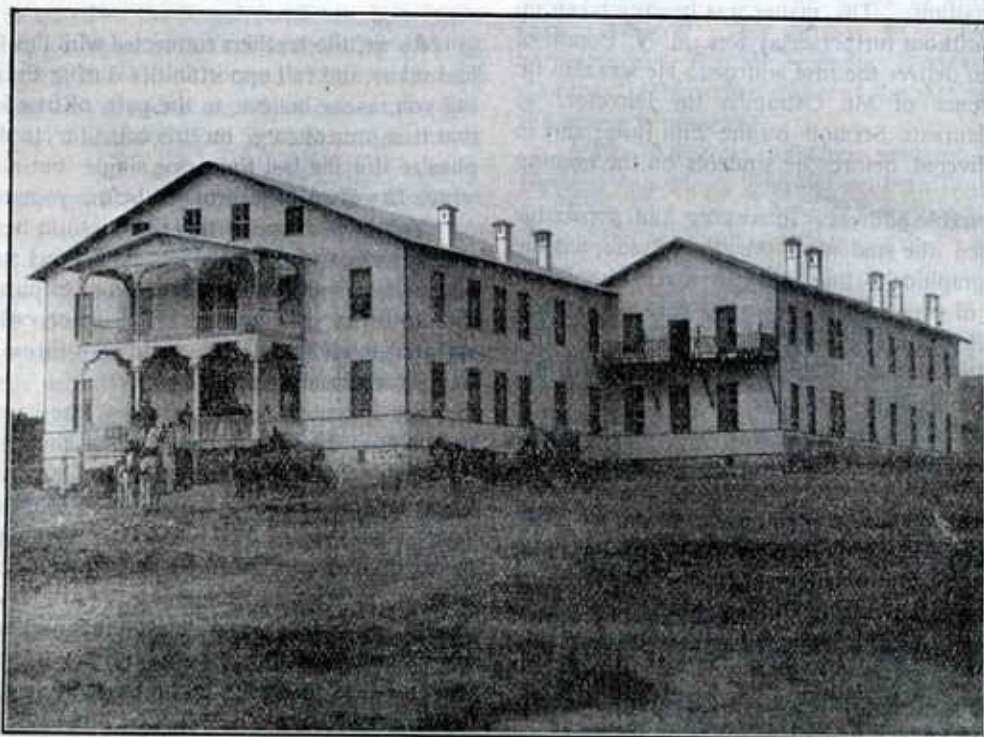


The Orient.

Vol. II., No. 13

BIBLE HOUSE, CONSTANTINOPLE, July 12, 1911.

Price, One Piastre



THE ANNIE TRACY RIGGS MEMORIAL HOSPITAL.

It is six years since, on July 23, 1905, after less than one year of missionary life, Mrs. Annie Tracy Riggs was taken to a higher service, and the whole of Harpout station, as well as a very wide circle of friends in Turkey and America mourned her departure. Almost immediately an effort was started by personal friends in America to raise a fund of \$10,000 to erect and equip a general hospital at Harpout as a memorial to her. A lifelong friend, Miss Jessie Murray, of Athens, Pa., was the leader in this movement. This effort has been so far successful that the two buildings shown in the accompanying cut are at present in use.

The Imperial permit for the erection of the hospital was received in April 1909, and, in the absence of Dr. Atkinson on furlough, building operations were begun under the care of Rev. E. F. Carey. The hospital site of five acres, down in the plan below the city of Harpout, at Mezireh, the governmental centre, was a gift from a Syrian Christian. The lower site was considered more advantageous for the hospital as being much easier of access than any place in Harpout, for that city is built on the steep slope of the mountain, 1000 feet above the plain, the roof of one house forming the courtyard of the next one above it. The Mezireh site is a very healthy one, and is proving favorable from every point of view. The

hospital was opened last fall, and has been a busy centre ever since. The front building contains rooms for clinics, outpatient treatments, pharmacy, laboratory, operating room and offices, besides the livingrooms of the doctor and his family and Miss Jacobson, the Danish trained nurse. The other is the ward building, which contains forty beds.

The imperial *firman* grants permission for two more buildings, which it is hoped may erected when funds are available. This is the only hospital in a region containing about a million souls. Such an opportunity should appeal strongly to friends of Turkey. Of the funds already contributed for the hospital about one-half have come from Armenians. These people appreciate the blessing such an institution brings to the whole region. So would many wealthier persons in America and England, could they see the actual need and work.

Medical work as such in Harpout station began with the arrival of Dr. H. H. Atkinson in 1902, though in 1867 Dr. James A. Milne went there, staying only a year; Dr. Geo. C. Reynolds succeeded him in 1869 and in 1872 was transferred to Van. In 1898, Dr. C. D. Ussher likewise made a year's residence in Harpout a preliminary to location in Van. Other American physicians have visited Harpout for a few weeks at a time; but now the establishment of a hospital marks the more permanent phase of this work.

COMMENCEMENT WEEK AT SAMOKOV.

A new departure in one respect characterized the closing scenes in connection with the American Institutions in Samokov. The Mission at its Annual Meeting in spring had expressed the desire that addresses on "The Call to the Ministry" should from time to time be delivered before the students of the Boys' Gymnasium. This matter was heartily taken up in Samokov; and without further delay Rev. M. N. Popoff of Sofia was invited to deliver the first address. He was also invited, in the absence of Mr. Ostrander the Director, to preach the Baccalaureate Sermon on the 25th June; and so his address was delivered before the students on the evening of Friday the 23rd.

It was an admirable address — interesting and persuasive and greatly pleased the students. Mr. Popoff adopted the personal — autobiographical — line, and gave a very simple but earnest statement of why he had chosen the career of a preacher, mentioning his desire to obey the invitation of Christ, his desire to keep in touch with the loftiest themes, — to counteract materialistic tendencies, — to share with others that which was supremely precious to himself, — and to do for his country the greatest good that could be done for it, to give it the gospel.

Mr. Popoff's Baccalaureate Sermon was based on Daniel's windows open towards Jerusalem; and he urged the young graduates to keep open towards divine influences the windows of obedience, prayer, study of the Bible, loyal observance of the Lord's Day, and faithful attendance on public worship and all other means of grace.

In the evening Mr. Popoff repeated before his Samokov audience the lecture which he had delivered in spring at the Annual Meeting of the Bulgarian Evangelical Society in Philippopolis on "A happy Nation," — a suggestive lecture.

The Commencement Exercises of the Boys' Gymnasium were held in the evening of Tuesday the 27th, when a class of six (one of whom was irregular as not having taken English) finished the full 7-years gymnasium course. Another student, wholly irregular, also completed the course of elected studies followed by him. The orations of the students were generally considered to be above the average, and were warmly received. Three visiting trustees were present, one of whom, Rev. Dr. Marsh of Philippopolis, opened the proceedings with prayer, and the other two, Messrs. Tsanoff and Four-najeff, of the same town, delivered addresses at the close. The diplomas of the 7th Class students, and those of the 3rd Class students (finishing the progymnasium course), were presented to them by the Chairman of the Trustees, the Rev. R. Thomson, who presided. In doing so, Mr. Thomson delivered to the graduating class, in condensed form, the address which is given below.

On the evening of Wednesday the 28th the closing Exercises of the Girls' School were held. As for some years past, so on this occasion, no class graduated; but the girls of the 6th Class, eight in number, went through an attractive programme of compositions, declamations, and singing. Two of the trustees again took part in the exercises.

On both occasions the interest of the evening was heightened by musical and singing services kindly rendered by various persons, residents and visitors. The audiences too were very large, in spite of the fact that the heavy rains, which have since caused some flooding, had begun.

MR. THOMSON'S ADDRESS IN FULL.

As we, the teachers connected with this Gymnasium, have had many and full opportunities during the past years of leading you, as we believe, in the path of true knowledge. I feel that it is unnecessary on this occasion to do more than emphasize for the last time one single but all-important truth which has often been brought before your notice.

You have attended this Gymnasium because of your desire to seek after knowledge. And I feel sure that after you have left its walls you will continue to pursue knowledge to the utmost of your power. That is not only laudable: it is essential to all those who would not throw away that which they have already gained.

But I wish to remind you that the knowledge which can be acquired by search is not all of knowledge, nor is it the knowledge that lies in the highest and most vital of all spheres. There is knowledge which cannot be found out by searching. There is knowledge which not only so transcends the powers of the human mind as to be past finding out, but which, because it is of a character unique, outside of and apart from all other knowledge, could never be found out even if the powers of the human mind were unlimited. Such is the knowledge of God as it is to be understood in the Christian sense of the term.

It is this fact — the unsearchableness of God — that justifies the strong language used on one occasion by the great Scotch thinker and teacher, John Duncan. He was speaking of Lessing's saying that, were he offered Truth and the Search after Truth, he would without hesitation choose the Search after Truth; and Dr. Duncan added — "That saying contains the essence of all devilry. It may amount to the willingness to be eternally without God." Dr. Duncan might have put it still more strongly. Not only *may* it amount, but it *does* amount to the willingness to be eternally without God. There is a knowledge of God that may be obtained by reason; but it is not a knowledge that makes Him a possession of the human soul. After all that reason may discover about Him, He remains a God very far off. There is a knowledge of God that may be obtained through conscience, as the apostle Paul teaches; but it is the knowledge of a just and retributive God from Whom the soul is only glad to keep as far apart as may be. There is a knowledge of God that may be vaguely discerned when intuition soars its highest, — a knowledge that would attract the soul upwards; but the human cry would still be — "Who shall ascend into heaven, to bring Him down to meet my needs?" To return again to Dr. Duncan: Lessing's saying, so far as it regards the highest spiritual knowledge — the knowledge of the God of Christianity, "is the maxim of eternal revolt. It is a wish to be *as* God; and there

fore it contains within itself a prayer for estrangement from God."

What then must be our attitude towards such knowledge? We must first, in simplicity and humility of mind, recognize that the knowledge we are in search of is beyond the reach of our searching; and then we must, with equal simplicity and humility, accept the revelation of that knowledge as it has been graciously given to us. Not the Search for Truth, but Truth, must be our choice; for when truth can be found by seeking, God does not reveal it; but when He reveals truth,—Himself becomes our Teacher,—it is a clear sign that, outside the limits of this revelation which He gives us, all our searching will be in vain.

I have said that the knowledge of God, in the Christian sense of the term,—that knowledge of Him which brings Him close to our souls as the One Who meets our souls' need,—is a knowledge which never could be attained by our searching, even were our powers vastly greater than they are. The apostle Peter represents the very angels as desiring to look into that knowledge; but they are unable, because it is a knowledge which, not being designed for them, has not been revealed to them. And the reason why that knowledge is unique, apart, unattainable by man, is because Redemption as cradled in the heart of God from the eternities is something to which reason finds no parallel, something which conscience could never dare suggest, something which intuition in its loftiest flights could never dream of. But after that "the world by wisdom knew not God"—and never could know Him, it pleased God to reveal Himself in the Redeemer, and "by the foolishness of preaching to save them that believe."

This is the attitude that is necessary for the meeting of the human soul with God: not searching, but believing. Our greatest danger lies in seeking in the clouds and on the mountain-tops, in the deserts and over seas, that which lies open before us in green pastures and beside still waters. Our danger is that we will not believe that "the foolishness of God" as He has revealed it to us in His redemptive work in Christ "is wiser than men." Our danger is lest we imagine that we must go on seeking after God, when the truth is that our only hope lies in the fact that God has come to seek and find us. The search after God can be successful only in one way,—when we humbly admit that we are ourselves far from the path and can never find Him, and allow ourselves to be found and restored by Himself as He has come to seek us in infinite love and mercy through the Lord Jesus Christ.

Let us beware lest we lose all because we blindly refuse to see that all that we seek, and vastly more than we imagine, is ready and offered to us, even life eternal, which is the knowledge of the living and true God in His Son Whom He has sent. Let us beware lest it be true of us that our darkness remains black and thick because it will not comprehend the light which has shined in upon it,—that, by pursuing the endless chase, by joining in the fruitless search with the wise and prudent, we miss the revelation that is made to babes,—that, by words without wisdom, we darken the counsel of the Almighty.

"AS ITERS SEE US."

La Bourse d'Orient, a new venture in the line of a French daily at Constantinople, in its fourth number last week Monday consecrated half of the front page to an article on "Methodist Filibustering, or The Work of American Missionaries in Asia Minor." This effusion is so refreshing, so original, so instructive, that we reproduce it as faithfully as a translation may. The writer apparently wishes to remain unknown; the article is unsigned.

"The American missions scattered nearly everywhere through Asia Minor from the southern Taurus to the Caucasus and from the borders of Persia into Palestine, would be of the nature of smoke and vaudeville, if they were not an inexhaustible source of conflicts for the government and of misfortunes for the people.

"No, the Kourdo-Armenian crisis will not be settled as long as there are in that region persons interested in exploiting it, and consequently in perpetuating it. The Methodist missions in Anatolia are a danger to the public peace, a snare for the government, a trap for the peoples. Religion, the Gospel, morality and instruction are merely a blind. The basis of the business is altogether different: it is a professional business, a craft by which they manage to live, to make and to lay by money. The means used are of little consequence. It is industrial evangelism.

"Whoever has traveled in the Taurus knows what to rely on finding. Vast school buildings, nearly empty but well furnished. Comfortable dwelling-houses, with flower-gardens, vegetable-gardens, poultry-yards, and tennis-grounds. A chapel provided with an organ. This composes the mission group, to which belong clergymen who act as professors, married and single ladies who are school mistresses, and helpers and Armenian domestics who are furnished with American subjection [=citizenship?].

"A committee in Boston looks after the needs of all this crowd. At the end of a certain number of years, school-masters and school-mistresses, pastors and female psalmsingers, their hoard laid by, return to America and spend the rest of their days in ease. Often the mission is the monopoly of one family, the richly remunerative positions are shared by the father, the mother, the sons, the daughters, the sons-in-law and the candidates for the hand of one of these young ladies. The committee in Boston, controlled by a legion of sentimental and hysterical spinsters, sends extraordinary funds so long as there are extraordinary circumstances. These they do all they can to create, for if things should keep on improving, the subsidies would not roll in. We propose to transcribe some paragraphs from reports addressed from Anatolia to the committee mentioned, and to which this committee gives all possible circulation. The Sassoun massacres of 1894 and 1896 brought hundreds of thousands of dollars into the coffers of these Yankee evangelizers.

"Those events were high-sounding, and the propaganda went of itself. But one would be astonished at the horrors

that occur unceasingly in Armenia, and of which the Americans alone have knowledge, — horrors which, you understand, exist only in the imagination of the missionaries. Not a few conflicts which break out between Armenians and Kourds are engineered by the Americans; the authorities know this well, nor is the Sublime Porte ignorant of it either. The public powers are helpless against this entanglement of intrigue, against this perpetual conspiracy, against this blackmail, — to give it the only name it deserves, — of which Turkey is the victim on the part of a veritable *camorra* which works under the cover of the most respectable humanitarian and religious ideas.

"The reestablishment of peace, the disappearance of the hatreds and rivalries which make life in Armeno-Kourdistan so unfortunate, would be the overthrow of the Methodist Missions, who would then find themselves confined to a suitable allowance, and would no longer have at their disposal formidable sums, cargoes of dollars to administer for the rescue of the afflicted and the martyrs. So long as the Boston speculators exercise their negotiations in Asia Minor, the Armenian population will not have peace. It will be in vain to study reforms and strive to apply them. The only practical reform would concern the Methodist missionaries, authors of troubles, enemies of the empire, hired plotters, who live outside the pale of the law and of the principles of common justice."

Quoting this article, the Armenian daily *Zhamanag* says: "What logic! According to the *Bourse d'Orient*, massacres are produced in Armenia, that a few American missionaries may benefit therefrom! And these missionaries are termed hired plotters. It seems that this paper launches such publications so as to advertise itself to the public. If it possesses information, and can upon demand prove the plotting work of the missionaries, why does it not lift the veil, and thus remedy the evil? Was the massacre of the eight Armenians at Khoït also the work of the missionaries? Here's to logic!"

In answer to this, *La Bourse d'Orient* promises still further revelations of the duplicity of these missionaries, and adds: "We now learn that the Boston committee does not limit its plottings to Anatolia; it extends them into Albania and subsidies have been sent from Boston, with encouragement, to the Albanian insurgents. Of this also we possess written proofs."

PROSPECTS IN ALBANIA.

A week ago the outlook along the Montenegrin frontier was dark indeed. War clouds lowered and there seemed but a step between us and an ominous clash. At present writing the clouds have lifted a little, and there seems a slightly greater hope of the return of peace without a wide extension of hostilities. The delay given to the Malissores for making terms with the authorities has again been extended twenty days, showing an evident willingness on the part of the Government to be lenient with the insurgents. Energetic representations have been made by the European powers to both Montenegro and Turkey in the interests of peace; and Turkey

evinces more inclination to accept some of the requests of the Albanians. Meanwhile there are mutterings of widespread discontent in southern Albania, indicating that if the campaign against the Malissores is not ended speedily, there may be some sympathetic risings there. Small bands have taken to the mountains, to raise the insurgent banner there. However, if moderate counsels prevail in the north, and the Malissores can be satisfied that they will not be treated harshly, there is every reason to hope for continued quiet in the Kortcha region as well.

Sadreddin Bey, Ottoman minister at Cettigné, on Sunday communicated to the Montenegrin government the concessions which are to be granted to the Malissores who return to their homes. According to the despatches in the local dailies, these concern military service, the levying of taxes, the carrying of arms, the construction of schools, the building of roads, and aid to the needy among the population. The insurgent show much hesitation in returning from Montenegro, and demand some security that these promises will be carried out. Hostilities have not entirely ceased, and encounters are of almost daily occurrence. Reinforcements are constantly being sent to the front, to provide for the contingency of war. The possibility of Shevket Torghoud Pasha being replaced by some other general has been mentioned, but no decision has yet been announced.

A CORRECTION.

In our issue of May 10, we quoted *The Congregationalist* as authority for the statement that Dr. D. K. Pearsons on his ninety-first birthday gave \$100,000 for Anatolia College, Marsovan. It now transpires that this gift was for the general endowment fund of the higher educational institutions of the Board, and not specifically for Anatolia. Secretary A. N. Hitchcock, D. D. of Chicago, writes under date of June 9; "The report in the *Congregationalist* of April 22nd, by its Western correspondent, was in error regarding this matter. The statement, on page 545, first column, that I began by speaking 'in a fitting appreciation of Dr. Pearsons' proposed gift of \$100,000 to Anatolia College,' was something read in and was not according to fact. . . . After Dr. Pearsons handed me his check, saying it was a memorial for Mrs. Pearsons, I naturally spoke a few appreciative words of response, saying that his request with respect to Mrs. Pearsons would be sacredly fulfilled; and added also, that this gift would be applied as a part of our larger Educational Endowment for the eighteen colleges of the American Board. I even said that if I was in error about this we would wish to be corrected. He raised no objection whatever, but seemed to be pleased with all that I had said."

We regret having given currency to an erroneous report and trust our esteemed contemporary will be more careful in future.

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CLOSING EXERCISES AT GEDIK PASHA.

On Tuesday, June 27th, the garden of the American School at Gedik Pasha was decorated on all sides with various flags and furnished with seats. The older boys and girls of the school came in singing as they marched to their seats. After an opening prayer by Rev. Mr. Krikorian, Arshalouis Enedjian, one of the graduates, gracefully gave an address of welcome — in English as the language of the school; but as an Osmanli she also welcomed the guests in Turkish, in Armenian, her own mother tongue, in behalf of one of her class-mates in Greek, and gave the fifth welcome in the language of our French teacher. Anna Serafidou read a composition in Greek on the "Protection of Animals" — a subject which had been suggested by the organization of a Humane Society among the children. Victoria Tchorigian spoke in Armenian on the "Love of Reading". A very thoughtful address was given by Rev. Mr. Krikorian on the "Necessity and Nature of Religious Training in Schools." He said in part:—

The problem of religious education in this Country is a very delicate one. The education in our Schools thus far has been mostly a religious one, — the Bible and Ecclesiastical liturgy in Christian Schools and the Koran and religious law in Mohamedan schools forming the foundation of all instruction. But as the children of different creeds meet in the same institution as they do here, the question comes "What religion ought to be taught?" No institution of learning can afford to ignore the religious element in Moral Education. But how can we carry on religious instruction in such mixed Schools?

In child education we must remember three principles, — Imitation, Life and Love. The child learns mainly by imitation. Moreover he is a living being and living concrete objects will most interest him. He is not able as yet to comprehend abstract ideas. More than all he loves, and is influenced and governed by love.

Now, following these principles we may also recommend these rules, i. e.

1. Teach religion by the lives of good men. Give children the biographies of the best men in all religions.

2. Teach them some good sayings and mottoes which will help them to form high ideals. E. g. selections from Scripture, and other books.

3. Put before them good examples of Christian character in the lives of their teachers, also keep a warm and pure Christian atmosphere in the school.

The great curse of this Country has been for centuries the religious fanaticism of communities against each other. Therefore if we try now to make one religion swallow up the other, we are sure to fail. If we try to teach the children Islam or Orthodoxy, Catholicism or Protestantism, that will not do. We must adopt broader principles and try to bring about an understanding among the religions and sects existing in this Country.

We are sure that the policy of this school where so many religious creeds are represented is of this nature; and we hope that it will help in producing harmony among the different elements of this country.

The program was interspersed with songs by the children, a piano solo by Mlle Mercenier, the piano teacher, and several songs by Mrs. Frewen. The diplomas were presented by Miss Jones, who compared the eight years of training that the girls had received in this school to the careful culture that the olive tree requires before grafting. Now these pupils were ready for the engrafting of a higher education that they might become fruitful and helpful to their country. The program closed with a piano duet by Mlle Mercenier and Miss Hermine Aidjian a former graduate. Tickets had been given out to a limited number that the large Moslem girls might appear with the school without head coverings and that Turkish ladies might come. The presence of about twenty Turkish "hanums" proves the gradual emancipation of Moslem women. The parents and special friends of the finishing class and a large number of graduates present were invited to the parlors for refreshments and a social hour.

To the eye of an observer the garden, well shaded by the house from the afternoon sun, with its fresh air and trees and flags, makes an ideal auditorium; but for the servants who have the back-breaking business of carrying benches and chairs from the four stories of the house, for the children who have to drill in the unshaded garden, for the teachers who have to do the decorating in the blazing sun, after a nervous strain of weeks lest it rain, a proper hall for such exercises is an urgent necessity.

Twice before during June, the garden had thus been converted into an audience room where large and appreciative audiences watched the exercises of the Armenian and Greek kindergartens. The exhibition of the Turkish kindergarten and the concert by the piano pupils had been held in the small hall, — both for the sake of convenience and for the greater freedom of the Turkish ladies.

The accounts of Commencement exercises at Adabazar, Harpout and Talas will appear in our next issue, being held over for lack of space.

EMPIRE NEWS.

THE CAPITAL.

Stambollian Effendi, a member of the lay council of the Gregorian church, has been made Minister of Posts, Telegraphs and Telephones.

The increased cost of living at the capital has called forth many articles in the local dailies recently. The average increase is stated to be at least 25 % since the revolution.

Her Majesty Queen Olga of Greece arrived here on Sunday afternoon by Russian steamer, on her way to Russia to attend the funeral of her mother, the late Grand Duchess Alexandra Yosifovna. The Tsar had despatched to Constantinople the armored cruiser *Kagoul*, to convey Her Majesty to Odessa; and without delay the Queen went on board the cruiser and sailed in the evening.

The closing exercises of the Greek Commercial School at Halki occurred last Sunday, when seventeen young men received their diplomas. The occasion was of more than usual interest, it being the 80th anniversary of the founding of the school. One of the trustees, Mr. Eliasco, gave a brief history of the progress of the school; and the Ecumenical Patriarch addressed to the graduating class suitable words of counsel. The attendance at the school this year has been 190.

The Turkish daily *Matbouat*, the organ of Louffi Fikri Bey, has been suspended by the court-martial.

THE PROVINCES.

Two recent publications from the press of Nerso and Sirabian, Marsovan, deserve notice. They are the Anatolia College Students' Handbook, now in its second year, and the first number of the Anatolian, comprising the catalogue of Anatolia College, and the reports of Anatolia Girls' School and Anatolia Hospital. The handbook is of convenient pocket size, in board covers, and contains much useful information as to rules, records, songs, weights and measures, etc. The editor is Dr. J. G. Statiropoulos. Both in this and in the Anatolian, the typographical work and especially the half-tone printing, is most creditable to this printing establishment.

While attempting to enter Plymouth harbor without a pilot, the Greek cruiser "Averoff" struck a submerged reef and tore off or damaged some 60 feet of her keel. The inner keel is uninjured, but the repairs will take six weeks. Commander Damianos has been ordered to Athens to stand trial.

Cholera is very bad at Tokat and Smyrna. An average of about one case per week is reported in Constantinople.

NOTES.

Major Taylor, the new military attaché of the American Embassy, has just arrived and taken up his duties.

Miss Gertrude Rogers of Van passed through the capital last week on her way to America.

Rev. C. H. Holbrook went to Sivas for the Commencement exercises, but has returned to Talas for the rest of the summer.

Prof. Gaehr of Robert College and family have left for America. The vacancy thus caused in the chair of Mathematics will be filled by the return of Prof. Harry H. Barnum, in September.

President MacLachlan of the International College sailed from New York July 1st for London. Rev. and Mrs. H. M. Irwin of Talas and their children are due to leave New York for Naples July 20th. Rev. L. F. Ostrander and family expect to leave New York Aug. 1st for Scotland on their return Samokov. Rev. Fay E. Livengood and Miss Isabelle Harley, going to Harpout, Miss Agnes Fenenga, returning to Mardin, and Miss Nina E. Rice, returning to Sivas, are booked to sail from Boston on Aug. 12th for Naples. Rev. Arthur Ryan and family and Rev. Ernest Pye and family will sail from Boston by the same route on Sept. 13th, to join the Western Turkey Mission.

OTHER LANDS.

Mr. Morgan Shuster, the American Treasurer—General of Persia, has been given effective control in every department of Persia's financial administration.

Considerable anti-Russian feeling has been shown at Urumiah, Persia, and one Russian has been assassinated by an excited crowd.

The royalists are making strenuous efforts to stir up a revolution in Portugal against the Republic.

Extreme heat is reported from New York, Washington, Pittsburg and other American cities, the mercury ranging from 99° to 116° F., with hundreds of deaths from sunstroke.

As a result of the land feuds in Kourdistan, eight Armenians were killed by Kourds at Khoit at the instigation of the notorious Mousa Bey, who in May 1883 murderously assaulted Messrs. Knapp and Raynolds on the Moush plain.

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