

The Orient.

February 15, 1911

BIBLE HOUSE, CONSTANTINOPLE

No. 44

PRELIMINARY ANNOUNCEMENT

OF THE NINTH CONFERENCE OF THE WORLD'S STUDENT
CHRISTIAN FEDERATION

Having accepted the cordial invitation of the delegates from the Levant extended to the Federation at the meeting in Oxford, in July, 1909, the General Committee announce that the next Conference will be held in Constantinople, commencing on Monday, April 24th, and closing on Friday, April 28th, 1911.

Previous Conferences of the Federation have been held at Wadstena, Sweden, in 1895; at Williamstown, America, in 1897; at Eisenach, Germany, in 1898; at Versailles, France, in 1900; at Sorø, Denmark, in 1902; at Zeist, Holland, in 1905; at Tokyo, Japan, in 1907; and at Oxford, England, in 1909.

The Conference will review the progress of the Kingdom of God among students throughout the world; there will be discussion of some of the most important problems of the various national student movements; the needs of some of the most difficult fields will be considered, and opportunities for effective work will be carefully studied; the Conference will promote fellowship and co-operation in service among the leaders in various nations; and much time will be set apart for intercession on behalf of the work of Christ among students everywhere.

The personnel of the Conference includes members and officers of the General Committee of the Federation; members, secretaries, editors, and prospective leaders of the supervisory committees of national student movements; corresponding members of the Federation in lands without national movements; and a few others chosen by the officers of the Federation with reference to their helpfulness in promoting the work of the Federation. Not more than sixteen delegates may be accredited from any one of the twelve movements comprising the Federation. Arrangements are being made, however, by which a larger number will be admitted from the Levant itself. Only those who belong to these classes are entitled to receive the hospitality or to attend the sessions of the Conference.

Meeting as it does in a centre of incalculable possibilities, at a time when conditions are favorable for making a lasting impression, this Conference has a great opportunity which can be utilized to the full measure only as the delegates and friends of students everywhere unite in prayer that God will make the Conference fulfill His great purposes.

THE STUDENT CHRISTIAN MOVEMENT.

The following statement has been prepared for the *Orient* by Messrs. Jacob and Davis.

The world-wide Christian movement among students, with its effective outreach into nearly every country where there are educational institutions, grew originally out of two desires. On the one hand, students themselves began to yearn for an effort on their own part for deepening their Christian life. On the other, professors and faculties sympathized with the new attitudes, both in religious and pedagogical circles, favoring the greatest possible initiative on the part of each individual himself in the development of his character, and felt that it was highly important to enlist students in a self-directed, unselfish Christian enterprise.

The results of these first desires have been greater than either students or faculties of that time realized. From a more or less defensive movement to conserve faith among those who were already Christians it has become probably the most aggressive and effective evangelizing force among the higher classes. It is combating victoriously the powerful tendencies in student life toward selfishness and indifference. It has enlisted thousands of students in the study and practice of various forms of individual and social service. It is furnishing the Church with a host of workers, laymen and clergy, foreign missionaries and home supporters, of deep spirituality and great latent power.

The work of the student movement is upon a sound evangelical basis. Its aims are, in general, as follows:—(1) to promote Christian fellowship of a sane, practical type; (2) to develop Christian character and to bring students to the practice of loyalty to Jesus Christ as their Savior and Lord; (3) to train students for and in various forms of Christian service; (4) to enlist students for the work of the Church as loyal laymen and also to give their life to its work in one of the Christian professions.

With this policy the movement has spread into over thirty countries, always as a work by and for students themselves. It has not tried to perform any of the functions of the Church but has sent thousands of students into the Church. It emphasizes devotional Bible Study for personal, spiritual growth, and 80,000 students each year enter groups for this purpose. This work, with the addition of apologetic lectures, special campaigns, and, most effective of all, a great volume of individual effort by students for their fellows, results in literally thousands of regenerated lives every year. Study and work upon social problems is being given large attention, especially in Great Britain and the Continent. En-

listment for the missionary enterprise has been phenomenal. In China, during the last year, over 500 of the choicest students in the Empire offered themselves for the native ministry. In America more than 4,000 missionaries who are now serving in foreign lands received their missionary motive largely through the work of this movement. Four thousand more are awaiting their turn and are to a great extent responsible for the securing of 25,000 college men and women for the study of missions and of more than £25,000 a year from students alone for missionary enterprises. The movements in Great Britain and on the continent are doing work fully as significant. Moreover, the extent of the influence of these movements is not measured by their 140,000 members. The elevation of all the moral ideals in great universities, the turning of tendencies toward agnosticism and infidelity into sincere inquiry after truth, the supplanting of selfish, materialistic motives in the hearts of students generally by life purposes for unselfish service, these indicate the larger significance and duty of this world-wide Christian conquest.

THE WORLD'S STUDENT CHRISTIAN FEDERATION.

For the following facts we are indebted very largely to a paper by Miss Ruth Rouse, the traveling secretary for women students of the Federation.

HISTORY AND EXTENT.

The World's Student Christian Federation is the outward and visible sign of the world-wide Christian movement among students. In the year 1895 the leaders of the national Christian organizations which had sprung up spontaneously in Germany, the Scandinavian countries, Great Britain, the United States and Canada, met at Wadstena in Sweden, and formed the organization now known as the World's Student Christian Federation. They appointed as Secretary Mr. John R. Mott and resolved to spread the movement into other countries. The membership of the five organizations which then entered the Federation included about 30,000 students and professors. At the conference of the Federation in July 1909 in Oxford, it was found that the movement had extended to more than thirty different countries; that Student Christian Associations had been formed in more than 2,000 universities and colleges, and that their membership now included more than 138,000 students and professors.

CHARACTERISTIC AND AIMS.

It is a distinctly Christian organization. Each of the movements in the Federation is on a pronouncedly spiritual basis.

It is an inter-ecclesiastical organization. The Federation works in the interest of no one church or ecclesiastical body. Its constituent movements include in their membership loyal members of different Churches, Orthodox, Catholic, Protestant, and never seek to detach students from their own church, whatever that may be.

It is worked in no narrow spirit. While full membership

is confined to those who take a distinctly Christian position, students of other religions or of no religion, but who sympathize with the aims of the movement are welcomed to associate membership and are invited to share in all activities. Large numbers of such students do join heartily in this work.

It is a non-political organization. The Federation is not worked in the interest of any political party and the membership of the movements includes those of the most varying political convictions.

It is truly international. Its chairman is a Swede, its vice-chairman an Indian, its General Secretary an American, its secretary for women an Englishwoman. The general committee consists of two representatives from each affiliated movement. International conferences are held every two years and always in different parts of the world. Each national movement while fundamentally in accord with the general basis of the Federation, is controlled by its own national committee, and works out its own plans and methods according to its own genius and temperament.

METHODS AND RESULTS.

It is a strong unifying force. Its international work is promoting an understanding among the students of different races. Through its efforts foreign students are being looked after and their development ensured for the greatest usefulness to their mother country. It is the means of effective union, in spirit and in cooperative effort, of the national movements. Mr. Mott's missions to the universities of England and Russia furnish a striking example of this. In the winter and spring of 1909 the Federation placed his services at the disposal of these two movements, with the result that Oxford and Cambridge Universities experienced a unique and marvelous spiritual awakening, that the students of London nightly taxed the capacity of Royal Albert Hall, and that, in several Russian universities, hundreds of men and women became serious inquirers after Christian truth.

It fosters progress. It brings to bear upon the problems of every country the results of the experience of all the fields in the world. Its biennial conferences have become gatherings unsurpassed in bringing to the leaders of each movement new visions of possibility and duty in their own field and in their relation to the world-wide cause.

Furthermore, as after the conference held in Tokyo in 1907, whole nations have been affected by the generous work of bands of leaders from other countries, who have gone for evangelistic work into all the educational centers easy of access. These efforts have always been highly multiplying and have brought new energy and faith to the Christian forces in these institutions.

It organizes new movements. Its work, extensive as well as intensive, is continually bringing into being new self-propagating national movements in countries in which theretofore no united efforts have been carried on.

It promotes the highest spiritual ideals. Through the work of its secretaries, through its publications, notably "The Student World", a quarterly of unsurpassed influence in student work, through every avenue of its activity, it is helping the rising tide of Christian faith and service among students everywhere.

THE OTTOMAN PARLIAMENT.

37th Session (Feb. 8). An article was added to the code of civil procedure, according to which the real or personal estate of the defendant in a civil suit may be seized by law pending the trial. A supplementary credit of 70,000 piastres was voted for the expenses of the officers of the court-martial in the Hauran. A deputy from Aleppo asked for 50,000 piastres to aid the poor of that city because of the extremely severe weather; but this was refused because the winter is severe throughout the empire, and no one place deserves such preference. The enlistment bill was taken up, and twelve more articles disposed of, dealing with various classes of men in peculiar situations, and their military service. Only twelve more articles remain of this bill for discussion on the first reading.

39th Session (Feb. 11). A proposition on behalf of the popular party that a supplementary appropriation of Lt. 2,000 be made to the ministry of the interior to be distributed as aid to the poor in the provinces who are suffering from the severe winter, was rejected on two grounds, first because such an appropriation would be sure to go into the wrong pockets, and second because the Government has already met the calls of a number of the vilayets and is ready to aid others, without any special appropriation. The budget of the Agricultural Bank was presented, showing receipts of 45,435,500 piastres, and expenditures of 21,027,826 piastres. After an animated discussion as to whether this bank should be under the Ministry of public works, or that of agriculture, mines and forests, the budget was approved in part.

40th Session (Feb. 13). A note from the Senate, calling attention to irregularities in the use of appropriations by the Ministry of Education, in connection with a request for two million piastres more for opening normal schools, was passed over to the Budget committee. The rest of the budget of the Agricultural Bank was then passed, as was also the entire budget of the *Emniet Sandughu* (Government trust company). A bill to place surgeons, druggists and nurses with certificates from the marine hospital on the same footing with those of the military hospital, was passed, as were others appropriating moneys for the Hedjaz Railroad and for fire-engines for the Admiralty.

INDUSTRIAL WORK AT OURFA.

The report for 1910 of the American Industrial Institute at Ourfa has just been received. This is drawn up by Rev. S. v. R. Trowbridge and Mr. George F. Gracey. It reports 2,153 women and girls regularly employed in the handkerchief industries during the year, and an output of 1500 dozen embroidered handkerchiefs every three weeks. These women and girls are in Ourfa, Adiaman, Birejik and Garmouch; and over Lstg. 5000 are paid out during the year in daily wages to them. A Bible teacher is constantly engaged in teaching these persons to read the Bible. Forty-five orphan boys are being taught trades in shops connected with the Home; and a night school gives them an opportunity to learn the languages and the Bible. A considerable farming industry is carried on in connection with the Institute, bringing in wheat for the use of the orphans and the blind children. The Girls' Orphanage, carried on for fifteen years by Miss Shattuck, having accomplished its work, was closed last July. The rooms it occupied have been turned over to the Shattuck

School for the Blind. In this school there are twenty-two girls and four boys, six being new this year. Manual training is given in weaving, sewing, and chair-caning; school studies and physical culture are also carried on, and a thorough training in Bible study. The Industrial Institute needs an endowment of Lstg. 500, to furnish it with an adequate plant. In recognition of the great work of Miss Shattuck in Ourfa, the Armenian Protestant church has proposed that a Shattuck Memorial Hall be erected, and that the land required be given by the congregation. This hall is to be used for public gatherings of all sorts, and a fund of Lstg. 800 will be raised for its erection under the auspices of the missionaries of Aintab Station.

THE AMERICAN COLLEGE FOR GIRLS.

Weather Report for the week Feb. 4-11.

(Observations taken at 8 A.M. daily)

Date	Temperature		Snow
	Maximum	Minimum	
Feb. 4	45.0° F.	24.0° F.	.1 inch
" 5	50.1° "	34.5° "	"
" 6	47.5° "	24.5° "	.04 "
" 7	31.5° "	18.4° "	.15 "
" 8	27.5° "	15.1° "	.01 "
" 9	30.0° "	20.0° "	.16 "
" 10	34.0° "	15.0° "	.23 "

February 10th the snow fall was much heavier than indicated by the gauge but bad drifting prevented the taking of a more satisfactory reading.

Mr. G. D. Hogarth, the archaeological explorer, geographer and author, had consented to lecture at the College on Friday afternoon, but was unable to keep his engagement on account of the storm. Mr. Hogarth is on his way to the Hittite region to continue his excavations there.

On Saturday evening Miss Robinson gave a dinner to the choir.

On Sunday Miss Hathaway conducted the services and drew her subject from the life of Abraham Lincoln.

Professor Hovhan Hagopian, the head of our Armenian Department, has just returned from Egypt where he has raised Lt. 1500 among the Armenians for the "United Educational Society of the Armenians" for founding schools in different parts of the Turkish Empire. Mr. Hagopian organized a branch of this society in Alexandria, Patho Pasha promising to give £ 100, a year to the society. About eighty-six schools in all have been founded. The Turkish language is obligatory in all Armenian schools and Turks and Kurds in some places are attending these schools. A normal school for boys is to be founded at Van, and normal classes will be organized in the large girls' school at Erzeroum.

THE STAVRIOTAE.

More than two centuries ago, the Greek inhabitants of a number of villages not far from Trebizond, notably the village of Stavri, were forcibly converted to Islam, and compelled to adopt Moslem names, worship in mosques, and serve as soldiers at a time when only Moslems served in the army. Thirty-five years ago these people, called Stavriotae, attempted to throw off this guise of Mohammedanism, but were not allowed to do so. Four or five years ago the attempt was renewed, and the aid of the Greek Patriarch and of the Minister from Greece was invoked; but again in vain. This letter was even sent to the late King Edward VII., begging that England take up the case;

HIS BRITANNIC MAJESTY EDWARD VII.,
KING OF GREAT BRITAIN AND IRELAND,
EMPEROR OF INDIA.

Your Majesty!

The undersigned, representing a community of fifteen hundred souls, craves permission to submit to Your Majesty a statement of the persecution and disabilities under which we, Christian subjects of His Imperial Majesty the Sultan, have long existed and do now exist. And may Almighty God and our Saviour Jesus Christ put it into the heart of your Majesty to take steps to succour us from our unhappy lot.

After the conquest of the Empire of Trebizond by the Turks, a number of Greek Christian families residing there were forced to accept Islam in order to save their lives. They embraced the new faith outwardly; but fled thence to an obscure town in central Asia Minor, in order to be able, in this out-of-the-way place, to carry on in secret the ordinances of our holy religion. This town, now called Ak Dagh Madeni, is in what is called the Bozouk region, some fifty miles from the city of Yozgat. Our ancestors intermarried with the other Orthodox Greek families of the region, until now our community numbers some fifteen hundred souls. We have always kept up the sacraments, including baptism and the Lord's Supper, in secret, and though we are officially known by Mohammedan names, we have in secret our own beloved Greek names.

Some twenty-five years ago, an enrollment of His Majesty's subjects was made, at which time we and our fathers refused to be enrolled as Moslems, "choosing rather to suffer wrong with the people of God than to enjoy the pleasures of sin for a season." This refusal resulted in our not being enrolled at all, but we still paid taxes and were forced to do military service as Moslems. This went on until, two years ago, another enrollment was made, and we again refused to be registered as Moslems. The government then arrested twenty-two of our leading men, and sent them into exile, some to Angora, some to Choroum, and some to Kur Shehir. Two of these have died in prison. The rest of our men have fled to the mountains or to other places, to escape the like fate, while our wives and our little ones are in danger of

their lives. Our priest is among those in exile at Angora. These exiled ones are repeatedly urged to embrace Islam and be released; but this they faithfully refuse to do. In the meantime we have been using all possible means to let our cry for help be heard, but so far to no avail. The Ecumenical Patriarch has sent repeated petitions to the Sublime Porte, and has addressed many representations to the European Embassies. We have reason to hope that Your Majesty's Ambassador has acquainted Your Majesty with the contents of our appeal. The unvarying answer given by the Sultan's government to all these petitions and inquiries, as also to the representations of His Hellenic Majesty's government, on our behalf, has been a sweeping denial, and a statement that we are and always have been good Moslems. Meanwhile the government of His Majesty the Sultan is trying to scatter us as much as possible, in regions wholly peopled by Moslems, in order to smother our zeal for our religion. Two of those who were in exile have been sent back to their villages and are threatened with death if they will not recant. In fine, we are condemned to annihilation, unless we deny our Lord. In our desperation we appeal to the clemency and love of justice of Your Majesty, and beg You to hear our cry, and use Your good offices as Defender of the Faith to rescue us, Your Majesty's humble petitioners and co-religionists, from a living death. If Your Majesty will command the British representatives in this Empire to inquire into the truth of these our statements, they can verify to Your Majesty all we hereby set forth, but in more lurid colours, as the facts amply justify.

Begging that in mercy Your Majesty will take fitting action to save us, we remain,

Most Noble Sir,

Humbly your servants,

PRODROMOS (SHÜKRI)

On behalf of the Stavriotae.

Constantinople, April 30, 1906.

Then inquiries were made by the British Embassy at the Porte, but the matter went no further. All these years these villagers have preserved in secret their Christian rites, and have worshiped in underground chapels, and have had their Christian names which they used in secret. So that one who was Shükri or Ali or Osman on the street might be known by his friends to be also Yorghis or Aleko or Papa Demetrios. Some of these men tried to insist on their being publicly recognized as Christians, and were arrested, while many others fled to the mountains. With the establishment of the new regime, the efforts of these Stavriotae to be recognized as Christians were renewed; and finally, in February of last year, an official request to that effect was sent from the Governor of Trebizond to the central government. This was taken up, and last March the central government granted the request. The decision to this effect was sent the Governor of Trebizond, who, however, waited nine whole months before communicating it to the Greek Metropolitan of that city. So that only in December last was that dignitary able to notify those in his diocese, and to send word also to the Metropolitans at Gümüş-hane and Kara Hissar Sharki, where there are many of these forced converts, that they may hereafter live openly as Christians. Thus ends, under the constitutional regime, an injustice and tyranny that had lasted two hundred and fifty years.

THE REFORM OF THE TURKISH FISCAL CALENDAR.

One of the most interesting proposals yet made by a member of the Ottoman Parliament was that of Ghazi Moukhtar Pasha, vice-president of the Senate, before that august body on Monday, Jan. 30. This proposal took the form of a bill to reform the calendar now in use by the Turks for commercial and governmental purposes. Some of our readers know that five different calendars or systems of reckoning are in use in the Ottoman Empire. What we Westerners know as January 1st, 1911, was by the Greek or old-style calendar, Dec. 18th, 1910; by the Mohammedan religious calendar it was Zilhidje 30, 1328; by the Turkish fiscal calendar, it was Kianoun-Evvel 18, 1326; and the Jewish calendar, it was Tebet 14, 5671. In addition to these, the Armenian national calendar shows the date 4403, and their church calendar, 1360. One would surely be hard to suit if he could not be satisfied with any of this cluster of dates!

The proposal of Moukhtar Pasha has to do only with the Turkish fiscal year. This is the most anomalous of all, inasmuch as 1326 does not represent anything correctly. The religious year, which since Jan. 2, 1911, is 1329, represents the number of lunar years since the Hegira, in 622 A. D. But the financial year was introduced as a solar year about seventy years ago, based on the then lunar date, and the mixture is neither fish, flesh nor fowl. The noble Senator now proposes to adopt the western style of reckoning, but merely to begin from the Hegira instead of from the beginning of the Christian Era, and count from Jan. 1, 622, by solar years according to the Gregorian calendar, still keeping the names of the months as they are in the Turkish financial calendar. He proposes to put this in force after three years, so that Jan. 1, 1914, will be Kianoun-Sani 1, 1293. The months will then correspond with our months, and the leap-years with our leap-years.

The discussion of this bill in the Senate showed a considerable weight of opposition, both on the part of the persistently silent *ulema*, and green-turbaned descendants of the Prophet, and on the part of some who preferred adopting the old-style, or Julian, calendar now in use among Armenians, Bulgarians and Greeks in the Empire. Only one Senator, Mr. Georgiades, was outspoken against any change; and he based his opposition on the fear of baneful consequences if it were said that the Young Turks had changed even the very calendar. Further discussion was at length postponed till the cabinet ministers should also be present.

The most significant fact regarding this proposed reform is that it comes from a Moslem. To the average Mohammedan the lunar month is so sacred a thing that any proposal to make such a change would seem sacrilegious. But Marshal Moukhtar Pasha spoke freely of the anomalies and practical inconveniences of lunar chronology, especially as reckoned by the Moslems, who reckon the month as beginning not with astronomical new moon, but after the new moon is actually visible, which is frequently not till the next day. So that the month of Ramazan, for example, may have either 29 or 30 days, and no one knows which until the gun is fired to announce the end of the month of fasting. Moukhtar Pasha does not propose to make any alteration in the religious year, but simply to do away with the anomalies of the financial calendar and bring it into accord with the European system.

THE OTTOMAN MERCHANT MARINE.

A regrettable incident of recent date has become the topic of negotiations between the American and Turkish Governments. Some months ago the steamship line known as the Hadji Daoud line, changed hands, and being bought by a Greek in Smyrna who had acquired American citizenship, began flying the American flag. Early in January, as one of these steamers was bringing some Ottoman troops from Beyrout to Smyrna, an altercation arose between the commander of the troops and the captain of the vessel, in the course of which the soldiers and sailors also took a hand. In virtue of the absolute authority of the captain on every vessel, the military officer was arrested, and on arrival in port, delivered over to the American consular authorities. Enraged at such treatment of Ottomans, the Boycott King at Salonica proclaimed a boycott of the Hadji Daoud line, and the *Tanin* of this city took up the advocacy of this boycott. Thereupon a correspondent wrote the following letter which was published in the *Tanin*:—

"You recommend us not to make use of the boats of the Hadji Daoud line. But what should we gain by avoiding these boats and using those of other companies? Today this question of the material interests of our maritime and financial trade has become a pressing question regarding the honor and prestige of our country. Last year, during the boycott, we were rejoiced to see a few ships in our harbor raise the Ottoman flag. But of how much importance could only a few vessels be, in view of the economic needs of our extended seacoast, and in view of the dignity of bearing our flag across the seas! We could have wished that Ottoman patriotism, profiting by the boycott, might have made an important step forward, and shown some hope for the future.

"Unfortunately our spirit of initiative does not compare in force with our complaints and outcries. We all groan and sigh profoundly, we wring our hands and work ourselves into a rage. But when it comes to action, to forming a company, we remain inert, lifeless. Those who are rich, prefer to deposit their wealth in banks, or to buy shares, or real estate. If our rich men do not realize, even in the future, that business enterprises make them rich as they render at the same time great services to their country, and if they persist in their inertia even when our travelers, our officers, are so maltreated on board steamers, then we must think them hopelessly blind.

"The lack of means of transport, the lack of ships, is a most prejudicial one. Today the Government is sending troops to the Yemen. But one who watches the difficulties which it has in finding transport ships, cannot but be saddened. To say nothing of finding no Ottoman ships, the Government is encountering the greatest difficulty in getting even foreign ships for the purpose."

ROBERT COLLEGE.

Last week, Professor Estes gave an organ recital in the chapel, assisted by Mr. Katsounoff of the Junior Class, tenor soloist.

We have recently had a visit from the Braun String Quartett, who gave a delightful evening of Chamber Music.

For several weeks we have had almost continuous coasting on the big hill. It has been possible to go without a break from the reservoir to the Bosphorus — a distance of 1½ kilometres.

FRIDAY'S STORM AT THE CAPITAL.

Not for many years has Constantinople had so prolonged a season of snow and extreme cold. Since Jan. 15, the ground has been constantly covered with snow, and with the exception of two or three days, snow has fallen every day, and the mercury has dropped every day below the freezing point. The storm culminated on Friday with a veritable blizzard, the blinding snow of which completely stopped all traffic on the Bosphorus, while the heavy snowfall blocked all streetcar lines and drove pedestrians indoors. In fact the street-cars had not been running with any regularity for three days. Rumor has it that wolves were seen in Shishli, at the upper end of Pera; but possibly these may turn out to have been famished dogs. The steamers for Kadiköy and the islands were also prevented from running, and even carriages could hardly negotiate the streets. His Imperial Majesty the Sultan, out of consideration for his soldiers, ordered that the troops should be excused from the ceremony of the Selamlık; and he drove without the usual military escort to the Dolma Baghtche mosque.

News from all the provinces, both in Europe and in Asia, is of extraordinary snowfall and extreme cold. In the Kastamonu vilayet, the temperature fell to -25° Fahrenheit. The worst winter for thirty years is reported from the Angora vilayet. Trains on the Anatolian railroad have been badly interfered with, and the movement of troops going to the Yemen has been delayed. Many deaths from freezing are reported. Even at Mosoul, the mercury fell to -9° C. ($=16^{\circ}$ F.), which is almost unprecedented there.

EMPIRE NEWS.

The Capital.

Talaat Bey handed in on Thursday last his resignation as Minister of the Interior, a post he had held for a year and a half, and this was accepted on Friday. Halil Bey, deputy from Monteshe and leader of the party of Union and Progress in the Chamber of Deputies, has been appointed as his successor. The appointment seems to meet with general approval, for Halil Bey is a strong man.

The Senate on Thursday rejected almost unanimously the proposition for the reform of the Moslem civil calendar, introduced by Ghazi Ahmed Moukhtar Pasha.

The Armenian comic paper "*Hi-hi-hi*," the Turkish comic paper *Yeni Geveze*, and the Bulgarian daily *Vesti*, all of this city, have been suspended by order of the court-martial.

Consul-general Ravndal has taken up his residence in the Gavriel Pasha konak at Arnaoutköy.

The boycott declared against the American Archipelago S. S. Co. (Hadji Daoud) at the capital was very short-lived, but is still in force at Kavalla.

THE PROVINCES.

The rumor having been circulated in Baghdad, on the strength of despatches from Constantinople, that Nazim Pasha, the vali, was to be recalled, those who spread this report have been arrested and imprisoned by this worthy governor.

Earthquake shocks of considerable violence occurred on Feb. 4th and 6th at Osmanieh, near Usküb, and at Erzeroum.

Marshal Abdullah Pasha, commander of the army operating in the Yemen, died suddenly on his way to the front. Gen. Izzet Pasha has been appointed in his place. Desultory and indecisive conflicts are reported near Hodeida and Sanaa, this week, but no important battles. Sanaa still holds out. The cholera is on the decrease, no cases having been reported at Hodeida for a week. Troops are being hurried to the Red Sea as fast as possible.

Very heavy emigration to America is reported from the vilayet of Monastir, causing great difficulty in obtaining workmen in that province.

The Russian Consul-general at Ispahan, Persia, was found drowned in a well at his consulate on Saturday last. Foul play is suspected.

An Armenian paper published in America, the *Hairenik*, gives the following figures as to the emigration of Armenians from this country to America: In 1901, 1855; in 1903, 1759; in 1905, 1878; in 1907, 2644; in 1909, 3108; in 1910, 5508. The granting of constitutional government in Turkey does not seem to check the exodus.

Athens has been suffering from a strike of the employés of the tramway lines. The military authorities have been called into requisition to preserve order.

Mr. Stratos, the candidate of the Venizelos supporters, has been elected president of the National Assembly of Greece.

NOTES.

Letters from Talas report Rev. J. L. Fowle as now able to walk out a little, and to take drives to nearby places. It is a pleasure to see his own handwriting again.

Rev. J. P. Xenides, of the Theological Seminary at Marsovan, and Prof. J. J. Manissadjian, of Anatolia College, passed through the capital this week on their return to Marsovan.

Professor Hagopos Djedjizian, of Robert College, is lying very low with kidney trouble and other complications following influenza.

Mr. Jacob, General Secretary for College Y.M.C.A. work in Turkey, left yesterday with Miss Ruth Rouse on a visit to Tarsus, Adana, Aintab, Marash and Beyrout.

THE LIVERPOOL & LONDON & GLOBE. INSURANCE COMPANY, LIMITED.

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This Company, so favourably known throughout the States, has recently opened a **Branch Office** for Turkey in Constantinople. Prompt attention will be given to proposals for **Fire and Life** business and expert advice on Life business will be gladly given on application to **WALTER SEAGER & Co.**, Agents at Constantinople, or **N. K. PLUMMER**, Branch **MANAGER**.

W. W. PEET, Esq. has kindly consented to answer any enquiries for references.

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