seizure in case of war. It would be to the interest of each nation to maintain their inviolability. As a police measure, and as a visible sign of the joint interests of the nations, one or more battleships might lie in the Bosphorus, but with only police duties to perform.

Constantinople is certain of a great commercial future. Lying as it does at the gateway of two continents and at the union of two great seas, its possibilities are limitless. Under a neutral, just and stable government and as the seat of the League of Nations, it should itself become one of the most important factors in preserving the peaceful stability of the world.

This plan, the idea of the neutralization of the city and Straits, which was perhaps first suggested by Mr. Mandelstam of the Russian Embassy in Constantinople, and was taken up with enthusiasm by the late Sir Edwin Pears, should be seriously considered and elaborated even before peace actually brings the present Greco-Turkish conflict to an end, so that the city may as soon as possible commence to enjoy the benefits of a lasting settlement.

Y.M.C.A. NAVY CLUB

The sightseeing party on Wednesday from the "McFarland," after visiting the places of interest in Stamboul, went out to the Yedi Koule walls and greatly enjoyed seeing them and also watching the washing and treating of rugs. The party then went on to the Yedi Koule Hospital where they were greeted most enthusiastically by the children. The gift of a music box brought joy to the children. The children gave an exhibition in calisthenics which was most creditable; two small boys put on the gloves and pulled off a boxing bout, and another small chap sang the Marseillaise with great gusto. The Yedi Koule children look upon the American sailors as dispensers of joy. Miss Wood and her corps of nurses served chocolate and cakes to the party.

Wednesday night a company of Russian artists gave a very interesting entertainment. They sang many Russian folk songs, some of them very comic. Two Cossacks gave a fine exhibition of their dances, and a very fine baritone sang several solos. This company will appear again on Wednesday night, with another original entertainment.

On Friday so many men availed themselves of the opportunity of seeing the Sultan under Miss Shaw's guidance that the bus overflowed into about eight *arabas*. We also had the pleasure of having with us on this trip some distinguished visitors now in the city, Misses Herron and Harrison and Mrs. Searby. An even larger number joined the party for the visit to the Howlers.

Friday night Mr. P. Elia Gregoriades of the firm of Elia gave a most instructive and interesting lecture. He told us much of Oriental customs, and of the Turkish harem, and he exhibited and gave us the history of some very beautiful antiques.

The dance on Saturday night was particularly interesting, as it was preceded by the gift of a pennant by the U. S. S. "Williamson" to the Club. A large number of American girls attended the dance.

The tea on Sunday afternoon was well attended, as was the Sunday night service, Mr. W. F. Bristol, of the Pera Y.M.C.A., being the speaker. Next Sunday night Mr. Frank

Ritchie, one of the International Secretaries from headquarters in New York, will be the speaker. Mr. Ritchie is prominent in Y work, having been connected with the work of developing the community service idea.

We take this opportunity of again inviting all members of the American colony and American visitors to Constantinople to spend their evenings with us. The programs on Wednesday, Friday and Sunday nights we believe will particularly appeal to you, and if you enjoy American movies, you will be interested in our cinemas on Sunday, Monday and Thursday nights. We are also very much pleased to have Americans, both men and women, attend our dances on Tuesday and Saturday nights.

The work on the gymnasium is coming on splendidly, and if this good weather holds, there is no doubt but Thanksgiving Day will see the completion of this building; and then we will put on an athletic program that we think will make you "sit up and take notice."

Program for the coming week:

SATURDAY, OCTOBER 29

8:30 Dance

SUNDAY, OCTOBER 30

9:30 Catholic Church party
10:00 Church party to Dutch Chapel
4-5 Russian Concert and Tea
8:00 Sunday sing and service. Speaker, Mr. Frank Ritchie, International Secretary from America. Sergeant Clements will sing
9:00 Movies

MONDAY, OCTOBER 31

2-4 French classes on the U.S.S. "Scorpion"
8:30 Movies

TUESDAY, NOVEMBER 1

8:30 Dance

WEDNESDAY, NOVEMBER 2

9:30 Cooking class for wives of American sailors at Y.W. C.A. Service Center, Pera
1:30 Sight-seeing party to Stamboul
8:30 Musical Novelties

THURSDAY, NOVEMBER 3

2:00 English class for wives of American sailors at Y.W. C.A. Service Center
2-4 French classes on U.S.S. "Scorpion"
8:30 Movies

FRIDAY, NOVEMBER 4

11:00 Go to see the Sultan pray. Party leaves ships at 11:00 promptly
3:30 Go to see the Howling Dervishes
8:30 Lecture, by Prof. Hussein Bey on Turkish Customs

SERIES OF EDUCATIONAL CONFERENCES FOR

1921—22

on the third Wednesday of the month, at 3:15 p.m.
at Constantinople Woman's College, Arnautkouy

The first address of the series was given on Wednesday, Oct. 19th, by Mary Mills Patrick, Ph.D., President of Constantinople College, on the subject "Idealism as a Motive Power in Education." The text of the address is given below.

The second address of the series will be given on Wednesday, Nov. 16th, by Professor F. H. Black of Robert College on "Education and Social Service."

Subsequent addresses will be given by teachers of different nationalities.

These meetings are open to the public; and a special invitation is extended to teachers, students, and all who are interested in education. It is hoped to make these conferences a common meeting ground for teachers of the various nationalities in the city.

IDEALISM AS A MOTIVE POWER IN EDUCATION

I have chosen as a suitable subject for the opening address in the Educational Conferences this year "Idealism as a Motive Power."

The teacher's profession is one that deals directly with the minds of other people and involves a relation between the thinking of the teacher and the thinking of those who come under his influence. It is a profession that requires the direct action of mind on mind, and in seeking the highest motive power which the teacher could employ we naturally look for the fundamental reality to which all minds are akin.

There is a simple question about fundamental reality that is often asked even by children, for as Maeterlinck says, children sometimes come closer to the real than grown people, whose reasoning is so much more complex. A little child of my acquaintance, standing by the window looking out on the sunny landscape, said to his mother, "Mother, I do not understand how things are." Children often ask, "What is the world made of?" and this was the question that was also asked by one of the earliest schools of philosophy.

You ask the man in the street what the world is made of, and he says, "Matter." You then perhaps consult the physicists of your acquaintance and ask them, "What is matter?" They do not find it an easy question to answer, and after listening to a long explanation you probably come to the conclusion that they do not themselves know what matter is. Or they bring you down to some elusive kind of motion as constituting matter, although they are not very sure about it. Then you find that there are some people who do not think that the world is made of matter at all, but that it is the ex-

pression of some force brought about by the action on the mind of the fundamental force in the universe.

We can illustrate this theory in an elementary way by such apparently simple things as color and sound. The student of psychology is very much surprised on first discovering that color and sound are not found in the outside world, but exist as color and sound only in the mind itself. You seek color in the petals of the most beautiful flower and the wings of the gaily colored birds, and sound in the musical tones that inspire your soul, but the physicist in his laboratory does not find there either color or sound, but only motion.

The idealist, therefore, claims that the reality in the universe is spirit, and that all outward things, in the so-called phenomenal world, are expressions of spirit. There are different kinds of philosophical idealism and we can not today go into a discussion of their differences in theory. The name of the greatest idealist—Plato—is known to everybody. The name of Berkeley is also familiar as the author of a well known system of idealism.

There are many other philosophers, however, whose theories lead indirectly to some form of idealism and who would also tell us, if we are trying to find ultimate help in the universe, that we shall discover it in spirit. But then you ask, "If the world is made of spirit, what is spirit?" Is it not true that spirit and matter both are words used for expressing and describing things that cannot be directly known, ideas that are incomplete, and what we really mean to imply is the difference between that which possesses a permanent thinking life, and that which does not? I cannot tell you what spirit is any more than the professor of physics tells you what electricity is, for the way you study electricity is to find out what electricity can do, and likewise the way in which we must study spirit is to discover what spirit can do.

That teacher who relies upon the idealistic as leading to permanence of spirit, or of that for which the word spirit stands in life, will seek most to influence the idealistic side of the student's life. If we think we have found the fundamental in the universe we must also find it in the individual and that is what we call personality. The teacher, in order to gain a broad influence over the student, must contribute to the whole personality for the whole life.

So I shall now ask you another question, What is Personality? Personality cannot belong to the material body alone, which is its outward expression, for every part of the body, including the brain, changes in a certain length of time, every particle being replaced by a new one. Personality does not belong to language, for we can conceive of a young infant being adopted into another land, and losing entirely its native language. It does not consist of nationality, as that may be changed. Personality cannot consist permanently in anything that can be changed. It does not even consist in our thinking, for our opinions change constantly to such an extent that the point of view of every growing individual often wholly changes in a comparatively short time. In fact I cannot explain to you what personality is, although you all understand very well indeed what is meant by it.

Let me illustrate. Let us suppose there is an old man who was born in China seventy years ago, who emigrated to America and forgot his native language, became an American citizen, and has wholly changed in appearance, during the seventy years of his life, from the Chinese infant that was taken to America. Yet I point to the old man, and say, "This is the same person as the infant of such and such a time," and you understand what I mean. We all know what personality means in the popular sense, even if we cannot define it. The psychologist may define it as the sum total in consciousness of past experience. Is personality then the same as consciousness? It cannot be just the same, since it exists when consciousness lapses, as the personality of a person asleep, of one who has lost his thinking powers, or even of one who thinks he has changed his personality and believes himself to be some else. It would seem, then, that personality transcends consciousness, yet both depend for their strength on the sub-conscious mind, and it is there that the teacher must work to increase the measure of the personality. The measure of consciousness and the measure of the power of the individual is found in the sub-conscious life which is the reality in our present existence.

How then is the teacher to regard the student? The teacher must regard the student as a personality capable of development, and the rapidity of that development at any stage, rests largely upon the teacher. Whatever new the teacher can create in his own personality or introduce into the student's personality, is so much wealth for future generations. The relation is an action of mind upon mind, and it is the use of the principles of idealism that enables the teacher to see the student as he is capable of becoming, and to help the student to create those elements of his growth that are most needed. This is largely accomplished by the evolution of the subconscious mind, which takes place under the influence of the character and personality of the teacher, for the mental and moral atmosphere that surrounds the student counts for more than the accumulation of facts that are presented.

It is true that the subordinate aim of the teacher is to promote social efficiency but the larger aim is to *create* that which can in turn itself create; to bring about an increase and new creation of spirit.

Shall we then accept the statement that spirit can create? You will say that this is contrary to the so called law of conservation of energy. The professor of physics may tell you that there was a moment when the universe came into existence with a certain amount of energy and while that energy is transformed in its form and use, the quantity remains always the same. If, however, spirit can create, the universe is a growing universe and not a static one. If a mind is capable of having a new thought or compelling a free action, the law of conservation of energy is violated. Is it not the case that the law of conservation of energy is a deduction from apparent phenomena and that its truth has never been proved? It certainly cannot be established in cases in which consciousness feels itself in a position of free activity.

Bergson says that if the spirit is capable of creating

energy, while the quantity created may be so very small that our terms of measurement could not be affected by it, its influence might be enormous "like that of a spark exploding a powder magazine." Bergson also maintains that consciousness can elude the law of conservation of energy even if such a law could be proved. You may reply that the law of conservation of energy applies only to material forces, in what the idealist calls the phenomenal world; but you may also maintain that the changes in the brain are the equivalent of mental changes, the law of conservation of energy must therefore hold in the realm of thinking, as the thinking would depend on material changes in the brain. In that case the mind is a part of an immense machine, including the whole of the material universe, organic and inorganic, and governed by mathematical laws, and, were that true, the mind could not create. However, must we not agree with Bergson that the mental life overflows the cerebral life and that the brain directly speaking is neither an organ of thought, of feeling, or of consciousness, but that it keeps consciousness, feeling and thought tensely strained on life and consequently makes them capable of efficacious action, which means that the brain is the organ only of attention to life?

Supposing then that we accept the proposition that the powers of the mind may be developed to an unlimited degree and that the part which the teacher plays is a very important factor in this development, what would be the most practical fields of thought in which to plant the seeds of idealism? One of the strongest realms of influence for the teacher is in relation to national life, for many a war has been brought about by influencing children in the schools, and many national changes could be accomplished in the same way.

Idealism should be the motive power of the teacher in shaping the national life, and here arises a question which it is interesting to consider. Can idealism and hatred exist together? Hatred belongs to the whole material side of existence. No war can be declared or carried on without the help of hatred, and if it is true that idealism and hatred cannot exist together, then the teacher who bases his life upon idealistic principles must stand as a matter of course not only for an improved and glorified national life, but also for the principles of internationalism and non-militarism.

Idealism is strong also in its relation to religious teaching. The idealist believes that spirit is the fundamental thing in the universe and that the existence of spirit is the idea also upon which all religions are based. Now is especially the time when this phase of idealistic teaching is important. So many people have suffered as a consequence of the disasters of the past years that there are now frequently found young people who say they do not believe in God. A belief in spiritual reality can, however be encouraged not by dogmatic teaching, but by an idealism that permeates all teaching, and recognizes the existence of spirit as fundamental in all developments of energy.

Idealism also produces freedom, - freedom of thought and freedom of action. This, however, is not license, because the highest kind of freedom given by an idealistic view is

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THE ORIENT

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Charles T. Riggs

Bible House, Constantinople

BIBLE HOUSE, CONSTANTINOPLE OCTOBER 26, 1921

Preparations are going on apace for the Washington Conference, with its two big topics,—limitation of armaments, and Far Eastern problems. It opens on Armistice Day, November 11th; and President Harding has called upon all Americans to cease from their employments for two minutes on that day at noon, and give themselves to prayer for the success of this great and epoch-making gathering. We believe the Americans living in the Near East will loyally act in accord with the request of our President, and unite in fervent prayer at twelve o'clock on Nov. 11th. The delegates chosen to represent the various countries at that Conference are men so high in the counsels of their nations that their deliberations are certain to bring results. We look forward to this gathering with high hopes for the maintenance of the future peace of the world. America has not yet seen her way clear to join the League of Nations; but America has taken a step which certainly shows to the world that she does not consider herself uninterested in world co-operation in the interests of peace. And because she is in a position to carry out easily an immense naval expansion program, she is also in the very best position to suggest the limitation of her own and all other navies for the sake of peace.

The writer of the article we publish today on Constantinople as a Free City desires to remain anonymous; but we would urge upon all our readers a careful consideration of its suggestions. The future of this great cosmopolitan city is too weighty a matter to be decided behind closed doors by any group of statesmen regardless of public opinion and of the desires of the inhabitants themselves. And while it may well be maintained that the creation of a government by commission, not connected with any great nation, will not meet with unqualified approval by the various sections of the population, yet it is a fair question whether or not this scheme is a workable compromise that will even-

tually suit the largest number. Something of this same general character has already secured the approbation of quite a group of influential world leaders; and we are glad to be permitted to put this plan before the public.

It is interesting to learn that just at this juncture the League of Nations Council has almost reached the decision that Geneva is not the place best suited for the Capital of the League of Nations; and that there is at least a strong possibility that a change will be made. The discussion is therefore opportune as to the availability of Constantinople as the future seat of the League. We cannot imagine a solution better suited to the permanent preservation of the peace of the Near East than the adoption of both these measures,—the granting of an internationally guaranteed form of free government to Constantinople, and its adoption as the Seat of the League of Nations.

It is no breach of faith to remark that the plan urged in the article is not propounded by an outsider or by a dreamer who has not studied the problems of this metropolis, but emanates from the heart and brain of one who has spent long years in residence here, and whose name, if divulged, would command immediate and universal respect. At the same time we would welcome any suggestion that would be more constructive or better adapted to secure permanent peace and concord.

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moral freedom, freedom from disorder, from crime and from the control of lower motives.

Is not, therefore, the power to create thoughts that are high and noble the reason why one should choose the teacher's profession? That very power is the stimulus in teaching and the motive for the effort to influence the minds of the next generation.

A certain philosopher has stated that God has given us a clear sign when our desire is attained. That sign is joy, not pleasure but joy. He claims that joy always announces that life is succeeding and wherever there is creation there is joy, which means that life has given success. For this reason the teacher's profession is one of the happiest, as it may be richer in creation than any other. The financier is happy, not when he has gained money alone, but when he has created a successful business; the poet and historian are happy because they have partially realized their thought; but the teacher is most of all happy because he has created thoughts that will live forever in the minds of others. Furthermore the teacher can produce a work that will endure, because he creates for eternity. "In passing through this life consciousness is perhaps preparing itself for more effort and a more intense life still to be, a life of further striving and creative evolution." The teacher increases the personality of the student by creating in him new elements, and because personality is not a temporary matter it is very worth while to create it. The teacher who enlarges the personality of the student, gives to society a greater efficiency and to national life a new power, he increases international sympathy, but most of all he creates something which shall survive.

CONSTANTINOPLE COLLEGE

On Wednesday, Oct. 12, Madame Maximovitch of the College music department gave a piano recital, playing Chopin and Schumann with a power and beauty which delighted all music lovers.

On Oct. 19, the first meeting of the Educational Conference was addressed by President Patrick with a most scholarly paper on the subject of Idealism in Education. There was an interesting discussion after the address, Dr. Wallace and Miss Clark objecting to Pres. Patrick's saying that the teacher's profession was the happiest of all professions because she created thought in the minds of the pupils, since, as they said, nothing was added to the sum of that which existed, only new combinations were made; and Dr. Murray objecting that the teacher did not put the new thought into the child's mind, because "the same thought could not occupy two minds at the same time," the teacher only stimulated thought.

On Friday evening, Oct. 21, the Academic Forum was held on the subject of Internationalism. President Patrick opened the discussion with a strong plea for this idea of brotherhood among nations, because it involved non-militarism, because it meant an increase of true patriotism, and its effects would be cessation of war, lower taxes, no conquest of land, and commercial progress. She said the idea of internationalism was not new, was as old as the Stoic philosophy, but that the wide discussion and desire for it was new. Certain causes of war in the past, as need of expansion, commercial competition, and religious fanaticism, were all problems which could be solved in other ways than war if a spirit of brotherhood could be cultivated between nations. The speaker then discussed the various means by which this spirit might be cultivated. Many of her suggestions were more fully developed by the succeeding speakers, — Misses Adams, Arnold, Jenison and Dimitrieff and Dr. Chambers, — emphasizing education especially as the great means. As prejudices were fixed in childish minds by textbooks written with a biased mind, and so became causes of war, so brotherhood could be taught by the right textbooks and by teaching that hatred came largely from ignorance. The chairman, Dr. Chambers, spoke especially of the work of the League of Nations and suggested that a League of Nations Club should be started here.

On Saturday afternoon, under the scarlet glory of the Virginia creeper by Barton Hall, the members of the English Department gave Lord Dunsany's little play of "The Silk Hat," to the intense amusement and enjoyment of a large audience and a financial gain sufficient to purchase a much needed literary map for the department. Miss Priscilla Ring as the owner of the silk hat, and Miss Kinney as the poet were especially fine.

I. F. DODD

The Emergency Fleet Corporation has decided to refit the "Leviathan" for the passenger service. Bids have been called for, for the necessary work.

NOTES

CONSTANTINOPLE

The Y.M.C.A. has secured the Cabalash House for another term of two years. Rooms are for rent there at Ltq. 25.00 per month, or a double room for Ltq. 40.00.

A Stamboul restaurant advertises a "table d'haute" service, — on its third floor!

The bacteriological laboratory for the study of cattle diseases, which was opened some time ago at Pendik, one of the Asiatic suburbs of the city, and in connection with which there have been repeated charges of malversation of funds, has just decided to sell the cattle kept in its stables, since the expense of keeping them was disproportionately large as compared with the scientific results attained.

The Turkish papers announce that two new steamers bought in Dantzig, for the Turkish company Seiri Sefain, have left that port for Constantinople and have reached Gibraltar. They are for the Princes' Islands service.

THE NEAR EAST

Telegrams from Rome and from Greece indicate that Mr. Gounaris, after visiting Paris and London, expects to go on to America to be present at the Washington Conference.

Mr. and Mrs. Venizelos have gone to America on a visit.

By arrangement between the railroad officials and the Angora authorities, trains have begun running between Haidar Pasla and Adabazar. Five carloads of potatoes thus came in to the capital on Friday.

OTHER LANDS

A bomb explosion at the residence of Ambassador Myron T. Herrick in Paris, which did not injure the Ambassador but wounded a servant. The French public is indignant at the outrage.

A revolution has broken out in Portugal; the prime minister and several other members of the cabinet have been assassinated, and much pillaging has occurred in Lisbon.

A letter from Dr. J. E. Merrill from Boston states that the total income of the American Board for 1920-21 exceeds that of 1919-20 by \$176,530.46, and the excess of receipts over expenditures was \$80,614.47, which has reduced

the previous indebtedness of the Board from \$242,544.36 to \$161,929.89; and further, that in the list of churches contributing appear this year the names of two hundred churches which have not contributed to the Board hitherto. This happy result is due undoubtedly to the activities of the Congregational World Movement.

PERSONAL

Miss Mabel F. Hale, secretary to Mr. Johnson during the Pathfinder Survey of Constantinople last spring, is now principal of the Presbyterian Training School for Christian Workers in Baltimore, Md.

Dr. Robert Frew has returned from his health trip in Europe, and is much improved.

Mr. Olaf Ravndal, son of Consul-General Ravndal, has arrived from Europe, and is connected with the American Express Company's office in this city.

Mr. Donald M. Hosford who came out two years ago and has been in Marsovan as instructor in Anatolia Collerge, left by steamer for Brindisi on Saturday last returning to the United States.

Consul-General Ravndal has returned from his brief vacation in Europe and resumed his duties here.

Dr. C. E. Clark, of the American Hospital at Sivas, has been acting as physician to the Michigan State Reformatory at Ionia, Mich. His duties there terminate on November 1st.

Rev. and Mrs. H. H. Riggs left Constantinople yesterday for Smyrna on a brief visit, expecting to return in about two weeks.

Mrs. James M. Hester sailed for America last week on the "Gül Djemal." With her went several Near East Relief workers whose time has expired.

SUNDAY SERVICES October 30, 1921

DUTCH CHAPEL, 11 a.m., 6:30 p.m. Rev. Robert Frew, D.D.
 ROBERT COLLEGE, 11 a.m. Pres. C. F. Gates, D.D.
 CONS/PLE COLLEGE 11 a.m. (Monthly Holiday)
 MEMORIALCHURCH 10.30 a.m. Rev. R. F. Borough

FOREIGN EXCHANGE, Oct. 25th

(Values in paper liras)

Dollar	2.18	20 leva	0.27
Pound sterling	8 50	20 marks	0.26 1/4
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Boots, Shoes, rubbers etc.	Hosiery, Vests, Pants etc.
Household utensils etc.	Cotton, linen, drills etc.
Men's Wear : Hats, Gloves, shirts etc.	Silver Goods, Fancy Leathers, Toys
etc. etc.	etc. etc.

Tailoring — British Cutters

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