

The Orient.

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MISSION LANGUAGE SCHOOL, 1920-1921

Left to right, top row :—Rev. M. N. Isely, Miss Brauer, Rev. H. H. Riggs, Miss Martin, Miss Lied, Mr. L. J. Wright, Miss Nolan, Rev. R. F. Markham. Middle row :—Miss Snell, Mr. Moysides, Nadir Bey, Rev. F. F. Goodsell, Nadjé Hanum, Mrs. Markham. Bottom row :—Miss Gevrekian, Mrs. Riggs, Mrs. Isely, Miss Rehder, Miss Reckman.

This picture gives one a glimpse of the teachers and students of the Mission Language School during the year 1920-1921. Two Turkish teachers, one Greek teacher, and one Armenian teacher together with the Director have made up the regular faculty. One student of Armenian, one of Greek, and fourteen of Turkish have constituted the student body of sixteen. One person not regularly enrolled has been studying Kourdish. Unfortunately four of the students of Turkish do not appear in the above picture.

The success of the school this year has been due in the first instance to the buoyant and aggressive spirit of the

students. They have revelled in overcoming difficulties. The daily grind has not baffled them. This spirit of good fun and fellowship has robbed the first year of language study of most of its terrors. In addition, a very fortunate choice of teachers and the general disposition of all interested friends to cooperate have by common consent made the year very much worth while.

September will probably find most of the new recruits at their posts of service. Seven are designated to the Central Turkey Mission.

F. F. G.

NEW GIRLS' SCHOOL AT SCUTARI

If all prospects are not disappointed, a boarding and day school for girls will be opened in Scutari, the big Asiatic suburb of Constantinople, in September next. Miss Mary E. Kinney, who for several years before the war was the Principal of the Armenian Girls' High School of Adabazar, is making the preliminary arrangements, in the buildings formerly occupied by the American College for Girls, now more generally known as Constantinople College. Miss Kinney will for the present be assisted by Miss Mary W. Riggs, who was for a time associated with Miss Kinney in Adabazar, and has since then been teaching in the Girls' Department of Euphrates College, Harpout. Since the armistice Miss Kinney has been again teaching at Adabazar and later at Nicomedia, after spending a while in Egypt doing relief work. Miss Riggs has been engaged in orphanage work with the Near East Relief in Harpout, and more recently has been working in the refugee camps in Constantinople.

The starting of a new school in the Scutari property recalls the past history of educational work there, which is of great interest. In 1870 Miss Julia A. Rappleye came out to Constantinople, and the next year started a school for girls in Stamboul, called the "Home." It began with two pupils, and by the end of the first year had thirteen or fourteen. The Woman's Board of Missions immediately set about finding a more suitable location; and in 1874 the school moved over to rented quarters in Scutari while a fine site was purchased and work begun on the new building. By 1876 they were able to move into their commodious new quarters, and a new era of prosperity opened for the "Home." At the end of 1874, the number of boarders was twenty-six, and of dayscholars fifteen. It was indeed a day of small things; but the growth of the school from that time on was quite steady. Ten years later the boarders were 71 and the dayscholars 58. The amount received from pupils for board and tuition grew from \$1,560 in 1875 to \$8,700 in 1884. Miss Rappleye removed to Brousa and started a school there, and after a brief time when Miss Sarah Closson of Caesarea acted as principal, Mrs. Kate P. Williams became principal in 1876, only to be succeeded in 1884 by Miss Mary Mills Patrick. The "Home" School was in 1890 granted a charter as a College, under the name of The American College for Girls at Constantinople; and this charter was modified in 1908.

In 1883 an additional plot of ground was secured, and on it was erected the second building, Barton Hall, connected with Bowker Hall, the original one, by a corridor. This building, containing the auditorium and most of the classrooms, was burned down in December 1905; and this event hastened the arrangements for removal to a more favorable site on the opposite side of the Bosphorus. About half of Barton Hall was subsequently restored and used. Land had been purchased in Arnaoutkeuy, and hither, in 1914, Constantinople College removed, leaving the buildings at Scutari unoccupied.

Shortly after the removal of the College to Arnaoutkeuy the great war broke out; and for a large part of its duration the premises at Scutari were occupied by Turkish troops, resulting in considerable damage to the property. Early in 1919, a home for rescued Armenian girls was opened in Bowker Hall, under the joint auspices of the Near East Relief and the Armenian Red Cross. An orphanage was also installed in Barton Hall while the old *konak* on the street front was used by the Dayan Armenian School for Girls. The entire premises are now being vacated for the use of this new institution under the care of Miss Kinney. The former missionary residence in the enclosure is the one now used for the Mission Language School, which will continue there; and the house at the gate is being enlarged for use as a residence for Mr. Ryan and family.

THE ENGLISH AS SHE IS WROTE

In marked contrast to the early days of the great war, when all English and French signs on streets and stores were done away, and the BIBLE HOUSE was allowed to remain on the door of the famous building in Stamboul only after it had been explained to the zealous police that those words were in the American language, — there has been in the past two years a bumper crop of new shop-signs in most remarkable English. Doubtless the French of other signs is just as remarkable, — but that is another story.

You may now buy your fuel at the depot marked
SELL OF COKE,
 and your milk at the
PENOWNED DAIPY;
 and if you should happen to wish a week's washing done, you have your choice between the
BRITISH NAVAL LONDREY
 and the equally inviting place that advertizes
**LAUNDRY AND IRONING OF THE
 AMERICAN SHIP TIUNICS
 WOMEN CLOTING.**

A most enterprizing dentist has attempted to leap into popularity by this invitation:

**AMERICAN DENTAL PARLOR
 WALK STRIDE IN**
 — while one hardly knows whether he is approaching another dental parlor or a photographer's studio when he reads
**SPECIALITY OF FILM DEVELOP
 PHOTOS ARE DRAWN FROM 9-12.**

One suspects the so-called physician who hangs out this shingle:

**CLINIK
 EYES
 NOZE
 EAR AND
 TROATE
 DISEASES**

— of being a quack; but we will refrain from inviting a libel suit by giving away his name.

GREEKS CAPTURE KUTAHIA

The advance of the Hellenic troops in Anatolia has been little short of spectacular, and has met with far less resistance than had been anticipated. In fact, there has been much speculation as to whether the Kemalists were not trying to entice the Greeks into some sort of a trap. Especially in view of the long delay of the much-heralded offensive, and the time thus given the Turks to strengthen their lines of defence, it was expected that if the Greeks should in time succeed in approaching the well-fortified and splendidly provisioned cities of Afion Kara Kassar, Kütahia and Eski Shehir, they would there meet with their Waterloo. Yet within less than a fortnight from the beginning of the offensive, the invaders walked into Afion Kara Hissar unopposed, and have now driven the defenders out of Kütahia in some confusion. The army of General Papoulas is certainly doing remarkably well the task set for it, and the strategy of the Greek general is commendable. Sending a strong force eastward from Brousa, he attacked Biledjik and captured it. Another detachment went southeast from Adranos, on the south side of Mt. Olympus, and was aiming for In Eunü, the scene of two Turkish victories in the past. The Kemalists have been lying in wait for another attack in that direction, to try to force the passage of the gorges leading up to Eski Shehir. But the Greeks were merely detaining the Turkish force at that point, while they sent a strong army east from Oushak to attack Afion Kara Hissar. Meeting with no successful resistance there, they went on after entering that important railroad junction, and marched eastward and northward toward Sivri Hissar. This constituted an important turning movement, threatening Kütahia in the rear. In fact, unless the Kemalists did something desperate, there was grave danger that their entire army at Kütahia and Eski Shehir might be cut off from Angora. Seeing this, they have apparently determined to fall back on Eski Shehir and have abandoned Kütahia, leaving behind their big guns and considerable war material. The Turkish communiqués still speak of the Greek lines having been pierced in various directions both east of Afion Kara Hissar and in the region of Biledjik; but such reports do not appear to trouble the Greeks.

In view of the confident assertions of the Kemalists regarding the strength of the fortifications at Kutahia, the capture of this place by the Greeks is an event of real importance. Entirely aside from the question of how much booty was captured there, or how many prisoners, the moral effect of having taken a fortress of such advertised impregnability, is great. Yet the force of the Nationalist army is not broken, add it will be a very different matter to capture Eski Shehir. The farther the invaders advance into hostile territory, the greater their problem of keeping open communications with their base.

Prince George, the Hellenic Heir Apparent, is stated to have made his entry into Kütahia. King Constantine is leaving Smyrna for the front, and Queen Sophia is going back from Smyrna to Athens.

AMERICAN SAILORS' CLUB

We have had the steadiest attendance yet for the summer months during the past week. The average daily attendance in the restaurant has been 350. The special attraction there just now is green corn on the cob from the gardens of Constantinople College. Arrangements have been made for other vegetables as they come on.

Attendance at Sunday evening service shows no abatement, Mr. J. K. Birge was again the speaker, and Sergeant Clements the soloist. The boys are most appreciative, and enjoy both of the men. One sailor upon being asked to attend said immediately "Indeed I will," and one other remarked, "that there was no other service just like it in town, he loved to come."

Thursday afternoon the members of the Americanization class were the guests of The Home Makers Club of the Pera Y.W.C.A. Service Center. Fourteen girls enjoyed the afternoon very much indeed, and were very much interested in the dress making and cooking classes. Three of the class will be leaving for America in a short time. The U.S.S. supply ship "Sapollo" is still on the way. She was expected in the last of last week.

Program for the week :

THURSDAY, JULY 21st

2-3 p.m. Americanization Club.
8:30 Movies and Music

FRIDAY

12:30 Sight seeing, Selamlık and Dervishes

SATURDAY

5-8 Special concert

SUNDAY

10:30 Service on U.S.S. "St. Louis"
1:00 Swimming party and Picnic
4-5 Concert and Lemonade
8-9 Sunday Sing and Service. Speaker, J. K. Birge of Smyrna. Soloist, Mr. Clements, B.G.H.Q.
9:00 Movies and Music

MONDAY

2-3 Americanization class
8:30 Movies and music.

TUESDAY

8:30 Dance ; U.S.S. "St. Louis" Jazz Band.

WEDNESDAY

1:30 Sightseeing at Stamboul.

CHRISTIAN MISSIONS AND AGRICULTURE

(In view of the beginning made by the American Board in sending out to this country agricultural missionaries, it will be of interest to our readers to see extracts from a paper on this topic presented before the Foreign Missions Conference of North America last January, by Dean J. H. Reisner, of the University of Nanking, China. The paper was followed by a valuable discussion in which ten or a dozen experts took part. — Ed.)

The fundamental interests of every nation in which there is marked missionary activity on the part of foreign missionary societies are agricultural and rural. This fact has almost wholly been lost sight of in the development of activities looking toward the establishment of indigenous churches in foreign lands. There are a few notable exceptions. In one of the African missions of the Presbyterian Church, a man's agricultural producing power is a strict qualification for church membership, on the ground that "he who provideth not for his own, and particularly those of his own household, hath denied the faith and is worse than an infidel."

There is a society at work in Shantung Province, China, which has a church membership of 6,162, thirty-two of whom are city dwellers, the remainder are country, village and town folk, distinctly rural in the daily life and habits of thought; 250 pastors, evangelists and Bible women, every one of whom came from the country; 215 day schools, every one in the country. In the Shantung-Honan Christian Educational Association, out of 678 schools, with approximately 13,000 students, 93% of the school work was in a distinctly rural environment. In a theological school in Foochow last year, out of 54 students, 50 came from the country districts and interior towns. Of about 375 paid workers in three of the Methodist Conferences in China, 80 to 85% were recruited from the smaller cities and villages.

The greatest resources of the church in China, and it must be so in other missionary countries, are at the present time in the rural population. The above illustrations, to serve as a background, have been taken at random, and must be taken as typical.

The relation of agriculture to mission educational activities is not difficult to outline. The following recommendation adopted by the Methodists at Peking in 1920 states the matter clearly and well:—

"We recommend that industrial educational, as far as the church is concerned, should be built upon a background of agriculture, and that bamboo work, carpentry, masonry, blacksmithing, and other useful arts entering into agriculture should be taught in proportion to the relative importance of these arts. Sericulture should be emphasized in the silk-producing regions, cotton in the cotton raising districts, etc. Relative values should determine the type of regional industrial schools. Industrial work specialized in character and requiring large capital with restricted opportunity for service should be discouraged. The aim of the school should be to

give boys a higher primary education under Christian influences, and should turn back into the community students who could contribute to the improvements of agriculture and the arts dependent upon it."

From the standpoint of (1) available mission funds, (2) available supply of technically trained men, (3) capital needed, (4) service to be rendered, certainly agriculture should be used to a greater extent in the industrial phase of our missionary activity. The introduction of fruit into North China by Dr. John L. Nevius, the peanut into China by an Episcopal missionary, a modern plow into India, have been agricultural contributions.

And what shall be said of the relation of agriculture to higher educational institutions? With the exception of Canton Christian College and the University of Nanking in China, the Agricultural Institute at Allahabad, India, and a few scattered institutions, our Christian colleges are doing nothing worth talking about in contributing services directly to the main interests of missionary countries.

Another action taken by the Methodists in Peking in 1920 was:—

"That special efforts be made to prepare ministers for country as well as for city churches, we urge that in connection with each school of religion a specialist in agriculture offer such courses as deal with agricultural production, rural economics, rural sociology, and that the vital relationship between these courses and practical evangelism be kept constantly before the minds of the students."

To quote a prominent and zealous evangelistic missionary of China: "Our preachers should know how to bring information and help to their people. By helping to improve the grains, fruits and vegetables, the cotton or silk, we shall win the confidence of the people and again save by serving. By cooperating with our agricultural colleges we shall mediate between knowledge and need, and help improve the economic conditions of the people. All this reacts on spiritual issues." The Union Theological Seminary at Nanking has seen these relationships so clearly that agriculture has been put in the curriculum, and they are now seeking a qualified man to institute the work.

It is to be hoped that missions will cooperate in developing their agricultural work, especially in the normal training centres and in colleges where agriculture is to be introduced. It should be developed so as to make the largest possible use of students, concentrating missionary efforts in so far as their missionaries are concerned in places that train native workers and carry on investigation.

There is no question but that our greatest agricultural interests are human, and that the agricultural missionary, though interested in agricultural production, is more interested in the human product of agriculture,— the men and the women, the boys and girls. And it is true generally speaking, that economically and socially the agricultural classes of our missionary lands are the least fortunate, but that in many places it is upon this class, and rightly so, that the church is building her foundations.

THE ORIENT

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Charles T. Riggs

Bible House, Constantinople

BIBLE HOUSE, CONSTANTINOPLE

JULY 20, 1921

EDITORIAL SECTION

The French colony of Constantinople and the French troops of occupation celebrated the Fourteenth of July in grand style. Pera was a mass of French flags, by day, and of illumined signs by night. The military review, with its infantry, artillery, cavalry and tanks, took place as per program in the morning, before a large crowd, and was followed by a reception at the French Embassy. Before the review, in front of the reviewing stand where were the High Commissioners of the United States, Japan and Greece, the acting British High Commissioner, the Italian Ambassador, General Sir Charles Harrington, Monseigneur Dolci, the Dutch and Polish Ministers, M. Neratoff, Admiral Le Bon, and many other dignitaries, nine persons were decorated with the order of Chevalier of the Legion of Honor, one of them being a woman. A large number of military medals were also awarded.

In the evening there were grand fireworks, enjoyed by the whole city.

The speech of General Pellé, French High Commissioner, on the occasion of Bastille Day, last Thursday, is all of it well worth reading and pondering. He gave the French colony some splendid advice, which all foreigners residing in this city would do well to heed. He likened the French abroad to ambassadors of their country and its civilization, and reminded them that as such they had not only privileges but duties as well.

Entering more into specifications, General Pellé said: "Our work has left traces sufficiently profound for us to deserve the esteem and respect of all nations. There has been the work of our religious missions and of our lay teachers, spreading the language, ideas and customs of France..." This is perfectly true, and these religious and educational re-

presentatives have been in a very true sense ambassadors of France. In a certain sense this has always been true also of the American religious and educational representatives. Yet to a predominating degree they have proclaimed themselves rather as the ambassadors of Christ. It is all a matter of relative emphasis. The world knows that a citizen of France or of the United States is all the better and more loyal citizen if he is whole-heartedly devoted to the King of kings. It is not a whit a derogation of the work of the Americans to say that they have always considered themselves first and foremost as representatives of Christ. In fact, it is essential that we keep this constantly before our minds. It is not enough that we spread the language, ideas and civilization of the Western Republic; while doing that, we must never lose sight of the truth that we represent the Divine Master all the time. Men judge of America by what they see in us. It is none the less true that men judge of Christ by what they see in us. And while we are naturally and always proud to take our stand under the Stars and Stripes, we should never forget the words of St. Paul, applicable to all who are connected with the religious and educational institutions in this country:—"We then as ambassadors of Christ beseech you in Christ's stead, be ye reconciled to God."

CUTTING THE GORDIAN KNOT

Many of the dailies have recently termed the Hellenic military effort the cutting of the Gordian knot, and have said the only solution to the task was the sword. It is very interesting to have these battles for the mastery of Anatolia going on so near to the actual site of Gordium, where the famous chariot was kept. The story begins before the days of Alexander the Great, when Gordius, a Phrygian, on being chosen as king of the Phrygians, consecrated his chariot to Jupiter. The knot which tied the yoke to the draught-tree was made in such an artful manner that the ends of the cord could not be perceived. From this circumstance a report was soon spread that the empire of Asia was promised by the oracle to him who could untie the Gordian knot. Alexander, in his conquest of Asia, passed by Gordium; and as he wished to leave nothing undone that might inspire his soldiers with courage, and make his enemies believe he was born to conquer Asia, he cut the knot with his sword.

Gordium was situated on the Sangarius river, now called the Sakaria, the site of this town being about twenty-five miles northeast of the city of Eski Shehir, according to some ancient geographers; but Ramsay, in his Historical Geography of Asia Minor, places it near Sivri Hissar, at Yermé, between Afion Kara Hissar and Angora. In either case, it is not far from where actual fighting is now going on.

Word has just been received this morning of the death of Rev. Robert Thomson at Samokov. Further notice next week.

TALAAAT AND THE DEPORTATIONS

At the last congress of the Union and Progress party, held shortly before the armistice, Talaat Pasha made a statement concerning the causes of Turkey's entering the war, and her policy during the war. This notable speech has recently been reproduced *in extenso* by one of the Turkish dailies of this city, and copied by other dailies. We give merely the portion which refers to the matter of the deportations of Armenians and Greeks.

"The removal of Armenians and Greeks has given rise, both in the country and more especially abroad, to certain criticisms of the war cabinets. I must say that this affair of deportations and massacres has been very much exaggerated. The Greek and Armenian propaganda has worked extremely hard to alienate European and American public opinion, taking advantage of the fact that the Turks were not well known abroad, or rather of the fact that they were misunderstood there. I do not wish by saying this to assert that abuses were not committed. But the responsibility for them falls first of all on the nationalities that provoked them. Certainly one can not say that this responsibility falls on all the Turks or on all the Armenians. But we must not lose sight of the fact that at a time when Turkey was carrying on a war on which depended her very existence, the responsible government could not allow our armies to be exposed to an attack in the rear. The Armenian bands that were creating difficulties for our troops in the Erzroum vilayet were receiving all needed help in the Armenian villages. At the least signal, the Armenian peasants seized arms that had been hidden in the churches, and lent their aid to these bands. This was why deportation was above all else a necessity. But I do not wish to say that all proceeded as it should have done. In many regions, hatred long suppressed was let loose at this time, giving rise to abuses that we had not at all desired. Thus numerous innocent Armenians and Greeks perished, victims of this situation. A punishment of the responsible persons was undoubtedly in order. An inquiry was opened; and it having been proven that in certain places various individuals had acted through hatred or for their own personal interests, these were punished. But further general measures were called for. It would have been necessary to have arrested masses of citizens, who, though they had acted badly, perhaps through fanaticism, thought they had done right. That would have produced a great disturbance and would have embarrassed us most dangerously at a time when we were arming to the last man and needed every possible useful unit to meet our military and other difficulties. Independently of that, a more energetic line of conduct at this critical moment would have created in the country shocks of an extremely dangerous sort. It was impossible to allow such complications. So, taking the responsibility on myself, I postponed the inquiry till after the war.

"As for the Greek and Arab deportations, they have been grossly exaggerated by propaganda."

Placing this side by side with the documentary proof adduced during the trial of Talaat's assassin at Berlin, one can see the insincerity of the above attempt at justification.

THE MOSLEM WORLD FOR JULY

For residents in Turkey, special interest attaches to this third issue of the quarterly for 1921, owing to the interesting account by Dr. W. Nesbitt Chambers of Adana, of the testimony of an open minded Turk on the future of his race; and also because of the careful study of the Alevis, made by Rev. Stephen Van Rensselaer Trowbridge, now of Cairo, while he was still a missionary in Aintab, Turkey. Mr. Charles T. Hooper, agent of the British and Foreign Bible Society for Egypt, Arabia and Palestine, begins the number with an account of the Bible Society work in Abyssinia, entitled *A New Day for Ethiopia*. The testimony of Rev. E. Stanley Jones, missionary in India, regarding Direct Evangelism in India, is important and illuminating. Rev. W. A. Rice, of the Church Missionary Society in Persia, contributes a study of the Future Missionary, wherein he claims that the great work of the foreign missionary hereafter is to be the training up of leaders and workers from among the native Christians themselves. Professor A. J. Wensinck, of Leyden University, writes of his own specialty in *The Importance of Moslem Tradition*. Similarly, personal experience speaks out in the papers of Rev. Gerrit D. Van Peurse, of Muscat, on Evangelism in Arabia, and of J. Davidson Frame, M. D., of Resht, on Metaphysics and Cosmography in Persia. The *Philosophy of Zar'a Ya'kob* is a translation for the first time into English of a most interesting Ethiopic text describing the sincere and happy search of an Ethiopian through several religions till he found God through the study of the Psalms and the Gospels. In this issue appears the second part of the treatise by Consul Braithwaite of New Orleans on the Influence of Islam on African Native Law. Among the books reviewed is "*A Prisoner in Turkey*," by John Still, whose "*Poems in Captivity*" was reviewed in our issue of April 14, 1920.

INTERNATIONAL REVIEW OF MISSIONS

The first article in the July number of the *International Review of Missions* is by Rev. J. Paul S. R. Gibson, of Ceylon, of the Church Missionary Society, and is a careful study of the defects of the Karma hypothesis of Buddhism as an attempt to satisfy the human mind on the problem of punishment and of sorrow. Professor Paul Monroe, Ph. D., LL.D., of Teachers' College, Columbia, contributes a very careful paper on Mission Education and National Policy, which will repay perusal by every missionary engaged in educational work. He contends for the unifying of mission policies and of those of the nation where mission work is carried on, through a clearer understanding between the two. Rev. Frank Lenwood, Foreign Secretary of the London Missionary Society, gives the second paper on "*The Christian Explains*

Himself," entitled *The Cross, the Spring of Hope*, illustrated from his experiences in India as a missionary. Rev. Campbell N. Moody, an English Presbyterian missionary in Formosa, has a study of a Chinese village in that island, under the suggestive title "Gentiles who Never Aimed at Righteousness;" he tells of how happy men and women can be without any thought of any god. Rev. Charles E. Wilson, Secretary of the London Baptist Foreign Missionary Society, writes a *Survey of Christian Literature in African Languages*, revealing a pitifully meagre stock. There is an interesting paper by Miss B. D. Gibson, on Negro Agricultural Extension Work in the United States. Mrs. C. R. Carscallen, of the Canadian Methodist Mission in Szechuan, China, writes about the new Status of Women in China, and of how limited is the leadership now so greatly needed by Chinese women. The last article is by Mr. Newton W. Rowell, K.C., M.P., on The League of Nations and the Assembly at Geneva. It is very different from the ordinary type of paper in the *Review*; but the tone and hopefulness of it fully justify its inclusion in this valuable number. A dozen book reviews bring the volume to a close.

THE RUSSIAN CHURCH AND BOLSHEVISM

The Christian East, a quarterly review now in its second year, quotes the following statement from a recent article by Mr. Zvegintzov, in the *Church Times* :—

All persons recently escaped from Soviet Russia bear testimony to the strong religious movement with a peculiar character of its own which has developed in Moscow and Petrograd during the past year. Its leaders are mostly young parish priests and members of the intelligentsia. The new type of priest differs essentially from the old. He is a strong adherent to the idea of an independent church, and holds himself aloof from all politics in the sense of mixing in political plots and organizations. At the same time he is a staunch democrat, and in most cases opposed to the Soviet government. He frequently speaks openly against the abuses of the existing regime, and the Bolsheviks are obliged to tolerate such speeches. For the struggle between the Bolsheviks and the Church has ended in the definite and obvious victory of the latter. The Bolsheviks no longer dare attack religion. More than that, verified facts prove that ever increasing numbers of Communists observe religious rites, such as getting married in church, having their children baptized, and receiving Holy Communion on their deathbed. At the demand of Red army men, a religious service was held at the opening of a military hospital. The strong anti-religious current of two years ago has almost entirely disappeared. The Orthodox Church has conquered in her bloodless struggle against Bolshevism, and emerged purified by her trial. She has become more Christian and more truly a Church.

A great number of Christian brotherhoods have of late sprung up in Petrograd. They are established locally, and including as they do all the religiously inclined persons of the neighborhood, form a kind of community, of the early Christian type, founded on charity and brotherly love, every-

thing being shared in common. They hold frequent prayer-meetings and religious philosophic debates. At their head usually stands the parish priest of the new type. Cases of laymen entering Holy Orders are becoming more and more frequent.

All these brotherhoods, of which there are about a hundred in Petrograd, are grouped around the Theological Institute—a unique institution, almost the only one existing unsubsidized by the Government, and maybe for that very reason possessing great vitality. Professor N. Lossky, an eminent philosopher and one of the directors of the Institute, testified to the extraordinary zeal of the students. In the bitter cold, with temperature below freezing-point in the lecture-rooms, they never missed their classes, and showed touching solicitude for the professors by bringing them a log of wood or some bread to their flats.

Religious debates are taking place more and more frequently in the churches after service, especially in labor districts. One such debate has been described by an eye witness—a man completely alien to religion and the Church—who confessed that it had left an indelible impression on his mind :—

"The small church, dimly lit by smoky strips of wood, (wax candles being no longer obtainable), was as crowded as on a church holiday. The people all belonged to the working class, the women with shawls on their heads, the men in working clothes. Men were in the majority. On the raised dais before the altar stood Professor Lossky, small in stature, powerful in speech. He spoke of the Soul of the Universe, of the knowledge of the Deity, his philosophic intuition closely interwoven with the doctrine of the Orthodox religion. He spoke clearly and simply. After he had finished there was a long silence. Then a Communist, a young man of about twenty, the president of the local union of Communist youths, rose up and began to speak vehemently, attacking God and the Church. And suddenly, as if at a given signal, the whole congregation began to sing a hymn. A group of young people, — a small one, — in their turn started the *Internationale*. And for a long while the two chants, — the prayer and the *Internationale*, — were blended together until the *Internationale* was drowned by the mighty swell of the hymn. After that Lossky spoke again, and when he had finished the whole crowd fell on their knees and prayed long and fervently. And the majority of that crowd were working men. To me it was a strange and uncanny sight."

LOCAL PRESS

The Armenian daily *Yeghir* quotes the following from a retired Turkish army officer :— "The advance of the Hellenic forces toward Biledjik shows that they want to cut off the food-supply base of the Kemalists army operating in the Nicomedia sector and cut its line of retreat. The Russians will not send soldiers to fight in the ranks of the Kemalists, because the Turks know very well that the Russians are not easily dislodged from places they once occupy, and that they

simply sow the seeds of Bolshevism. The Russians are furnishing to the Kemalists great quantities of arms, ammunition and cannon, but in any case this is inferior to the intensive preparations of the Greeks. That is why I fear that the Kemalists will not be able to resist the Greek troops in their advance. But whatever be the result of the war, the Turkish people will suffer enormously from it. Anatolia is economically dead. We must remember that the Greeks are carrying the campaign into the heart of Anatolia. Hundreds of villages have been burned and devastated. Thousands of the inhabitants have been forced to migrate before the scourge of war. The railroads are destroyed and epidemics are making unheard of ravages all over Anatolia. Even supposing the Greeks are forced to retreat from their occupied regions, they will leave only ruins behind them."

The Turkish daily *Heri* says:—"At last King Constantine has been able to give the order for the offensive to begin. Since the second battle of İn Eunu, the Turkish army has been waiting for this attack. We do not yet know what turn this offensive may take, launched three days ago. But this much is certain that the enemy is again advancing toward Kütahia and İn Eunu, and that military events will again take place in the region foreseen in the plans of İsmet Pasha. In short, the struggle is developing just where we wished it to come, and just in line with our desires."

The Greek daily *Neologos* says:—"At last the offensive has been launched that will answer the prattlings of the Turks and all doubtings and supposings. The Hellenic world will now cease asking in discouragement whether the great plan is to be abandoned. It will know at last that the Rubicon is crossed and that the Hellenes are marching forward to cut the Gordian knot. Our people has no interest in the diplomatic difficulties between Angora and Moscow, or in the quarrels that will soon break out in Moustafa Kemal's State, nor in the internal disorders provoked by the uprising of the populations of Asia Minor against their tyrants. One thing alone holds their attention,—the map, the advance, the victory. And unredeemed Hellenism is absolutely right in doing so,—in thinking of nothing but victory; for that alone can give them what they want and hope for. All the other factors in the decay of the Turkish race may perhaps be faced by the defenders of the latter; but the victory of the Greeks, which will prove the power of the Greek race in Anatolia and consequently its supremacy, nobody will be in a position to stand up against this."

The Turkish daily *Tevhid-i-Efkhar* quotes its Angora correspondent as having had an interview with Moustafa Fevzi Pasha, Commissaire of National Defence, in which the latter denied the story about a disagreement between Kemalists and Enverists resulting in the late ministerial crisis and change, and said the cabinet change was due to financial reasons. "The question of the prisoners is an important one. At London Bekir Samy Bey secured the release of 64 out of the 115 persons detained at Malta. The rest were to be held as war criminals. But of course we could not agree to such a procedure for Turkey alone, when all the other countries have

the right to judge their own subjects accused of war crimes. Meanwhile, forty of the Malta prisoners were released. To prove that we were not opposed to an agreement, we immediately on our part released ten prisoners. As soon as the rest of the Malta prisoners are released, we will release all that are left of the Entente prisoners. We have nothing to hide. Our policy is clear and open. I repeat, our policy is the result of national understanding. We are ready to negotiate and to reach an agreement with any government that recognizes or is ready to recognize our national independence within our ethnic frontiers. So let the French come today, and we will explain to them our purpose; let others come tomorrow, and we will receive them just as cordially and begin pourparlers with them. Besides, at London, we gave proof of these good intentions of ours. But the negotiations at London, instead of giving us a positive result, brought us the Greek offensive. With the help of Allah, our army gave the necessary reply. As for the nature of our relations with the Soviets, the speeches of Moustafa Kemal and the representative of the Soviet government have defined them; and further this has been explained to the Assembly by the Commissaire of foreign affairs. The Bolsheviks have given up the imperialistic policy of Tsaisin and recognize the rights of each people to existence and sovereignty. Thus since we are the friends of all who recognize our rights, we are in really friendly relations with the Russians. The agreement reached has not yet been discussed in the Assembly; but it will be in a few days. You will then have more details."

NOTES

CONSTANTINOPLE

Beliebout Khan, formerly minister of interior for Azerbaijan, who has been in this city for about eight months, was shot and killed Monday night near the Petits Champs garden by an Armenian. It is supposed to be a case of vengeance.

A half-dozen Greeks and Armenians were recently kidnapped by persons unknown and carried off from the town of Candilli, on the Asiatic shore of the Bosphorus. No news has been received of them.

The Hotel Metropole, at Galata Serai, Pera, and two stores adjacent, were destroyed by a fire which broke out Sunday afternoon.

The Ministry of Public Works has expressed the desire that the Derkos Water Company would arrange to furnish the city with a larger supply; and the Company is said to have decided to increase the supply by 50%.

A party of twenty-five American tourists under the

guidance of Professor Bailey of Boston University arrived in Constantinople on Friday last, and left yesterday. Dr. Robinson, of this party, preached on Sunday at Robert College.

Mr. Charles V. Vickrey, General Secretary, of the Near East Relief in New York, is arriving soon in Constantinople with a party of some twenty-five persons, to study relief conditions in Turkey and the Caucasus in preparation for the fall drive for funds. They left New York June 30th, and are due here Friday.

The offices of the Guaranty Trust Company of New York, in Galata, will be closed on Saturday next, which is the Turkish national holiday.

It is stated that the toll on the Galata Bridge is to be raised to sixty paras. Before the war it was ten paras, or one cent; it is now twenty, or one third of a cent. It will then be again one cent.

THE NEAR EAST

Cholera is reported to be making great ravages in several cities of South Russia, where famine conditions have left the people too weak to resist it.

Prof. Armenag Haigazian of Konia died last week in Harpout.

OTHER LANDS

Ambassador Myron T. Herrick reached Paris in time to take part in the celebration of July 14th, and the next day was received by President Millerand, to whom he presented his letters of credit.

Secretary James L. Barton, D.D., LL.D., with Mrs. Barton and their daughter, Miss Maud Barton, are sailing from San Francisco tomorrow on their trip to Japan and China, hoping to be back in Boston by the first of December.

All the nations invited by President Harding to the Conference on limitation of armaments have replied favorably, though the answer of Japan is not as clear as that of the rest. The conference may take place in December.

Prices in Russia have gone up so that a pound of sugar which a few days ago cost 20,000 roubles, now costs 30,000. But we are not informed of the value of this particular rouble.

Dr. David N. Beach has resigned from the presidency of Bangor Theological Seminary, and Professor Warren J. Moulton, D. D., had been elected to succeed him. During

1912-1913 Dr. Moulton was Director of the American School of Oriental Research at Jerusalem.

The United States Naval Hospital which has been maintained for many years at Yokohama, Japan, has been closed as a measure of economy.

Five American battleships, the "Kansas," "Connecticut," "Minnesota," "South Carolina" and "Michigan," are in European waters on a cruise, and with them are seventeen hundred midshipmen from the Naval Academy at Annapolis.

PERSONAL

Miss Mabelle C. Phillips and Dr. Graff, of the Near East Relief Wellesley contingent, started last Monday for the Caucasus, where they expect to spend the next six months, probably at Alexandropol.

Miss Jessie Martin, after her year at the Language School, left yesterday, by Lloyd-Triestino steamer for Beirut, to visit her parents at Aintab before beginning her work at Adana.

Miss Ethel W. Putney, Principal of the Gedik Pasha School, left on Saturday last for France and England, on her way for a year's furlough in America.

Dr. Cyril H. Haas, and Miss Grace Towner, returning to the Central Mission, and Miss Hazel K. Hotson, joining the same Mission at Adana, are reported sailing from New York July 9th for Naples, whence they were to go to Mersin via Greece. Dr. Haas will resume his hospital work in Adana.

Dr. and Mrs. Phillips F. Greene, who are expecting to locate in Marsovan but are to spend the next year at the Language School in Scutari, were booked to sail from New York July 16th for Southampton, coming thence via Marseilles to Constantinople.

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SUNDAY SERVICES July 24, 1921

DUTCH CHAPEL, 11 a.m. Rev. Robert Frew, D.D.
 ROBERT COLLEGE, 10.45 a.m. Rev. Charles T. Riggs
 MEMORIALCHURCH 10.30 a.m. Rev. R. F. Borough

FOREIGN EXCHANGE, July 19th

(Values in paper liras)

Dollar	1.49	20 leva	0.28 $\frac{1}{2}$
Pound sterling	5.50	20 marks	0.39 $\frac{1}{2}$
20 francs	2.34	20 kronen	0.03 $\frac{3}{4}$
20 lire	1.42	Gold lira	6.23
20 drachmas	1.75		

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