

The Orient.

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MODERN APOSTLES VISIT SEVEN CHURCHES.

BY REV. E. RIGGS, D.D., SMYRNA.

(Concluded.)

On our return to Smyrna I took the opportunity to accompany Dr. Clark on a stroll over the Castle Hill, as I had not been up there since coming to Smyrna this time. There is nothing of special interest connected with the ruins of this Castle, but I was surprised at the extent of the structure, and at the large remains of cisterns inside of the fortress. I do not know from what source those old chaps could fill these cisterns. Of course we stopped also at Polycarp's Tomb, so-called. It is strange that this ungainly, green painted tomb is in the midst of a little Turkish cemetery, in a purely Mohammedan surrounding, with not a sign of anything Christian about it. We also climbed the hill back of the village of Bairakli to a part of the site of the most ancient Smyrna, to what is called the Tomb of Tantalus. This is an underground structure in the general style of the most ancient ruins at Mycenae, — the Treasury of Atreus, etc. It was surrounded by a heavy Cyclopean wall, similar to the remains at Tiryns, and this can be traced almost all around the irregular circle, where it has stood for probably three thousand years. On a precipitous crag a mile further up the mountain is the primitive acropolis, and there are there finer specimens of this Cyclopean architecture, but I have not yet visited that spot.

To visit Ephesus and Laodicea we took the Aidin Railroad, and went almost to its present terminus. Naturally we took Ephesus first, having the whole day there after about half past nine, and spending the night in the R. R. Company's excellent hotel near the Station. On the same day eighty of the six hundred tourists on board the "Arabic" from New York elected to take in the trip to Ephesus, and we were somewhat apprehensive lest they should in some way interfere with our privileges. But we saw nothing of them all day, and it is rather a startling fact that not one of them set eyes on the site of Ephesus, nor saw its splendid ruins! You have some of you been there, and perhaps all of you are aware that these ruins are a couple of miles from the railway station at Ayasolouk, while the site of the Temple of Diana is right near the station, as is also a rather striking looking aqueduct, and the remains of a building said to have been the church of St. John, also an old Turkish castle on the top of a small hill, and a fine old ruin of a large mosque. The innocents abroad, whose steamer comes in to Smyrna harbor at ten, and is advertised

to sail at three or four, are whisked up to Ayasolouk by a special train, shown around these near objects by professional guides, are furnished a wholesome lunch at the hotel, and are whisked back again to Smyrna in time to catch their boat, thinking they have got their money's worth, and in many cases totally ignorant of the fact that they have not even suspected the true whereabouts of Ephesus. We drove over to the ruins, dismissed our carriage, and gave ourselves up to deliberate wandering over these deserted streets and demolished structures. What can I tell you of them within any reasonable limits? I guess you will have to study up the encyclopædia. The uncovered ruins are not nearly so extensive as those of Pergamum, nor on as striking a location, but they differ from those of all the other places we have visited in the profusion of marble, contrasted with the dusky homely stone of which most of the buildings in the others were constructed. Marble marble, everywhere, cut, and polished and carved and sculptured, and — fallen and crushed and dishonored and forgotten. We did our regular stunts of climbing and wandering, and wondering, and then we very properly went into the great theatre for our lunch, which tasted very good, as the day was warm and sunny. Since I was there in 1903, the Austrians have been at work and have developed some very important regions. You will remember the splendid long avenue leading from the theatre down to the old port basin. At right angles to this, right in front of the theatre runs another fine street, to the left as you stand with your back to the theatre. This region toward the south east has been excavated by the Austrians, and it presents a very brilliant array of noble fragments, and in its day must have been a wonderfully elegant part of the town. After running broad and straight, for perhaps a couple of hundred yards, the street takes a turn to the left, and just at that turn, on the right, is the ruin of a beautiful building said to have been a library and in this the excavators had their Museum while they were digging, for collecting the treasures as they unearthed them. But these have all gone now to Constantinople, or perhaps to Vienna, some of them. From this point you can imagine how, with the hill on our left we walked on eastward, past the "Tomb of St. Luke" and the Odeum, to the great Gymnasium, and the Magnesian Gate and then north-west toward the village of Ayasolouk. Late in the afternoon we went to the site of Diana's magnificent temple, and were glad to find it not under water, as it sometimes is. But for actual remains of the building itself, there is a very slender show. We accept it on faith.

Toward five p. m. the next day we reached the station of Gonjeli, about a mile from the ruins of Laodicea, and at once

made a hasty trip over there to see what we could before dark. We saw two fine theatres, one very large, and the other in a remarkably perfect state of preservation. No modern town has requisitioned the coarse, dark stone for building purposes, and so there stand the solid seats just where the thousands of people used to sit to watch the dramas. We saw also remains of other interesting buildings, but had to return soon to our hotel in the dark and drizzle. The next day we saw more buildings, and saw how wide an extent was covered by the ancient city. The Stadium, with seats for many thousands, is very impressive. But of Christian antiquities there is little if anything, and we must hurry across the plain to Hierapolis, some five miles away. This trip gave Mrs. Clark the first horseback ride of her life, but she did splendidly. The interest in Hierapolis inheres in three separate counts:—first the allusions to it in Scripture; second, the vast remains of its political greatness, and third, the wonderful physical features which surround it. The first may be dismissed very summarily, for there is little there of Christian antiquities. A huge ruin of mammoth blocks is called a double church, but looks to me too old for that, and unlike a church in all respects. The ruins of the ancient city are stupendous and bewildering. They cover more space than do those of Pergamum, and are more massive in the size and perfectness of the blocks of dark trachyte, which lie in confused masses on all sides. Of some buildings high walls and huge masses of solid masonry remain, but it is difficult to grasp the uses and special character of these individual structures. The theatre is large and fairly well preserved. The necropolis is the most remarkable thing of the kind I ever saw. Hundreds and hundreds of huge sarcophagi lie tumbled about in all positions, many of them fairly perfect, and some with complete covers of the simplest conventional shape, i.e. a simple sloping roof, with a central ridge parallel with the length of the sarcophagus, and with horns, or ears, at the corners. But not one appeared to be unopened. Among these were here and there mausoleums, more or less pretentious, some of them capable of containing a dozen or more bodies, on the thick stone shelves skilfully arranged for them. The stone is all the same dark rough igneous rock from the adjoining mountain, and very little marble anywhere. Only a word about the wonderful physical structure. The city stands on a plateau over which flows an enormous supply of warm water heavily charged with carbonate of lime. This encrusts everything it touches, and has formed a series of stone basins, and petrified cascades, stretching along the face of the bluff for a mile or more, perhaps two miles. Where the incrustation is of comparatively recent date, it is as white as the driven snow, and as it drips over the scalloped edges of the basins it forms series of exquisite tapering stalactites, a delicate fringe under each basin. Pages of description would be inadequate to give a satisfactory impression of the beauty of this scene, and of the way in which it has incrustated large masses of the ancient remains.

SMYRNA JOTTINGS.

The Girls' School at Smyrna is rejoicing over the recent decision of the Woman's Board in favor of the purchase of a new site selected for the school. The plot of ground is a garden containing six and a half acres, situated at Geuz-Tepé, a suburb which is a continuation of the city along the harbor shore to the southwest. It has both boat and tram connection with the city, being about a half-hour from the quay by water. It is in a quarter that is rapidly becoming a good residence section and it is hoped that many day scholars may be drawn from Geuz-Tepé and the neighboring suburbs as well as from the city. On the other hand it is an ideal place for a boarding school. The grounds are well terraced, have ample space for play ground, gardens and buildings and a refreshing outlook upon sea and mountains. They have moreover an abundance of fig, almond and olive trees, a vineyard and many delightful garden paths and nooks.

Smyrna has recently had a most delightful visit from Dr. and Mrs. Clark who took a brief respite here on their trip to the Seven Churches. Dr. Clark gave a Sunday afternoon address to both schools, and shorter talks given by both Dr. and Mrs. Clark at the Girls' School were thoroughly enjoyed. Dr. Luce, evangelist, of Gloucester, England, also stopped in Smyrna recently, with a small party of friends, for a few days and the school profited much by several helpful addresses made during his stay.

ANNIE E. PINNEO.

CESAREA NOTES.

The open winter has been a blessing to the whole region in the small amount of fuel needed, and the rains and light snows have helped the crops, so that our home missionary from the "Bozouk" reports great hopes for the wheat-supply this year.

In the Talas schools, too, there has been very little illness; a severe epidemic of measles, though only obliging us to close the primary school for a week, was more disastrous in Cesarea. Two of the kindergarten children died, and many were seriously ill, while throughout the city the death-rate, — mostly from pneumonia, following measles, — was appalling.

The Day of Prayer in February was kept in Talas with a special service in the afternoon, at the time of the regular preaching service; while in both Talas and Cesarea special meetings were held with the students on Sunday and Monday. A quiet earnest spirit was noticeable, and one direct result of the day was the request of the two seniors of the Girls' Boarding school, for a class for personal workers. This class now numbers three members.

The hospital is full to overflowing. In the slackest time there were eighteen patients while now the average is forty or more. Rooms hitherto unused for wards have been opened, and both Mrs. Hoover and Mrs. Ryan are pressed into service. More helpers are being sought, and the prospect for the spring is most promising.

Talas, March 20, 1912.

A. S. D.

THE NESTORIANS.

The Nestorians, a small fragment of that ancient missionary church, number something less than 100,000 souls. Of these some 25,000 dwell in Persia on the plains of Urumia and Salmas. The others, the larger part, have their homes in Kourdistan between Van and Mosoul. These are divided into two classes, "Riots" and "Ashirets." The former are tax-paying subjects, the latter semi-independent clans.

The "Riots" are widely scattered and live in the more open valleys, easy of access and in close proximity to the Kourds. The Nestorians usually occupy the lowlands of these valleys and the Kourds the highlands, a suggestive fact which marks the distinctive traits of the two peoples and which, to the informed, will indicate the relationship existing between them. The Christian is the tiller of the soil and asks only to be let alone that he may make his living from it. The Kourd loves the high places, the rocks, hills and mountains, and his village will be found perched, like an eagle's nest, and largely from the same instinct, upon some lofty point, difficult of access and commanding a wide view. The Christian is doubly "riot", being subject both to the Turkish government and also to the nearest or most powerful Kourdish chief. The old time vassal system of Europe, in all its barbarity, still lingers in Kourdistan. The poverty and sufferings of this class of Christians have been most woeful, and, naturally, their intellectual and moral state, under such conditions, has been deplorable.

The new government, it is a pleasure to testify, is affording these "riot" Christians greater security, and it is hoped that this security will be even more fully confirmed to them. For security in the villages means prosperity in the city and so increased revenues for the government.

The "Ashiret" Nestorians, of whom there are four chief clans, occupy the wild and almost inaccessible valleys of the Zab and its tributaries between Joulamerk and Amadia. Even the surefooted mule finds the trail perilous which leads into some of their mountain fastnesses. The people who dwell among mountain peaks must needs be born with spirits as free as the air they breathe and the hardness of their life, of equal necessity, renders their hearts as hard as the rocks among which they struggle for existence. Such are these "Mountain Nestorians."

It should be said, however, and emphasized, that as ready and able as they have been to defend themselves, they are very rarely the aggressors. They never fight as a clan unless driven to it by stern necessity for the defence of their flocks and their homes. They would gladly become "riots" (subjects) if only the government would insure their safety by disarming the Ashiret Kourdish tribes who are a continual menace to them.

As it is, their life is a hard one. In these narrow, rocky valleys they have with incredible labor scooped out tiny fields, building a wall ten and fifteen feet high and filling it in with earth brought from a distance on their backs, to get ground enough to sow a small measure of the coarse millet,

the bread of which, with sheep curds, constitutes their daily fare.

The question of the racial affiliations of the Nestorians is an interesting one, but difficult; and space will not permit its discussion. The different clans present a marked dissimilarity in racial type, and there can be no doubt that as in the early centuries converts were made from many nations, these various nationalities were commingled when the church fled for refuge to these mountain valleys. They all speak the same language, a modern form of the ancient Syriac, or Aramaic, but the differences in dialect are many and marked.

The Nestorians have been well described as the Waldensians of the East. In church life and in church history they have much in common. In these remote and rugged valleys, in churches hundreds and even a thousand years old, using symbols dating back to the early missionary fathers, they have kept burning, however dimly, the lamp of worship and amid severe and prolonged persecution they have ever confessed, and denied not, the Name of the Lord Jesus Christ.

The Nestorian church is episcopal and liturgical. Their patriarch, under the title of Mar Shimon, lives in the beautiful village of Kudshanis, near Joulamerk. He is a young man of pleasing personality and possesses qualities which awaken hope that he will prove a worthy leader of his people. His headship is both ecclesiastical and civil, very similar to that of Samuel in the days of the Judges.

The clergy, there being no church revenues to speak of, live on the same level with the members of their flocks, earning their living by the labor of their hands. Centuries spent under such untoward conditions have reduced them to lamentable ignorance of their duties as pastors or inability to perform them. In respect of these things, however, there is a growing improvement and the prospect brightens.

The memory of their fathers has been a potent influence among them, and their reverence for the old manuscripts, which constitute their most prized possessions, is, in view of their own intellectual poverty, something most touching, but some of those old books are as evangelical as Spurgeon and as spiritual as Andrew Murray.

In doctrine and worship their standards approximate those of Protestant Christendom. Their liturgy is beautiful and spiritual, scriptural in body and devotional in spirit, but it is all buried in a dead language and therefore bears no savor of life to the people. In their worship there is invocation of the Saints, but it is not extreme. They abhor images. The Virgin Mary is given a place among other saints, but is not exalted to the place of mediator as in the Papal church. They are extreme devotees of the fasts. The deliverances of the Council of Nicaea still govern this primitive community in their ecclesiastical and civil affairs. The sermon once held an honored and prominent position in their worship, and there are now signs of its restoration, the patriarch himself having set an example in his own church.

The Scriptures are highly revered and are acknowledged as the final rule of faith and practice. Building on this foundation of the living Word of God, the friends of this ancient

and once glorious missionary church have good hope that these people, who have suffered so much for their faith, will again become lively stones and be built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Urumia, Persia.

E. W. McDOWELL.

MARSOVAN Y. M. C. A.

The Marsovan city Y. M. C. A. has just completed its second year of gratifying life and activity. The Y. M. C. A. in the College is much older, and has for a number of years maintained regular weekly services through its two branches, the Armenian and the Greek. The newer institution consists of about sixty young men, most of them connected with the evangelical congregation in the city. They have three appointments every week, a prayer meeting Sunday morning, an expository Bible service in the afternoon, and another exercise on Wednesday evening. At the prayer meeting a number of young ladies join in the mixed choir which furnishes the music, and the same choir leads the singing in the Protestant Church. The exercise most largely attended is the expository exercise at which Prof. Manissadjian and Prof. Xenides from the College have been rendering exceedingly valuable service in expounding Bible themes and passages from the standpoint of modern education. On Wednesday evening the exercises frequently include a more or less formal lecture or musical entertainment or reception. The Association rents a large room, one end of which is fitted with a stage and is sometimes used for giving dramas. As the desire to see and be seen in dramas is so strong among the young people of the country, it is well to have a place where such entertainments can be given with a maximum of that which is useful and a minimum of that which is low. Over forty liras have been raised and expended this year.

This Organization has had a valuable steadying and helpful Christian influence among these young men. Several of them have removed to other places, and one has been made the president of the Y. M. C. A. in Samsoun, and another the president of the Y. M. C. A. in Amasia. Amasia is said to have probably a thousand persons connected with the four leading political clubs of the city, two Turkish and two Armenian. But the religious interest among the young men of that important place is barely enough to maintain a live Christian Association there. One may be the more glad in such a contrast that this group of young men in Marsovan have been so held from the tendency to drift away from the church and from everything that is religious and earnest in these times of rapid change. Of the seven persons who hold offices and constitute the administrative board of the Association, two are druggists, two are printers, one is a carpenter, one a teacher and one a missionary. A student of theology has recently been engaged to give such time as his studies allow to the work of the Society and he receives a modest compensation for this service.

Marsovan, March 20, 1912.

G. E. WHITE.

"CHRISTIAN AND MOHAMMEDAN."

In November and December of 1911, Rev. George F. Herrick, D.D., gave a series of six lectures before the students of Union and Andover Theological Seminaries in turn, on the above topic; and from this course has grown the volume of 253 pages which has just come from the Revell press with this title, and the sub-title, "A Plea for Bridging the Chasm." Few men are as well fitted to write on this theme as is Dr. Herrick. His more than fifty years of missionary service had as its constant aim the finding of doors of access to the Moslem heart. In that half-century he had a rich experience in more than one city along the lines of evangelistic, educational and literary effort, coming into closest contact with all races and classes, from government officials to the humblest *rayahs*. To the knowledge thus personally acquired, Dr. Herrick added the benefits of a wide correspondence on this particular theme; and in his book he gives copious and convincing quotations from more than forty of the high authorities on work for Mohammedans, in India, Arabia, Egypt, Persia and elsewhere as well as in the Ottoman Empire. The book falls naturally into three divisions: the history of the contact between Christian and Mohammedan, wherein are clearly shown the reasons for Moslem recoil from Christianity, secondly the present effort, or what Christendom now offers to Moslem peoples, including a comparison of the ethical standards and supreme examples of the two faiths; and lastly, the qualifications needed in modern fishers of men, and the methods to be employed in winning men to Christ. We find here a helpful presentation of the Mohammedan point of view, — the legacy of hatred that came as a natural fruit of the crusades, the legacy of contempt resulting from the debased Christianity of the seventh century in Arabia and from the semblance of idolatry in the reverence paid in all Eastern churches to pictures or images. Great stress is laid on the results to be expected from the Christlike life, in contrast to controversial methods. A very helpful chapter is that on the Missionary's Creed, showing the possible and impossible methods of approach to the Mohammedan from the standpoint of the Bible. The tone of the book throughout is that of deep love for the Moslems and of absolute confidence in the power of Christ to draw all men unto Himself. It is a volume that should be in the hands of every theological student and every present or prospective worker among Mohammedans.

THE PERSIA MISSIONARY CONFERENCE.

A recent letter from Rev. F. M. Stead, of Kermanshah, speaks of arrangements for the inter-mission conference at Hamadan next July, and says: "We are looking forward to a large and successful conference. Much interest on the part of our own and sister missions is being manifested. We are not changing our plans on account of political conditions. We believe that everything will be settled here before the time for our conference. Even now we can travel over much of the country with safety. I have just made a trip to the Turkish border at Gasr Shirin and saw nothing alarming."

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Charles T. Riggs, Editor.

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EDITORIAL.

In connection with the account by Dr. Riggs of the Seven Churches and of other ancient towns in their vicinity, the last instalment of which we print today, we would call attention to the fine set of photographs of Sardis, Philadelphia and Pergamum in an article by a former American Consul-General in Smyrna, Mr. Harris, in the National Geographic Magazine for January, 1909.

Rev. Edmund W. McDowell, who furnishes the article in this issue on the Nestorians, is a Presbyterian missionary who has resided for some time at Van, as well as several years at Urumia, and has also traveled extensively among the mountains of both eastern Turkey and western Persia. His sketch of this ancient church will serve to stimulate renewed interest in the Nestorians. Our readers will recall the tablet discovered in Si-ngan-fu, China, in 1625, which was dated 781, and told of the work of the Nestorian monks in China during the sixth, seventh and eighth centuries. It was the terrible Mongol forays under Tamerlane that finally exterminated the Nestorian church in China.

THE THEOLOGICAL EDUCATION QUESTION.

Bardizag, March 26, 1912.

Dear ORIENT:—

The question of Theological Education in the Turkish Empire is under discussion. I was glad to see the article by "U. S. A." in the *Orient* of the 20th inst. The course there sketched for a theological institution will, I think, very generally commend itself. I wish to add a word as to the desirability of having the question discussed in connection with the expansion of Robert College.

That Institution is moving on toward University work and University rank. I should like to see a fully equipped Theological Faculty as a constituent part of the "Bosphorus University" which is to be. Such a University Faculty of Theology would possess and afford many advantages: 1. It would of necessity be undenominational, being entirely free from local and denominational restrictions. 2. Its connection with the other Faculties of the University would tend to promote open-mindedness among the students, and to secure a scholarly and scientific handling of the whole range of

theological enquiry. 3. It would be a blessing to the University. A University without a Theological Faculty is really a misnomer. Certainly the genius of the East seeks no knowledge that is not connected with the knowledge of God. And this country, above all things else, needs and demands the cultivation of Reverence in its student bodies. The more mature minds forming the student body of the Theological Faculty (being graduates of Colleges or of other advanced schools) would surely soon be in a position to set the pace for the thinking of the whole student body on the highest themes that invite human attention. The professors would work not simply to provide vartabeds, pastors, preachers, and priests for the churches and communities of the land, but rather to provide fully equipped Christian men of the highest type for the moral redemption of the Empire. 4. It would be a blessing to the Christian work of the city. The theological students, under wise direction, could engage in Sunday School and Y. M. C. A. work in its various phases and could make themselves generally useful, to their own great benefit and to the moral and spiritual advancement of the various communities employing them. Their example would be likely to draw students of other departments into similar work and thus start a leavening process in the whole student body.

It must not be forgotten that Constantinople is the heart of the Turkish Empire. As the heart beats the whole body, to its farthest extremities, receives the life-flow. Robert College is at the centre of the movement for the higher Christian education of the young men of the Empire. Let this institution effectively possess its "Promised Land."

This plan should not interfere with the continuance or establishment of theological classes or Bible Institutes at various points outside Constantinople. These are necessary to provide pastors, lay-preachers, and other Christian workers for weak and struggling centres of Christian activity, and as an advance guard to awaken interest, organize effort, and generally prepare the way for a stronger following-up attack on the vast religious indifference of the land. These Bible Institutes would also serve to sift the available leadership material and thus discover promising candidates for the training to be had at the University.

Yours sincerely,

R. CHAMBERS.

THE AMERICAN COLLEGE FOR GIRLS.

Sir Edwin Pears lectured on Wednesday on "The English in Constantinople until the 18th century." It was an interesting and illuminating presentation of the historical relations of different nationalities here in this most cosmopolitan city.

The College closed for the Easter vacation on Friday afternoon, March 29th, and Dr. Patrick left that same evening for America. She has been called by the Trustees of the College to attend the Annual Meeting of the Board of Trustees, and also to raise the money necessary to finish the splendid new buildings, on the new site at Arnaoutkeuy, and make them ready for occupancy in 1913. The College here will greatly miss her during her absence, but yields to the greater need.

I. F. D.

GLEANINGS BY THE WAY.

"One touch of nature." — The automobile was speeding its way between Samokov and Sofia. We had threaded the first half of the great gorge of the Isker, the Dolni Pasarel bridge had been left a few yards behind, and we were anticipating the ever fresh grandeur of the second part of the gorge when, on rounding a curve, we sighted a man a short distance in front of us running somewhat feebly along the road in the same direction with ourselves. He was a peasant; and the poorness of his clothing together with the long rod that he carried proclaimed him a herdsman. As the siren sounded out its warning, he gave a hasty glance round, and then quickly stepped to the side of the road; but the sudden change of direction nearly threw him off his balance in his wearied condition, and it was with difficulty he kept his feet as he stumbled onto the higher ground. We had had a little breakdown, and were speeding to make up time. In another instant we were up with the man; but in that short moment his extremity taught him what to do. As we dashed up he snatched the kalpak from his unkempt locks and flung it on the ground with a fine gesture of despair, at the same time throwing out his arms towards us, and conjuring up into his big eyes and his thin pale face a look of appeal that Sir Henry Irving might have envied. The driver and the conductor exchanged glances. My front seat by the open window enabled me to overhear their muttered "Poor fellow," and their hurried consultation what to do. Then the automobile was pulled up with a jerk, the siren was sounded, and the conductor, craning his neck round the corner, shouted and waved to the man to hurry up. He was now far behind; but the broad smile that at once illumined his face showed clearly through the distance. He summoned up his little remaining strength, overtook us, and almost fell into the narrow quarters which his benefactors managed to squeeze free for him at their feet. Then we moved on again. Presently, when he had recovered himself a little, he explained that the cow — "Ah, that cow!" — that he was in charge of had been frisky all the day, and after keeping him chasing her all the forenoon, had finally run off towards the capital and pastures new. He was on her tracks, but had had no hope of overtaking her till the warning siren suggested thoughts to him, not of the character, perhaps, usually suggested to foot-passengers by these autocrats of the road. After that, he sat up; and the big eyes strained out on the road in front. Another kilometre or two, and then, he pointed. There she was! — fortunately not on the road but browsing by its side. She gave a suspicious fling as we whisked by; and her suspicions were confirmed. The automobile set down her "master" between her and liberty. But the looks that were exchanged between the three men as they parted told eloquently how truly that touch of nature had made them kin.

Samokov.

R. T.

EMPIRE NEWS.

THE CAPITAL.

Two individuals were arrested last Wednesday while attempting to land from a Greek steamer with two packages of dynamite and nine bombs. They came from Bulgaria, and claimed to be on their way to Russia.

The imperial iradé convoking Parliament on April 18, next-week Thursday, appeared the day before yesterday.

The Karakeuy (Galata) Bridge is now closed to carriages, and at night to foot-passengers as well, while the sections of the new bridge are being installed.

The Western Turkey Mission is holding its Annual Meeting at the Bible House. A score of missionaries from other places are in attendance.

There will be a recital of sacred music given at the Armenian Evangelical Church at Ainali Tcheshme, Pera, on Friday of this week, April 12, at 3 p.m. Among the artists who will take part are Herr Lange Bey, on the organ, and Mlle du Chastain, on the violin. Admission, 20 piastres.

THE PROVINCES.

President H. S. Bliss, D.D., of Beirut, will give a series of lectures this month at Marash, before the students of the Theological Seminary.

Mr. Childs, the English architect, has arrived at the capital, after a pedestrian trip of 1300 miles across Asia Minor, in the course of which he visited many of the American Board stations.

Miss Ida Ash, who came from England recently to Aintab to help in orphanage work, has now consented to assist in the hospital for the remainder of the college year. She is a trained nurse and has had experience in this country in connection with the American medical work in Erzoom.

The statistical report of the American press at Beirut for 1911 has just been published. It shows a total of 33,254,953 pages printed during the year, two-thirds of which were pages of Scripture. The sales of books and tracts for the year ending July 31, 1911 amounted to 96,465, valued at 427,260 piastres; besides this there were sold, granted or sent elsewhere for the account of the Religious Tract Society and the American Bible Society, 93,135 volumes, valued at 165,818 piastres. Over fifty men are employed by this press.

A very successful concert was given at the Aintab Girls' Seminary on Thursday afternoon under the auspices of the alumnae of the school. About four hundred people were present and more than ten Turkish pounds were received in entrance fees. The seminary library was destroyed in the fire of several years ago, and this money is to be devoted by the alumnae to the purchase of new books for the school.

NOTES.

Mr. G. Cornell Tarler has been appointed Second Secretary to the American Embassy in Constantinople, and will arrive here about the middle of this month. Mr. Tarler is a graduate of C. C. N. Y., and an A.M. of Columbia, and has been connected with the legations at Havana, Bangkok and Montevideo.

Dr. and Mrs. Van Vlack left Constantinople Thursday last, on their way to their station at Basra.

Prof. Charles Anderson of Robert College started on Thursday by sea for a visit to America.

Miss Douglass of Samokov has been spending a part of the Easter vacation at Arnaoutkeuy.

Rev. Robert Frew is off on a short trip to Konia and vicinity.

Mrs. Dr. F. D. Shepard of Aintab sails from New York April 25th on the *Saxonia* with Mr. and Mrs. H. H. Riggs and Mrs. H. N. Barnum, of Harpout, to join her husband at Aintab.

Rev. and Mrs. S. Ralph Harlow are to leave New York Aug. 13th on the *Rotterdam*, on their way to join the Western Turkey Mission.

Miss Alice Browne, daughter of Rev. and Mrs. J. K. Browne of Harpout, has been transferred from Tung-Chou, China, to the Woman's Union College, Peking.

Miss Maria Jacobsen, nurse at the Hospital at Mezireh, left on March 29th for a furlough.

OTHER LANDS.

A telegram from Tientsin announces that Gen. Li Yuan Hung, Vice-President of the Chinese Republic, has been assassinated. He was but forty years old.

Dr. Talcott Williams, of the *Philadelphia Press*, son of Rev. Wm. F. Williams, for many years missionary of the A. B. C. F. M. in Syria and at Mosoul, has been selected as head of the new School of Journalism at Columbia University.



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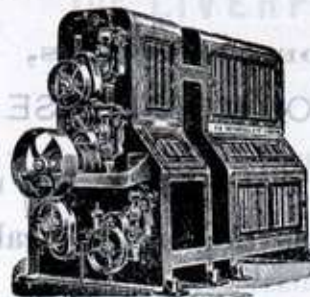
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