

The Orient.

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CHARTER DAY

AT THE AMERICAN COLLEGE FOR GIRLS.

Charter Day at the American College for Girls, March 20th, is the day on which was granted the second charter of the American College for Girls, and it was celebrated this year by the College and Preparatory Department together in Scutari. It was a perfect spring day, and the rooms were decorated with plum blossoms and daffodils. The alumnae of the city gathered in the morning for their annual meeting under the presidency of Miss Marika Klonaridou, and elected their officers for the ensuing year. Mrs. Robert Rowell was elected President. The exercises of the afternoon were public, and a large number of friends of the College came together to listen to the addresses.

Following the custom of American Colleges on such occasions there was an academic procession in caps and gowns from the College down through the garden into the chapel. As the procession included the Faculty, those who were to take part in the exercises, and the large senior class of twenty-three members, it was a long one and impressive with its many different colored hoods. Mr. W. W. Peet was in the procession, he having been recently appointed by the Trustees as Counsellor to the College, and his scarlet and black hood as an A. M. of Iowa College, and the hoods of the Doctors of Philosophy among the professors, many of them from different universities and varying in color, were noticeable. Eighteen institutions in America and Europe are represented by the Faculty of the American College for Girls.

The exercises were opened by prayer by Rev. Robert Frew, who sat upon the platform with the President and Halidé Hanum. The first address was by Halidé Hanum, the first Turkish graduate of the College who, as Vice-President of the Alumnae, spoke for that body. Then came President Patrick's address on Bergson.

The choir, who had followed the academic procession in their purple choir gowns, sang an anthem, and the exercises closed with the singing of the College hymn.

DR. PATRICK'S ADDRESS.

On this anniversary occasion of Charter Day the natural impulse is to speak on such local subjects as might inspire us with greater enthusiasm in the particular task which we have undertaken here. We are trying to build up a College in the Orient so varied in its adaptability as to be not only abreast with education elsewhere in the world, but also able

to respond to the special and changing needs of the different nations represented in this land. It would be natural to dwell at this time on the difficulties and pleasures of this task, and it would also be appropriate to appeal to the Alumnae and students present on subjects of common interest relating to their college life and their devotion to their Alma Mater. I would also gladly speak of our Senior Class, the largest ever graduated from the College and of the fine work done by the Student Government Association this year in relation to the order of the College through Miss Sona Kraeff and the officers working under her. I could also add interesting statements regarding the plans and aims for the future of the institution, in the enlarged opportunities which new life on the other side of the Bosphorus will offer.

I have not, however, chosen any one of these subjects, for the reason that they are all local and personal. Educational life here is isolated, and limited in opportunity, and we need occasionally to broaden our outlook, and to turn our attention to great movements of thought that are shaping the scientific and philosophical life of the educational world elsewhere.

One of the most prominent thinkers of the present time, who is very much in demand as a writer and a speaker, is Henri Bergson, Professor of Philosophy in the Collège de France in Paris. One hears of him every where. He lectures in London and in various European cities; and in New York and Boston, one who wishes to make conversation at a dinner or at any other social occasion will probably begin by saying: "Have you read Bergson?"

There are many reasons why a person may be prominent in the thinking world; it may be the beauty of his thought that distinguishes him, as in the poet, or his strength, as in the reformer, or his power of logical reasoning, as in the scientist and mathematician. With Bergson it is his philosophical originality which has placed him at the centre of many groups of thinkers, who listen and ponder and ask: "Can these things be true?"

Bergson is young to have attained, as philosophers go, having been born in Paris in 1859. His career has followed the usual routine. He entered the Ecole Normale Supérieure when he was twenty-four. Then he taught seventeen years in various lycées in Paris and in other places, and at forty-one he became professor at the Collège de France, and member of the Institute, and at the present time he is called, by some, the greatest man since Emmanuel Kant.

In appearance he is thin and slight, and looks almost like an ascetic. There is very little hair on his head, or flesh on his bones, and when he speaks it is as if he were complete-

ly shutting out the world around him from his consciousness. His *power* as a speaker is great. He follows out his trains of thought for an hour or more without pausing, with a clearness and choice of words that is remarkable, and it is the *lucidity* of his *style* that impresses the hearer most of all and inclines to acceptance of his reasoning, reminding one of the French proverb: "That which is not lucid is not French." As a personality he is perhaps not without human weaknesses. I had the pleasure of meeting him at the Philosophical Congress in Bologna last year, in the drawing room of one of the hotels, on the evening after he addressed the Congress. One of the few remarks that he made to me was that he had not felt as if he had spoken as well as usual that afternoon, which proved him not wholly without a healthy human self-consciousness.

Bergson cannot be tabulated in any of the existing schemes of philosophical systems. You cannot call him a materialist or a dualist, a rationalist or a sensationalist, or even an idealist, although he is perhaps nearer to the latter than to any of the others.

William James, in one of the series of Hibbith Lectures which he gave at Manchester College in 1909, speaks of Bergson's originality as being so profuse that many of his ideas are utterly baffling, and says that he doubts whether anyone understands him, all over, so to speak, as if Bergson is not perfectly sure where his ideas are leading him, and would himself confess that there are many things which he has not yet clearly thought out.

It is not, however, an originality that is violent or amusing or peculiar, just for the purpose of being original, but rather it is connected with remarkable clearness of explanation, and great knowledge of all classic, scientific and philosophical authorities.

I once heard a writer on philosophical subjects claim that in order to be original it is better not to know how other people have thought things out. That is not Bergson's attitude. He knows in detail, not only the philosophical systems of ancient and modern times, but he is also familiar with the present trend of science, with the details of the work in biological laboratories, and with the evolution of modern theories in connection with all the different sciences.

His knowledge is so great that one is reminded of what Macaulay said of Bacon's knowledge, that it resembled the tent which the fairy gave to Prince Ahmed. Fold it and it seemed a toy for a lady's hand; spread it and the armies of powerful Sultans might repose beneath its shade.

Like many another French philosopher, Bergson is said to have entered philosophy through the gateway of Mathematics, which may perhaps account for his great lucidity.

It is impossible to examine his philosophy through the conventional channels, but, in order to bring the trend of his ideas into the focus of our comprehension, it might be interesting to mention the special points in which he is strikingly original. These are connected with his theories of time, memory, intuition and freedom.

In most systems of philosophy we find detailed specula-

tions regarding the nature of time and space, which are nearly always taken together. Time and space were the starting point in Kant's Critique of Pure Reason. From Kant's critical standpoint he claims that we know too much about time and space, too many things that could be understood in exactly the opposite sense for them to be realities outside of the mind, and, from the time of Kant to the present, critical and idealistic theories of philosophy have united in considering time and space as laws of our thinking, rather than things that are a reality in themselves.

Bergson's point of view in this regard is wholly original. He does not take up time and space together like so many other writers, but separates them, and in his system time is from one point of view the stuff of which life is made. Time is a fundamental thing in itself on which all life depends and the amount of which is the measure of life. He distinguishes, however, between pure duration, and time which may be mechanically divided to suit the purposes of human needs, and would not use the word time in this larger sense, but he calls it pure duration, which is a continual cause of change in the evolution of life.

He illustrates this by a melody. You hear a melody; the person who plays the melody on a musical instrument must know the mechanical divisions of time involving the relation of the notes to the harmony of the music. The notes succeed each other, and form the melody, but the notes are not the melody. What charms the ear is what one perceives while it endures, but it is not one note and then another note. The melody up to the point where it stops is indivisible, yet duration is necessary to produce it, duration and sequence. There is no present and past in a melody in any sharp distinction yet there is duration and change, constant change. The duration and the change, however, are real, and are not merely laws of the mind. The inner life is like the melody, and has a real relation to the time which endures. We do not think or analyze real time but we live it, because life itself is a greater thing than the subject of our thought.

Another point in which Bergson is decidedly original, is in connection with memory. In educational systems we are rather in the habit of regarding memory as not of extreme importance, and we do not usually judge a person's mental power by his memory.

Bergson's point of view is different. Every personality is judged according to the amount of life experience that he is capable of holding in memory. A dog, for instance, can with difficulty compare the experiences of one or two years and has far less personality than a man who can grasp and compare the events of *twenty* years. Bergson claims that in the memory we come into contact with real soul processes, and that memory may act independently of the brain and never loses anything.

He gives credence to the stories which are so often told of people when drowning or being hanged that in an instant of time all the events of their past lives come before them even to the smallest details. Bergson claims that the memory of all that happens in life is always present with us in a sub-

conscious form even to the minutiae which are said to come into the minds of drowning men, and that we drag all this knowledge behind us or with us, so to speak. The real personality is an expression of the sum of events thus far experienced, and all life's memories in their totality are unconsciously present with us, and make up the real attitude of the personality.

The most decidedly original point in Bergson's system, however, is the way in which he regards intuition. All systems of philosophy up to the present time have been controlled more or less by intellectualism.

It has been the case in regard to materialistic, idealistic and critical theories, that the final criterion in all instances is the logical one. Bergson rejects intellectualism totally as a final criterion, and Professor James says that it was Bergson's philosophy that led him personally to renounce the intellectual method, and the idea that reasoning alone is an adequate measure of what can or cannot be. Bergson, however, does not question the value of the results of logical reasoning. It is simply that he does not consider them as expressing the highest faculties of the soul.

He uses a very old illustration to show what he means in saying that logic cannot explain life. All have heard the story of Achilles and the tortoise, who started together to run a race with the tortoise some distance ahead, let us say four feet. According to the old Greek logic of Zeno's time, Achilles can never overtake the tortoise, for while Achilles is covering the four feet that separate them, the tortoise is advancing, and while he covers the advance the tortoise is still advancing, and so on to an indefinite series, so that logically Achilles would never overtake the tortoise. As a matter of fact, however, Achilles goes by the tortoise in such a flash that he does not necessarily even see him. This is an extreme illustration, and any mathematician can point out the fallacy in this reasoning, but the point of the illustration is that reasoning is not sufficient in dealing with life's deepest problems, but may contain fallacies of which the thinker is unconscious.

Bergson presents the novel view that intellectual methods including mathematics are needed in dealing with objects with which we are surrounded in life and are the result of adaptability to environment. According to him intuition is a far higher faculty than reason, and it is in intuition that the soul comes into direct sympathetic knowledge with life. Bergson's extensive studies in biological laboratories enable him to give a large number of illustrations of the elementary form of intuition seen in the instinct of animals. He claims that the wonderful acts of ants and bees and other insects show a sympathetic knowledge of life processes, and that if instinct could be asked questions it could reveal the secrets of life. Intuition is to the human soul what instinct is to animals, that is, a direct knowledge of life.

Bergson is often spoken of in connection with what is called the New Vitalism, because of his exhaustive studies in Biology, especially in regard to instinct. He is not, however, the author of New Vitalism, exponents of which are the scien-

tist Driesch and Reinke in Germany, and such men as Russell in the University of London. New Vitalism is biological and not philosophical, but like the theory of Bergson it shows the tendency of modern thought to seek higher theories of life than those that are mechanical and materialistic.

All knowledge, however, according to Bergson, may be knowledge of the present and of the past, but not of the future. Mr. Balfour published a very interesting criticism in a recent number of the Hibbith Journal on the Philosophy of Bergson, in which he criticised the lack of teleology in the system. The explanation of this lack is that Bergson's system is creative. The soul creates. All spirit may create and that is life itself, for life is creation. Freedom in the universe is absolute to such a degree that no being can wholly foretell events in the future. Balfour claims that from a religious point of view such a theory would interfere with certain beliefs which humanity considers precious.

Bergson is not apparently personally very much interested in the religious side of his philosophy. He is not *irreligious* in any sense of the word, but a careful study of his books seems to show that he naturally does not dwell upon any possible religious bearing of his philosophical thought. He speaks of God, however, as unceasing life, action and freedom, and he might legitimately reply to Mr. Balfour, that with a God of absolute goodness at the basis of the universe, the fullest degree of freedom would not necessarily interfere with the highest results of life to which religious faith looks forward in future ages.

Dean Hodges, Rector of the Episcopal Theological School in Cambridge, Mass., in a recent article in the Atlantic Monthly, finds in Bergson a decidedly religious aspect. To him Bergson teaches that "religion is one phase of that unfolding life of which the other phase is civilization, the one fitting us to the conditions of the visible and the other to the conditions of the invisible world."

Bergson says that it would be futile to try to assign to life an end, in the human sense of the word for to speak of an end is to think of a pre-existing model which has only to be realized. Life on the contrary progresses, and endures in time, and cannot be interpreted in the light of the present, yet a beneficent fluid of life surrounds us, whence we draw the very force to labor and to live. From this ocean of life we are continually drawing something, and we feel that our being has been formed therein. From this sea of life around us we gain impressions which, evolving and adding to each other, will end by expanding the humanity in us and making us even transcend it, for the soul of man is creative.

Spirit is action, will, liberty and a creative force. It not only creates outside of itself but it may create itself, modify its quality and increase its intensity.

The past always moving on is growing unceasingly with a present that is absolutely new. The present we create by entering. It is in real concentrated action in the present time that life is free. Reality is a perpetual growth, a creation pursued without end. Every human work in which there is invention, every voluntary act in which there is freedom,

brings something new into the world. In reality life is a movement, a creative movement which far transcends all that physical and chemical forces could have produced. Such forces left to themselves could never have worked this marvel.

When a child plays at reconstructing a picture by putting together the separate pieces in a puzzle game, the task is an easy one, because the child found a model in the box when he opened it. The picture was already created, but to the artist who creates a picture from the depths of his soul there is no model present, but his picture must be a new creation. The picture will, it is true, be like some model, a person or a scene, but the artistic value of the picture will depend on something put into it by the artist, — something that is his own creation and which will give the picture its life. In this creative act of the artist all the ideas made especially prominent by Bergson are illustrated.

There is duration which is part and parcel of his work. The time taken up with the invention is one with the invention itself. It is not the same as the number of days that he sits before the canvas; it is the duration of the artistic ideas which are the outgrowth of the duration of his whole experience.

The creative act of the artist is a free one. He is before his canvas, the colors are on the palette, the model is sitting, and we even know something of the painter's style. Do we, however, foresee what will appear on the canvas? We know certainly that the portrait will resemble the model, but the unforeseeable *something*, in the picture which is the creation of the artist himself, cannot be foretold. It is the soul of the artist that creates the living elements of the picture, and to accomplish that he calls up the force of his whole personality which is the sum total of his life experience.

This creation is not accomplished by a process of reasoning, although the artist may know how to reason well, but there is in addition an intuitive grasp of the life of the model, which must appear as the life of the picture. Thus we see in the completed picture on the canvas an illustration of pure duration, of memory, of intuition, and of free creative action.

The vital impulse is always striving toward a higher and higher efficiency, something which ever seeks to transcend itself, in a word, to create, and that is Bergson's definition of spirit, a force which draws from itself more than it contains.

In closing I will speak of one of Bergson's ideas which rather follows as a natural result of his system, which is that nature has given a sign to show when destiny is accomplished and the soul is really creative, and that sign is joy. He calls joy the emphatic signal of the triumph of life.

HALIDÉ HANUM'S ADDRESS.

In the days gone by there was a tradition that woman is inferior to man. There is another tradition which has been growing during the last century slowly but surely and strongly, that is, where civilization is greater women are freer, or, the freedom of women brings greater civilization. Freedom

of woman is also a tradition and an evolution at the same time.

The changes in the activities and the position of women during the last century are great enough to give marked and individual face to the century. In the nineteenth century the feminist movement was a dominating feature and it looks as if it will gain more ground in the twentieth century.

Scientifically speaking there is no great constitutional or intellectual difference between man and woman. If one lacks certain good qualities the other equals it with another set of deficiencies. If one has a series of manly virtues the other has her womanly capacities. So weighed and judged, if man and woman are not identical they are without any doubt equal. The progress and ability of women in literature and art show that the moment the general condition of society permits they will be the intellectual rivals and equals of man. Their line of development and achievement will not be the same, since the fever of merely rivalling and equalling men is gone out of the woman's movement. They have been developing on lines that suit best their ability and disposition. Nevertheless if the capacities and development of women are not identical, they are equally important and great. In order to build a complete and perfect edifice of civilization and progress, women artisans as well as men must work on it according to their own capacity.

Women have been everywhere a great, purifying, educating social factor even when they have no political rights. It is a fact of statistics that where women have civic and political rights they have been a great power along the lines I have mentioned. In Norway they have abolished alcoholism; in the United States where they have political rights they have purified politics and they have fought against alcoholism. In one of the cities of Wyoming where alcoholism was at its highest a woman succeeded in becoming mayor. The very next day she ordered the bars to be closed. Rebellion, insurrection, great riots followed but the lady mayor kept cool and firm. In three months things calmed down entirely and the city has no more drunkards and fewer criminals.

Where women have had political rights and duties the percentage of divorce has been lowered. It is natural to think that divorce is more common with emancipated women than with the others, but the contrary has been proved. In New Zealand and Wyoming where women have political rights the number of divorce cases has decreased 70 per cent. Any human being who has a wide outlook on life is more likely to be forgiving in small details and differences of domestic life. She is likely to think of her home as the tiny ring of the large chain of homes that constitutes the society around her. In the interest and happiness of that large circle as well as of her own she rises above the petty trifles that embitter and irritate a woman whose life is bounded by the four walls of her home.

So in all progress the part of woman is a great and noble one. The progress of mankind is a predestined thing and no people will escape this civilizing process. The East, the

(continued on P. 5, second column.)

THE ORIENT

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Charles T. Riggs, Editor.

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EDITORIAL.

We are obliged by lack of space to hold over till next week the account of Founder's Day at Robert College, which was celebrated last Saturday, March 23rd.

It is hardly necessary to apologize to any of our readers for giving so much space in this issue to the addresses delivered at the American College for Girls on Charter Day. Rather do we congratulate ourselves and our constituency on this opportunity. We are permitted a glimpse of the inner workings of the heart and ambitions of a Turkish woman of rare ability and training; we are also given an insight into the constructive work of one of the greatest of living philosophers. Few have had the privilege of personal contact with Bergson, and comparatively few have read his works. The estimate here given by Dr. Patrick will serve as an introduction, and we are sure many will desire further acquaintance with this great French master.

Institutions, like families, often outgrow their accommodations and are forced to move. Or the original location proves less favorable than was anticipated, so that a change is found necessary. So Princeton University began as a College in Newark, N. J., and moved. So Andover Seminary has gone to Cambridge, Mass. And several institutions in this country are contemplating such transfers in the immediate future. The stately group of buildings rising on the heights of Arnaoutkeuy will soon be in readiness for the transfer of the American College for Girls from Scutari, — a change from the continent of Asia to the continent of Europe. The International College at Smyrna finds its quarters too narrow for it, and has secured more spacious grounds in the suburb with the celestial name of "Paradise." The Collegiate Institute for Girls will likewise forsake the din of the city of Smyrna and retire to the growing suburb of Geuz Tepé. And Euphrates College, Harpout, contemplates a move that will give it room to expand as it never can on its present steep mountain-side. And the moral of all this is, not that people should take great care where they commence operations, for this was done in each of these cases; but that the changing world necessitates such changes in order that these colleges may show themselves to be not dead or fossilized but living, breathing, moving organisms.

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sleepy East, as well as the working, living West are on the same road, marching towards the light. And if the East is so much behind it is because it has started so much later, but once started it cannot stop. It may reach the goal many thousands of years later, but what is time in the history of the human race!

In this general march towards civilization there are phases that make one doubt whether the human soul is higher and better for its new intellectual acquisitions. But these phases are like the scaffolding of a line building which hides the noble and beautiful facades. But when the scaffolding is no longer necessary then we shall see clearly the materially and morally beautiful monument that the human brain and heart has built. But we know from the beginning that no such high and beautiful realization of modern civilization is possible till women participate with men. It has been proved in other lands and it has to be proved in this dear land of ours.

After this hasty introduction I can enter upon my subject which will be even more brief. The position and the duty of the Alumnae in the Ottoman Empire. Historically speaking this position and these duties have not always been important. Some ten years ago or at any time before the Constitution, although this building and those associated with it had a very near and dear significance for me, I could never make out of what use it was or ever would be. But today the Alumnae ought to be an immense social, moral and educational power. No group of women in history has had such useful and meaning lives as our Alumnae.

Here we know that it is the part of women to fight against ignorance, evil and oppression. No matter in what country they live, no matter to what race or religion they belong, they are the natural mothers of the human race and wherever they see evils dominant they must unite and fight them down. Here comes the great responsibility of our Alumnae. In this great Empire of ours there have been great political changes; but those changes do not concern us here, for politics is the domain into which at present women are not ready to enter. Women usually enter politics when they have a great part in the economical movement of the land and that movement has not come yet. What concerns us here is the social evolution of the land. Although there is a great difference between the social position of Christian and Mohammedan women, still taken as a whole the social life where the Alumnae live is far from what it ought to be. It is our duty to lay the foundation of a new life, a life more useful to the country, working towards higher progress, regardless of all obstacles. Here we are in a land where the larger number of women need help, spiritual, social and educational, a land where we have to build purer homes, factors that will constitute a purer Empire.

As I have said before, the strongest and most characteristic part of a woman is her motherhood; it is motherhood that has made of woman an eternal giver of the abilities of her soul. If a woman does not give her intellectual, spiritual

abilities to her children, neighbours, society, country and the whole human race, it means that there is something wrong, there is something missing in that wonderful soul of hers. It means that the divine light that goes to the humblest and most ignorant woman's heart and makes her a mother to her own children and to her neighbours, is missing in her. We, the Alumnae, who have had higher intellectual and spiritual opportunities, must pass on to others what we have gained. As in economics goods that are not exchanged are valueless, so the goods of head and heart that are kept for oneself are valueless. Men and women, but more especially woman by that divine gift of motherhood in her soul, must keep no good that is within her. She is the guardian only of any great intellectual or spiritual abilities that she has; she is obliged to pass them on; she is obliged to illuminate her surroundings according to the measure of the light she carries in her soul. The light that the Alumnae carry in their hearts is brighter than the light, or rather darkness we see around us, and if we fail to give it to whom it belongs, we are traitors to the unique greatness of a woman's soul, — motherhood.

MARTYRS' MEMORIAL CHURCH, OSMANIEH.

Dear Editor of ORIENT: —

Once again we desire to report contributions to the Martyrs' Memorial Church in Osmanieh and appeal for a response from all friends who have not yet put a stone in the wall of that Memorial. Miss E. S. Webb, Badveli H. Geuvkalaijian of Mersin and Dr. W. N. Chambers visited Osmanieh a short time ago. It has been a matter of very great regret that Osmanieh remained without the services of a preacher this year. However we found not a little of live interest. The people have not been forgetful of meeting together and they watch for anyone who may be able to conduct service for them. Especially are they enthusiastic and anxious for the beginning of the new church. They have in hand Lt. 20 of the Lt. 50 promised toward the new church building.

The Commission for Osmanieh church in consultation with the Station Conference decided that building operations should be arranged for at once. Plans for the church are under consideration. The general idea is for a stone structure with cut stone corners and windows and door trimmings, with the entire front wall done in dressed stone, with bell tower. The building is to be two stories, allowing space in the lower story for school rooms. The plan contemplates a church that would seat 400 people. In addition it is proposed to build a parsonage by the side of the church. As to expense, the original estimate was Lt. 500 and we still think that that sum will be required, but hope that it may not be much exceeded.

Already there has been reported through your columns Lt. 160.72. We are advised that an error was made in reporting Lt. 6.87 to the credit of Janjigian and Sons of Harpout. This sum should have been credited to the Mezireh Church to which we express our thanks. I trust that we have

made no other mistakes and would be glad to correct any that may be brought to our attention.

We beg to report last contributions as follows: —

Already reported	Lt. 160.72
Mr. B. Dalkuranian, Bafra	1.11
Rev. C. L. Carhart, Beirût	5.50
Dr. Arthur Dray,	2.00
Tarsus Church, Tarsus	6.00
Badveli Bûlbûlian, Aintab	50
Hadji Lucia Aigulian	04
Miss Salmond's Orphanage, Marash	1.00
A Friend	2.09
Y. W. C. A., Hadjin	50
Hadjin Home School, Hadjin	2.00
Mr. J. M. Kemalian, Fresno	55
» E. M. »	55
Marsovan Church	6.50
Afion Kara Hissar Church	50

Total Lt. 189.56

We estimate that the amount in hand will be sufficient to do the masonry work of the church. So we begin work at once in the hope that friends will still be forthcoming to enable us to render fitting service not merely to Osmanieh, but to the whole community in keeping fresh the sacred memory of our brethren who suffered.

We once again appeal for the sympathetic and prayerful consideration of this enterprise. This church is to be a memorial to the men who suffered death by fire and sword. It is our desire that it should be a memorial erected by the people. Let even the children have a part in the work. It will not cost much to put in a stone. The larger the number of contributions the more extended will be the interest, which ought to be general.

Yours very truly,

(Signed) W. NESBITT CHAMBERS.

Adana,

March 1, 1912.

H. H. ASHJIAN

SIMON KUPELIAN.

SYRIAN PROTESTANT COLLEGE.

President Francis Brown of Union Seminary has accepted an election to the Board of Trustees.

We have had a symposium on Africa. Rev. Charles Ransom of the American Board mission in Natal gave the March monthly lecture on Africa, with especial reference to Natal, the Bantus, and mission work among them. A student choir of white "Zulus" gave some native songs and hymns, managing the clicks and clucks with seeming ease. The lecture was profusely illustrated with articles of South African manufacture, "dress," photographs, etc. The after-lecture kept the lecturer explaining the articles and pictures in detail till after time for "lights out." There could not be a better index of the interest.

The following evening President Christie of St. Paul's

College at Tarsus spoke to the students and teachers on The Sudan. On his visit he penetrated to within 4 degrees of the equator. Those who know our friend need not to be told how interesting was his address. Those who do not know him should make a journey to Tarsus. It would be time well spent. At the community prayer meeting he made the address illustrating the assigned topic, The Law of True Greatness, by lessons from the life of Gen. Gordon, whom he was privileged to know, and whose work in the Sudan he has just witnessed marching on.

Mr. Freyer, manager of the American Press, has returned in excellent health from his furlough in America. Friends will be interested to know that Mrs. Freyer is improving in health, even though she finds it slow. Miss Richter of Hadjin, who has given valuable assistance in the Press the past winter, has returned to Hadjin.

The Beirut Chapter of the American Red Cross held a cake and candy sale March 6th at the American Consulate. It was a delightful afternoon socially and the interest culminated in the auction of half a dozen delicious cakes. The bidding was brisk, especially from some syndicates of the bachelors of the College Staff. Dr. Dray, the auctioneer, kept the bids going on one delicacy until 47 francs were offered. There are rumors of great feasts in tutors' rooms that took them back to the days when they had to do such things behind blanketed transoms! £stg. 22 were netted for the Red Cross treasury.

W. B. A.

EMPIRE NEWS.

THE CAPITAL.

The chief wife of His Majesty the Sultan has accepted the honorary presidency of the Red Crescent, says *La Liberté*.

Said Bey, under secretary of the ministry of public instruction, has by imperial *iradé* been appointed president of the Ottoman University.

The Hamburg-America tourist steamer *Cincinnati*, 18,000 tons, was expected here Saturday; but owing to the mines placed in the Dardanelles, the company dared not risk its big liner among them, and Constantinople was dropped from the itinerary.

The prefecture of this city has decided to use a hundred deunüms of the open space at Ok Meidan for a nursery for young trees to line the avenues and squares of the city.

On March 16th, Prof. van Millingen of Robert College gave a most instructive lecture before the Constantinople Woman's Club, in the home of Mrs. Bowen, his topic being the Church of St. Savior, now commonly called the Mosaic Mosque, or Kahrié Jamisi.

THE PROVINCES.

The Ministers Talaat Bey and Djavid Bey were present at Adrianople at the laying of the cornerstone of the new railroad station on Friday last; and later a large audience in the court of the Mosque of Sultan Selim heard a patriotic address by Djavid Bey.

A despatch from Aleppo says; "The cholera has made its appearance among us; but our municipality continues to be neglectful in spite of the danger which threatens us."

The new catalogue of Euphrates College, Harpout, has just reached us. It has twenty-four illustrations, a plan of the grounds, and a map, and gives a luminous description of the history, achievements, methods, equipment, student life and future hopes of the College.

Large numbers of Moslems of Beirut fled to Damascus at the time of the Italian attack at Beirut and are still afraid to return. They are many of them of the very poor class, are without means or occupation, and the Damascenes are willing to pay their fare back to Beirut, but fear holds them in the ancient city.

Eight cases of cholera are reported in Adana between March 20th and 23rd.

The *California*, of the Archipelago American Steamship Co., sank last week off the island of Mitylene. There was no loss of life.

Dr. Riza Tewfik Bey was the victim of a cowardly assault at Gümüljina a few days ago, when he was set upon by men of the opposite political party and wounded about the head and face. He is now in the hospital, and his assailants are under arrest.

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Prince Kopasis, of Samos was assassinated on Friday last by a Greek from Athens. The late Prince was a native of Crete, fifty-seven years of age, and had been Prince of the island since 1907. He was a patriotic Ottoman. The Council of Ministers has appointed as his successor Mr. Vegleris, who was formerly vice-governor of Trebizond and afterward mütesarrif of Mersin.

NOTES.

Mr. Luther Fowle left the capital on Saturday to go to Aintab by way of Marsovan.

Rev. H. H. Riggs and family and Mrs. H. N. Barnum are booked to sail from New York April 25th on their way back to Harpout. Rev. F. W. Macallum and family expect to leave America on their return to Constantinople May 2nd.

Rear-Admiral Limpus, of the British navy, has been appointed to succeed Rear-Admiral H. P. Williams as the head of the Ottoman navy.

Mr. Constantiu Mincoff, a graduate of Robert College, has been appointed Chargé d'Affaires of the Bulgarian Legation in London.

Rev. Robert M. Labaree and family of Urumiah, Persia, passed through this city last Thursday on their way to America for a visit.

Miss Ruth van Millingen of England is making a short visit at the home of her uncle, Professor van Millingen, of Robert College.

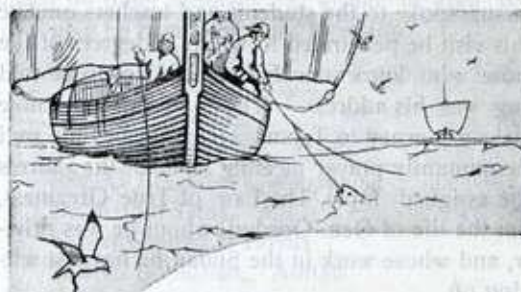
Miss Moore, of Anatolia Hospital, Marsovan, arrived in Constantinople March 25th for a brief visit.

OTHER LANDS.

The Greek legislative elections have resulted in the overwhelming triumph of the Venizelists, who are assured at least 147 of the 181 seats. The Cretans have also elected delegates whom they are determined to send over to the Greek Chamber. Seven warships of the protecting powers are now in Suda Bay, apparently to prevent such action.

The Annual Meeting of the European Turkey Mission is set for April 3, at Sofia.

The P. and O. liner *Oceana*, 6,610 tons, was sunk on Mar. 16th by a collision with a German barque, off Beachy Head, in the English Channel, and seven passengers and two of the crew were drowned. £747,610 in silver and gold specie were lost.



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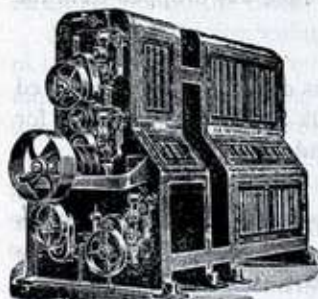


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