

# The Orient.

Vol. VIII. No 23

BIBLE HOUSE, CONSTANTINOPLE, June 8, 1921

Price, Five Piastres

## THE BROTHERHOOD AT A. U. B.

The annual meeting of the Brotherhood was held on May 6th, at which reports of the chairmen of the various committees were read, at a social evening with the members of the families of the Faculty, with refreshments and music and the announcement of the election of Prof. Philip Hitti, Ph. D., as the President for next year. The Brotherhood has been an experiment. It was an project dear to the heart of President Bliss and last year was inaugurated. I proposed to write of it at its inception, Turkish fashion, but wiser ones said, 'wait and see,' and so now I am letting you judge for yourself from the

Report of Prof. H. W. Close, President of the Brotherhood, 1920-21.

"This society is a religious organization in which men of different faiths are endeavoring to come together on common ground for the accomplishment of a common purpose. The common ground is that of sonship to God. The common purpose is to work together for the deepening of our spiritual lives and the broadening of our sympathies to help to build a world of righteousness and human brotherhood. To what extent have we met with success? We have obviously not succeeded in reforming any very large part of the world, but have we not made some progress in a small way?

"Every thoughtful man feels a great need of some philosophy of life. The more he learns of science and the wonders of this universe, the marvelous regularity and uniformity of Nature, the place which man occupies in the great scheme of things, the more he realizes that there must be a meaning to it all, and the more he feels the necessity of fitting his ideas together so that they will form a consistent whole. Failing to do this his thought-life becomes a jumble, and he is not able to direct his own life towards any goal. The absence of any dominant purpose is liable to result in his seeking at all times the pleasures of the moment regardless of where they lead him. If one doesn't aim at something, how can he hope to hit anything? We have concerned ourselves much this year with this matter, and I hope many of us have felt the need of some philosophy of life where the different elements harmonize and point out to us something of what life means and what our main purpose should be. Uniting in a Brotherhood has helped many of us by broadening our view of life.

"Such thoughts as these take us straight to God, and I think we have in our meditations about God come to a conviction that he is among other things the personification of justice and impartiality. All men who in sincerity desire to

know Him and to give themselves unreservedly to Him that He may use them, may become in truth sons of God. Mere membership in any sect or denomination will not entitle any man to the privileges of sonship, nor will it deprive him of them. I have not said that it makes no difference what a man's religion is. It makes a great deal of difference. I have not said that we are all alike, that in all the important points of religion we have no differences. We have. In the Brotherhood we not only recognize that there are denominational differences between us on very important points but we make no effort to remove them. Is it not possible that a variety of religions and sects may be made a blessing rather than the curse it has been to this and other lands in the past,— provided we hold the proper attitude towards men who think differently from ourselves? Let us consider briefly the attitude of a typical Brotherhood man towards men of other faiths. There are several attitudes a man may take towards those of other religions.

"1. There is the attitude of antagonism. He may take every opportunity to attack the other man's faith, just for the pleasure he gets out of tormenting someone, or in the hope of forcing him, out of fear, to give it up. This has been tried long ago and has been responsible for a great many horrible crimes and untold misery.

"2. He may try to ignore the other man, thinking that each may go his own way and have nothing to do with the other. He cannot preserve an attitude of proud and haughty indifference for long. He will sooner or later be driven to adopt some other attitude.

"3. He may say to himself that after all we worship the same God, why not pull down the wall between our yards and live in the same house? I wonder whether some people think that this is the attitude of the Brotherhood. That if each would waive a point here and there we might by compromise agree upon a sort of a religion which we could hold in common. The Brotherhood is not trying to reduce all the religious views represented among its members down to a common denominator. Or in other words we are not asking the members to tear down the structure of their religions with the purpose of building from the fragments a structure we can all unite and worship in. It is doubtful whether there would be enough stones we could agree upon to use to make a good foundation.

"4. The Brotherhood attitude is not one of antagonism, not one of proud and indifferent isolation, not of compromising for the purpose of consolidation. It is one of cooperation. We hold faithfully to our own convictions, we respect the other man's, and we are anxious to cooperate with him in the



interest of our common good. We want a world of righteousness and we think it will come much more quickly if we can get together and each give a lift to the burden.

"How has it worked out practically in our Brotherhood? I think we have succeeded in demonstrating that men of different religions can work together for their common good and the uplift of their fellow-men, with a spirit of cooperation that is sympathetic and hearty and based on mutual respect and mutual confidence. What a difference it would make to the happiness and prosperity of the people of this and of every land if they could really learn to do this."

Various lines of social service were undertaken and carried out by the members, and voluntary Bible classes, conducted by various professors, were held. Some were at 8 o'clock Sunday mornings, some Sunday evenings in the homes of the professors. A branch of the Brotherhood in the Preparatory School was conducted by Rev. Dr. Staudt. He reported on the work in his department.

W. B. A.

### THE "TURKISH ORTHODOX CHURCH"

The bill introduced into the Grand National Assembly at Angora, to create a separate patriarchate in Asia Minor, is of such curious interest, that we reproduce it in full. It consists of fourteen points, after the Wilsonian manner, as follows:

1. The Turkish Orthodox Church is independent, and the see of its religious head is at Caesarea.
2. All the archbishops living within the limits of the territories of the government of the Grand National Assembly — including Constantinople, Smyrna, Adrianople and Gallipoli, — are subject to this church.
3. The religious functionaries are nominated by the religious head, with the approval of the Government.
4. This head is chosen among three candidates, designated, under certain conditions, by the Government.
5. The priests are nominated by the Government, which chooses them from among designated candidates.
6. The Government may remove religious functionaries who may have committed acts prejudicial to the interests of the State and the Nation.
7. Religious functionaries when brought before courts for breaches of the State laws, cannot plead special privileges or exceptions.
8. The laws of the State are applicable in their entirety to the personal properties left by religious chiefs at their death. In any event, these properties cannot be willed to churches or communities which do not depend upon the Turkish Orthodox Church.
9. A religious council composed of twelve members will sit under the presidency of the supreme religious head. This council is to hold office for a term of two years.
10. The functions of this council are exclusively religious.
11. The administrative council of the Church is composed of five members designated by the religious council.
12. The administrative council will have charge of the

drawing up of the budget, the repair of religious edifices, etc. Each year it must send to the Commissariat of Justice a copy of this budget.

13. The revenues of churches in all the archiepiscopal dioceses belong to the Turkish Orthodox Church.

14. The church of Caesarea will draw up a scheme for regulating the revenues of the monasteries and the method of nomination of their superiors (*Hegumenos*). This projected law will go into force after approval by the Commissariat of Justice.

In presenting this bill, the Commissaire of Justice, Hafiz Mehmed Bey, made the following observations:

"The Phanar Patriarchate has unfortunately for centuries been a source of worry to the Ottoman State and an institution of insupportable tyranny for the Orthodox population itself. Furthermore, it is not at all necessary that the head of the Orthodox Church live in Phanar. The Phanar Patriarchate, with the purpose of ministering to Greek interests, decrees that the Greeks of Anatolia hold their religious services in the Hellenic language, a language that these Greeks do not understand, and this prevents them from fulfilling as they should their religious duties. The Patriarchate of Phanar has always had for its purpose simply the serving of Hellenic interests; and this has led to the justifiable revolt of the Russians, the Serbians and the Bulgarians. Therefore, while each one of these peoples today prays and performs its liturgy in its mother tongue, a civilized government cannot allow the Orthodox people of Anatolia, whose mother tongue is Turkish, to be the victims of intolerance."

The Greek papers of Constantinople have been full of indignation and of ridicule at this step of the Angora government. It will be noted that the proposed statutes do not use the word Greek at all; and some of the Turkish papers have been trying to re-write history to prove that these Turkish-speaking Greeks of Anatolia were originally Turks who became Christians. Those, however, who have known anything of the history of the Turkish occupation know that had there been any Turks who had become Orthodox Christians, they would long ago have been offered inducements to return to Islam.

### CHINA FAMINE FUND

Acknowledgement is hereby made of three additional contributions, since the list published in our issue of April 20th. \$12.50 is from the Evangelical Church in Philippopolis, Bulgaria, \$7.00 from Miss E. C. Hill, Beirut, Syria, and Ltq. 10.00 from an anonymous friend in Constantinople. These sums have been forwarded, like the previous amounts, to F. F. Tucker, M. D., Tehsien, Shantung, China, for use in famine relief.

### FOR SALE

One Underwood Typewriter, No. 5, and one Oak Office Desk and Chair, slightly used. See F. H. Black, Robert College, before June 15th.



## WILSON'S FAULT!

(From *Le Bosphore*)

It is a well-known psychological phenomenon that by repeating something they at first do not believe at all, and say simply to help along their cause, men come at last to convince themselves of its truth. We have an instance of this auto-suggestion now among the Nationalists. Since the collapse of the Quadruple Alliance it has been their aim to dissociate Turkey from its rulers and to repeat ad nauseam:

(1) that the "Turkish nation" never wanted war, and therefore could not be held in the least responsible; (2) that Turkey was not beaten, but simply laid down her arms, trusting in the Wilsonian principles. Consequently, not having incurred any responsibility, the "Turkish nation" should not be held for any reparation, and the fourteen points of President Wilson confer on it the right to its territorial integrity and its full independence.

This thesis, on which they have been ringing the changes endlessly, has been served up to us lately again by Refet Pasha, commander of the Nationalist southern army. The *Yeni Gün* gives us the declarations of this general, whose name was mentioned as possible President of the Council when Fevzi Pasha and his colleagues resigned; and he thereby accuses the Entente, magnifies the work of the Kemalists, and clears their moral character. According to him, the Turks were the victims of their trustfulness. It is Wilson's fault. Having been praised to excess, and raised to the rank of an infallible oracle, poor Woodrow Wilson is vilified and abused to the limit. Both parties blame him and his Decatetralogue for their disaster and discomfiture. Still, nobody thought the Turks were in a position to draw up an accusation against him. Such, however, is the case according to Refet Pasha.

Believing in the fourteen points of "the noble Wilson," the Turks laid down their arms (this is a rhetorical figure; for if the disarmament of Turkey had been effectively carried out, Refet Pasha would not have had the honor of commanding a Nationalist army). Once disarmed, they were the victims of every sort of insult. "Even if some persons deserved such punishment, it was not so with the poor and innocent nation thus pushed into the abyss." But when the people found out how fallacious was the humanitarian theory that came from America, in the space of two years, though disarmed, they got together a powerful army and means of defence. It is not surprising that Refet Pasha should try to defend his party; but all his assertions are so many historical untruths. We do not insist on the sophism regarding the irresponsibility of the Turkish nation as separate and distinct from its governors. The Supreme Council has done justice to that. But if there is one tale that is false, it is that the Wilsonian program was the cause of the downfall of Turkey. The fourteen points had nothing whatever to do with it. Nobody pleaded them till after the disaster, in trying to escape the consequences of defeat. The Nationalist plea is only plagiarising the German. And even that had a semblance of a basis, specious

as it was, in the exchange of telegrams between the White House and Wilhelmstrasse; while between Washington and Stamboul there was never anything of the sort.

Pres. Wilson never made the least effort to conciliate or intermediate between the Allies and Turkey. In his messages, he never mentioned the Turks except to call for the severest measures against them. More than anyone else it was he who demanded that the Turks be evicted from Constantinople. The truth is, Turkey had to yield to the most inexorable law of absolute necessity. She was bled white, and at the end of her power. She could expect nothing from her discomfited allies. Germans, Austro-Hungarians, Bulgarians, were done for. The Turkish armies had been destroyed in Mesopotamia, Palestine and Syria; General Allenby was preparing to cross the Taurus and march on Konia, the first stage toward Constantinople. The Allied Army of the East was about to turn toward this capital and the famous Chatalja lines were in no condition to stop it. All was lost. It was a question of either dying gun in hand or putting themselves at the mercy of the conqueror. The Turks chose the second alternative. And surely, the Allies, absolute masters, in the conditions they dictated, were very generous,—too much so, one might say. In fact, had it not been for this generosity, which we may be permitted to term untimely, Nationalism could not have assumed the aggressive form it has done. Without it, Moustafa Kemal could not have become the great man some persons think him, nor Refet Pasha the great general the Angora bulletins proclaim him.

## INTERNATIONAL COLLEGE NOTES

The Field Day competitions which were advertised to take place on May 27th, were postponed until May 30th, on account of rain. The afternoon of that day was cool and bright, while the track was hard and free from dust. Dr. MacLachlan had expended much care and energy in arranging the field and in preparing seats for the guests, and he had also made every provision that the events should be gone through with smoothness and speed. The result was that the sixteen events were competed without delay or trouble and that all were finished within three hours. The College was honored by the presence of some sixty guests, in addition to friends living at Paradise and those connected with the institution. The American Consul-General and Vice-Consuls, the British Consul, as well as representatives of the Orthodox and Gregorian churches and of the city athletic organizations were present. Major Johnston, M.C., again acted as a judge, and he was assisted by David Forbes, Esq., and Messrs. Forrest, Blackler and Jacob.

Three of the College records were broken: the Shot-put, 28 ft. 8 in., and the Discus Throw, 82 ft. 1 in. by Cosmas Couzoudjakoglou, and the Quarter-Mile, 58 $\frac{1}{4}$  sec., by Mehmed Said. Each of these two competitors won three first and one second prizes. The Boarding Students had their revenge on the Day Students for they totalled 95 points to the Day Students' 54, thus more than reversing the defeat sus-



tained at the Indoor Meet. A fine silver cup has been offered by the College to the winners. David Forbes, Esq., has generously provided for silver and bronze medals to be presented to the winners of the different events, and these are to be distributed on Commencement Day.

The annual Meeting of the Y.M.C.A. was held in the Auditorium on May 20th. Very interesting and encouraging reports were made by the President and chairmen of committees. Garabed Chakirian was chosen President for the ensuing year and he made a short but earnest address. Musical selections were played at intervals during the meeting by the College string orchestra, and at the close of the meeting the audience was invited to the College Dining Room where refreshments were served.

Dr. and Mrs. MacLachlan have the good fortune to welcome their son, Ian, who has come from Queen's University for a visit. Miss Elizabeth Gifford, who has had charge of the Faculty School during the past year, left on Monday for America where she will take further training.

C. W. L.

*Smyrna, May 31, 1921.*

### THE LOCAL PRESS

The Monday morning paper *Reveil* says:—"The Anatolia Agency has deemed it necessary to reassure foreign public opinion by declaring that the rumors of discord circulated in connection with the governmental crisis at Angora are utterly baseless. This denial will not secure the desired result, for the political dissension in the Nationalist capital is a fact, and one cannot put the light under the bushel. The governmental crisis is the result of the political crisis, whose character is becoming daily more evident. It is the struggle between Kemalism, victorious till now, and Unionism, which is trying to get back its former lost positions. Let us hasten to add that this struggle is not one of principle. It is not the clash of two varying economic, social and political conceptions. At bottom, Kemalism and Unionism are inspired by the same ideas and proceed by the same methods. In their internal policy, both are nationalist, with a nationalism hazy but aggressive; both are firmly attached to the doctrine of the 'dominant race;' the rights of the minorities is a term devoid of all meaning for them, and if they take advantage of it, it is merely so as to seem like men abreast of the times. The elemental principles of modern States, like liberty of conscience, of speech, of the press, of association and of meeting, have not been considered by them as indispensable factors of progress. As for their foreign policy, Kemalism and Unionism are incorrigible militarists, imperialists ready to re-form the Turkey of Süleiman the Magnificent if only circumstances allow. Both of them swear by pan-Turanism and pan-Islamism. There is also a complete identity in their methods of procedure. Thus, on the model of Unionism, which, under the guise of reprisals, tried to remodel the Organic Statute of the Armenian Patriarchate, Kemalism has just taken up the same impossible and childish game in regard to the Orthodox Greeks. And the quarrel

between Kemalism and Unionism is for just one object:— who will hold the flag? The former has its organ, the *Hakimiet-i-Millie*, and the latter, the famous *Yeni Gün*. Kemalism, being the new creation, has not the heavy responsibility of having pushed Turkey into the fire of the general war. It is therefore not dangerously compromised in the eyes of the Allies, who seem to wish to get along well with it, if only it will be a bit wise and prove somewhat tractable. Angora, in disgust at Bolshevism, prefers to turn its eyes toward the victorious powers, but on condition that they will agree to its fundamental demands:— territorial integrity, political and economic independence. Unionism, guilty of the war, prohibited by the Allies because of its complicity, past, present and future, with the reactionary and militaristic imperialism of Germany, despite its profound aversion for communistic ideas, is making sweet eyes at Moscow, trying to lean on her so as to carry out its purpose of ejecting the foreign invaders and getting back the power. The quarrel between these two adversaries who are pretending to defend the same program, namely the complete independence of Turkey, is essentially a personal quarrel in spite of their different attitudes and dissimilar actions. The triumph therefore of the one or the other would not greatly change the situation. The good fortune of the unhappy populations of Turkey, irrespective of race, as well as the peace of the whole world, troubled as it is by the war in Anatolia, can only be assured by the bringing in of a truly and thoroughly democratic regime."

The Greek daily *Neologos* says:—"Between Athens and Angora there is this essential difference: that while the Hellenic statesmen believe they are concerned in Asia Minor with an important military enterprise, the Chauvinists of Angora deal with the question on ethnological grounds, and think the hour is propitious for the realization of their old project of annihilation. And so, while in the whole of Greece and in the Turkish territory occupied by the Greeks, the peaceful Turks are being protected like a privileged race, even while the Ottoman laws are in vigor and the generally anti-Christian provisions, at Angora on the other hand the Greek population are being deported and destroyed, as also on the shores of the Euxine and in the interior of Anatolia. Such a situation should be carefully studied by those who aver that they are fighting for the liberation of their brothers."

### CHANGE IN POSTAL RATES

The various foreign post offices in Constantinople have come to an agreement on the 1st for foreign postage, and will henceforth have for ordinary letters a uniform rate of seven and one-half piastres Turkish, with twice that for registered letters, and five piastres for post cards. The British Post Office places on letters 3 1/2d., and the French, 75 centimes, and the Italian, 1 lira (Italian). For each additional 20 grammes above the first 20, the charge is 3 3/4 piastres.



## THE ORIENT

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**Charles T. Riggs**

Bible House, Constantinople

BIBLE HOUSE, CONSTANTINOPLE

JUNE 8, 1921

## EDITORIAL SECTION

The sailors of Uncle Sam's Near Eastern contingent have certainly learned the happiness of having a share in the welfare of others. Their contributions in time, effort, ingenuity and hard cash toward the work of the Near East in Constantinople merit high praise. They have given many of the kiddies in the orphanages a good time, and have made life happier for the little ones in the hospitals; and in doing so, they have been happier themselves. It only adds another proof of the fact that the boys in our navy simply need a suggestion and a little guidance, and their natural good impulses will find splendid outlet. We are likewise certain that they themselves will be the first to gratefully acknowledge the inspiration and incentive of the Sailors' Club, and the help of those who preside over it. The Club has been a veritable God-send to our boys in blue.

With censorship regulations in Anatolia what they now are, it would be impossible for the Greeks of Asia Minor who are Ottoman subjects to express their minds about the new regulations proposed for their ecclesiastical management. From the days of the Patriarch Gregory, who, just one hundred years ago, despite the fact that he had excommunicated the leaders of the Greek revolution against Turkey, was hanged by the Ottoman government before his patriarchal church without form of trial, the Ottoman government has not done what might have been done to conciliate or win its Greek subjects; and relations between the two have usually been strained. But the present method is no solution to the difficulty. Those Greeks who have grown up in ignorance of their own language regret the fact and wish to learn Greek; they have no desire to substitute Turkish in the liturgy of their church. Such a suggestion hardly comes with good flavor from a religious community which compels its

own people to pray and to read their sacred book only in Arabic, which is to all of them a foreign language. Furthermore, to give the secular government the power to appoint and remove the priests of another religion than its own, is detrimental to the very existence of the church. It is not at all surprising that the scheme is ridiculed by the Ottoman Greeks residing in Constantinople. We only trust it may not prove to be a method of concealing grave injustices being done to the Anatolian Greeks.

It is the beginning of summer vacations. Some schools have already closed for the year, and within a week others will follow suit, while most of the American Colleges and schools will have ended their terms before the close of June. It would be interesting to know over how wide an area the influences of these institutions will thus be extended during the next three months. Wherever the students go, wherever the teachers and professors spend their holidays, the name and fame of these centres of education will become better known. Perhaps few of the ambassadors of these schools and colleges are conscious of such influence, or stop to think whether they are doing their institutions any good or not. But consciously or unconsciously they cannot help moulding public opinion by their talk and behavior, so that the school with which they are connected is either helped or harmed by their life. The summer is a time to drop all care and simply have a good rest and a fine time, and lay up energy for another year of hard work. So thinks the average student and the average teacher, when the term closes. Yet in a very true sense they are working hard all the time. Nobody who is proud of his college can refrain from saying what he has a chance to say in its behalf. Nor does this cost any sleepless nights or tired days. It is a joy, not a task.

We are inclined to believe that the American colleges and schools in the Near East can endure a great deal of this sort of advertising, and benefit by it. In general, they have a fine lot of wares to exhibit, and each September seems to show by the increased registration and the ever greater number of applications that have to be refused, that the net result of the summer's exhibit has been favorable. Let each one who thus goes off for a rest and a good time not forget to put in a good word for his institution, and it will help raise the moral tone of the whole community. And let each one also remember to put in a good word for his Master; for it is eminently true of these regions, where to so many in their ignorance or prejudice the Scriptures are a closed book, that the Christian is the world's Bible. Men will read us, and will judge of our Lord by what they see in us. And it is just when we are off our guard and having a respite from rules and regulations, that our true character shines out the most conspicuously. It is utterly untrue that there is any line, east of which "there ain't no ten commandments." The war has taught us that a soldier on leave of absence is still and always responsible for his part in upholding the fair name of his army. "Here, moreover, it is required in stewards that a man be found faithful."



### AMERICAN SAILORS' CLUB

The U.S.S. "Brooks" has been added to the ships attached to this port and the U.S.S. "Williamson" will soon be in. In spite of the fact that many sailors are out at camp and that base ball is played somewhere almost every day, the attendance at the Club has not abated. Restaurant returns show upwards of three hundred a day, and over nine hundred in two days. American Movies shown three times a week, one dance on Tuesday and an athletic night, with a good Sunday service and sing, make up the usual list of activities, besides which a special sight seeing party was organized for the U.S.S. "Brooks" with tea at Dr. Peet's apartment. The Sailors entertained at camp all the children who were able to stand the journey from the Yedi Koulé Hospital. They were transported in gaily decorated Near East trucks and certainly were a lively bunch despite bent and misshapen backs, crutches and painful deformities. Many had been awake since five a.m. in anticipation of the day's trip. They had plaited wreaths and made bouquets and generally dolled up. Dinner and tea were served at camp by funds from the sailors' relief fund.

Camp is full all the time with a waiting list. One hears such remarks as these: — "No, I'm detailed out here, but I hope that Jack Loudon forgets I'm alive so that I wont have to be recalled." "Gee, I've spent only seven Turkish pounds in a week; if I'd been in town I would have spent a whole pay day in one night!" Evidently the boys think it worth while.

An Americanization Club for the wives of American sailors is one of our new features and started with a registration of five. The Club is formed ostensibly for the study of English but many other plans enter into its program.

All hands are selling tickets and perfecting plans for the benefit production of "The Great Divide" by the Hissar Players at British G.H.Q.

Plans are well under way for a safe and sane Fourth at Camp "Mark L." all sorts of contests in the morning and boxing, etc., in the afternoon.

#### THURSDAY, JUNE 9th

- 8:30—9:30 a.m. French classes on U.S.S. "Scorpion"  
2:30—5:30 p.m. French classes on U.S.S. "St. Louis."  
8:30 American Movies.

#### FRIDAY

- 11:00 Sight seeing, Selamlık

#### SATURDAY

- 2:30 Special Picnic and Sight Seeing.  
2:00 Base Ball, Taxim Field.

#### SUNDAY

- 11:00 Church Parties.  
2:00 Base Ball, Taxim Field.

- 4:00 Lemonade and music.  
8—9 Sing and Service. Special music and speaker.  
9—11 American movies.

#### MONDAY

- 8:30-10:30 French classes on U.S.S. "Scorpion."  
2:30-5:30 French classes U.S.S. "St. Louis."  
8:30 American movies

#### TUESDAY

- 8:30 Dance. U.S.S. "St. Louis" orchestra.

#### WEDNESDAY

- 2:00 Sightseeing in Stamboul.  
8:00 Athletic Night.

### CAMP PERRY, Y.M.C.A.

Out on the shore of the Black Sea, about five miles from the mouth of the Bosphorus, at the village of Kilios, on the European side, the Constantinople Y.M.C.A. is establishing a camp, to be run for one month, or from June 19th to July 17th, inclusive. Its advantages are open to not more than one hundred men, who will be divided into four sections, each under the direction of an American. The campers will live in conical tents, four young men in a tent; and there will be a large frame tent for mess hall, and another for cinema shows, sings, stereoptican lectures, library, etc. A wooden hut is being built which will contain a photographic dark-room, an office, a store-room, and the electric generator. A wooden cook-shack is also being provided. Much attention is being given to out-of-door sports, including football, baseball, volley ball, tennis, basketball, and handball, also rowing and various aquatic sports; and for rainy weather and evenings there are indoor games provided. Educational work is planned for, to include nature study, scouting, geology and photography. There will be instruction as well in first aid for fire, accident or drowning, and in the principles of rational sex-life. Various entertainments are being provided for each evening of the month. Every Sunday morning there will be a non-sectarian service of worship and in the evening a vesper service.

Every precaution is being taken for the welfare of the campers. Any young man of 16 years of age who can furnish evidence of good moral character may come. The most modern sanitary regulations will be in force. There are two resident doctors in Kilios village, and the camp equipment includes a modern hospital tent. The camp water is being piped direct into camp, its source being a mountain spring. Swimming is allowed only at certain hours, and a life-saving boat will patrol the waters at such times. Even the food program has been scientifically worked out. The charge for the entire month is the modest figure of twenty liras Turkish. Mr. William J. Rapp, of the Pera Y.M.C.A., is the Director, and his assistant directors are Messrs. Chester A. Deaver, Edward Radcliff and George S. Sackett of the Robert College staff, and Mr. P. H. Robinson and Mr. George A. Magarian.



## OFFICIAL DENOUNCEMENT OF KARDASHIAN

(Were it not for the fact that many persons in America have the impression that Kardashian is an official representative of the Armenian people, we should prefer not to refer again to his unworthy activity. But the following official document, signed by the legally chosen heads of the three Armenian religious bodies, should correct any such impression in uninformed quarters. — Ed.)

Our attention has been called to the fact that a certain Vahan Kardashian has recently published a pamphlet entitled "Wilson, the Wrecker of Armenia." In it the author has attempted to throw upon President Wilson, the Near East Relief and the American Missionaries the responsibility for the prolongation of Armenia's misfortune.

We hereby wish to declare that we exceedingly regret the publication of this pamphlet, and feel greatly humiliated to have to own that there is an Armenian that can sign such a work as this, which is as wicked as it is false and foolish.

We are confident that we echo the feelings of by far the greatest majority of the Armenian people when we declare that it is beyond our power to be sufficiently or appropriately grateful to the Near East Relief, the American Missionaries and President Wilson, as the representatives of the generous people of the United States for all that they have done and are still doing for our nation in its utter misery.

*Signed*

ZAVEN, Armenian Patriarch  
AUGUSTINE SAYEOHIAN, Locum Tenens,  
Catholic Armenian Patriarch.  
ZENOP BEZDJIAN, Protestant Askabed.

## EPHESUS ONE HUNDRED YEARS AGO

A letter written from Smyrna by Rev. Pliny Fisk on May 4, 1821, gives the following account of a trip he had taken to the ruins of ancient Ephesus:—

"I set out on Monday, April 9th, in company with Mr. George Perkins of Smyrna, and Messrs. Thomas and Joseph Langdon of Boston. With four attendants, viz. a Turkish Janizary, an Armenian and two Greeks, we left Smyrna at 4 o'clock p. m. . . . . We reached Aiasaluck (Ayasoulouk) in 12 hours' ride from Smyrna. Strabo says that Ephesus was 320 stadia, i. e., 40 miles south of Smyrna. Our journey corresponded well with this statement. We found at Aiasaluck three English gentlemen who had been traveling in Egypt and Syria and were now on their way to Smyrna. The only coffee-house in the place furnished lodgings for us all. Its walls were of stone and mud, its roof thatched with grass and straw and almost filled with swallows' nests. The establishment consists of two apartments, one for travelers, the other for their horses; the only passage to the stable leads through the centre of the bar-room, or dining-room, or whatever it may be called. Before the coffee-house is a Sarcophagus with an

inscription on it, now almost entirely illegible. Beyond the Sarcophagus is a mosque. The ruins of several Turkish baths are in sight. Around the coffee-house are a few miserable huts, which constitute the village of Aiasaluck.

"We went to the church of St. John, at the foot of the hill on the west. It was probably built by the Greek Christians who settled at Aiasaluck when Ephesus was destroyed. When the Mohammedans took possession of the country, this, like many other churches, was converted into a mosque. It is now entirely deserted, without doors, windows, roof or floor. It is divided into four apartments. One embraces half the building, and seems to have been the church yard. In this yard some large trees are standing. The other three apartments are nearly equal; and rank weeds are now growing undisturbed where Christians first, and afterwards Mohammedans, offered their prayers. In the church are some immensely large pillars of granite, said to have been taken from the Temple of Diana, having thus served successively in a Pagan, a Christian, and a Mohammedan place of worship.

"At 7 o'clock on Wednesday morning we mounted our horses, and leaving the sarcophagus and the old mosque on our right, rode to Mount Prion and then sent our horses back, and set out on foot to survey the ruins of Ephesus. The ground was covered with high grass or grain, and a very heavy dew rendered the walking rather unpleasant. On the east side of the hill we found nothing worthy of notice, no appearance of having been occupied for buildings. On the north side was the Circus or stadium. Its length from east to west is forty rods, or one stadium. The north or lower side was supported by arches which still remain. The area where the races used to be performed is now a field of wheat. At the west end was the gate. The walls adjoining it are still standing and of considerable height and strength. North of the stadium, and separated only by a street, is a large square inclosed with fallen walls and filled with the ruins of various edifices. A street running north and south divides this square in the centre. West of the stadium is an elevation of ground, level on the top, with an immense pedestal in the centre of it. What building stood there, it is not easy to say. Between this and the stadium was a street passing from the great plain north of Ephesus into the midst of the city.

"I found on the plains of Ephesus some Greek peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. XIII. 28. I addressed them in Romaic (meaning modern Greek. Ed.), but found they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labor. Not one of them could read, but they said there were priests and a schoolmaster in the village to which they belonged, who could read. I gave them some tracts which they promised to give to their priests and schoolmaster. Tournefort says, that when he was at Ephesus there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under an-



other name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. 'The candlestick is removed out of his place.' 'How doth the city sit solitary that was full of people.'"

After some reflections on the passing nature of the glories of Ephesus, Mr. Fisk recounts the return journey to Smyrna. Evidently he missed seeing the two sites of greatest interest to a Biblical student, — the theatre, and the Temple of Diana, the sites of which were only fixed some forty to fifty years later by Mr. J. T. Wood, working for the British Museum.

### NEAR EAST RELIEF IN THE CAUCASUS

(By E. A. YARROW, Director General, Caucasus Area,  
Near East Relief)

(From *Near East Relief*)

Owing to the tremendous upheavals in the political life of the Caucasus during the past few months, the relief activities have been greatly hampered. It is, however, a splendid tribute to the spirit of the American personnel to be able to state that although we have frequently had to jockey for position, we have been able to hold on to all our former work which was almost entirely among orphanage children.

Through necessity, we transferred our 6,400 orphans from Kars to Alexandropol, which, with the children already there, made a total of over 18,000 in our institutions in this important center. For months the railroad ceased to function as far as the movement of supplies was concerned, and on paper we had sufficient food to last into January. When the situation finally became somewhat stabilized, we immediately set to work to get supplies moving. Very fortunately we still had in Batoum about sixty tons of foodstuffs. There were many difficulties in the way, the principal one being the congestion of the railroads.

I sent Barton to Armenia to get into touch with the Districts once more, and decided to go to Batoum myself for supplies. I was given a box car to make the trip, but when I reached the depot, I found that it had not been attached to the train so my Adjutant and I climbed into the train where we could obtain a footing. In Batoum it took only a few hours to fill three freight cars, secure porters, and we were on our way back again.

All the bridges but one had been repaired, and whatever supplies were to be brought would have to be transported on men's backs across the temporary span of the unrepaired bridge. When we reached this bridge, we were told that the temporary span would be taken out within two hours and then there could be no crossing for three days if the work were successful. If not successful, there would be a delay of at least two weeks. My Adjutant, who is an optimist, considered the outlook hopeless but I told him we must speed up and get over as much as possible. It was several hours later when one carload had been transferred that we were informed that within fifteen minutes the bridge would be closed. The workers thought it was impossible to move the supplies, but

I told them not to waste the little time they had. Reluctantly they went at it again. We made a dump on the ground on the other side of the bridge — not waiting to load the cars — and so the work kept up all night until five the next morning when the bridge was actually closed, and only five sacks of rice remained on the other side of the river. I gave the men an hour's rest and then we went to the other side in a small boat. There we had about thirty tons of supplies which had to be carried about a third of a mile to the empty freight cars.

I have seen men work before, but I have never seen anything like the work these sixty Armenian refugee porters did during the twenty three hours they took to transport these goods. In addition to the several hundred yards of bridge, there were two repair trains, one on either side of the river, and our cars were at the far end of these trains, so that the distance was between three quarters of a mile and one mile. The night was pitch black and only the bridge was lighted. The bridge had no footpaths, and the narrow swinging span was difficult to navigate even for one without impediments. A false step would send one headlong into the raging torrent below. I saw one man with a two hundred and fifty pound sack on his back fall on the swinging span and barely save himself. He was saved by some soldiers, but his two cases of condensed milk went into the river to feed the fishes. It was almost pitiful to see the men stagger under their loads, falling down exhausted when they had finally deposited their burdens at their destination. Many times during the night, they absolutely refused to do any more, but we pleaded with them, joked with them, and threatened them. The big idea, which nothing could controvert, was that nearly twenty thousand of our children in Alexandropol would starve to death if these supplies did not reach them in time.

The Russian soldiers who were repairing the bridge were sympathetic and helpful and I made them a present of a certain sum of money. I was very much touched when a delegation of these men waited on me and said that they wished to make a present to the Committee of this money as they understood that it was to be used in saving the lives of the children of their country.

About five o'clock in the afternoon we were all ready to start, and the laborers were paid off and given an order for an outfit of old clothing which made them very happy. They were told that they should feel indebted to the Near East Relief as nothing in the future would appear difficult to them. An engine was waiting for us and we started toward Tiflis, sleepy but happy at having moved the supplies over the difficult bunker. Ogden slept twenty two out of the next twenty four hours. We were able to get the cars away from Tiflis the next day with Ogden in charge. I returned to Batoum and got two more carloads which ought to be nearing Alexandropol now and I expect to leave for Armenia with a trainload of supplies tomorrow.

(Continued)



## NOTES

### CONSTANTINOPLE

Many Americans were among the spectators at the prayers in the Mosque of St. Sophia on the Night of Power,—Leilet-el-Kadr, last Saturday evening.

Graduating exercises at the Preparatory School at Arnaoutkey were held on Friday last, and at Constantinople College on Monday. A full account of both of these, as well as of the Class Day and Baccalaureate exercises, will appear in our next issue.

General Charpy, Commander of the French Corps of Occupation at Constantinople, was married on Wednesday last in Paris to Mme. G. Grevin.

### OTHER LANDS

Solomon Tailerian, who shot and killed Talaat Pasha in Berlin, has been tried by jury and acquitted. He claimed to have acted in response to a vision of his mother, demanding vengeance for her murder, and that of hundreds of thousands of other Armenians, by Talaat.

Prices seem to have gone up in Armenia. The latest news is that 2 3/4 lbs. of soap cost 600,000 roubles, and 40 lbs. of flour 700,000 roubles. How lucky it is that the rouble has not gone up as well! It takes 135,000 of them to make one dollar.

The Cunard liners "Mauretania" and "Aquitania," the former burning coal and the latter oil, are racing across the Atlantic to test the values of the two fuels.

The German Government has paid over the first instalment of the indemnity, amounting to one billion marks in gold and foreign securities.

### PERSONAL

Miss Mary E. Kinney, now of Nicomedia, was in town over yesterday on business connected with her school.

Dr. C. F. H. Crathern, who has been in Beirut since his recovery from his illness of last winter, left Athens this week with Mrs. Crathern on his return to the United States.

Mrs. R. S. M. Emrich, formerly of Mardin, with her three sons, and Mrs. Lillian C. Sewny, of Talas, arrived from

America via Italy on Saturday last. Miss Mills of Smyrna, who was to have come on the same steamer, has remained in America for further work in connection with the Smyrna Collegiate Institute, and was to sail on June 4th for Naples on the Fabre line steamer "Providence." Mrs. F. W. MacCallum was due to sail yesterday from New York for Liverpool, on her way to Constantinople.

Mr. Herbert Gates, eldest son of President and Mrs. Gates of Robert College, has arrived at home to spend the summer.

A daughter, Maria Elizabeth, was born to Mr. and Mrs. D. J. Van Bommel, of the Pera Y.M.C.A., in Pera on Wednesday morning, June 1st. This is their fourth child, and she weighed 8 1/2 lbs.

A son, Alexander, was born to Dr. and Mrs. W. Douglas Cruikshank, of the American University, Beirut, on May 8th.

Mr. Ralph Rogers was the delegate from the American University at Beirut to the Paradise Student Conference, Smyrna.

Miss Elsie Jenison of Constantinople College left for America for the summer vacation on Wednesday, June 1st going by rail to Paris.

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**SUNDAY SERVICES June 12, 1921**

DUTCH CHAPEL,	11 a.m. and 6 p.m.	Rev. Robert Frew, D.D.
ROBERT COLLEGE,	11 a.m.	Baccalaureate sermon, Rev. C. F. Gates, D.D.
MEMORIALCHURCH	10.30 a.m.	Rev. R. F. Borough

**FOREIGN EXCHANGE, June 7th**

(Values in paper liras)

Dollar . . . . .	1.42	20 leva . . . . .	0.32
Pound sterling . . . . .	5.17	20 marks . . . . .	0.44
20 francs . . . . .	2.29	20 kronen . . . . .	0.04 1/2
20 lire . . . . .	1.42	Gold lira . . . . .	5.72
20 drachmas . . . . .	1.69		

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