

The Orient.

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THE OTTOMAN PARLIAMENT.

6th Session (Oct. 25). Discussion of the bill regarding military service occupied the whole morning. The conflict raged most hotly about Article 3, fixing the period of service at 3 years in the active army, 6 in the first class reserves 9 in the second or *redif* class, and 6½ in the territorial reserve, or a total of 24½ years of military liability. Some thirty deputies, headed by Vehbi Effendi, Medjdi Effendi, Ismail Bey, Mr. Boussios and Zohrab Effendi, protested vehemently that 20 years was enough; that the country's strength was being drained away by excessive military service; that the limit of service was formerly 20 years, and that the increase of 25% in the strength of the army by the introduction of non-Moslem soldiers was sufficient; that the nation should not think of war alone, for there was another sort of war, that in the social, economic, commercial and industrial world, and that to be conquered in this war was to be lost. The verdict of Ahmed Riza Bey after his trip in Anatolia, that the Turkish race had been enfeebled, was quoted as lamentably true, and due to the strain of military service. In the Yemen campaigns alone, 1,400,000 Turks had perished. The annual number of recruits was 200,000 of whom 100,000 for the active army; but only about 30% to 40% were actually enrolled, owing to possible evasions. The article was referred back to the committee. Article 4, fixing the limits of service in the navy at 5 years active, 10 years in the first reserve and 3 years in the *redif*, was discussed, but tabled to await the presence of a representative of the marine. Complaint was made that the number of recruits needed each year, as well as the casualties of the various campaigns and the mortality among the troops were not made known by the war department.

7th Session (Oct. 28). On the request of the cabinet, the bill on the administration of the vilayets was returned to the cabinet for further study, inasmuch as the new cabinet will be called upon to stand for this bill and must needs become familiar with it. The question of the term of service in the navy was discussed, and the article referring to it was sent to the military commission. The afternoon sitting was given to the demand of the Greek deputies for information as to steps taken by the government to discover the murderers of the Archbishop of Grebena. Messrs. Emmanuelides of Smyrna, Nallis of Monastir and Boussios and Vamvakas of Serfidje made impassioned addresses, claiming that this was a political murder and that the local authorities had at least been guilty of inactivity, if not of connivance; that the murder of a high ecclesiastic was worse than that of a civil officer, as it

was an attack on the religion of the victim, and that an especially aggravating fact was the dastardly mutilation of the body of the Archbishop. Djelal Bey, Minister of the Interior, made a statement of the steps taken to investigate, and insisted that there was no proof to warrant the theory of a political murder. A motion was made to transform the question into an interpellation, thus leading to a vote of confidence or the opposite; but this was declared rejected by a vote of 42 to 66, in spite of a complaint of lack of quorum.

8th Session (Oct. 30). Sections 7 to 21 of the bill concerning military service were disposed of, the first one being the only one to cause much debate. This shortens to two years the military service of graduates of secondary schools, and to one year that of graduates of higher schools. Several propositions were made to shorten their term still further, or to excuse such entirely, on the ground, — as one deputy put it, — that in certain localities the presence of a capable civil official is more profitable than the presence of a soldier, the defence of the country not depending on soldiers alone. These amendments were however rejected. The deputies from Aidin presented a formal protest at the vexatious losses of the people of that province both from the bands of brigands that infest the region, — such as that of the renowned Tchakirdjali, — and also from the military detachments sent in pursuit of these. In this case the medicine seems to be as fatal as the disease.

THE WAR IN TRIPOLI.

Italy is not having a happy holiday in North Africa. While the wild rumor of Monday evening (said to have come by racing-camel via Egypt) regarding the capture of 7000 Italians and 90 cannon and the reoccupation of the city of Tripoli after a battle in which 5000 Italians were killed and wounded, could not be confirmed, there seems little doubt that there has been severe fighting, and that the Italian authorities are concealing the real facts. The hospital ship *Re d'Italia* brought to Tarento a large number of wounded, and the police had hard work to control the excited crowds that gathered to obtain news of loved ones. A rumored massacre of Catholic priests at Benghazi is contradicted, the report being due probably to the destruction of the Catholic church by the Italian bombardment. There was a serious fight at Tripoli on the 23rd, in which the Italians acknowledge a loss of two officers killed and eleven wounded, besides the losses in the ranks. The Italians are making good use of aeroplanes in locating the Turkish and Arab forces among

the hills. Another sharp battle took place on the 28th, the Italians again being victorious.

Regrettable efforts appear in some quarters to introduce a religious element into this campaign. The rumor that the Pope had given his blessing to the Italian troops is now officially denied, and His Holiness is said to be much pained at the war. This should suffice to contradict also the crazy rumor repeated by the *Chicago Record-Herald* that Italy, out of gratitude for the moral support of the Pope, intended to seize Palestine and turn it over to him! If the *Tanin* is to be trusted, Mr. Wm. T. Stead, who has now left the city, while here advised the Turks to avoid any alliance with the great powers of Europe, but to push for a Balkan confederation and also to strengthen their relations with other Moslem peoples. Such pan-Islamic advice sounds strange from the lips of an Englishman.

As for the Italians in this country, no decree of expulsion has as yet gone forth, in spite of much urging by the extremists. And in lieu of a boycott, a customs tax of 100% on all goods from Italy has been decided on. This necessitates a certificate of origin for all goods from other countries, for unless such is forthcoming the merchandise is regarded as coming from Italy. The commercial stagnation incident to the war is being intensified by the drafting of large numbers of recruits just at this time into the army.

There is a persistent rumor that Enver Bey has succeeded in reaching the vicinity of Benghazi, by way of Egypt, and has been hailed with enthusiasm by the Turks and Arabs of the region.

AMERICAN COLLEGE FOR GIRLS.

The regular lecture course at the American College for Girls was opened on Wednesday last by Mr. Hugh E. Poynter who gave a delightful talk on "Sir Edward Burne-Jones, Mr. Rudyard Kipling, Sir Edward Poynter, — the Artists, the Author and the Men." No one else could have treated these great men of our time with the intimate knowledge which Mr. Poynter possesses and his choice of characteristic and anecdote, his illuminating touches on character and work, were enthusiastically enjoyed by the whole body of students and a large company of friends from different parts of the city. The students of the History of Art and the English Literature classes feel an especial debt of gratitude to Mr. Poynter for rendering the personality of these great artists and author so vivid and enduring.

Mr. W. T. Stead, Dr. E. J. Dillon, and Rev. Robert Frew were entertained with other guests at luncheon at the American College for Girls on Wednesday October 18. In the afternoon Mr. Stead gave a sort of conversational lecture to the assembled students and guests, in the course of which he asked Sir Edwin Pears, Mr. Frew and others to come up on the platform and give their views on the subjects he was discussing. He closed by giving a clear and interesting statement of the object for which he was now visiting Constantinople, the

promotion of an arbitration scheme (in help of Turkey robbed by Italy) in the Tripoli affair.

Miss Kaprielian, our graduate, who is doing virtual College settlement work in Chalgara, writes of the progress made there in her village, of the bad year for silk worms just past, and the happy prospect of a helper for the work, to join her soon, from Rodosto. She also sends some good pictures of her girls, her men who are learning to read; and her house, which is school and church and home and club, all in one. She relates the following story: — "Some time ago one Sunday evening Mrs. N. Garabedian could not find her tea kettle in the kitchen. After looking for it in vain in every possible corner, she asked me if I knew anything about it. We both thought that it was put in some wrong place and would turn up by and by. But it did not turn up the next day. When my milk woman came to milk the cow, Mrs. Garabedian said to her: "I cannot remember where I have put the tea kettle. I looked for it yesterday and this morning, all in vain." She smiled and began thus: "When you were talking to us yesterday in Sunday school, not to get mad, nor curse each other, nor use ugly words when something goes wrong, Sister Isgouhi came to the kitchen, asked me which of the kitchen utensils you use most. I said: The tea kettle. Then she took it, hid it somewhere, and asked to give an ear to your words, whether you will get mad and speak bad words or not. Now I know that you did not say anything bad, I will say so to Sister Isgouhi."

I. F. D.

AMERICAN BOARD ANNUAL MEETING.

Accounts received of the Board Meeting in Milwaukee, Oct. 10th to 13th, indicate a warm and happy and invigorating gathering. Secretary Patton was unable to arrive in time from his African expedition, but telegraphed his message from New York on his arrival there on the 12th. Some fifty or more missionaries were present with messages from the missions. Those from Turkey who made addresses were Rev. J. K. Greene, D.D., Rev. F. W. Macallum, Rev. J. L. Fowle, Rev. H. K. Wingate, Rev. E. B. Haskell, Rev. H. T. Perry and Rev. H. H. Riggs; also Miss Ellen M. Stone and Mrs. E. B. Haskell. The treasurer's report, showing receipts of \$1,032,025.75 and expenditures of \$1,030,604.92 was most encouraging. The annual sermon by Rev. Arthur H. Smith, D.D., of China, was on A Century of American Missions. Dr. Barton gave an inspiring account of the year's work; and there were fine addresses by Rev. Albert J. Lyman, D.D., Rev. Dr. Conrad of Boston and others. The officers of the Board were re-elected; and it was decided to hold the next annual meeting at Portland, Maine, with Rev. Dr. Watson L. Phillips of New Haven, Conn., as preacher. An interesting adjunct of the meeting was a cleverly constructed model of the city of Madura, India, the work of the boys in the American Board school in that city.

OUR SHIA NEIGHBORS.

By Rev. G. E. WHITE D.D., of Marsovan.

Outsiders sometimes praise Mohammedanism for its unity in contrast with Christianity which latter is split into many sects more or less at rivalry or hostility with one another. The fact is, however, omitting minor factions one great line of cleavage runs through the Mohammedan world, namely, that dividing the Orthodox or Sunnite believers from the Shia or Alevi. The Persians are known as a Shia nation and we hear of communities belonging to this sect scattered about throughout the whole Mohammedan world. The Arabs and the Turks represent the head and the right arm of Islam and they are for the most part Sunnite; there are, however, many Turks who are of Shia persuasion. So far as possible this distinction is for the present kept out of sight but circumstances might easily arise that would bring it to the surface as a deadly schism. Throughout Anatolia, that is Asia Minor, a considerable proportion of the Turks, like most of the Kourds, are reckoned as Shias. They may be one-fifth to one-third of the whole Turkish nation.

The Shias, or as they prefer to call themselves, the Alevis from their reverence for Ali the son-in-law of the Prophet and the fourth Caliph Ali, are among the simplest and lowest of the people of the country. They are ignorant, cunning, secretive, deceptive. While the regular Mohammedan has the Koran as his book, the Jew has the Law, and the Christian has the Gospel, the poor Shia is reported as having no book of his own. The deadly struggle between the house of Ali and its rivals during the first generation following the Prophet must have left deeper wounds in the Mohammedan body politic than it is easy for outsiders to realize. The Alevi people profess great reverence for their hero and for his sons Hassan and Hussein, while they never give the names Abu Bekr, Omar or Othman to their sons. The Alevis claim to be primitive and pure Mohammedans and hold the whole line of Caliphs since Ali as impostors. They profess allegiance to a line of twelve Imams of whom Ali was the foremost. In return for the name "Redhead" flung at them in contempt by their Orthodox neighbors they retort with the name "Yezidi" which they interpret to mean "Devil Worshipers". Your Orthodox Mohammedan cordially despises his Alevi neighbor and the Alevi in return cordially hates the Orthodox. When a Shia Turk lays aside his habitual mask of secrecy he pours forth a flow of vituperation and denunciation against the regular Mohammedan people, but living in ignorance, oppression and fear the Shia habitually conceals his real religious feelings. The Shias however render formal allegiance to Mohammedanism and desire to avoid having their faith questioned. Many of their villages however have no mosques unless their construction has been required by government officers. They have almost no Mohammedan instruction unless during the month of Ramazan some white turbaned teacher is sent forth to expound to an unwilling congrega-

tion the chief duties of the true believer. I have been in a Shia village for days without ever hearing the call to prayer except once when it was given in honor or in fear of a Sunnite who happened to be present.

Most of our Shia neighbors are an agricultural or pastoral people living near to nature and in close sympathy with her changing moods and seasons. They do not marry outside of their own peculiar faith. They love the fertile plains and pastures of Anatolia with its clear streams and blue sky. It is often supposed that Shias represent the original inhabitants of the country more nearly than other tribes or nations do. They perpetuate certain ideas and customs that have been handed down from times before the Christian era. Officials give them no place in the civil administration as a rule, and socially they are a class inferior and apart, but they render their full quota of recruits to the Ottoman armies and pay taxes with none to intercede in their behalf. Shias lead the simple life, a life often very hard and coarse, but many of them seem to be quite clean, wholesome persons, men whom one is glad to count among his acquaintance and friends. They claim the Mohammedan right of polygamy for those who can support plural households, but single marriages are the rule among them and they disallow the right of divorce. They have little to do with commerce and have little of luxury in their houses of stone or sun-dried brick. Men, often assisted by the women in the fields, raise most of what appears on their tables and the women, often assisted by the men in the houses, weave and sew and knit most of what they wear. For a table grateful to a traveler or lodging refreshing to a weary man commend me to the patriarchal establishment of an old and hospitable Redhead Turkish Bey, albeit I have sat at such a table on which was neither knife nor fork nor spoon.

A great part of the Shia life is under religious proscription or prohibition on the lines of Mohammedanism but with many peculiar ideas and customs, some of which at least I believe to be a heritage from the time when this country was overspread by Hittites. In the clear dawn of a summer morning a company of us were once mounting our horses for a journey when one of our number, an Orthodox Mohammedan, was heard muttering that he had not yet said his prayers. "What does the Almighty need of your prayers?" said our Shia host. "He knows what you are without your telling Him. It is the clean heart God wants, the clean heart." Shia Turks suppose that they believe in one God, Creator, Lord and Judge of all, but practically they pin their faith much more firmly to numberless intermediary and intercessory saints. God is thought of as being very far away. Oriental conception of the ideal sovereign pictures a person of absolute power above all law, seated on a throne from which he dispenses favors occasionally with a lavish hand or stalks through his domain scattering blessings here and there without regard to merit. Such a ruler is expected to be capricious in his demonstration. He cannot be much influenced by ordinary processes of law but is expected to pay quick attention to the requests of his personal favorites made in

behalf of some third party. If thus a humble citizen of the kingdom can gain the intercession of an influential courtier he can probably escape all penalty and secure all available good fortune without too close a scrutiny of his personal conduct or of the merits of his immediate case. Shia worship therefore is in reality offered to their patron saints, and in this they are not wholly different from large numbers of other people in the Orient whether nominally Mohammedan or Christian. This then is the heart of Shia worship. When a man fears a reverse in business, attains some object or earnest desire or wishes to engage in special devotions, when a wife longs for a child, like Hannah, or when a mother yearns for a sick or absent son, when the community engages in the annual ceremony of praying for rain, or unites in some common petition or thanksgiving, recourse is taken to the village shrine or saint, or a journey is made to some spot of more renown farther away. In the real crises of life Shias turn not to the Almighty, not to the great Prophet, but to their saints on the understanding that the saints will act in their behalf with the divine powers. Every village as a rule has its own shrine, frequently a "high place" surrounded by a sacred grove where there is a holy grave and usually, a sacred fountain. It is the occupant of this grave that sanctifies the region. He is regarded as its lord and the protector of its own people. He takes a lively interest in the affairs of his parish and prayers presented by him to the Almighty cannot be lightly ignored.

(To be continued)

BROUSA NOTES.

The year has opened very well indeed for us here in Brousa. We have had our minds and our hands full, trying to arrange for all the girls who were coming to school or were applying for admission. Last year, the school was full, and every bit of available space was utilized. Altogether, we had 52 boarders, last year, though not more than 50 at one time. Now we have 55, and there are perhaps 5 more to come. We have turned a teacher's room into a dormitory, and may have to do the same with another. We have been able to do that, because our new French and Turkish teachers are not resident but come for the day. The day school has grown in the same way, and twice we have been obliged to put in more desks. We are especially pleased with the new girls; some are quite advanced in work and have come from the higher classes in the Armenian and French Schools here in Brousa. One is the daughter of one of the head teachers of the Armenian High School.

What we have been able to do this year, in the way of strengthening the teaching force, has been of great value. We have an excellent French teacher, and have arranged for lessons in seven grades. The new music teacher is a graduate of the Conservatory of Vienna, and is a fine musician. The Director of the Armenian School comes for the highest two classes in ancient Armenian, a Greek Master has two classes in ancient Greek, and a master comes for drawing and penmanship. Having these teachers come every day is making

a great difference in the work. The addition, also, of another year's work in the preparatory department, is proving a very good thing. With the excellent teaching force, and with arrangements for more time for many of the lessons, we are looking forward to a very good winter's work.

The good news, also, has come to us from America that they are making every effort to raise the money for our new building, and plan to send it to us at once. A young lady has also presented her application to the Board, to be appointed as a missionary for the Brousa School, with the thought of coming this year, if necessary, so we feel that the outlook on all sides is most promising.

Because of the fear of cholera, so many girls came late to school that it has taken us longer than we had hoped it would to get things well settled, so we have not been able to take up the outside work, but we hope to begin the lectures for the winter, soon, and the meetings of the Young Women's Christian Association. One department of that work was begun this summer, the class for the factory girls. The senior and junior girls of the school are very much interested in helping them. Ten or eleven girls come every Sunday afternoon to our Sunday School, and enjoy the singing and verses very much. After that our girls help them in learning to read the Bible. We hope to do something pleasant for them at Christmas.

Mr. and Mrs. McNaughton are now away on a tour to Biledjik, Chalgara, and other places. They write of very interesting meetings, but are finding a great deal to do everywhere. They will probably not be back before Thanksgiving. Mr. McNaughton spoke to the girls, one Wednesday morning the first of this month, and Mrs. McNaughton began the Bible lessons with the Turkish pupils. We shall be glad when they come back and can be with us regularly.

Our small circle of Americans has grown smaller this winter, as Mrs. Umbach has returned to America. It was very pleasant seeing her last winter, and we are sure the friends she made here will miss her very much. Mrs. Baldwin must be especially lonely.

The whole of Brousa has been put to great inconvenience, through the cutting off of the water supply. Because of the floods last spring, so much damage was done, that dikes have been built, and the course of the water turned from its former channel. The supply is now controlled by a special company, who charge for its introduction to all premises, and now since the beginning of the war with Italy, it has been impossible to have new pipes laid. Out of six fountains on the school grounds, only one has been running this fall; that, however, is the company water, so we are sure of its supply.

J. L. J.

SYRIAN PROTESTANT COLLEGE NOTES.

— Rev. J. Robertson Buchanan, M.A., B.D., at the request of the Syrian Mission has been released from the S.P.C. and has taken over the acting principalship of the Shweir Boys' Boarding School, in Lebanon.

— Dr. Ward reports an interesting and profitable summer in Vienna. With his arrival and Prof. Joy's the circle of the faculty is again complete.

— The University press, the gift of Mr. Charles G. Phillips of New York has been set up and is in working order. It will print two forms the size of the *Orient* page and the font is well supplied with a large variety of type. Professor Patch is the faculty director. Several students who have had experience in printing are paying their way by working in the printing office.

— Sage Hall, the new dormitory for the Preparatory Department, was completed on contract time. It is one of the handsomest buildings on the campus. Every room was filled at the opening of College.

— On Friday evening Oct. 13th the Y.M.C.A. gave a reception to all the new students of the University. The aims of the Association were explained and a cordial invitation given to the new men to join.

— Gen. Sami Pasha, late commader in the Druze war in Hauran, died Oct. 13th in the Johanniter hospital in Beirut of multiple abcesses of the liver. He expressed to one of the medical staff that he was not afraid to die and was ready for his call; but he wished yet to live for two reasons, one to still further serve his country and the second to see the education of his only son completed. His son was last year a student at Robert College.

— At college prayers President Bliss spoke feelingly of Sami Pasha, of his visit to the S.P.C., of his eloquent address to the students, and of his high ideals of patriotism and service for his country.

W. B. A.

COMMENCEMENT AT MT. HOLYOKE SEMINARY, BITLIS.

Mt. Holyoke Seminary, Bitlis, unlike other Mission Schools, has a summer session when it is transferred bodily from its cramped city quarters to a camp on a mountain-side, three miles from town. Here its pupils have plenty of pure air and pure water, plenty of room for exercise and play, and are safe from infection and far from the unsanitary surroundings that make the city a hot-bed of disease during July and August.

The Commencements are therefore in the Autumn. This year the exercises took place on Wednesday, October 4th, in the one unusually large and lofty, sunny and well-furnished school-room the otherwise rather inadequate school-house boasts.

The graduating class numbered five, three of these were orphaned by the massacres, so that the class motto, "Saved to Serve," is especially appropriate. The valedictorian, daughter of a man of wealth and influence, will be the only woman of any education in a large province, when she returns to her distant home.

The Armenian pastor presided and opened the exercises with Scripture-reading and prayer. There were essays by the

seniors: "Religion in Art," "The Two Golden Doors: Memory and Hope," "Against the Stream," "Woman and Education" (this in Turkish), "Saved to Serve." There were five recitations, one a dialogue, by other pupils, and music at the beginning and close and after each number on the program: two instrumental pieces, and songs in Turkish, Armenian, and English, sung as solos, trios and choruses.

The acting vali presented the diplomas and spoke at some length on the education of women. This is the first time the vali has been present on such an occasion in Bitlis. The Mektoubji and the Arachnort made addresses, and our pastor also spoke thanking those present for their courteous attention.

Every member of the audience then came to shake hands with and congratulate the members of the graduating class and their teachers.

GRACE H. KNAPP.

FROM OVER THE OCEAN.

A graduate within recent years of both the scientific and the theological departments of the Institute here, who is now studying at Oberlin, O., U.S.A., with a view to returning to the evangelistic work in Bulgaria, wrote me a letter lately. Into the letter there must not be read egotism or self-praise: he simply writes in the frankness of the friendship and confidence that I, as one of his teachers, have been glad to encourage. I make the two following extracts: —

"Last year I came with the determination to make the best of myself; and I am glad that to a great extent I succeeded. What gives me more pleasure is that with my progress the name of the Samokov School is being exalted. There is no longer any doubt in the mind of the Faculty whether Samokov graduates are qualified to enter the classic course of the Seminary on equal terms with other graduates of American Colleges. I believe God will help me to keep the same high standard next year too."

My correspondent spent the past summer vacation in Toronto, Canada, visiting with and aiding in his work an old Samokov classmate and fellow-graduate from the theological course, who also is pursuing study, at Knox College, Ont., Canada, with a view to returning to the work in Bulgaria. Among other interesting items of information about him and his work, my correspondent gives the following: — "There are about 1,500 Bulgarians in Toronto, among whom Mr. A... has a very strong influence. The Orthodox priest also is on friendly terms with him, in so far that they are planning to work together this winter. The priest has promised to allow Mr. A... to give some lectures on religious subjects in the Orthodox hall for such purposes. The priest himself reads the Gospel every Sunday in *Bulgarian*, and preaches short but instructive sermons. He is a Seminary graduate, and understands what Christianity means, although he has his own faults."

Samokov.

R. T.

EMPIRE NEWS.

THE CAPITAL.

Hairi Bey, who was made Minister of Justice in the new cabinet while provisionally retaining his place as Minister of the Evkaf, has presented his resignation in the former capacity and retains the ministry of the Evkaf. The portfolio of justice will probably be entrusted to Memdouh Bey.

After a life of less than three weeks, *La Constitution* has fallen under the axe of the court-martial, only to rise Phoenix-like as *La Liberté*. Rumor has it that the reversed N at the end of the title was discovered to have been intentional, as indicating something radically wrong with the constitution.

The United States has at length notified the Sublime Porte through Ambassador Rockhill of its neutrality in the present conflict.

No case or death from cholera for the past five days. But look out for tuberculosis. 134 deaths from this in the last three weeks, in the city.

Salar-ed-Dowleh, the defeated Persian chief, is said to have been in Constantinople during the past week.

The article begun on another page, "Our Shia Neighbors," is the first of a series for which we have arranged, on the less-known forms of religious belief in this empire, by persons who have made these a special study. We hope to give our readers the others from time to time through the winter.

THE PROVINCES.

The *Outlook* of Oct. 14th contains an article by Hon. Oscar S. Straus, former American Ambassador to Turkey, on the injustice of Italy's action in Tripoli, and appealing for mediation on the part of America.

A band of twenty-five men attacked the courier between Tirana and Berat, in Albania, on his way to Shkodra, and relieved him of Lt. 27,000 which was intended for the soldiers at Shkodra.

Among recent magazine articles of special interest to our readers are the following:—"Peculiar Caves of Asia Minor," by Miss Elizabeth H. Brewer, once of Talas, in the September *National Geographic Magazine*; "The Moslem Menace," by Mr. E. Alexander Powell, formerly U. S. Consul in Turkey, in the *Outlook* of Oct. 14th; "Religion of the Dersim-Kourds," by Rev. H. H. Riggs of Harpout, and "Bahaim and its Claims," by Rev. William A. Shedd, D.D., of Persia, in the October *Missionary Review*.

NOTES.

Miss Clara J. Seller, of Lafayette, Ind., has been secured as a teacher in the Collegiate Institute, Smyrna, and is expected to arrive there soon.

Rev. and Mrs. J. C. Martin, formerly located at Hadjin, and Rev. Francis H. Leslie sailed from New York on their way to the Central Turkey Mission on Oct. 28th.

Mr. Luther R. Fowle of Talas, has been appointed by the American Board as business agent for the Central Turkey Mission. Mr. Fowle is at present taking a special course of training in a business college in Boston, and will leave for the field about the first of the year.

Dr. and Mrs. Edward P. Case, who are on their way to the Eastern Turkey Mission, are spending some time in France where Dr. Case is studying French in preparation for his medical examinations at Constantinople.

Miss F. A. Fensham, formerly of the American College for Girls, Scutari, and now connected with the Christian Institute of Chicago Seminary, is giving a series of six lectures on foreign missions at the Chicago Y.W.C.A.

Rev. Theodore R. Faville, of Greenwich, Conn., formerly of Robert College, is the father of a boy, Henry Esch, born Sep. 22nd.

Dr. Greene evidently believes in the strenuous life. He delivered three addresses on Sunday, Oct. 8th, at Elgin, three on Monday at Chicago, and two at the Board meeting at Milwaukee on Wednesday and Thursday.

The Hon. John Ridgely Carter, till now American Minister to Roumania, and so recently located here, has withdrawn from the diplomatic service. He is now in this city, and is leaving tonight by Orient Express on his way to America.

OTHER LANDS.

A quantity of jewels belonging to the ex-Sultan Abdul Hamid will be sold at auction in Paris toward the end of this month.

The anti-dynastic revolution in China is spreading to the great alarm of the government. Canton is in the hands of the rebels, and it is reported that Fuchau has also fallen.

The Evangelical church of Sofia has repeated its call to Rev. Mr. Furnadjieff of Philippopolis to go there as pastor.

Prof. H. P. Fairchild, of Yale, formerly instructor in the International College, Smyrna, has published a book on "Greek Immigration to the United States," which has attracted much favorable comment.

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