

The Orient.

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REV. CHARLES H. THOMSON.

Not only the United Free Church of Scotland, and its mission in Galata to the Jews, but the entire city of Constantinople as well has suffered a loss in the passing of Rev. Charles H. Thomson, M. A. Oxon., at the British Hospital on Wednesday, Dec. 6th, after an illness of about ten days. His genial smile, his universal interests, his unusual ability in many directions, and above all his character as a Christian gentleman, won him the love and admiration of all who knew him. At the Scotch Mission he will be especially missed, but he was too big a man to be claimed by but one institution. The throng that crowded the chapel of the Mission House on Friday afternoon, and stood on the stairs outside, testified to the number and variety of those who feel that they have lost a personal friend.

Mr. Thomson had been in this city but seven years, but his efforts have benefited the Mission in which he was engaged far beyond what might be expected from so short a stay. Although only thirty-six years of age, his unusual command of German, Hebrew and Arabic, as well as his scholarly and eloquent use of English, had gained him wide distinction. He was the author of commentaries on Isaiah and Kings, and had written many articles for the reviews. His lectures on the Wisdom Literature of the Old Testament, given last year at Robert College and begun this year at the American College for Girls, were a real help to many and an incentive to more diligent Bible study. Last year while on a visit to Scotland, he temporarily replaced Dr. George Adam Smith in the chair of Hebrew at the U. F. C. College in Glasgow. His sermons were always both scholarly and helpfully inspiring. He was tireless in his work, and always ready to undertake whatever was within his power. As a business man, his handling of the treasurership of the Committee of Arrangements for the World's Student Christian Federation Conference last Spring was most successful. Mr. Thomson was never married.

The funeral exercises at the Scotch Mission on Friday were in charge of Rev. Robert Frew, who was assisted by Pastor Graf von Lüttichau, of the German Embassy Church, and by Prof. A. Van Millingen, of Robert College. The interment was at Ferikeuy.

The Orient desires to convey to the sorrowing sister, and to the entire Scotch Mission, its deepest sympathy and that of the missions of the American Board which it represents, in this their hour of bereavement.

THE OTTOMAN PARLIAMENT.

22nd Session (Dec. 9). A regulation passed during the parliamentary recess last summer, concerning the appropriation of Lt. 60,000 from the surplus of the *evkaf* receipts for the construction and repair of *vakuf* properties, was brought up for ratification by the Chamber. Several deputies objected to such irregularities, where the extra expense was not demanded for the national safety. Mr. Boussios objected to the system of placing these purely Moslem pious funds in the care of Parliament, and suggested that they ought rather to be administered solely by Moslems. The Minister of the Evkaf justified the appropriation on the plea that it did not affect the budget but was taken from surplus funds; and the measure was approved. The contrary fate befell another summer vacation measure, namely the granting last July by imperial *iradé* of Lt. 2,000 to the ministry of mines and forests for the destruction of locusts, especially in the Aidin vilayet. The Chamber refused to ratify this on the plea that it was not a measure of immediate urgency. Further discussion of the enlistment bill was interfered with by the customary lack of quorum toward the end of the afternoon.

23rd Session (Dec. 11). A complaint was received and put on the docket, concerning illegal calling to the colors of men 48 years old and of others who had paid the exemption tax, the complaint coming from Debré. The Minister of Public Works spoke for an hour about the Chester railroad project, refuting the statements of Pasjurmadjian Eff., made two weeks ago in the Chamber, and demanding that the project be referred back to the Cabinet for further consideration, with a view to securing for the government equal rights with the Chester Company as to the option of cancelling the project after two years' study. The Chamber finally decided to await the official demand of the Grand Vizier which Houlousi Bey said was being prepared. An additional sum of Lt. 50,000 was voted to provide coal for the fleet. An additional sum of Lt. 11,000 having been expended for the building of churches and schools in Macedonia, in cases of properties contested by Greeks and Bulgarians, Parliament was asked to ratify this expenditure; but decision was postponed till the Minister of the Interior should be present. During the summer recess, the Cabinet had passed a regulation granting a year's delay to persons whose property was destroyed by the great Stamboul fires, in the payment of taxes on such property up to the date of the fires. The Chamber, however, decided that the Cabinet had overstepped its authority in this: that it could only delay the collection till Parliament should meet and fix the term of such delay; and that a request for endorsement couched in these terms must be presented.

A PLAN FOR SOCIAL WORK IN THE FOREIGN MISSION FIELD.

Dear Sir:—

So far as I know the plan outlined below is a new departure in foreign mission work. Because of their isolation most of our foreign fields are lagging behind the home field in matters relating to social service. It seems to me that such service will as greatly recommend the Kingdom of God in foreign lands as at home, and hence will hasten its coming.

Some of the greatest problems of Turkey and the Balkan Peninsula arise from the mixture of races in the region, and from the fact that of some of these races a part live in Turkey and a part in the neighboring States. The situation is further complicated by the fact that most inhabitants of the Near East identify religion with nationality, and that the political leaders of the various groups deliberately play upon the religious prejudices of their followers for political effect.

In spite of their backward condition none of these peoples are wholly unaffected by modern thought and tendencies. Among the Orthodox Christians (often erroneously called "Greek Catholics") and the young Turks there is much of anti-clericalism. Socialism (which here unfortunately is synonymous with Atheism) counts hundreds of thousands of adherents of whom the majority are in Servia, Bulgaria, Roumania, and Greece, but many of whom are also found among every nationality of Turkey. Scientific Socialists are few among them, the movement being the expression of a revolt against privilege and against the indifference of the clergy toward human needs.

Doubtless these liberal tendencies are partly due to the influence of our Protestant mission, but the liberals are not embracing evangelical religion in any large numbers. Among the Bulgarians, at least, Tolstoy's Christianity has some following and for some time maintained a fortnightly journal. But in general the growing liberalism is utterly irreligious and materialistic. It must be remembered all along that the proportion of liberal thinkers among the Mohammedans is far smaller than among the rest. While the Young Turks were able to raise sufficient following to overturn the intolerable Hamidian reign they really are a small proportion of the population. The masses are as bigoted as ever.

The problem is how to break down (or over) the barriers of this Moslem intolerance, how to guide the growing (usually socialistic) liberalism of the few Moslems and the many non-Moslems out of materialistic and into spiritual channels, and how to multiply the adherents of vital religion and the brotherly life throughout the Near East.

The European Turkey Mission of the A. B. C. F. M., to which I belong, has done a grand pioneer work. But its appeal is chiefly on traditional lines to the individual to save his soul. Neither the missionaries nor the pastors and churches raised up by them seem sufficiently in touch with the view point of their natural allies, the socialistic and other liberals of the country, greatly to influence them.

We now turn to the Young Men's and Young Women's Christian Associations. Is it probable that they can influence these people for good in large numbers, and can overcome the racial and religious divisions among them? There have been some encouraging signs in this direction, and yet some doubts arise in connection therewith. Miss Ruth Rouse of London, head of the woman's branch of the World's Student Christian Federation has campaigned in Sophia and Salonica. She was allowed to speak in the University and in the Girls' Gymnasia, Greek and Bulgarian. She was so encouraged that she became instrumental in sending a Y.W. C. A. worker to Sophia. After the recent convention of the World's Student Christian Federation at Constantinople, Dr. John Mott also lectured in Sophia, both before the University and in the Divinity School for Priests — the first time a Protestant ever was admitted to those sacred precincts. A question, however, is suggested by a letter to myself from one of the most competent and sympathetic observers of this work in Sophia. She said, "I am afraid that the chief difficulty after all will be to insure a welcome in Bulgaria, *outside of Protestant circles*, which would be desirable for a Y. W. C. A. Secretary. From various directions we hear the opinion expressed that Miss Rouse's work here was only another form of protestant 'propaganda', and our Pravoslav (Orthodox) friends hold back." If this is true of Orthodox Christians, how much more will it be true of Mohammedans. All atheists, skeptics, Moslems and Jews, are barred from active membership in the Y.M.C.A. by the rule that active members must have accepted Christ "as God and Saviour."

A modest experiment of my own has led me to question whether an important work of preparation for Christianity among the Mohammedans and a work tending to revive vital religion in the Orthodox Churches may not be done in another line. This experiment was the delivery of two lectures on apologetics in a Salonica theatre on Sunday afternoons. I was surprised to find five or six hundred Orthodox Bulgarians packing the building who never come near my regular Evangelical preaching services. From various remarks I am persuaded that if the lectures had treated of social questions crowds would have had to be turned away from the doors. I am convinced that large numbers of Mohammedans would gather to hear similar lectures in Turkish. This leads me to hope that men who shun an open attempt to "change their faith," and who cannot unite on a basis of *belief*, might respond to a call to service and unite on a basis of *action*. I have a lecture entitled "The Civilization of Heaven Introduced on Earth," which is really a sermon on "Thy Kingdom Come" worked over. It shows that the recognition of all men as brothers, and the practice of the law of love by and towards all, is the fundamental condition; and it urges that it is the duty of those of us who grasp this truth to begin acting on it at once and trying to persuade others to act upon it. In many places it would be possible on the spot, at the close of such a lecture, to organize among the hearers a "Club of Loving Service" or of "Brotherly Service," or something of that sort. The Easterners are emotional people who respond to

a moving appeal. Why then should not such Clubs or Societies or Brotherhoods be organized among all the various nationalities of Turkey, each holding its separate weekly meeting but all uniting for common meetings at stated intervals, say monthly or bi-monthly? In the cities the Clubs might have houses on the model of Y. M. C. A. or Social Settlement buildings, with reading room, gymnasium, bath, etc. In fact the organization would be elastic enough to adopt any good idea from any source. It could render individual service or social or municipal.

In order to give the Clubs a definite reason for meeting weekly and to induce them to found good practice on sound theory or knowledge, they should be advised systematically to study what is taught on love and service in the Bible. At the weekly study, the members could relate their experiences, speak of opportunities for service, cases of need, etc.

Separate Clubs for men and women would be necessary and there should be Junior Clubs. It seems to me that those for boys should adopt as much as possible of the Boy Scout idea, as developed in America, with the military features eliminated. It might be impolitic to adopt the name of "Scouts," as the Turks are still very suspicious of military tendencies among the non-Moslems. Possibly the name "Knights" or "Comrades" of Loving Service would not be obnoxious.

Such a "Loving Service" movement would be distinctly favorable to welding together the discordant elements of Turkey and to strengthening the New Régime. Hence it ought not to be discouraged by the Government.

As the movement would be distinctly religious it would tend to guide the socialistic and other liberalism into spiritual channels. Among Orthodox Christians the study of the Bible and the living a life of loving service would strongly tend to revive pure religion. In fact, if thousands of Moslems, socialists and Orthodox Christians could, in the next five years, be enlisted in Bible study and in loving service toward one another, the benefits, it seems to me, would be inestimable.

We now come to the question of starting and carrying on the movement outlined. Who shall do it? Would it be possible for an organization like the "American Institute for Social Service" to undertake the work? Its representative would be free from the suspicion of religious proselyting, and I believe would be welcomed and given a fair field. A beginning might be made with one American organizer whose salary should be provided from America or England or both. Possibly existing native papers could be induced to give the movement a department in their columns, or it might eventually seem best to establish an organ to be printed in Turkish, Armenian, Bulgarian and Greek.

In view of the foregoing I would ask your kind answers to the following questions:

1. Does the movement for "Loving Service" here outlined seem to you important enough and hopeful enough of good results to justify the effort and possible expense necessary to begin and push it?

2. If not, can you suggest any better way of making a

beginning among Moslems — always remembering that open preaching of the Gospel to them will not be tolerated in Turkey?

3. Do you think that organizations already in existence in the foreign mission field can successfully carry on the movement outlined?

4. If not, can you suggest any other organization already existing in America or Britain which is fitted to undertake it and would be likely to consent to do so — or an organization each in America and Britain which might unite to finance and back the movement?

5. If not, would it be worth while in your judgment to try to establish an organization distinctly for this purpose? Do you think it would be likely to succeed?

6. What criticisms or suggestions in general would you make upon what has been said above?

Please kindly send your reply to the address given below, which is that of the writer who is on furlough in the United States. Your payment of your reply postage will be appreciated as the writer has no fund for the purpose.

Very respectfully yours,

EDWARD B. HASKELL

Nov. 15, 1911.

*Missionary of the American Board,
Salonica, Turkey.*

32 N. Park Street, Oberlin, Ohio.

JERUSALEM Y. M. C. A. CELEBRATES.

President Bliss of Beirut sends us the following facts: —

The twenty-first birthday of the Young Men's Christian Association of Jerusalem was celebrated on Saturday, Sunday and Monday, Nov. 18th to 20th. On Saturday afternoon there was a football match between two Y. M. C. A. teams; and in the evening there was a birthday social in the Iron Room of the Church Missionary Society. There were special commemorative addresses Sunday morning and afternoon in the various churches of the city, and in the evening a special service for men only was held at the church of the American Missionary Alliance, where addresses were made by Rev. Canon Yates, Rev. Said Abood, Mr. S. Donnithorne, and Rev. Howard S. Bliss, D.D. The great Birthday Meeting was on Monday evening, in the C. M. S. Iron Room, with an attendance of some 250, when Rev. Prof. Dalman, Ph. D., D.D., the Swedish Consul; Rev. Timotheos Themelis, secretary to His Beatitude the Greek Patriarch; the chairman, Mr. L. H. Hardman; Herr Schmidt, the German Consul-General; Mr. W. Coffin, the American Consul, and Rev. I. Baz took part in the exercises, with messages of greeting, etc. The main address of the evening was by President Howard S. Bliss, D.D., on "Youth." The neat little program was printed at the L. J. S. House of Industry, Jerusalem. On the following evening, the alumni of the Syrian Protestant College gave a dinner at the Grand New Hotel to Dr. and Mrs. Bliss, which was very successful. With the guests, the total attendance was 37, of whom twelve were graduates.

The Orient, Volume Three.

With the first issue of January, 1912, we propose to number the issues of *The Orient* so as to have the volumes coincide with the years. This will then be Volume Three, leaving Vol. II. with only thirty-seven numbers. This will of course deprive nobody of any part of a year's subscription, as each annual payment entitles one to fifty-two numbers. Let us remind you also that subscriptions may commence at any time during the year; but that it would not be at all a bad idea for you to give some friend the pleasure of a subscription for 1912 as a Christmas present. Our circulation is steadily growing, but we could bear the shock of several hundred more subscriptions, provided they come soon. The warm terms of appreciation voiced by some of our subscribers serve as an incentive to us to do our best to make *The Orient* deserve such kind thoughts. A recent letter says, "I'd pay double price for it if necessary. If I could take only one periodical, that should be *The Orient*; and when I have time to read only one, I read *The Orient*." Another from America, "I am very glad indeed of *The Orient*, which tells more (about Turkey) in a page than the other papers give in a week." Will you by your subscriptions help us to become still more useful?

SYRIAN PROTESTANT COLLEGE.

Y.M.C.A. NOTES.

The enrolment of members in the Y. M. C. A. at the end of the first month of College is not complete, but it totals 150. 34 from the two upper classes, only, at present, are in the Christian Brotherhood, the branch in the Preparatory Department, and 116 are in the branch for the upper departments of the University. The various committees through which the activities of the Association are carried on are: Bible Study, Membership, Religious Meetings, Reception, Missionary (with a mission-study class), Social Service, Neighborhood Meetings, Finance.

On Nov. 10th the Association celebrated the 25th anniversary of the foundation of the Association at S. P. C. Prof. Louis F. Giroux, now of the International College, Springfield, Mass., was the first president. The organization of the former prayer-meeting committee into a Y. M. C. A. was due to the impetus of a visit to the College of Rev. Dr. Frank Sanders, at that time a tutor in Jaffna College. At the anniversary meeting Prof. Porter told of the religious meetings before the Y. M. C. A. was formed and of its formation. Dr. Dray told of the meetings 25 years ago when he was a student member. Dr. Adams spoke of the giving up of the organization because of the old narrow basis of membership, which shut out from active membership all who were not members of the Protestant church, and of the reestablishing of the Association in 1895 on the "Paris basis" when Dr. Mott visited the College. Rev. Dr. Nicely of Chicago was the first

president under the reorganization. Prof. Patch gave some most interesting bits of ancient history from the first minute book. President Bliss closed and said that athletes wishing to make a long leap always go away back a long distance to gather headway, and so we had done for a long and strong leap forward this year in our Association life.

The Y. M. C. A. at Jerusalem celebrates its 21st anniversary with a three days' festival on Sat., Sun. and Mon., Nov. 18, 19, and 20. President Bliss has gone to Jerusalem to deliver the principal address at the celebration.

The Temperance Reading Rooms have moved into new and commodious and cheerful quarters near the public square, in the busiest (and wickedest) part of the city. Mr. Lebib Bardawil, B. A., recently an instructor in the S. P. C., is the manager. It is one of the fruits of the missionary work and is under the general direction of a committee of ladies and gentlemen of the Syria Mission and of the S. P. C., and the Y. M. C. A. of the city, which is actively interested in promoting its usefulness. It is needless to say that it is a helpful agency to many young men.

The Boys' School in Tripoli has this week opened. The cholera seems to have stopped there.

W. B. A.

EUPHRATES COLLEGE.

Euphrates College has the smallest enrollment that it has seen in many years. This is due partly to stricter requirements, partly to political conditions and mostly to the late opening. Its figures are 178 in the College, 104 in the High School and 310 in the lower schools. The Boarding Departments are full, though every student in the male department was obliged to pay full price this year or work for the balance. Money which had been loaned to poor students was this year exhausted, so that many who would like to have come had to wait a year to earn the necessary Lt. 10, the charge for Board and Tuition in the College.

The elective system, introduced for the first time throughout the College, is working nicely. A class in Parliamentary Law is training the future legislators of the country and has proved very popular. Besides the required study of the Bible in every class of the College, the Y.M.C.A. is offering courses in voluntary Bible study and Mission study which are enrolling students from nearly every class.

Through the income of the Higher Educational Fund a newly equipped Domestic Science room in the Girls' Department is making possible more practical work in that line. In the Boys' Department a new Dormitory building has been equipped for the smaller boys. It is hoped to furnish the lower story of this building as a gymnasium in the near future.

E. W. R.

The McNamara brothers have pleaded guilty to dynamiting the building of the *Los Angeles Times* in October, 1910, and have made a dramatic confession. James B. has been sentenced to imprisonment for life, and John J. for 15 years.

THE ORIENT

A weekly paper, devoted to the religious, educational, political, commercial and other interests of the Ottoman Empire.
Charles T. Riggs, Editor.

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MR. THOMSON AND THE AMERICAN COLLEGE.

Together with the other communities of the city the American College for Girls feels deeply the loss caused by the death of the Reverend Charles H. Thomson.

As a friend and as a most acceptable and helpful preacher and lecturer he had endeared himself to all at the College. It was there that he made his last public address the day before he was taken ill, — when he added to his many former kindnesses by beginning a series of lectures on the Wisdom Literature of the Bible. All who heard him on that Wednesday afternoon were deeply interested in his broad scholarly treatment of the subject and looked forward eagerly to the other lectures of the course. Those they will now, alas, never hear.

Teachers and students of the College wish to express their sense of the loss which all the city mourns, in the death of one with such brilliant talents, such profound learning, and, more than all, such a consecrated spirit.

I. F. D.

MR. SHUSTER AND PERSIA.

Russia is sending her troops into Persia to secure the removal of that American *enfant terrible* whose desire to hustle the east is apparently stronger than his diplomacy. Should Russia succeed, the blaze of light caused by the passage of this comet will be succeeded by a blackness more hopeless than ever in Persia's affairs. This young David, who, as the *Literary Digest* suggests, seems ready to tackle both the lion and the bear in defence of his Persian flock, has undertaken the difficult task of acting in his capacity as a Persian official as loyally and logically as if he were acting for an American dependency. Persia has never acknowledged any Russian or British "sphere of influence," and Mr. Shuster proposes to acknowledge no such thing either. Had he confined himself to his work, and kept out of print, he might have done better. By declaring that he recognizes no Russian or British paramount interests in Persia, he has antagonized the two powers that really control the future of that hapless empire. The *Novoye Vremya* speaks of him as an "American in a pea-jacket and a paper collar," and says, "The Russian expedition will be directed principally against this American adventurer, Shuster,

who is more powerful than the whole Persian government. Moscow was burned by the farthing candle of an incendiary. This conquistador must immediately be expelled." Naturally the Turkish press takes a deep interest in the critical position of the neighboring Moslem state. One of the local dailies says, "Mr. Shuster fell brusquely from New York or Chicago to Teheran, bringing in there the methods of American businessmen. He promenaded through the financial affairs of Persia with the air of a buffalo from the pampas, let loose in a porcelain-shop. He carelessly broke everything, with superb disdain of these fragile objects, which did not exist to his eyes. He has made himself insupportable to the English and Russians, as well as to many Persians. His removal has thus become a necessity."

Mr. William Morgan Shuster, who is so cordially hated by some and so warmly admired by others, is a youth of thirty-four, who at twenty-one began his career as a stenographer in the War Department. He was in the Cuban customs department from 1899 to 1901, then served as Collector of Customs at Manila till 1906, when he was made a member of the Philippine Commission and secretary of public instruction for the Philippines. He was married in 1904.

THE ITALO-TURKISH WAR.

Our belittling of the accident to the Khedivial steamer at Smyrna was based on the official statement of the authorities; but it turns out that there was a real explosion, and that the passengers were very fortunate to get off with merely a bad shaking-up. The people of Smyrna were greatly excited by a report that the Italians of that city, who number some 8,000 to 10,000, were given eight days to leave the city. Rumor had it that a like decision had been reached as to the Salonica Italians. But the latest report, and apparently a reliable one, is that it is only from the Dardanelles that all Italians are to be expelled, and that these are given the option of moving to other Turkish cities if they choose. In Tripoli the Italians have occupied the oasis of Ain Zara, four or five miles south of Tripoli city, after their first attempt had been repulsed by the Turkish regulars. Skirmishing of little importance is reported from Benghazi and Derna, where the invaders are thought to be planning an advance southwards. The Ottoman forces are thought to be concentrating near Gharian. Italy is beginning to complain of violations of neutrality on the Egyptian and Tunisian frontiers; but the alleged instances are not of sufficient magnitude to lead to official representations. An interesting question raised by this is whether Turkish suzerainty in Egypt does not prevent the latter country from being regarded as a neutral state.

Russia has seized the present propitious moment to put out feelers in several directions as to the possibility of opening the Bosphorus and Dardanelles to the Russian fleet, or, perchance, to warships of all nations. The question is being thoroughly aired in the press of Europe, but no definite proposition has yet been made.

EMPIRE NEWS.

THE CAPITAL.

The Turkish daily *Alemdar*, one of the organs of the Opposition, has been suspended for its too violent criticism of the powers that be. Its successor, the *Yeni Yol*, was also suppressed yesterday for a violent attack on the Minister of War.

The Imperial Ottoman University has been invited by the University of Athens to be represented at the approaching 75th anniversary of the latter.

The election to fill the seat vacated by Rifaat Pasha was held on Monday and resulted in a victory for the new Opposition party of Liberty and Agreement, whose candidate, Tahir Haireddin Bey, was elected by one vote, receiving 196 votes to 195 for Memdough Bey, Minister of Justice, the Union and Progress candidate.

The election of a new Armenian Patriarch will be held this week Saturday.

THE PROVINCES.

A despatch to the *Azadamard*, dated Bitlis, Dec. 5, states that within a week there have been over thirty assassinations, assaults and robberies in Bitlis and its environs, and that there is no security on the highways.

Vol. I., No. 1 of *Jerusalem Notes*, the monthly organ of the Jerusalem Y. M. C. A., has been sent us by a subscriber. It appears as a celebration of the 21st birthday of the Association.

The noted Abdul Kadir Effendi Baghdadi, of Adana, died quite suddenly on the morning of Nov. 29th. He had only lately returned from his two years' exile to which the Court-martial had condemned him for complicity in the Adana massacres of 1909.

The Ottoman Bank has recently opened branches at Scutari in Albania and at Van.

Crete is determined to send deputies to the Greek Chamber, and Greece seems as determined to keep them out, since their reception would mean war with Turkey. The foreign consuls in Crete are trying to prevent these deputies from leaving the island.

Cholera in Adana is very light up to the present.

NOTES.

Rev. Kavmé Ablahadian, after a helpful series of meetings at Ordou, has arrived in Constantinople. He hopes soon to visit Adana and vicinity.

Mrs. E. D. Marden sailed from Boston for Liverpool Dec. 5th on her return to Constantinople.

The departure of Rev. Charles K. Tracy and family from Smyrna for America has been delayed by the illness of their baby boy. They hope to start this Saturday.

OTHER LANDS.

The Prince regent of China has abdicated; the central government has issued a proclamation legalizing the cutting off of the queue, and has adopted the European calendar. Still the revolt is not stayed, and has spread into Mongolia.

The coronation of King Vajiravudh of Siam took place on Dec. 2nd. The German Emperor has conferred on him the Order of the Black Eagle.

Grave accusations have been brought in the Belgian Chamber of Deputies by the Socialist leader against some Roman Catholic missionaries in the Congo territory, who, he says, are evading the prohibition against the manufacture of alcoholic liquors, are detaining stolen children illegally against the wish of their relatives, and are chaining and flogging natives, contrary to law.

Congress opened in regular session on Dec. 4th. What with tariff, trust, arbitration and Panama canal questions, it promises to be an interesting session.

John D. Rockefeller has resigned from the board of directors of the Standard Oil Company of New Jersey, and Mr. John D. Archbold succeeds him as president. 'Rah for John D.!

The Moslems of Natal have subscribed £4,000 for the Ottoman Red Crescent. Of this sum, £1,500 have been forwarded through the Ottoman Consul at Johannesburg.

The Ottoman medal of the *Imtiaz* has been granted to Reshid Bey, director of the Evkaf in Egypt.

A fire at Delhi has destroyed the magnificent tent specially furnished for the use of the Emperor and Empress of India at their coming to Delhi. Two persons lost their lives in a simultaneous fire that destroyed the fireworks intended for the Imperial garden party.

The Cunarder *Mauretania* broke a mooring chain and ran aground on a soft bottom in the Mersey on Wednesday night last.

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