

The Orient.

Young Men's Christian Association Number

May 18, 1910

BIBLE HOUSE, CONSTANTINOPLE

No. 5

ASSOCIATION IDEALS AND METHODS

L. P. CHAMBERS.

In the beginning of the last century earnest young men in different countries of Europe and America, formed themselves into bands for spiritual improvement. These independent associations gradually formed national unions, and in 1855 about fifty representatives of the associations in Germany, Switzerland, France, Holland, Great Britain, Canada and the United States met in Paris and formed the World's Alliance of Young Men's Christians Associations. The differing conditions and problems of the various countries represented rendered it impossible to draw up a common form of constitution, and it was therefore decided, amid the utmost harmony, to leave the individual associations, or groups of associations, free as to methods of organization and of work. But the following statement was adopted as the guiding principle of the associations then entering into the alliance and of those to enter in the future: "The Young Men's Christian Associations seek to unite those young men, who, recognizing Jesus Christ as God and Saviour, desire to be his disciples in faith and in life, and to unite their efforts for the extension of his kingdom among young men." It will be seen from this statement (known as the Paris Basis) that the Y. M. C. A. stands for a Christianity which is, (a) based on personal conviction, (b) a vital force governing every act and thought, and (c) an impelling force to service.

The Y. M. C. A. does not recognize the division of the activities of young men into religious and secular, but regards as religious every activity which strengthens and ennobles young men whether physically, mentally, socially or spiritually. It believes that it is the spirit and purpose of the deed and not the deed itself that determines its quality, and that a noble purpose must of itself prevent the abuse of any faculty. Therefore Y. M. C. A. seeks to serve every legitimate need of young men by furnishing, as far as circumstances require and permit, one or more of the following features—gymnasium, bath-room, swimming—pool, indoor games, outdoor sports, social functions, employment bureaus, dormitories (also called hostels), restaurants, popular lectures, day and evening classes, instruction in various trades, clubs, prayer meetings, religious talks, Bible study, etc. Nor is the gymnasium, for example, made the antechamber to the prayer-meeting; nor on the other hand is it allowed to usurp to itself a unique import-

ance. Each separate feature of Y. M. C. A. work is treated as an essential means to a worthy end, the all-round, symmetrical, development of a man fit, "Body, mind and soul," to serve his fellows and his God.

THE UNIQUE MISSION OF THE Y. M. C. A. IN TURKEY

L. P. CHAMBERS.

The Young Men's Christian Association has, it seems to me, a twofold mission in Turkey.

A. We have in Turkey a large number of Christian churches to whom their religion serves but as a means of distinguishing the various Christian races from each other and also from their non-Christian neighbours. We must, it is true, yield our meed of reverence to these churches, which have through the centuries preserved the languages, traditions and ideals of their races. But this very struggle for self-preservation has made of these various forms of Christianity barriers of exclusives. Thus the Christianity of the Levant is too often but an inherited set of ceremonies and creeds which a man accepts even as he accepts the language and costume of his parents rather than those of the stranger. It will be the first task of the Y. M. C. A. to show that ceremony and creed are not religion but are only the expression of a religious spirit and that they have value only as they serve to cultivate that spirit by giving to it the opportunity to express itself. The Y. M. C. A. stands for a Christianity which is not inherited, but is a matter of personal conviction. And yet it is not in itself an ecclesiastical organization, but encourages in its members faithfulness to the best that is in the churches to which they belong. Therefore it seems to me to be peculiarly adapted to free the Christian churches of the Levant from traditionalism and formalism by vitalizing those very traditions and forms and making of them incentives to Christlike lives. Irreligion finds its strongest argument in the failure of a religion to touch the life of every day. The Y. M. C. A. must vindicate religion by showing that it is interested in and does touch every side of a man's life.

B. In most lands Christianity has either a good reputation to sustain or a new reputation to make. In Turkey Christianity has unfortunately a bad reputation to overcome. Exclusiveness, self-seeking, and formalism characterize it to such an extent that it does not appeal to the non-Christians as a thing to be desired. What though the Christian apo-

logist clothe his appeal in beautiful words and noble sentiments. "Show us such a Christianity in practice," say they. "In those around us who call themselves Christians we have not seen it." Thus it becomes the second task of the Y.M.C.A. to meet this challenge by developing in its members the Christlike life. The pride of race, jealousy, suspicion, hatred and bloodshed which the Hamidian regime entailed must be overcome if the dream of the Young Turk is to come true of a land where liberty, justice, equality and brotherly-love are to reign. It will be the most difficult and most important task of the Y.M.C.A. to show that true Christianity does not lie in the name and forms which serve merely to distinguish the Christian from the non-Christian, but that it lies in the spirit which compels the Christian to love and be of service to the Moslem and the Jew.

NOTES FROM OUR ASSOCIATIONS

The associations in the city of Constantinople have decided to form a Y.M.C.A. Co-operation Committee, consisting of one member from each association, whose work it will be to undertake the opening in rented quarters of a centre for Y.M.C.A. work in the city. On the difficult question of a site for such a building a compromise was arrived at. We are glad to note that the decision met with the hearty and harmonious support of those concerned, in as much as it is hoped that this building will serve as a bond of union between the existing organizations. It was decided that the building should be in the vicinity of the Sirkedji. We wish the movement the success it deserves, for a centre for Y.M.C.A. work in Constantinople is a crying need, and we would commend the promoters of this movement to the sympathy and support of all friends.

Mr. Davis who is to come to Constantinople as Y.M.C.A. secretary is at present religious work secretary in the Central Y.M.C.A. at Washington, D.C.

The Constantinople Armenian Y.M.C.A. has recently published in pamphlet form the able address delivered before that association at Koum Kapou by Prof. Abraham Der Hagopian of Robert College. The pamphlet, which is in Armenian, is entitled "The Anti-religious Movement," may be had for one piastre.

The executive of the Y.M.C.A. at Bardizag have undertaken the publication of an Armenian monthly, "Paross" (Lighthouse). While this paper is being published in Bardizag it is not the organ of the Bardizag Y.M.C.A. exclusively. It is hoped that it may become the organ of all the Armenian Young Men's Christian Associations in Turkey, and news notes as well as articles from all sister associations and from friends are earnestly solicited. The Y.M.C.A. at Van have been issuing a paper the copies of which have been printed by polygraph. It is rumored that they intend to have their paper printed, but it would seem a pity to duplicate efforts and we wonder if some arrangement could not be made for joint publication of one paper. The "Paross" may be secured for twelve piastres a year in Bardizag and Cons-

tantinople, and for fifteen piastres a year in the provinces. Address, Hagop Eff. Alodjian, Editor of the "Paross", Bardizag, Ismidt.

The Secretary of the Adana Y.M.C.A., who visited the capital recently, urged the publication in Armeno-Turkish of the "Paross".

The Sivas Y.M.C.A. are supporting a teacher in a neighboring town and are also partners with the missionaries in the lace industry for the women of Sivas.

A member of the Adabazar Y.M.C.A. was in Constantinople recently and had an interview with Mr. Dodge during his very short stay at Robert College. The Adabazar young men have raised some money towards a Y.M.C.A. building and are looking for more. The initiative of Adabazar along various lines predicts and deserves encouragement and success in this line also.

The official opening (?) of the Marsovan Y.M.C.A. was held on Tuesday, March 29th, in the presence of a large crowd. Addresses were given by Dr. Tracy, Professors Xenides and Hagopian, Der Mampré Tepikian, and others.

Notes about Y.M.C.A. work for publication in the *Orient* and also in the "Paross" will be gratefully received by L. P. Chambers, American Bible House, Constantinople.

STUDENT CHRISTIAN ASSOCIATIONS IN TURKEY

L. P. CHAMBERS.

Some time ago a circular was sent to many of the leading Christian educational institutions in Turkey, some Armenian and Greek institutions among them, suggesting the federation of the student associations in those institutions. After a study of the large number of answers received it has been deemed unwise to urge immediate organizations of such a federation for the novelty and complexity of the problems presented by work in Turkey necessitate a more careful study than has yet been made before deciding on the basis of federation. There is indeed a great deal of difference in the methods and aim of the work being doing by the various student associations already existing. And yet, both in order that these various associations may become better acquainted with each other and with each others' problems and solutions, and also in order that some at least of the advantages to be secured by federation be not further postponed, I take pleasure in suggesting the formation of a corresponding union of those Student Associations of Turkey whose general purpose is the study of the life of Christ and the inculcation of the spirit of service among their members. I would like to point out that Christian Endeavour, Missionary, and similar associations need not change their names or methods in order to enter into this corresponding union. Every student association which desires to enter into such a corresponding union is cordially requested to write to me indicating its desire and at the same time naming one of its members as corresponding member of the union. I would also ask that each assoc-

iation should in addition send as soon as possible a statement of its problems, ideals, and methods of work to be published in the "Orient." Promptness and care in complying with this request will be greatly appreciated. I would also be very grateful to have this request brought to the attention of similar associations existing within other than missionary institutions and which are likely to sympathize with the suggestion made.

Answers to the circular referred to above have been received from the institutions named below. In addition a number of letters were received from city associations. A few for various reasons did not favour the formation of a federation of student associations, but the majority were heartily in favour of such a move differing however on the question of the basis of federation. I wish to thank all who replied to my circular even if their names do not appear in this list. Adabazar: Girl's High School; Aintab: Central Turkey College; Bardizag: Boys' High School; Beyrout: British Syrian Training Institute, Jessie Taylor Memorial School for Girls, Syrian Protestant College; Broussa: Girls' High School, Oriental Orphanage; Caesarea, St. Garabed Monastery; Damascus: Boys' School; Harpoot; Women's Dept. Euphrates College; Kessab; Mission Schools; Marash; Central Turkey College for Girls; American Orphanage; Marsovan; Armenian National School, Anatolia College; Monastir; Girls' Boarding School; Salonica; Normal School; Sivas; Girls' High School; Smyrna; Collegiate Institute, International College; Talas; Boys' High School; Girls' High School; Tarsus; St. Paul's College; Tiberias: Mission School; Tripoli: Boys' High School; Van: German Orphanage, Girls' High School.

World Statistics up to Jan. 1910

Number of countries in which associations are organized	over 40
Total number of associations	8,052
Total number of members	850,340
Total number of paid secretaries	3,282
Number of buildings owned and occupied by associations	1,252
Approximate total value of these buildings	Lt. 12,924,000

Comparative Statistics

	U. S. and Canada, & Ireland	Great Britain	Germany	All others
Number of members	456,927	147,331	125,245	120,831
Number of paid secretaries	2,687	107	149	339
Number of buildings	681	186	142	243
Value of buildings	Lt.10,200,000	1,212,000	523,000	989,000

THE ROCHESTER CONVENTION

Held in Rochester, N. Y., Dec. 29, 1909 to Jan. 2, 1910

At this, the sixth quadrennial convention of the Student Volunteer Movement of North America, there were present three thousand delegates from 722 higher institutions of

learning of the United States and Canada, and over six hundred visitors and speakers. The afternoon sessions were held in sections according to countries to be considered, according to the denomination of the delegates, according to the classes of institutions represented, and on Sunday in sections for men and women. Through the conventions ran three great lines of thought: the appeal of the objective facts of the foreign field, the sane analysis of self, and the spirit of prayer. There were times when feeling ran deep, but there was no hint of over excitement. "Take three of the most wonderful instants of these days; when Mr. Marling closed his address by calling upon the students to meet the laymen's offering of money with an equal offering of life, when Dr. Zwemer let us stand before Adana, and when Bishop McDowell showed how the Son of Man close to lay down his life." One of those who was present says. "Though we have been upon high heights, our deepest wish in our calmest moments is to mount again."

The watchword of the Movement, "The Evangelization of the world in this Generation," may require defence, but the Movement itself requires no apology. It is no longer an experiment. The total number of sailed volunteers at the end of the year 1909 was 4,346, of whom 1,275 sailed during the last four years. There is space here for only a few quotations from the stirring addresses made. These selections are made rather because of their suggestiveness to us than because they are the key-notes of the convention.

"Of all the agencies that are used to reach and uplift womanhood, I believe the missionary home has some of the greatest possibilities." Mrs. B. W. Labaree, Persia.

"The fountains of the deep are being broken up. New wants have developed; new ambitions have been kindled; new discontents are being felt. I found the evidence of a new national spirit. I saw that all over the Far East society is seething with the impulses from the West. You will find that the Asiatic is not cringing before the white man." A. J. Brown, D. D., Sec., Presb'n Board of Foreign Missions.

"Our material civilization is rooting out the old ways of life of those people. Let us implant a new and better faith and implant it at once, before the instinct, which made these people feel there was a Higher Power, has faded from their minds." James Bryce, British Ambassador to the United States.

"Now here there were thousands of young people from among the best that America's colleges harbour, and in all of their hearts there was burning one great desire, to devote their lives to the service of Jesus Christ, all of them unanimous in their conviction that this service in the foreign field has a special glory and that those men and women are blessed who are called to become the pioneers at the missionary outposts." Julius Richter D.D., Germany, (Impressions of the Rochester Convention.)

At the closing session there were read the names of the sixty five volunteers who have fallen in the ranks since 1905, among them being Rev. Miner Rogers who was killed in Adana. And then there rose in turn ninety five volunteers who expect to go out this year, each one naming the field he

THE ANNUAL MEETING OF THE EUROPEAN TURKEY MISSION.

The thirty-ninth Annual Meeting of the European Turkey Mission, held in Samokov, Bulgaria, April 28—May 6, was an occasion which will long be remembered by all who were fortunate enough to be present. In addition to an unusually large representation from the Albanian, Macedonian, and Bulgarian stations, there were in attendance Mrs. Lyman Baird, President of the Woman's Board of Missions of the Interior, Miss Sarah Pollock, Editorial Secretary, Treasurer W. W. Peet and Mr. L. P. Chambers, of Constantinople, and Dr. E. E. Count, of the Methodist Mission of Northern Bulgaria. The mountain mists and chilly rains of Samokov's backward spring served only to make more attractive the cosy room in which the interesting and often thrilling reports were given and the discussions carried on. The yearly reports of the various institutions of the Mission and of the more purely evangelistic work in the broad Macedonian and Bulgarian fields not only recorded the progress of the past year but also gave a far seeing view toward the objective point of the Mission's work.

The crying needs of Albania, just now the center of attention of all Europe, were vividly presented by Messrs. Erickson and Kennedy, and the demand for enlightenment and education, for which the Albanian people are looking to America, must be met now with adequate means and worthy institutions if their confidence is to be retained and their affections won. A Committee ad Interim for Albanian affairs was chosen consisting of Messrs. Peet, Thomson, E. B. Haskell, W. P. Clarke and the Albanian missionaries, and plans are being laid for the speedy opening of educational work in Elbasan, which city has been approved as the central station.

The general impression given by the reports of educational work is that the schools of the Mission are rapidly outgrowing the original lines on which they were laid down. The Girls' Boarding School in Monastir presented for approval an enlarged and improved course of study; the Samokov Girls' School was encouraged in its desire to win government recognition and in its hopes for new buildings to replace those long ago outgrown and worn out; while the Collegiate and Theological Institute, which by recent adjustment of program and improvement of teaching force is now in a position to claim from the government those rights and privileges accorded to students in the Bulgarian national schools, was enjoined to pursue its course of

giving a secular education second to none in the country and not divorced from the moral and religious training of character, which alone is its *raison d'être*.

The Thessalonica Agricultural and Industrial Institute, which is connected with the Mission, though not supported by it, presented the report of its president, Dr. J. H. House, who traces its growth from the ten orphan boys of six years of age to a total enrollment of 55 students for 1909-1910, young men and boys who are receiving a Christian Industrial training for service in a land where such workers are much to be desired. On the occasion of the resignation from the principalship of the Kortcha Boarding School of Miss Sevasti Kyrias, the Mission put on record its deep appreciation of her valuable services there for the last nineteen years. The establishment of a central theological seminary at Constantinople, in which this Mission should join with the three other Turkish missions, was heartily agitated.

The translation of the four gospels from the Russian into modern Bulgarian recently issued by the Holy Synod of the Bulgarian Church was considered, and found to be sufficiently trustworthy to permit its sale and circulation by Mission colporters and book departments. Great joy was expressed that this movement has begun in the national church itself, looking toward a better acquaintance with the Bible on the part of the people at large, to most of whom it is an unknown book.

The Mission is soon to publish a small book on Spiritualism, prepared by Dr. H. C. Haskell, to meet the needs of those who must combat the teachings of this cult, so rapidly spreading in Bulgaria.

Occasion was taken to send to the senior member of the Mission, Dr. J. F. Clarke, of Sofia, an expression of regret at his absence from the meeting because of illness, and also its thankfulness that in spite of ill health he has been permitted to accomplish so much in the past year, particularly in the line of temperance agitation.

Rev. E. B. Haskell, of Salonica, was chosen to represent the Mission at the conference to be held in Bardezag next July, and will join the Missionary Cruise when it reaches Salonica.

Many important steps were taken in this meeting, leading in a variety of directions, but it is interesting to note, as a sign of the harmonious spirit prevailing, that every decision of any moment was reached by a unanimous vote. The devotional services preceding each day's sessions and the annual sermon by Dr. Haskell were most

helpful and uplifting, and as delegates and guests scattered at the end of the ten day's conference and communion each felt that it had been good to be there.

Samokov, Bulgaria, May 12, 1910.

AMERICAN COLLEGE FOR GIRLS.

Record of the Weather Bureau for the week May 7th - 14th.

(Records of pressure, Maximum and Minimum Temperature, Humidity and Rainfall are taken daily at 8 a. m.)

Average pressure.		29.59 inches.
Maximum >	(May 12th.)	29.736 "
Minimum >	(May 8th.)	29.45 "
Average temperature.		54.8° F.
Maximum >	(May 13th.)	68. "
Minimum >	(May 12th.)	50.4 "
Average humidity.		97.5 %
Maximum >	(May 7, 9, 11, 12, 13)	100. "
Minimum >	(May 8th.)	87.5 "
Rainfall.		.82 inches.

Sunday, May 8th, Chapel services were conducted by Professor Eleanor I. Burns. The address was from the text,—"Understandest thou what thou readest." Professor Burns' original way of dealing with a subject, together with the richness of apt illustration, taken often from the daily experience of College life, which she uses, make her a favorite speaker with the students. Rev. Dr. Edwin E. Rogers and Mrs. Rogers, of Bowling Green, Ky. and Rev. Dr. Frank Ranney Luckey, of New Haven, Conn. with Master Charles P. Luckey, attended the services and dined with us.

On Tuesday morning Sir William Ramsey addressed the students, and on Friday morning he left for Konia, where he will spend several weeks in special researches.

Rev. Dr. A. F. Schaufler, Head of the New York City Mission, spent Thursday night at the College. The opportunity of an informal acquaintance with men and women of renown and wide experience, from the Old World as well as from the New, is one of the choice privileges of the Faculty. An evening spent in listening to the wit and wisdom of two such men as Sir William Ramsay and Dr. Schaufler is an occasion not soon forgotten.

On Friday morning, Dr. Schaufler addressed the students. He took for his subject the College motto, "God my Light" (*Dominus illuminatio mea.*)

On Saturday afternoon Mr. Bailey brought a large party of American tourists, who were very much interested in the College and the students and surprised at the readiness with which the students conversed in English. Such an invasion is always pleasant to us bringing, as it does, a fresh breath of the home atmosphere, and travelers always seem to enjoy having a cup of tea with us, while doughnuts are invariably highly appreciated.

THE WAY OF LIFE OF A MAN OF EIGHTY

The many friends of Dr. Daniel Bliss of Beirut will be interested in the following which we glean from the "Al Kuliyeh," a paper published by the Syrian Protestant College.

You wish to know the "manner of life and daily habits of a man who has lived eighty years or more" that the information thus obtained may be suggestive to those who would live long. I am in my eighty-seventh year but whether a knowledge of my "manner of life and daily habits" will benefit any one else you must judge.

Influence of Heredity

(1) My life has been long owing to the not well-known laws of heredity. My forefathers were long lived. One was comparatively young when he died at the age of sixty. One lived till he was ninety-six years old. The average age of the six generations before mine was 73 1-2. My mother belonged to the hardy Grout family of Vermont. The law of heredity has done and is doing its work in all now living on the earth. Medical skill may modify but not wholly eradicate its tendency. While the living can do little to change their own condition, they can do much in replenishing the earth with a healthy race. The old Levitical Law forbade the offering of defective animals, male or female, upon the altar. So let no man or woman approach the altar of marriage whose ancestors were hereditarily, for a long series of years, defective in body or mind.

An Outdoor Boyhood

(2) Perhaps my long life is owing in part to the fact that I was born in Vermont and spent my early boyhood under the shadow of the Green Mountains, roaming in the field and eating the unadulterated food of the farm.

My little ailments were treated with a hot dose of pennyroyal tea, or catnip, or sage tea. If these doses did no good they did not sap the vitality of the constitution. Then for five years I worked on the farm in Ohio, till I was seventeen, -developed muscle, mind and strength. Then I learned the tanner's trade which is said to be a healthy occupation. General Grant was a tanner.

Then at twenty-five I entered Amherst College poorly prepared, but with a good constitution and a healthy body, and I maintained my vigor by manual labor, sawing wood for the fellows, helping the janitor in vacation, ringing the bell in term time, by walking, by joining in the college sports. Our athletics were primitive in those days, running, scuffling, wrestling, base-ball and football, with few or no rules, a sort of rough-and-tumble, -little order but great sport and good exercise. We were so unscientific in those days that no one was injured or even killed on the campus!

At twenty-nine I entered Andover Theological Seminary and kept up my habits of plain living and vigorous exercise by taking charge of the boarding club and by walking four or five miles daily. On leaving the Seminary I married Abby M. Wood, once of Athol, who has contributed to my

longevity by making a happy home for fifty-four years in Syria. We, for two-thirds of the year, live almost in the open. For nine months our doors and windows are never shut, night and day. Sometimes we light a fire to avoid the damp and open the windows for fresh air.

The Back of a Horse

My exercise for the last half century has been horseback riding,—at first to visit schools and preaching places and then for pleasure and exercise—riding over Lebanon where there were roads, and where there were no roads, up and down water-courses where the difficulties were greater than those of old Israel Putman when he rushed down Horse Neck Stairs to escape capture by the English soldiers at the time of the Revolutionary War. At first there were no carriage roads in Syria and now I avoid them when on horseback;—they are too monotonous. If a man is in a hurry or on business, let him take the train or the trolley with the crowd and the tainted air, or the automobile with the dust and the odors, but for health and the joy of exercising let him take a fast horse and ride rapidly over a rough road.

The Question of Diet

(3) As for food, it has been my custom to eat what is set before me, asking no questions for the stomach's sake. In fact, I live on from day to day not knowing that I have a stomach or heart or liver. These organs have by nature a work to do and I let them do it. To deprive them of their natural exercise only weakens them.

I never feel of my pulse or count my heart beats or look in the glass to see if my face is pale or wasting away. When persons ask me "How do you feel?" I should be inclined to say, were it not rude or vulgar, "Feel of me and see yourself."

The Hopeful View

(4) I look on the bright side of things. My wife says, "You never think it will rain if you wish to go anywhere." That is about so and I often get wet but do the same thing over again.

Yes, I drink a cup of coffee at breakfast which is two-thirds hot milk. My son says that "If you had wholly abstained from the use of coffee, you might be celebrating now your ninety-sixth birthday instead of your eighty-sixth,"—a remark about as sensible as some statements found in the advertisements of fancy foods and patent medicines.

I never use tobacco in any of its forms and at banquets I turn all the glasses upside down except the water tumbler. "Sprees," "spreads" and "bouts" I know nothing of and I never did. I have had a busy life and for the most part a responsible one; have seen the Syrian Protestant College increase from sixteen students to nearly nine hundred: from three teachers to a force of seventy-five: from no land and no houses to a campus of forty-five acres and fourteen large stone buildings, some of them quite imposing.

I still take a deep interest in the College and am happy

to know that it is in better and stronger hands. I still attend Faculty Meetings and prayers and roam about the campus and make a suggestion now and then about the trees and shrubs. I am fairly well now and have never had any long sickness in my life except two years ago I had a fall followed by embolism. Yet the doctors were not sure whether the fall produced it, or it produced the fall. At all events my life was despaired of for several weeks.

Occupation

Now I go up and down three or four times a day the fifty steps that lead from the main road to the upper story of our own hired house. I sometimes forget to take my cane on my walks. I have plenty of times for reading, often the Bible sometimes a whole book at a sitting, the "London Times," the "Springfield Republican," two or three of the American magazines and papers, -- not skipping the "Odds and ends," the "Risibles," the "Just-for-Funs" and the "Pebbles." They make one laugh, and laughter is good for the health. I am much amused sometimes in hearing a witticism or story attributed to some living Senator or Judge which I heard my father repeat, attributing it to someone living in his day years before our living Senator or Judge was born. It is not wise to locate a joke.

Now I must close this sketch. I have joys and sorrows but on the whole a very happy life and am now happy with no fears for the future. The end may be near. At least it cannot be many years off. Of that end and the time my feeling is well expressed by Auna L. Barbauld, quoted by my friend Hesba Stretton.

*Life, we've been long together,
Through pleasant and through gloomy weather:
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning;
Choose thine own time:
Say not good-night: but in some brighter clime,
Bid me Good-morning.*

NOTES.

It was with deep regret that the many friends of Mrs. J. K. Greene said farewell to her and her son, on their departure from Constantinople on May 12th.

Mrs. Greene's self denying labors in day and Sunday-school will be especially missed in Bebek, where she has resided so many years, and hosts of friends in the English and American colonies will regret her departure.

Shortly before she left, the Bebek colony gave her a "surprise party" on which occasion many addresses were made, and several beautiful gifts were presented in token of appreciation of Mrs. Greene's work in the village.

Dr. Greene remains in Constantinople for a time to complete some literary work which he has on hand; In the latter part of June he will join Mrs. Greene and Theodore in Switzerland whence they will go to Oberlin, Ohio.

We hear from Van that the Kurds have planned for a massacre and rebellion during May but it is believed that the government under the lead of the efficient Vali, Bekir Bey, will be sufficiently wide awake to take care of them. The inhabitants, confident in the strength of the Vali, are not in the least alarmed.

Rev. John Giffen of the American Mission in Cairo writes of the very great pleasure the Americans had in meeting Mr. and Mrs. Roosevelt and Mr. and Mrs. Straus, and of the sensation caused among the nationalists by Mr. Roosevelt's "University speech."

Dr. Andrew Watson and Miss Anna S. Thompson of Cairo are to be the delegates at the Edinburgh Conference. Other members of the Mission who expect to attend the Conference are Mrs. William Harvey, Miss Rena. L. Hogg, Rev. W. L. McClenahan, Dr. L. M. Henry and Mrs. Henry of Asyut. and Dr. Frank H. Henry of Cairo.

THE "ECONOMIC" CO-OPERATIVE SOCIETY L^{TD} CONSTANTINOPLE.

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Cunard sailings from Naples are as follows:—

ULTONIA	May 25th;	CARPATHIA	June 15th.
PANNONIA	June 29th;	ULTONIA	July 13th.
CARPATHIA	Aug. 3rd;	PANNONIA	Aug. 17th.
		ULTONIA	Aug. 31st.

Rates First Class from Liverpool, from £ 16.10.0.

Second Cabin from £ 9.10.0.

in accordance with Steamer and Cabin.

Rates from Naples:

First Class, from £ 14.10.0.

Second " " £ 12. 0.0.

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